

THE RESTITUTION HERALD

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UNDER CHRIST THE KING, FOREVER

THE DELIVERER shall have come out of Zion, he will turn away ungodliness from Jacob." Rom. 11:26—Emp. Test. Cf. Isa. 59:20,21.

That this language of the Apostle Paul, quoted from Isa. 59:20 and 27:9, pertains to time yet future is evident from the context. Concerning Israel, which has been for the time "broken off", the Apostle says in verse 23 that "they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." They were not yet grafted again at the time when the Apostle wrote. He was pointing to a future time and, after admonishing his Gentile brethren of the necessity of their confiding faith, lest they also should be broken off, he continues with the statement above quoted from v. 26.

Israel's blindness was to continue, so stated Paul, until the fulness of the Gentiles should come in. Israel's turning to belief in the Messiah would not result till after the fulness of the Gentiles. The completion of Gentile times will have finished only with the second coming of our Lord.

That the second coming of Christ is the event around which these statements revolve is further assured by verse 27 which says: "And this with them, is the covenant from me, whensoever I may take away their sins." Emp. Test. It all indicates future time. It will follow the return of Christ to Zion.

In fact that is one of the missions of Christ in returning. Is He not the One of whom Jeremiah wrote in 23:5, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

It is in His day that Judah and Israel (that is "all Israel") "shall be saved". It is in His day that they "shall dwell safely." But "his day" will not be until He returns to earth for the performance of His work. It is in agreement with this that the prophet continues in verse 7 and says, "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt:

but, the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land."

Just as Moses was, by God, sent back into the land of Egypt to gather Israel from that land and place her in the land of promise, so also has God promised to send back a prophet like unto Moses, even Jesus, into the broad earth to gather the same chosen race of God, not only from Egypt but "from all countries whither I had driven them." This will be Christ's work just as positively, definitely and literally, as was the former work the work of Moses. And just as literally as Moses delivered Israel from Egypt, instructed her in the wilderness, planted her in the promised land, just so literally will Jesus deliver Israel from all countries, instruct her, and again plant her in God's promised land.

This and only this will make possible the fulfillment of Luke 1:33, "he (*Jesus*) shall reign over the house of Jacob forever."

But before this can be accomplished, the Christian church shall needs have been received by its Lord. Its members will have been fashioned like unto the glorious body of Christ: they will have been "changed in a moment in the twinkling of an eye"—from mortality to immortality, from corruptibility to incorruptibility. God's rich provisions for the church are today fulfilled but in small part—in small "foretaste". These His purposes must needs be completed.

Those who during this present Christian dispensation come into Christ by being baptized into Him, will then fully enter their new position in Christ. Having in this day chosen to come into Him, and having chosen to forsake their former standing and position as Jews or Gentiles, they have enrolled for this position and standing, even the position of new creatures in Christ. Being today in Christ, they constitute the church. The people of this church are they who will be changed and fashioned "like unto his glorious body", fully qualified for position with Him, "above every name that is named." Then, after

(Continued on page 13, column 2)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

GOD'S RIGHTS

WE seldom think of it in that way, do we? But really God has some rights in us.

He has a Right to a proper portion of our time—a portion set apart by schedule, which portion no human being can innocently deny his Maker.

He has a Right to a proper portion of our service. Daily service to God results also in daily communion with God. To such, God surely has right. What follower of His Son can justly ignore the Father's right to his service.

He has a Right to a proper portion of our income. His word has designated that portion to be the tenth. Abram recognized this. Jacob pledged it, Israel was blessed because of it or cursed because of indifference thereto.

And who shall say that the Corinthians, 1 Cor. 16:2, did not "lay by" according to this same rule. The tithe belongs to God. Yes, God, has rights.

* * *

THE RESTITUTION HERALD can be made evangelist and pastor to many an inquiring isolated one in so far as the Helping Fund enables the office to reach such with copies of the paper.

* * *

BIBLE TRAINING CLASS

HOW MANY of the readers of The Herald are realizing something of the meaning and responsibility of a Bible Training Class?

Every man and woman who definitely choose their life's work are electing an activity that can have no other result than to affect for all time to come many people who will come beneath their influence. Those who enter the Bible Training Class are mostly electing life's vocation. As such, they desire to acquaint themselves with the truths of God and to fit themselves to present those truths to others in the most forceful and influential way. They hope to be the means not only of leading many to Christ who otherwise would not know Him, but they hope also to be instruments in God's hand to strengthen and maintain true Christian devotion in those who may already have taken upon themselves Christ's name.

No man can accomplish such work without changing, converting the characters of all people whom they may influence. Such changes can but have their effects throughout all ages to come. Some people who otherwise would never know their Lord, will through the instrumentality of those who enter the Bible Training Class be converted to serve Him not only in this age, but in future ages. This thought, to the writer, is most impressive.

But again, the forces that make the Bible Training

Class possible are the ones which first of all should give earnest and deep consideration to these facts. Whoever cooperates to make such a class possible and to give such class strength and standing, are engaging in a work the results of which can be measured only by God Himself. Most human efforts are with direct reference to temporal life. Very few have purpose to extend farther. But here is a labor made possible by the united effort of many with a view of enlisting many, even unborn generations, to relationship with God the result of which knows no end. Truly this is a work for eternity.

But seemingly the greatest responsibility of all rests upon those who come in personal contact with the members of the Bible Training Class to teach, guide and develop those students. Here is a responsibility from which any human being might well shrink, especially so when it is realized that such instructions have more or less a tendency to establish foundation thoughts in the minds of the students that will influence them in all of their teachings and labors. No human being, unaided, can possibly be qualified for such work. Only the Father in Heaven and His Son can know the full meaning of such labor and can rightly direct the efforts put forth.

To carry forward this work in greatest honor to God the brotherhood of the Church of God is requested to cooperate in every possible way. In addition to a number of letters indicating hearty approval, a few have already sent in contributions, with a view to covering some of the additional daily expenses resulting from this added activity.

Once a conception of the magnitude of the labor is grasped by all and cooperation rendered, the work can be carried forward with increasing efficiency in Christian results. Daily prayer to the Father for His guiding watchcare over this work is sought of all whose hearts are in accord with this effort.

HERALD RECEIPTS

Lottie E. Young; C. A. Corbell; Mrs. Verna Straight; Mrs. Geo. Kappelin; Wm. Shoonmaker; Chas. Pratt; Alex. Nielson; Russell Ellis; Mrs. Burchard Crabtree; Guy Keath; Mrs. John Craighton; Elder John Dorn; A. R. Howard; Mrs. Ralph Spencer; Mrs. C. W. Telschow; Mrs. Geo. Fails; Mrs. J. T. Williford; Mrs. E. F. Orchard; Miss Margaret Flewing; Mrs. J. E. Lawrence; John F. Williams; Mrs. Hugh Longman; Alva Williard.

HELPING FUND

Silas M. Claypool	\$2.00
Mrs. Geo. Kappelin	1.00

THE MAN OF SIN

2 Thess. 2

By James Browning

This interesting article which was published in THE RESTITUTION HERALD of January 25, 1912, is here reprinted at the suggestion of the author.

The writer emphasizes three special points. Each of them are truly important. He endeavors truly to present them according to Bible statement. They are:

The man of sin is to be an individual man, not a succession of men;

The time allotted to him is 1260 days, not years;

The Temple of God is for Jerusalem, not Rome.

The reader student may not agree with the author in his presentation, but it will be well to at least enquire—What saith the Scripture.—Editor.

NOW WE beseech you brethren touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand: let no man beguile you in anywise; for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." R. V.

The subject here introduced is one that has given rise to much speculation; and yet, it is one that undoubtedly formed a very important part of the Apostle's ministry. In verse 5 he says, "Remember ye not that while I was yet with you I told you these things?" It seems therefore quite clear that Paul had not only previously spoken to them of this matter, but that in this epistle he was seeking to refresh their minds in regard to the truths he had, at that time, unfolded.

The importance of the subject is also indicated by its prominence; substantially one third of this epistle is devoted to it, and when we consider the great number of passages that refer to it, either directly or indirectly, scattered as they are throughout the writings of the prophets, and the evangelists, besides the revelations made to John on Patmos—we are forced to admit that the subject is indeed of great importance, and as such, should be lifted out of the realm of speculation, and made the basis of the most solemn warnings, and most positive instruction to the saints of God.

Now in considering any part of God's word, it is very essential that our minds be freed from bias given by circumstances, or early training. Theological ideas, imbibed from infancy, often form a veil over the mind, hindering the acceptance of what might otherwise appear plain. The demand to prove your point, is indicative of enquiry, but where the power of prejudice is very strong, the demand can never be met, for the evidence which to

an unprejudiced mind is regarded as overwhelming, to the other is regarded as inconclusive, unsatisfactory.

Coming then to the subject, my first proposition may be put thus: The man of sin is to be a man, a person.

This it will be seen is counter to the idea, that the expression refers to a succession of men, viz: the popes of Rome. That the early believers regarded the man of sin as an individual might be shown from various writings which have come down to our day. Barnabas, the companion of Paul, Justin Martyr, Irenaeus Tertullian, Hyppolytus, Origen Victorianus and others, expressed their thoughts fully and clearly on this matter. Indeed, before the rise of the papacy, there seems not to have been a single writer who ventured to suggest that the expression could have had any other meaning than as pertaining to a person, who was to be emphatically "the man of sin." After the rise of the papacy, some who refused to be bound by the decrees issued, conceived the idea that in the chapter before us, Paul gives a pen picture of that pernicious system. That is to say: instead of permitting prophecy to illuminate the dark place to which it pointed, (viz: the time immediately preceding the day of the Lord) the light of prophecy was diverted, and in a measure obscured, by forcing its terms to meet the supposed requirements of the events then transpiring.

The expression "man of sin" is not, as imagined, an "official title", but an appellative, given to a person because of his characteristics. He is distinctively "the man of sin". The epithet implies his individuality. His acts are those of a person; he exalts himself; he sits in the temple of God. Surely, if language is the true medium of imparting knowledge, our proposition is proved by Paul! To show himself as God, he must claim infallibility as to his acts. The pope makes no such pretensions—he has his own confessor, even as the priests and the laity. The popes have been many; God is one. How, it might be asked, can the many represent themselves as God? The popes are elected to their position—the man of sin exalts himself! The pope claims to be the vicar of God, and acknowledges his dependence upon God. The man of sin opposes God. He not only denies, but defies God, setting himself forth as God!

Still further: if the vile person of Dan. 11, the king of verse 36, is identical with the "man of sin" we have a side light thrown upon the prophecy, which absolutely forbids the application of it to the papacy. Mark the words, and note the fact, that the prediction concerns what should befall Daniel's people "in the latter days". Verse 36 reads thus: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."

It is not improbable that Paul referred his hearers to

(Continued on page 6, Column 2)

SOWING AND REAPING SUCCESS

By Melba Glanton Arlington

FIRST OF ALL what is success? It is not money, nor is it fame. Men have been known to turn into gold all their earthly possessions and yet, starve to death. Success is the liberty to command coupled with a conscience-free heart. We have only to read the life histories of Abraham Lincoln, William Gladstone and Livingstone to understand why they were successful men. Jesus of Nazareth was greater than all, but He was divine. Success does not include money and power enough to look down on one's neighbor. The successful man's mission is to try to lift his neighbors, spiritually and materially. And who is his neighbor? **EVERY HUMAN BEING!**

Someone has given a fine example of the sun. Did you ever stop to think that you could and should be the S-U-N-S of God as well as the S-O-N-S of God? But in order to be the Suns of God, you must plant the seed of love in your hearts. Too many of us like to be cold dead moons and do not try to shine, then after a time, it becomes impossible. You must love your work, then put your interest and yourself into it. It is just as easy to grow success as it is to grow wheat, and sometimes a great deal easier.

Wheat must be sown at a certain time of the year, but the time to sow success is right now. The farmer sows his wheat and the seeds seem so very small and sometimes we wonder how so much wealth can come from such a tiny seed. The farmer can't see his wheat growing, yet he knows that it is, and while it is growing he has a pride in his heart for the fine crop that will be produced. When the first green peeps through the ground, his love for his field increases and he gives it his tenderest care. Then when harvest time comes, and he gathers in the golden grain, he reaps the reward for his untiring efforts. And why? Because he sowed LOVE with every grain of wheat, and success is the sequel of love.

The unsuccessful man sows hate and mean thoughts with his wheat and reaps failure.

I once knew a young doctor just home from college. He put up his "shingle" and started in to practice medicine. At first only a few patients came to him and he had very little money to live on. One day he hurried down the stairs, which led from his office, jumped into his coupe and drove away. In a short time he was back again, running up and down stairs all day, and to all outward appearances, he was a very busy man. But the

truth of the matter was that he had no calls and would simply ride into the country and come back.

He put his thought and energy into his work and the result? He soon had more patients than he could take care of. He said not a word, but people began to observe how very busy he was and felt sure that he must be a fine doctor. Just a little bit of his own individuality united with energy and he won success.

I might give another example, a grocery. For years it has been the leader in my home town because it's owner and employees are courteous and refined. Every article in their store is of the very best quality, attractively placed, and cleanliness predominates. They are always considerate of the public welfare

which is evidenced by their kindly attitude and constant desire to please.

You must love people and be able to see them as they see themselves in order to be able to move them. Love must go out to all mankind. Did you ever try smiling at everyone with whom you came in contact? How readily they will smile back, but look cross and growl like a dog over an old bone, and you will have a real Australian boomerang.

You may say that you haven't time for all that sentimental rubbish and that the best way to get along in this old world is to be just as mean as the other fellow. "Jim Jones makes a lot of money and he doesn't trust

(Continued on page 15, column 1)

Sowing and Reaping Success is different. Young and old will enjoy it. The writer sows many recognized truths, stamping them with conspicuous labels, such as follows:

"In order to be the S-U-N-S of God you must plant the seed of love in your hearts."

"The time to sow success is right now."

"We don't allow ourselves time to be what we really are."

"If a man really loves his neighbor he will not give him poison to drink nor will he harbor him when he is deliberately breaking the laws of his country."

"Wives must see that the home is clean and comfortable, a real place of refuge from the world and from its many trials."

"Husbands must do their part. Take ten or fifteen minutes a day and get acquainted with your children—and with your wife."

"Statistics prove that the home life has the greatest influence upon the lives of our children, for good or evil."—Editor.

The Resurrection Morning

Dark was the night, and still the tomb,
Where our Lord was sleeping:
Sealed was the stone, and set the watch,
Ceaseless vigil keeping.
When from on high, with shining ray,
Filling the place with light of day,
Coming to roll the stone away
Sped the mighty angel,

Calm rose the sun that wondrous morn,
O'er the garden flinging
Radiant beams on those who came
Love's last offering bringing.
Sadly they came, and full of fear,
Soon to receive the word of cheer,
Lo, He is risen, He is not here,
Christ the Lord is risen!

Why seekest thou among the dead
Him who now is risen?
Heedest thou not the words He said,
How He'd break death's prison?
Hail Him our Lord upon His throne,
"Glory and praise are all Thine own,
And to our hearts Thyself make known,
Jesus, draw us nearer."

-Pentecostal Evangel.

LOVEST THOU ME?

IN SYMPATHY does the Christian heart reach out unto the conscience-stricken Peter as three times the Savior's tender though searching question is placed, "Lovest thou me?" It was not the voice of one carrying a crown of thorns, it was the voice and eye of Him who had passed through death, who had slept the chill sleep to a finish and who had been triumphantly raised; it was He who was speaking with a voice echoing forth from glad immortality.

"Lovest thou me?" could but have had a far deeper and more searching meaning to Peter than was possible in the hours of that bitter agony of the Savior's passion and trial. There was no excuse for Peter's denial, but there was great reason why Peter could now thrice answer the Savior in unmistakable words.

"Lovest thou me?" are words still vibrant in the heart of every true follower of our Lord. It is just as necessary for you and for me to confirm Peter's reply and to assure to Him our love, as it was for Peter. We, too, have all too oft denied our Lord.

Upon this anniversary memorial of His resurrection what better could each true Christian do than to assure with word, with heart, with action true, with life's devotion, that we, too, love Him who died for us.—F. L. A.

He Is Not Here

By Margaret Widdemer

*THEY have taken away my Lord,
And I know not where He is laid, . . .
O soldiers keeping ward
Over the world you have made,
Have you anywhere seen Him pass?
For His footsteps touched the grass,
His hands touched a little one's head,
Surely but yesteryear!
"We think that our Lord is dead
Two thousand years ago:
We only watch for a blood-red dawn
That we must greet with our weapons down,
In grief and fear,
In hate and deed."*

[3]

*They have taken away my Lord,
And I seek for Him in vain . . .
O priests who once adored,
Though you rend His robe in twain
Surely you yet can tell!
For you cry on the nethermost hell
And up to the heavens high
Surely not vainly still!
"We have hoped . . . yet none saw Him die,
There's none that has seen Him rise,
So we cease our watch on the close-locked skies,
To fill His house with gay merchandise,
Lest the altars chill,
And its folk pass by."*

[2]

*They have taken away my Lord,
And I know not where He has lain . . .
O Wise Men riding far,
Building the world again,
Have you knelt to Him anywhere?
For He healed your wise despair,
He gave you a Star for guide,
Surely but yesterday!
"We have lost His Star's sure gleam,
And the stall where we would kneel;
Our gifts are but gold and iron and steel
We only know wounds that no myrrh can heal,
Not His Star's white ray,
Not His wounded side."*

[4]

*They have taken away my Lord!
Yet bright by His empty grave
A winged one keeps joyous ward! . . .
"Be glad of the faith ye gave,
He is risen!" the angel saith:
"Where Love is, there is no death;
Christ lives, than your breath more near:
But now, on the common road
He trod and talked at your side . . .
Not where the soldiers march in pride
Where the priests rebuke or the Wise Men ride
But where Love burns clear
He is risen indeed!"—From Christian Herald.*

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He Is Not Here, He Is Risen

*For as yet they knew not the scripture, that he must rise again
from the dead.—John 20:9.*

AND WHEN THE SABBATH was past, Mary Magdalene, and Mary the *mother* of James and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith 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.—*Mark 16:1-6.*

SHEOL AND HADES

TO the Editor of The Globe: In the issue of The Globe dated July seventh, a long letter appears, signed, "A Robinson", in which an attempt is made to prove that "sheol" and "hades" denote the grave, and that death means complete annihilation. With your permission I desire to ask Mr. Robinson a few questions.

The most complete and lucid revelation concerning the fate of mankind after death was given by Christ in the story of Dives and Lazarus (Luke 16). Mr. Robinson, however, insists that the revelation is merely a parable. But what are the parables of Christ? In Matt. 13: 34, 35, we read: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them; 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 from the foundation of the world." From these words it is evident that the parables of Christ were revelations of "things which have been kept secret from the foundation of the world." Why, then, 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? Why should he and others refuse to accept the revelation of the only Person who was fully informed of the facts, and who uttered, not merely His own words, but those put into His mouth by His Almighty Father? "And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass, that *whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*" Deut. 18:17.

Mr. Robinson argues that death means the complete extinction of the individual; but does he not realize that the doctrine of annihilation utterly nullifies the doctrine of the resurrection? If at death the individual is completely annihilated, how could that individual be raised up? God could create an individual similar in every respect; but a newly created individual would not be a resurrected one; neither could he possibly be a redeemed sinner.

George Johnston.

A REPLY TO THE ABOVE

The foregoing letter by Mr. Geo. Johnston was published in the Toronto Globe of July fifteenth. The writer of it sent to me a carbon copy of same, together with a remark to the effect that he thought he had "this time given the annihilationists more than they could answer." I wrote to Mr. Johnston, stating that for various reasons we repudiate the name "annihilationists", chief among which being that we prefer to abide by Scripture terminology, of which there was no lack. I also stated that should his letter find space in The Globe, I would

be very pleased indeed to offer a reply, and anticipated no difficulty in doing so.

There are one or two outstanding points to notice in the letter under consideration.

First, That by his own heading of the letter the author admits Sheol and Hades to be equivalent—that what is true of one is true also of the other.

Second, That being the case, if it can be proved from Scripture that the state of those in Sheol *has already been revealed*, then is also proved the state of those in Hades.

Third, There are some 65 occurrences of Sheol in the Old Testament, and from these we may gain abundant evidence of the state of its inmates, as the following few examples clearly show: It is a place for grey hairs, Gen. 42:38; for blood, 1 Kings 2:9; for bones, Psa. 141:7; for worms, Isa. 14:11; for weapons of war, Ezek. 32:27; without memory, Psa. 6:5; 30:9; Isa. 38:17; for tents, their inmates and their possessions.

It must therefore be clear from the foregoing that the state of those in Sheol having already been revealed, Mr. Johnston's application of Matt. 13 to the narrative is evidence that he himself *cannot be correct* in his estimate of its basic purpose.

Again, our friend states, in his letter to me, that if the story is not a parable it must therefore be history. He is thus obliged to grant the converse, viz., if it is not history it must be parable. History has reference to the present and the past, hence if it can be shown that the story is not history, it must in consequence be parable. Two very definite *facts* overthrow any suggestion of its being history in the sense indicated, and these are taken from Mr. Johnston's own remarks.

First, His use of the term "after death";

Second, His evident belief that *resurrection* is yet future.

One cannot rightly speak of "after death" until death has been terminated by resurrection to *Life*. These two facts which are closely allied completely annul our friend's statement that the narrative is history, and the very narrative itself declares it to be parable. True, it is not actually called a parable in our Authorized Version, neither are the two preceding parables which are very similar in style.

One cannot pass by the very serious charge made against those who do not see with the above writer in this matter, viz., that they "*refuse*" (*italics mine*) to accept the revelation of the only Person who was fully informed of the facts." The statement coupled as it is with Deut. 18:17, to say the least, is an unfair charge against his brethren. It is more than unfair, it is unjust. The onus of proof lies with Mr. Johnston to demonstrate beyond peradventure, that the *purpose* of the narrative was expressly to reveal the state of the dead, and to prove beyond question that the dead are not dead, but living. That Christ had no such purpose is abundantly evidenced by His remark in John 9:4, that "the night

(Continued on page 16, column 2)

ON WILD WATERS

Three boats are pushed from shore into a rapid and dangerous stream. Each is manned by an oarsman, muscular and strong. The oars are in their locks, ready for immediate use. No question but that the boats will out ride the treacherous waters, if their respective oarsmen will intelligently ply the oars.

The boatman in number one, promptly reaches his seat and with firm hand and strong arm, grasps the right oar allowing the left to remain idle, and rows with steady and strong stroke. He is confident of his ability; his bark is sturdy; his oar is able. But the confidence of the boatman in his own strength and ability fails to keep his skiff nosing properly into the troubled waters. Round and round the bark swings. The harder the oarsman labors, the more rapidly the boat whirls round. Steadily he is carried by the flowing waters farther and more rapidly toward the danger point below. He forgets that there is another oar; perhaps he feels if he cannot exert sufficient strength in the use of one oar, that it would be impractical to use two.

The man in boat number two, seeing the dilemma of the boatman in number one, quickly decides that the trouble is in the use of the wrong oar. Immediately he puts the left oar into action, leaving the right one lying idle. He, too, has the power to row steadily and successfully across the turbulent waters, but, much to his bewildered astonishment, he finds he is in exactly the same dilemma as is his brother oarsman, excepting that his boat is whirling round in the opposite direction to that of boat number one. He, too, drifts toward the danger zone of the rough and rapid waters. He, too, could put into use the second oar. It is there for that purpose. The designer of the boats knowing the need, provided the proper means for propelling the boats safely and successfully over any waters, across any seas. But number two, like number one, apparently thinks that it is best to concentrate all of his energy and power upon the one oar. Both boats are drifting violently into waters which distress the boatmen and the onlookers from the shores.

Boatman number three relies more upon the instructions of the builder. All three have had the same instructions, but boatman number three applies the same in his use of the oars. Shoving from shore, he immediately takes the two oars, one in either hand, and begins to propel his boat. He is no stronger than the other boatmen; he has no keener eye; but with steady use of the oars both right and left, he steers his boat into the troubled waters, and steadily and successfully rides against the flowing stream and reaches his goal.

These oarsmen are Christians upon the troubled sea of life. Their oars are respectively named, Faith and Works. As in guiding the boat upon the waters, so in guiding one's life through its Christian course, *both oars must be used*. When one uses Works alone, the craft goes round and round, and is at the mercy of every wind

and tide. Reversely, to use Faith alone, the craft of life likewise moves in a circle, for it has nothing upon the other hand to strengthen life. But the Christian, who uses both Faith and Works, who by works makes his faith complete, that Christian safely outrides the storms of greatest terror. His faith in God leads him into implicit trust. His works, which are in harmony, indicate and testify that faith. The God of heaven tempers the wind, strengthens the stroke, calms the waters; or, according as He sees best, He adjusts conditions to bring such Christian to victory through Jesus Christ our Lord.

Faith and works.

By works is faith made perfect.

WITH THY MIGHT

By F. E. Siple

The servant of God would do well to heed the advice of Solomon with reference to doing whatever lies at hand. "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.

Sooner or later each one comes to the end of life's walk. All of his mental ability is used up, and physical strength is gone. No one knows just how far distant that day is, but each realizes that the day is approaching, and that every setting sun brings him one day closer.

But the grave knows no work, no device, no knowledge nor wisdom. All is done, then, and life's record complete. Hence Solomon's exhortation, whatever you find at hand to do, do it. It may seem small or unimportant, but great lives are made up of many small things. Do each one that you can, and let the sum total thus become large before the night of rest comes.

THE MAN OF SIN

(Continued from page 3)

this very prediction. The language used justifies the thought, for if Paul had in mind one other than this vile person, it would seem to be incumbent upon him to make some distinction. The "latter days" undoubtedly refers to the last of the 70 weeks, during which the sanctuary (the temple) is polluted by the placing of the abomination", verse 31.

In Matt. 24, we have most explicit testimony, for there the abomination is to "stand in the holy place"; and the residents of Judea are exhorted to flee to the mountains. The great tribulation will then have come upon Israel (Daniel's people) and this leads right up to the darkening of the sun and moon which, as shown by Acts 2:20, precedes the great and notable day of the Lord. Here then, we have three great prophecies, and if one is as a light shining in a dark place, we might find by the aid of three that the light is proportionately increased.

(Concluded next week)

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THINGS THAT ARE REALLY WORTH WHILE IN LIFE COST A PRICE. RESULTS REALLY WORTH ATTAINING DEMAND GENUINE EFFORT AND SACRIFICE

WE HAVE never yet seen a real successful Berean class except where some one or more persons actually made real sacrifices to keep the work going. If each one sits comfortably around waiting for someone else to go ahead, nothing of note will ever be done. Someone must carry the load and lead out. Anyone who is sincere and becomes enthusiastic may do this. It is not nearly always the one who is the best Bible student who makes the best leader.

* * * *

The one who leads out in religious work must always be willing to accept criticism. People who never do anything themselves are always full of criticism for those who do try. But nevertheless, although he who tries is criticized and found fault with, still he is respected and recognized as the most valuable member of the group, even by those who pick the most flaws.

* * * *

So don't get blue and discouraged, thinking that your efforts are not appreciated. Just go right ahead in a kind, humble way, and the final results will be far more than worth your while.

* * * *

If there ought to be a Berean class in your community, and a large number of the people say, "No, it can't be done," don't give up and let it pass. Proceed in a kind way to show them that it can be done, and most of them will fall in line as the work develops. It is human nature to object and wish to be different, but success is contagious, and all like to join in when they see that something is really being done.

* * * *

UNEQUALLY YOKED WITH UNBELIEVERS

In a recent Berean class a number of questions were asked and some discussion followed on 2 Cor. 6:14-18. The expression around which most of the thought centered is, "Be ye not unequally yoked together with unbelievers."

Oftentimes this text has been applied specifically to the marriage relationship, indicating that Paul here taught that one who believes the gospel should not marry one who does not.

Marriage, however, is in itself an equal, not an unequal relationship. That is true where there is the same degree of give and take on both sides. While we feel that

in a large percent of cases it is unwise to marry out of Christ yet we know of no scripture to forbid or condemn such action where there is freedom left to carry out one's religious desires unmolested. But if the union ties one to another who is overbearing or unkind in attitude toward the truth, so that the marriage practically destroys the free action of the one in the gospel, then that is an unequal yoking, and would undoubtedly come under Paul's condemnation here.

But marriage is not the only relationship that can be considered under this head. If a Christian is connected in business relationships with one who is not a Christian in such way that the non-Christian holds the reins and can control quite largely the things that the Christian does, then that is also an unequal yoking with an unbeliever.

* * * *

Even in social matters, many times, one in order to keep in with certain persons or a group, will knuckle under and accept the dictates of others as to what ought to be done or said, thus in a way surrendering his independence of thought and action. For the Christian to do this is altogether wrong. "Be ye not unequally yoked together with unbelievers." Whether it be in marriage, in business, or in social affairs, the true Christian should never yoke or bind himself so that the un-Christian has the long end of the yoke, or the controlling advantage. Keep yourself free from any alliances which would destroy your freedom of action and service for the cause of truth. This life is too short for us to allow any combinations which it may offer to destroy our great opportunity for the life to come.

* * * *

STOP! LOOK! LISTEN!

OCTOBER is *Self-Denial Month* for all Illinois Bereans. It is *the* month of the year when Bereans do not indulge in *luxuries* of any kind. It is *the* month when Bereans who *never* indulge in luxuries, sacrifice of their *necessities*. It is *the* month when we pass on the blessings we daily receive from God to others less fortunate. It is *now*.

Stop! Look! Listen!

* * * *

"There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches,"

CHURCH ADVANCEMENT

THE CHURCH

Figuratively speaking, the Church is "the body of Christ, and members in particular", 1 Cor. 12:27. As such we are "members one of another". Rom. 12:5.

Not for the purpose of making a larger man-made organization, not for the purpose of making a greater show or more bluster in the world's kaleidoscope, but because of the fact of the position of the Church in relation to our Lord and Savior should every member of His family recognize the greatness of the position of the Church before God and His Son. Thus should every member render true and faithful service for the upbuild and maintenance of it and of its members.

Evangelize? Certainly. The proclamation of the glad news of salvation through Jesus Christ is the one requisite at all times. By it the succeeding new-born generations of man are taught the purposes of God toward man. Therefore, "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 15. By this method men are "added to the church".

But is this all? Having been "added to the church" does the Christian's responsibility toward those brought into Christ end? By no means. Being then members of "the body of Christ" all should then "have the same care one for another", 1 Cor. 12:25, the same care as do the members of the human body have for each other, as explained in the preceding verses. There are the "babes in Christ", those who "are yet carnal", including those who cause "strife, and divisions" and who "walk according to man" (margin) that must be fed, if necessary, "with milk", 1 Cor. 3:1-2. These must be cared for. "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." Gal. 6:1.

It is not sufficient then that the evangelist preach, baptize, and then that such as are newly "added to the church" be forsaken to roam for themselves. The Church, as such, has a bounden duty to give Christian attention to all such and assist them that they "may grow up into him in all things, which is the head, even Christ". This, too, seems to be one of the real objects of church advancement—to aid and protect each other from the weaknesses of the carnal in ourselves, and to aid and protect from the carnal in others.

To this end the Church has a duty always present. It should exercise constant watchcare as to the Christian interests of others. It should keep all bound together in the closest of fellowship. Each local church unit has much of duty here and needs the fullest strength that can

result from the closest and fullest fellowship.

Let each local church strive to do all possible to increase its strength and constant influence. As a means to this end and in true and careful Christian effort, let every church unite, if possible, on Rally Day, Oct. 16, to advance your church by increasing its service, increasing its numbers, and increasing its spirituality.

* * * *

PROPER APPORTIONMENT

New means of communication and religious edification have rapidly sprung up in these last days. This makes it better to take advantage of improved physical methods of conducting our religious labors.

It is important that all local Christians shall group themselves in churches for their own best Christian advancement. This is just as important today as it was in the days of Paul. This work should largely, all if possible, be borne by the local church.

Because of the fact that these same local churches can be of mutual benefit by banding themselves together as one in certain territories, the State Conferences have been established.

Again, because that the means of communication are as they are, it has been found that all of the churches and all of the State Conferences can best do certain phases of their work through a General Conference.

Now each of these bodies are advantageous to the individual Christian: He needs the local church for local service and uplift. He needs the State Conference as a means to gather in and strengthen the isolated ones, and to evangelize the non-christian. He needs the General Conference to administer the larger problems—publishing, Bible Training, unifying local and state work, maintaining Home advantages, etc.

All of these are alike advantageous to one and all.

It therefore seems best that some system should be perfected to best apportion each one's labor of contribution to these different working bodies. The last General Conference in session considered this matter and the following apportionment was suggested for consideration:

Of every dollar one contributes to Christian work contribute 60 cents to his local church; 20 cents to his State Conference; 10 cents to the General Conference; and 10 cents to various other calls.

Those who do not affiliate with a local church could well consider apportioning their contributions between their respective State Conference and the General Conference.

Think these things over, prayerfully, for action.

With Our Sunday Schools

LESSON III.—October 16, 1927

ELIJAH IN NABOTH'S VINEYARD

1 Kings 21

Devotional Reading: Psalm 04:17-23

GOLDEN TEXT

Be sure your sin will find you out. Numbers 32:23.

A STUDY OF THE SUBJECT

God's Ways Are Not Man's Ways. It is not indicated that Naboth was of righteous or wicked character. Jezebel disregarded such questions. The fact is revealed that God was watching and at the proper moment caused "the wrath of man" to praise Him. Psa. 76:10. And lest that wrath continue over much Jehovah then showed His ready ability to cut off the doers thereof. For God called upon a man whose faith had enabled him to stand alone against 450 false prophets. He called him now to stand alone, single-handed, before the invisible God, against the powerful, treacherous, unjust king. Here again Elijah revealed personal faith, performed his task, received God's blessing, and again gave evidence that "if God be for us, who can be against us?"—Rom. 8:31. He further revealed God's ways of accomplishing His works by using even the weakness of man.

Prophecy reveals that the same principle will yet be used in bringing hard-hearted, rebellious Israel of today to a recognition, not only of God, but of God's Son, the Messiah of Israel. Although Israel shall yet be in alliance with and under the direction of a future king more wicked than Ahab and Jezebel, yet God reveals in Rev. 18 and 19 that His word will be fulfilled, the blasphemy of the monstrous beast and the treacherous deceit of the false prophet will be utterly destroyed together with all those of Israel who trust therein, and His Son will occupy the throne over the faithful of Israel.

Questions on the Subject. Does this narration illustrate how God uses ways different from man's ways to accomplish His ends? Was Ahab ruling the ten tribes for God? Did he honor God? Was Israel honoring God? Did God need armies to overthrow Ahab or Israel? F.L.A.

THE GOLDEN TEXT

"Take note of your sin, that it will find you out." Num. 32:23. Roth.

Man generally seeks to hide his sin. He may succeed for a time, but usually it comes to light. It may be many years before sin is revealed to fellow man, but it is not hid to the Father in heaven and He will bring every secret work into judgment. When sin has found out the man others see him as God sees him. Can you think of any Bible characters who sought to hide their sin but did not succeed?—F. A. S.

PRACTICAL APPLICATIONS

Sin Reveals Itself. It is impossible to cover up sin permanently, because sin interferes with the harmonious working out of God's purposes. Just as impaired operation suggests a worn or broken bearing in a machine, so hesitating and reluctant service reveals the presence of sin in the life of the Christian. It is only when each separate part is working in harmony with every other part that an engine can develop its maximum power and efficiency. So again it is with the servant of God. It is only when all our talents are employed freely in God's service that we can realize the fullest possible degree of success before Him. Such complete concentration indicates harmony of thought and design with the Father. His will becomes our will, His ways, our ways.

Reproof Necessary. "Reprove, rebuke, exhort with all long-suffering and doctrine", 2 Tim. 4:2. Rebuke that leads to repentance and restoration; reproof expressed through a keen appreciation of the loss the disobedient will suffer if he does not change his ways; earnest, yet tender exhortation that the sinner may be induced to seek pardon, that through pardon he may obtain life.

Punishment for Sin is Sure. Just as one chemical reacts against another, so sin reacts against the human soul. Sin changes the viewpoint, the conduct and the character of the sinner for the worse. "Sin, when it is finished, bringeth forth death", James 1:15. Death is the logical result of sin, because it puts an end to rebellion against God.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Naboth's vineyard.

That Israel, in the person of her king, Ahab, had experienced, on Mt. Carmel, only an infinitesimal degree of conversion to the truth, "the Lord he is the God," is evidenced by Ahab's seizure of Naboth's vineyard. By this act he showed that there was in his heart lack of reverence for Israel's law, for the personal rights and independence of his subjects. Instead of these, consummate, petty selfishness, covetousness, murder, and pride were dominating his thinking, and, above all, he was under the control of influences opposed to God as they were personified in his wife. And yet, this infinitesimal degree of conversion was ac-

cepted by God as a gain to His purpose, for He removed the drought on the strength of it. How large the reward in comparison to the gain made! Why does God reward so generously a step forward so small that it is hardly discernible to human thinking? Is it not because the distance between man and God is so great that a dot of that distance is to God as miles would be to man? At least this was God's verdict when He declared His policy to abundantly pardon—"for he will abundantly pardon for my thoughts are not your thoughts for as the heavens are higher than the earth, so are my ways higher than your ways."—Isa. 55:7-9.—A. K.

INTERMEDIATE CLASS

Topic: Shall wrong be tolerated or rebuked?

In the years that have passed since the slaying of the prophets of Baal at Mount Carmel, Ahab has been given victory over his enemies and has established his nation in strength and power. But selfish greed has not been curbed, and in today's lesson Ahab has allowed his wicked wife to receive the vineyard of his desire.

The strong and scathing rebuke, which Elijah gives to Ahab as he comes to possess the vineyard, is a striking example of God's desire that sin shall be reprimanded. The man today who passes quietly by the wrongs of others with no indication of disapproval is, in reality, condoning and encouraging wrong. But in order that one be in position to rebuke wrong, one's own life must measure up to a high standard.

Which is the stronger rebuke to sin, words that one may speak, or a life of purity that he may lead?

Does complacent tolerance of wrong really make one a sharer in responsibility for it?—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

The distance between God and man: As declared by God in Isaiah 55; as illustrated by Israel's conversion on Mount Carmel and King Ahab's later seizure of Naboth's vineyard.

God's generous consideration of small progress.—A. K.

DOINGS AMONG THE CHURCHES

The Chicago church has changed its time of meeting. It will meet from 10:30 to 12:00 instead of from 11:00 to 12:30.

* * *

Services at the Salem church in Illinois over Saturday and Sunday, September 24 and 25, were well attended, the house being literally filled for the closing meeting.

* * *

Following the Salem church appointment Bro. Siple spent Monday visiting the brethren at Casey, Illinois, and that night met with them in an interesting class at Grandma Weaver's home. Sr. Bertha Partlow is much improved in health since her sojourn in the Effingham hospital.

* * *

The special meetings at Eldorado, Ill., have "started off nicely" according to report. The meetings are announced to continue over next Sunday. Those living in or nearby Eldorado will do well to hear Bro. F. E. Siple and also contribute encouragement to the work.

* * *

Bro. Elmer Goekler has located temporarily in Tucson, Arizona, with a view to improving his health. He can be addressed by his many friends at 421 South Railroad Ave.

* * *

Bro. Thos. Bates, of Kennard, Nebraska, who was injured while at his work on the railway right-of-way last February, is now in Ward 1107 of St. Luke's Hospital, 1416 Indiana Ave., Chicago. The displaced joint and the injured arm refused to mend under local home treatment. Being a stranger in a big city, a caller or a written word will be gladly welcomed.

* * *

CHICAGO—NOTICE!

Chicago church members who meet from house to house on the west side will be glad to talk with any in other parts of the city who would be interested in a get-together downtown preaching service once a month.

If enough are interested and will share in the expense, such a meeting could be held in a downtown hall centrally located.

Please write to the secretary, or telephone Austin 7374.

Evelyn K. Harsch, Sec.,
5439 Ohio St.

* * *

NEWS FROM VIRGINIA

On September 15 the writer closed a very unusual series of meetings at Browntown. We were invited to speak in the Union church at that place because of the interest shown in our doctrines. Many

had wanted to hear us but the extremely poor roads leading up to our mountain church prevented.

At these meetings the writer urged one and all to bring their Bibles and follow the texts as read or to copy them and search and study the same at their leisure. They responded very willingly, as most of them were anxious to arrive at truth.

We started with the gospel preached to Abraham, Gal. 3:8, and developed God's great plan of salvation and mercy. Many were astonished to find that the promises were all given through Israel and Israel's promised kingdom. They had never heard of Israel's kingdom on earth with Christ as King and His Church as co-rulers. They had believed, and been taught, that the righteous were to be recompensed in heaven and yet had prayed almost daily, "Thy kingdom come, thy will be done in earth, as it is now done in heaven." Like the Bereans of old they began to search the Scripture daily to see if these things were true.

The extreme dryness of the season had so that none was urging. It is to the temporarily ended nearly all farm work, credit of the people that many of them used their leisure to discuss and study the Scriptures. Many spent several hours daily in this search for eternal life. We were called upon many times daily to answer questions and to throw light upon misunderstood passages and doctrines.

It was indeed an inspiration to find that there were still people hungry for the word of God.

Several with years of active church work to their credit, came to us and asked: "Why don't our ministers teach the return of Israel? Why don't they tell us of the second coming of Christ, its nearness and importance? Why don't they give us scripture for everything as you do? Why don't they tell us these things when they are so important?"

Some frankly confessed that they had never heard of the second coming of Christ or of the antichrist, until we told them about them, although they had listened to ministers for years. No wonder they are questioning their ministers. What will Christ say to such negligence? We tremble to contemplate.

On September 15 two answered the call of the gospel and were immersed into the body of Christ. Those thus accepting the high and holy calling are: Mrs. Charlotte Rudacille and her daughter, Augusta, both of Browntown.

It is inspiring to see a mother take the

step for Christ that will bring her eternal life and cause her to become a source of strength to those entrusted to her care. Her step gives to her children their greatest earthly treasure—a Christian mother.

Augusta, a girl of about 15 years of age, is of fine upright character. She was a student throughout our Bible School this year. She returned to her home convinced of her call to Christ, and answered that call with her mother.

We wish these two new believers in Christ the best guidance, protection and blessing that comes from God. May God bless and keep them in the faith is our prayer.

Harry A. Sheets.

Bro. Jacob Boyer has been confined to his bed for over two weeks. His doctor feels certain now that he has his complication of troubles well under control and that he soon will be up and around. Bro. Boyer states that his appetite is improving and that he generally feels much better. He has been one of the outstanding pillars of the Church of God in Virginia for many years. His loyalty makes him missed sorely now. We ask one and all to pray for his recovery. We need him!

On September 21 Miss Katherine Bauserman was united in marriage to Bro. Otis H. Ritenour, only son of Bro. and Sr. Jack Ritenour, Woodstock, Va. They left almost immediately for a trip to New York City.

Bro. Ritenour is considered, by many, to be one of the most promising young men of Shenandoah County. Sr. Ritenour, a school teacher of reputation, is known by all to be of high, sterling character. The union of these two lives will be a great power for good, as both are earnest Christian young people.

After Oct 2 they may be addressed at 1332 Belmont Street, N. W., Washington, D. C.

We extend to them the best wishes of the Virginia Church of God.

* * *

INDIANA REPORT FOR SEPTEMBER

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Hillisburg, 7.

Funerals: 1.

Money received: Pleasant View, \$28.00; Rensselaer, \$25.00; Plymouth, \$15.00; North Salem, \$5.50; Burr Oak, \$10.00; Hillisburg, \$25.00; Conference Board, \$2.28. Expense: \$10.78.

On Sunday, Sept, 11, we had the pleas-

ure of receiving into the Rensselaer Church of God, Bro. and Sr. Paul Magnus, Bro. Everet Warren, Jr., and Sr. Frankie Warren, son and daughter of Bro. and Sr. J. E. Warren. May God bless them as they walk with Jesus in that way that leads to eternal life, is our prayer.

J. H. Anderson.

* * *

A LETTER OF THANKS

Mr. F. L. Austin: Someone is sending me The Herald, for which I am very thankful, as I love to read about the coming of Christ. I could not see to read the Bible which I had because the print was so fine, but the matron of the home gave me a good one. So I spend a part of the day reading it. As I am getting old and all broken down and can not work much I try to do a little for some of the unfortunate ones here like myself; I can read the good things in the paper to some of them.

Mrs. Orilla Morse,
Allegan Co. Infirmary, Allegan, Mich.

* * *

MRS. ESTELLA COFFIN

Was born to James and Mary Wells, of Raisin township, Mich., on Dec. 10, 1856, and died on August 10, 1927. She was one of seven children, of whom three preceded her in death. On Dec. 25, 1878, she was married to Mr. Dan Coffin, who died on Aug. 20, 1926. To them were born three children, Ethel, who died, Feb. 16, 1899; Mrs. Wm. Pangburn, of Adrian; and Mrs. Fred Stephens, of Deerfield, Mich.

The deceased spent her life in the township where she was born. At the age of twenty she expressed her Christian faith and became a member of the Church of God, of which church she remained a faithful member till the time of her death. Besides numerous friends, the deceased is survived by her brother, Edwin Wells, of Monessen, Penn.; two sisters, Mrs. Olive Critchell and Mrs. Belle Frank, of Atlanta, Georgia; two daughters; eighteen grandchildren; and twelve great-grandchildren. She was laid to rest in the family lot of the Raisin Center cemetery, where, according to her faith of many years, she awaits the coming of Him who is the Resurrection and the Life.

The writer attempted to comfort the bereaved ones by holding out to them the Blessed Hope of which the Scriptures are so full.

Jas. A. Patrick.

* * *

SILAS MURPHY

Silas Murphy, son of Christian and Diana Murphy, was born on Jan. 8, 1874, in Clark county, Ill., and grew to manhood in the vicinity of his birth. In March, 1902, he was united in marriage with Miss Lucille Reedy, to which union three sons: Theron, Percy and Lucian—were born. In 1906 his wife, the mother of his children, died; and on April 1, 1908, he was united

ed in marriage with Miss Cora Paul.

When a youth of 16 he united with the Church of God and remained true and faithful to the Lord and His church during the remainder of his life.

He died in his home in Clarksville, Ill., Sept. 18, 1927, leaving his wife and three sons, above named, together with his mother, three sisters and two brothers, with other more distant relatives, friends and neighbors to mourn the loss of a husband, father, son, brother, friend and neighbor who lived true to the duties and responsibilities imposed by such relationships, and with a devotion seldom exercised by natural man.

For thirty years I have enjoyed the intimate acquaintance with Bro. Murphy, and he was one of the best men it has ever been my good fortune to know. He possessed a richness of Christian character which was very helpful to those who were privileged to associate with him. The church at Salem, Ill., of which he was a member, has sustained an inestimable loss in his death; the church at large has sustained a loss which can be appreciated only by those who knew him well, and the neighborhood in which he lived and transacted business for many years feels keenly the irreparable loss it has sustained.

The beautiful floral pieces and large attendance of friends and neighbors at the funeral services—there being approximately three hundred who could not be accommodated in the church building where the services were held—gave silent testimony to the esteem in which he was held by those who knew him.

And while our hearts are sad as we say farewell, we thank God for the rich contribution his exemplary life and conduct has been to those with whom he associated in life, and whose sorrows and burdens he helped to bear. He sleeps in Jesus, and we labor on, hoping to meet him when the Sun of righteousness shall arise with healing in His beams.

L. E. Conner.

* * *

DR. FRANK HALE HEMPHILL

Dr. Frank Hale Hemphill, son of Watt and Rebecca Hemphill, was born on Dec. 27, 1872 in Jasper county, Ind., two miles west of Rensselaer, and died at his home in Rensselaer on Sept. 13, 1927.

His father died when he was two and one-half years of age, and he spent the remainder of his boyhood at the home of his grandfather, Thomas H. Grant. He attended the grade and high schools in Rensselaer and later was graduated from the Central Medical College at St. Joseph, Mo.

On Jan. 1, 1902, he was united in marriage with Mary Etta Harris, of near Peru, Ind., to which union one son, Byron Francis, was born.

At the age of sixteen, under the pas-

torate of the writer, he united with the Church of God, of which he was always unstinting in his support.

Dr. Hemphill's personality, friendliness and unselfish devotion to his patients in the practice of his profession won to him a host of friends. He was greatly endeared to the Harris family, and his passing has brought to them deep sorrow.

Frank, as he was familiarly known to his intimate friends, was greatly attached to his relatives and words cannot express the depth of their devotion to him. He lived in close companionship with his three uncles—Abel, Franklin and Colfax Grant, who were always as fathers to him.

He leaves his wife, his son, and one sister, Mrs. Wm. Scott, in addition to many more distant relatives and friends to mourn his death. He was one of the most kindly men the writer has ever known.

After appropriate funeral services he was laid to rest beside his grandfather, whom he loved so well when a boy, to await the coming of our Lord.

L. E. Conner.

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 IN NABOTH'S VINEYARD

DID YOU ever hear anyone say, "The more you have, the more you want"? Well, that was true of King Ahab. He had a fine palace, beautiful gardens, servants, riches; but he was not happy.

Next door to his palace in Jezreel lived a poor man named Naboth, who owned a good vineyard. Ahab could see it from his window. Every time he saw it he wished he had it, but Naboth did not want to sell it. It was his home; he loved it very much and besides, the law of God said he must not sell in this way what came to him from his father and grandfather.

Ahab went to Naboth and said, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near my house, and I'll give you a better one or pay you for it." But Naboth said, "No, I cannot sell my vineyard to you, even though you are the king."

The more Ahab thought about the garden, the more unhappy and displeased he became. What do you think he did? Went to bed, turned his back to everyone and refused to eat. Why you children would not be so silly, would you? And here was a man, a king, acting exactly like an overgrown, spoiled child—pouting in bed.

Soon Jezebel, Ahab's wife, came to him and said, "Why are you sad, and why do you not eat?"

Ahab replied, "Naboth will not sell his vineyard to me."

Jezebel was a bad woman, but she was not weak like Ahab. She determined upon a plan to get the garden for her husband. She said, "Are you the ruler of the kingdom of Israel or not? Arise, eat bread, and be merry: I will give you the vineyard of Naboth, the Jezreelite. Just leave it to me." And you cannot fathom how wicked her plan was!

First, she wrote and sealed letters to the elders and nobles in the city—friends of Naboth—and signed them with the King's name. This is what each letter said: "Proclaim a fast, and set Naboth on high among the people. Then set two men, sons of Belial, before him to bear witness against him saying, 'Thou didst blaspheme God and the king.' Then carry him out and stone him, that he may die." That means, that these two men were to tell lies about Naboth, for Naboth was a good

man, and would not say dreadful things about God.

Accordingly, the fast was made and the two men declared these false accusations and poor Naboth was cruelly dragged out of the city and stoned until he died.

Then Jezebel told Ahab to go and take possession of the vineyard, and Ahab did take the vineyard. He knew it was a wicked thing to do but he did not care so long as he procured what he wanted. But do people really enjoy things they get in the wrong way? Not often, and not for long.

God cared for poor Naboth and God would punish Ahab and his wife. He called the prophet, Elijah, to carry His message to Ahab. He told him where Ahab lived, and that he was now in the vineyard of Naboth. And God told Elijah just what he was to say to the king.

So Elijah went to Ahab and said, "Thus saith the Lord, Hast thou killed and also taken possession? - - - In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." That was a terrible punishment, and a most undignified death for a king or queen; but did not the king and queen deserve such punishment?

Ahab must have been frightened when he saw and heard Elijah, for he said to Elijah, "Hast thou found me, O mine enemy?"

Elijah replied, "I have found thee; because thou hast sold thyself to work evil in the sight of the Lord."

And so is everyone found out who sells himself to do wrong before God.

Who was Belial?

In how many ways did Jezebel and Ahab sin?

TWO NEW FEATURES

Each week we are printing a fact about the Bible. I hope you will look these facts up as they appear.

Also each week a verse is printed about the Books of the Bible. Please do learn these poems, because they will help you to remember the Books of the Bible and some things about them. They will help in your Berean study.

Lois Hunt

BOOKS OF THE BIBLE

Their Names, Themes and Divisions
By Rev. James W. Shearer

BOOKS OF THE OLD TESTAMENT

3. The Five Poetical Books.

In *Job* God vindicates His ways,
And David sings in *Psalms* His praise.
The *Proverbs* teach us to be wise,
And *Ecclesiastes* next apprise
Of vanity. These five with *Solomon's Song*,
To Books poetical belong.

FACTS ABOUT THE BIBLE

3. The middle chapter of the Old Testament in Job 29.

SOMETHING TO DO

Every boy and girl that reads this please send me your name, address and age, very soon, won't you?

Lois Hunt

AN ALPHABET OF HOPE

By David Norrie, M. A.

At even, or at midnight, or at the cockcrowing or in the morning (the Master of the house cometh).

Mark 13:35

Behold, he cometh with clouds; and every eye shall see him.

Come, Lord Jesus.

Rev. 1:7

Day is at hand.

Rev. 22:20

Every one that hath this hope set on him purifieth himself, even as he is pure.

Rom. 13:12

1 John 3:3—R. V.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.

John 17:24

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying.

Rev. 21:4

Hold fast till I come.

Rev. 2:25

If I go and prepare a place for you, I will come again, and receive you unto myself.

John 14:3

Jesus said unto her, I am the resurrection and the life.

John 11:25

Know this, that if the good man of the house had known in what watch the thief would have come, he would have watched . . . Therefore be ye also ready.

Matt. 24:43-44

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Titus 2:13

Maranatha (our Lord cometh).

1 Cor. 16:22

Now is our salvation nearer than when we believed.

Rom. 13:11

Of that day and hour knoweth no man.

Matt. 24:36

Pray always, that ye may be accounted worthy.

Luke 21:36

Quietly wait for the salvation of the Lord.

Lamentations 3:26

Rejoicing in hope; patient in tribulation; continuing instant in prayer.

Rom. 12:12

Surely I come quickly.

Rev. 22:20

The coming of the Lord draweth nigh.

James 5:8

Unto them that look for him shall he appear the second time without sin unto salvation.

Heb. 9:28

Verily I say unto you, I will drink no more of the

fruit of the vine, until that day that I drink it new in the kingdom of God.

Mark 14:25

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Col. 3:4

'Xhorting one another: and so much the more, as ye see the day approaching.

Heb. 10:25

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

Zeal of the Lord of hosts will perform this.

Isa. 9:7

UNDER CHRIST THE KING, FOREVER

(Continued from front page)

this church shall have been perfected, the Redeemer comes to Zion—to Zion the capital site of God's chosen nation. To this place, even to Jerusalem, the Lord assembles the outcasts of Israel. It is a new work. It is for that day yet future.

No work is in progress today, in this dispensation, in an effort to regather Israel from all nations. Such work pertains to God's nation, concerning which God promised Abraham, "I will make of thee a great nation." The people of that nation will be numerous as the stars of heaven are numerous; numerous as the sands upon the seashore are numerous. The work will be a lengthy one. The stony hearts of Israel must be crushed; fleshly hearts must be given them instead. It is the work of Israel's Redeemer when He shall have come.

Not only time and instruction will be requisite unto Israel, but miracles will follow. They will come to Him; they will "call upon him whom they have pierced"—"if they abide not still in unbelief".

This condition announced by Paul in Romans 11:23, is conclusive evidence that so far as God's promise is concerned it will *not be enforced* upon the individual. "All Israel", that is, the two tribes and the ten tribes, Judah and Israel, the whole nation, "will be saved", regathered; not necessarily all of the nation's people. The engrafting of each individual is made dependent upon his belief.

This is a second phase of God's work. On page 805 the writer endeavored to emphasize the position of the one who is baptized into Christ. In this article, reference is made to a different people destined to a different position in God's plans. Both of these people are included in God's promises to Abraham. While they are separate and distinct from each other in position, yet they are related to each other very closely. The fulfillment to one class is equally certain as is the fulfillment to the other. It requires both to complete God's plan. Christ, the Head of the church is also the King of the nation.

THE BOOK OF DANIEL

By George Johnston

Part 13

DANIEL'S VISION OF THE FOUR GREAT BEASTS Daniel 7

AFTER THIS I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it had ten horns." This beast could not be named by the prophet, though in Rev. it is called the 'dragon'. It was the Roman empire, which included within its bounds the territories of all the others, and therefore to Daniel's eyes it must have appeared as part lion, part bear, part leopard, and part dragon. It will therefore be seen how strange and terrible it must have appeared to the prophet, and there is no beast in existence to which he could liken it. In Rev. 13:1, we have a description of the three earlier empires joined in one body—the Byzantine empire—and that beast is also unnamed. The beast of Daniel's vision was 'strong exceedingly', and what empire has ever equalled the Roman in strength and extent? It had 'great iron teeth' to denote that what it grasped was firmly held; and by 'the feet of it' were indicated the Roman armies, which not only supported the empire, but trampled down every power within its bounds.

This beast and the horns which arose out of it absorbed the attention of the prophet, so turning to the angel who stood by he enquired concerning these things.

"So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings which shall rise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in peices, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; 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. Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."

In his opening statements the angel gave a brief summary of the whole vision, but Daniel was desirous of obtaining full information concerning the fourth great beast

and the horns on its head, more particularly that which came up last, and before which three of the others were subdued. This information was not given to the prophet to gratify his own curiosity, but for the strengthening of the faith of those who in the course of time would be persecuted by the beast, and by the stout horn which grew out of it.

As already stated, this great beast symbolized the Roman empire, and this point being fully grasped it becomes an easy matter to locate the exact period of time when the ten horns or kingdoms arose, and to identify the horn before which three of the others were plucked up. It will readily be perceived that so long as the Roman empire retained its full power no independent kingdoms could be erected within its bounds; and therefore it is the history of the period of its decline that must be examined in order to ascertain what kingdoms were represented by the various horns.

For many years before the fall of the Western Roman empire members of German tribes from Northern Europe had been flocking into it, and it was by them that it was brought to ruin. When Theodoric the Great destroyed the kingdom of the Herulians in Italy (A. D. 493) almost the whole of Western Europe was in the hands of German tribes which had erected kingdoms of their own therein. Some of these kingdoms lasted but a short time, but the following is probably an accurate summary of those represented by the ten horns: (1) The Allemanni in Alsace; (2) the Alans in Galicia; (3) the Angles in Britain; (4) the Burgundians in Burgundy; (5) the Franks in Northern Gaul; (6) the Ostrogoths in Italy; (7) the Saxons in Britain; (8) the Sueves in Spain; (9) the Vandals in Northern Africa; (10) the Visigoths in Southern Gaul. The eleventh horn before which three of these fell was the Papal in Rome which in course of time grew into the Holy Roman empire; and the kingdoms which blocked the rise of this empire, and which, consequently, it was necessary to remove, were the Burgundian, the Visigothic, and the Ostrogothic.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion . . . and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The steps which led the rise of the Holy Roman empire, its actions while it was endowed with power, and the person by whom, and the means by which it was to be overthrown, are fully foretold in Dan. 11, and shall be explained in due course.

The will of God is not always something burdensome which we have to bear; it is something glorious which we have to do.

SOWING AND REAPING SUCCESS

(Continued from page 4)

anybody. I simply haven't time to be pleasant to everybody." And this reminds me of a story of the "tenderfoot" and the cowboy, who sat together at dinner one day. The tenderfoot had noticed with great awe the very poor etiquette of the cowboy. Finally the westerner noticed the easterner looking at him, and with a large morsel of food on the end of his knife remarked, "Say, stranger, I want you to know that I got manners, but hain't got time to use 'em."

That is just the trouble with all of us. We don't allow ourselves time to be what we really are. But suppose that God suddenly becomes too busy to send us His love and sunshine and rain; what would happen? Our plant life would dry up and nothing would grow and soon we would wither and die for want of sunshine and food. Our race and all others would in a short time become extinct.

Ah, but a great God like ours does not do such things. He gives us all things necessary to life and much more, even if we revile Him, scoff at Him, take His name in vain and disobey His commandments. And which commandment did Jesus say was the greatest? "Love thy neighbor as thyself." If we are not careful we are going to bring about our own destruction and wreck a wonderful world for LACK OF LOVE.

Prohibition was and is a fine thing for the country, especially for the younger generation, but has it really been a success? While traveling through the South not long ago, I stayed over night in a very fashionable hotel in a large city. It was almost impossible to sleep because of the occupants of the next rooms. They were all men and disgustingly drunk. The next morning very early, I met the night clerk in the office and asked him why such things were permitted. He smiled and said, "I am very sorry that you were disturbed but we were very busy on the next floor trying to keep them quiet. You see they are all men of high standing and regular customers, and if we turned them out they would be arrested and we would lose their patronage."

If a man really loves his neighbor he will not give him poison to drink nor will he harbor him when he is deliberately breaking the laws of the country. Therefore prohibition will never be a success until our love for humanity becomes so great that officers of the law and every other person fully realizes his or her duty to mankind.

Knowledge has increased by leaps and bounds, but immorality has increased too and there is absolutely no remedy for a sin-sick world but pure love. Laws of a high order will never be successful until they are properly enforced by God-fearing and humanity-loving people.

I once knew a woman who had not learned the secret of love in the home. It seemed that the evil one had taken possession for good and soon the woman was forced to go to a man of the law for aid. A divorce seemed inevitable, but somehow the woman began to study and put into practice the law of love, when everything else had failed.

There was no divorce and the woman has since told me that the man of the law hoped her love would win. I know the woman and it has succeeded.

"Husbands love your wives, even as your own bodies." Wives love your husbands also. Women have come forward in the last few years and have done great things for the country, but in so doing have they done great things for the home? Marriage and a career simply will not mix. It must be one or the other and the decision should come before the slender band of gold is placed upon the finger. Many things may be done from the home, but the home and children should come first.

Wives must see that the home is clean and comfortable, a real place of refuge from the world and its many trials. Then the husbands must do their part; take ten or fifteen minutes a day to get acquainted with your children (I speak of children because no home is complete without one or two shining little faces). Play with them, get down to the level of childhood and see what great fun it is and how it will add years to your lives.

Somehow the memories of home and childhood are indelibly stamped upon the brain and never forgotten. Statistics from our juvenile courts prove that the home life has the greatest influence upon the lives of our children, for good or for evil.

And husbands, do not force your wives to continually ask you for money. It is as much theirs as yours, so give them an allowance. It is embarrassing to a wife to have to ask for every necessity, especially to those wives who earned money before marriage.

A little story is told of an old negro who consulted the parson about his family troubles. He was so annoyed with his wife asking him for money. Every time he would step into the house, it would be a quarter for this and a dollar for that and he was tired of it. "Well," said the parson, "what does your wife do with all this money?"

"Lo'd bless you," said the negro, "I dunno what dat woman done do wif all ob it, I hain't give 'er none yet!"

God is love and when we take love into our homes and into our business and into our lives, we are taking God. A house built upon the sand (hate and discord) will not stand. But a home built upon the rock (God is love) will stand forever.

FOR MORE THAN A DAY

NOT JUST a day on which to get an especially increased attendance—although this in itself is commendable—but a day toward which every member shall have been doing his best in increased activity of thought and labor to interest others to attend and work in Sunday School, Church, and Berean Society: this is one of the big features of Rally Day.

There is no way for one to so advance his own Christian growth as to render real enthusiastic service to others. A Rally Day labor that will enlist the present members to full service is a Rally Day indeed.

Let us all rally to the service of Christ.

JERUSALEM'S WOE

(Continued from last week)

EARTHQUAKES are of more or less frequency in Palestine. Owing to its turbulent history for 2,000 years greater attention was paid to wars and invasions than to recording facts about these convulsions of nature.

One of the greatest earthquakes, which is recorded by Josephus, the Jewish historian, was that which occurred during the reign of King Uzziah.

According to sacred chroniclers this convulsion was one of the punishments visited on the King for his sacrilegious invasion of the Temple, where he declared that he, instead of the Temple priests of Israel, would vaingloriously offer sacrifice.

He was instantly stricken with leprosy and died a leper.

The Mount of Olives was split into two parts by the convulsion which followed.

The most celebrated earthquake of all history, because of other and accompanying physical phenomena, was that which occurred in Jerusalem at the time of the Crucifixion of Christ. No earthquake story has ever been so widely disseminated as that one.

The cataclysm of July last was from every account the greatest earthquake of modern times in Palestine or Western Transjordan.

The suffering town and village people who have been compelled to desert their homes for the campagna, or open country, will experience little or no hardship beyond lack of food possibly, until the November rains and frosts set in.

Judge Khadder, who is the author of a little work published in this country, very charmingly describes this outdoor life in Palestine, as it relates to the shepherd folk:

"During the summer months man and beast may live in the open air; and do thus live. None would willingly be in a house or town who could live in a tent or vineyard, and there enjoy the absolute freedom and repose of nature.

"The shepherds more than all others live in the open air. They are always about on the hills in summer, and in the valleys in winter, excepting when snow and frost drive them to seek shelter for their cattle.

"Shepherds generally go barefoot over the rough, sharp rocks and thistles. Generally speaking there is a great difference between the Palestine shepherd and the Bedouin shepherd. The Bedouin shepherd of Transjordan carries more arms; a gun, a pistol, dagger, and club, as they are more exposed to danger owing to the frequent Bedouin incursions.

"A Bedouin shepherd can live for three days on a small piece of bread and dried buttermilk. They are more interested in their sheep and take great pains to choose the best pasture ground.

"From early morn they wander from mountain to mountain till toward noon when the heat becomes too ex-

cessive; they then guide their flock down to some spring.

"Here the lads sit and converse, for the spring is a great meeting place for them.

"When the time comes for the flocks to graze, each shepherd calls six or seven of his sheep by name and all the others follow, every shepherd taking a different course for his flock.

The most extraordinary thing is that no sheep goes wrong but that each follows his own shepherd."

SHEOL AND HADES

(Continued from page 5)

(of death) cometh, when *no man CAN WORK*". Still further proof against the view of our contributor: If his view is correct that Dives and Lazarus are personal realities in another sphere of life, then it is equally true that they have never been seen by human eyes or touched by human hand. So evident is this that Rev. R. A. Torrey adopts it as an argument in his published works, and he definitely says, "I do not see you, and you do not see me." The Bible assures us that "whoso getteth a wife, getteth a good thing, and shall obtain favour of the Lord". The question is a fair one. Is it so if our friend has never seen his wife?

The reference of our brother to the resurrection is not unnatural. To answer it fully would take more space than can be taken here, and a bare limit must suffice for the present. Scripture, so far as the writer is aware, nowhere recognizes individuality of either plant, animal or man apart from *bodily* organization, and it is by the individual organism which God "giveth" to each seed (including man) that every species is distinguished and recognized from the other. Nearly everywhere in Scripture, in both Old and New Testaments, the first death is spoken of as "sleep", both in the case of the righteous and the wicked. Such a term could not apply to Mr. Johnston's understanding of this parable, for the rich man, according to him, is not sleeping—far from it. It is a remarkable coincidence, to say the least, that science speaks of "dormant life". All the individuality of the oak is in the acorn, but if it be denied the circumstances necessary to its becoming the oak, it perishes and dies, and the oak dies with it. There is promise of resurrection from the first death, but from the "second", none. Nor is the second death ever called a sleep. Some will experience the second death. Of them it is stated, "They shall not rise: they are extinct, they are quenched as tow."—Isa. 43:17.

If the findings herewith are not sufficient to convince our friend, more will be cheerfully forthcoming. Mr. Johnston's position raises many problems. Are the race characteristics still maintained in the Hades of his conception, and are the various languages in use there? These and a host of other questions are both reasonable and relative to the subject. Take the Bible view that "the dead know not anything", and most of our difficulties vanish.

This is submitted with every earnest desire for true Bible teaching.

R. H. Judd.

THE RESTITUTION HERALD

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BE STRONG IN THE LORD

THEREFORE I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12:10.

In this text of joyful emotion the great apostle gives vent to his feelings after a superhuman experience.

What a zealous, honest, promising young man Saul was! His autobiography: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto death, binding and delivering into prisons both men and women." Acts 22:3,4.

And, "As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison." Acts 8:3.

Paul's description of Israel is a reflection of his former self—the zealous "young man"—Saul (Acts 7:58): "For I bear them record that they have a zeal of God, but not according to knowledge. For being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For He is the end of the law for righteousness to every one that believeth." Rom. 10:2-4.

Saul was human; and being "perfect in the law of the fathers", his phrenological protuberance of vanity no doubt was quite conspicuous. In this crude (natural) state God could not use him in teaching the grace of God:

unmerited love and favor of God in Christ. Hence, his miraculous experience which leads up to the text, e.g., "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in

the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven (millennium, S. E.H.). And I knew such a man, . . . how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.

Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:1-9. Paul had reached the point of determination to know nothing among the brethren save Jesus Christ, and Him crucified—1 Cor. 2:1-3. There are some things God cannot do. He can't make use of the arrogant ostentatious spirit, which is fertile soil for the enemy.

In selecting a man to deliver His chosen people, Israel,

(Continued on page 32, column 2)

Strong in Faith

*Finally, strengthen yourselves
in the Lord and in his mighty
Power.—Eph. 6:10. Diag.*

*"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.*

*A faith that shines more bright
and clear*

*When tempests rage without;
That when in danger knows no
fear,*

In darkness feels no doubt."

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

PRAY WITHOUT CEASING

EFFECTIVE prayer to God cannot be practiced without building the character of the individual as well as being a means of temporal blessing. One may not receive from God affirmative answer to his prayer, but he cannot be truly, heartedly devoted to God in prayer without benefiting, enriching his own being by his communion with God.

Prayer builds. It not only enriches to the extent of the blessing directly derived, but it builds the individual God-ward.

It is one of God's unwritten laws. It is for man's good. "Pray without ceasing."

* * * *

FIDELITY TOWARD GOD

It is edifying to note the open, positive stand which some are taking with reference to the waves of infidelity that are being rolled across the land.

The Herald is in receipt of a compilation of clippings selected by Bro. Glenn M. Birkey. Most of these have appeared previously in The Herald, therefore the omission of them at this time. But encouragement is derived from observation of the names of the authorities who have taken open stand in this problem.

In the June issue of *The World's Work*, a magazine of the highest class, will be found an investigation of this movement as it is related to the colleges and schools of the land. *The California Voice*, *Messiah's Advocate*, and other periodicals are openly challenging the efforts of atheism to disabuse the mind of the young of its faith in God.

Hon. P. P. Claxton, U. S. Commissioner of Education, is quoted as having said, "The day will come when the Bible will be read in the public schools just as any other book. There is no good reason why the Bible should not have its rightful place in our school curriculum."

It is well to note that in this day when Russian infidelity is reaching into the nooks and crannies of the universe, that sober, sane, conservative characters are standing staunchly for God and His work.

Ridicule, the Weak Man's Battle Axe

There is a large percentage of men who do not hesitate to stoop to the use of ridicule as a means of carrying their point. Human nature shrinks and quivers at the finger of ridicule more quickly than it sometimes yields to reason and sane thinking. Neither youth nor old age should confuse the ridicule and blasphemy of the opponents of fidelity to God with logic and evidence.

"God's Black Sheep", "The Damned Souls", "The Dev-

ils Angels", "The Circle of the Godless", such infamous blasphemies, the titles with which different groups have dubbed themselves, are either ridicule in its most detestable form or else they are intentional blasphemies against God Himself. None can disparage the overpowering influence that engagement in such mockery must have upon the individual thus engaging.

Prophetic

On the other hand, is not this condition just what Gods prophetic word of long ago retains still upon its inspired pages? Read Rev. 13:8 in connection with verse 5. Of a yet future king it is prophesied, "there was given unto him a mouth speaking great things and blasphemies; . . . and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world." Again, Rev. 9:20 announces a certain worship of "devils, and idols of gold, and silver, and brass, and stone, and of wood." These last can be indulged in only by those who have come to irreverently and blasphemously disregard the God of Heaven.

These are the very conditions that are repeatedly announced in the Bible as characteristic of the closing days of the present Gentile times.

* * * *

ARE YOU FOR OR AGAINST GOD'S WORD?

GOD announces in His Word.

—That "there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12. Do you believe His Word?

—That "unto them that look for him shall he (Christ) appear again the second time without sin unto sal-

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vation."—Heb. 9:28. Do you believe His Word?

—That "as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27. Do you believe His Word?

—That "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. Do you believe His Word?

—That "there shall be a resurrection of the dead."—Acts 24:15. Do you believe His Word?

—That Jesus is "the resurrection and the life."—John 11:25. Do you believe His Word?

—That they who have done good shall come forth "unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:29. Do you believe His Word?

—That Jesus "shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:33. Do you believe His Word?

—That it shall yet be said, "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. Do you believe His Word?

—That at the return of Christ the church shall be changed and "fashioned like unto his glorious body."—Phil. 3:21. Do you believe His Word?

—That God has exalted Christ "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:21. Do you believe His Word?

Those who believe God's Word are for Him in accordance with the teachings of that Word.

HAMMERING HOME

The older we grow the more need we see for "hammering home" the great gospel truth of *Conditional Immortality*. We, as a denomination, have stood for many fundamental truths, only to see them absorbed by orthodox denominations, until one alone marks us as a distinctive people. That one is conditional—as opposed to inherent—immortality. This is a fundamental doctrine. A doctrine that gives lucidity to the Bible and solves many of its problems. A doctrine that destroys Platonic theory and honors God as the giver of eternal life through His Son Jesus Christ. A doctrine that is clear cut and distinctive. A doctrine that relates to and harmonizes such kindred doctrines as the "second coming of Christ", "the resurrection of the dead", the "abolishment of eternal torment in hell fire", the "punishment of the wicked and reward of the saints", the "justice and love of God", etc. This truth should be "hammered home". Not in anger but in love. Let the Christian and secular world know where we stand. We believe this message should ring true in every heart, and be the key note in every church in the denomination.

—Dr. A. W. Taylor

THE GREAT RALLY DAY

By E. Cedric Pope

1 Thess. 4:17

IT IS very nice to set aside a day out of every year for the purpose of reuniting the people who have at some time served in or enjoyed living in the church community. We must not forget, however, that just reuniting on that one day does not fulfill our obligations to our Father for the whole year. Neither must we feel that the reunion is altogether a matter of meeting fellow acquaintances, for Christ and the Father will be there asking us to re-dedicate our lives to their service.

When thinking of Rally Day my mind is carried back to the many political rallies of history. What enthusiasm was shown in them! How convinced the people were of their cause! Freedom was proclaimed in every direction. Preachers made it their main topic; it was hoisted on flags to the tops of buildings; it was the theme of discussion on tongue and in editorial.

Today we have an even greater reason for sending forth that great word, for we who were at one time subject to the law of sin and death, are now made free by Christ. We are released, even as this country was released from British law after the war of Independence. Even as the Children of Israel were released by Jehovah during the Babylonian captivity and were permitted to return to their favorite city, so Christ has released us and permitted us to gather together.

It was not an easy task for those people to return to their city. Many of them must have given their lives in the attempt. Suffering and hardship must have been the lot of those who finally gathered back to their city, which was in ruins, only to be tormented by the heathen around about. It was not until Nehemiah, with letters from Artaxerxes, (after many trials) rebuilt the walls that the people realized the benefit of their return.

Soon there is to be a Rally Day such as the world has never known, for Christ will call His faithful ones to meet Him. It may cost us much sorrow, trouble, and pain; even as it did those Israelites of old. It may cost you even your life as a sacrifice, and you may feel that you have suffered over-long. But what a glorious thing it will be for you, clothed with immortality, to be present at Christ's great Rally!

IT IS PAST ELEVEN O'CLOCK

On that great November morning in Europe, in 1918, fighting stopped at ELEVEN o'clock, on the ELEVENTH day of the month, on the ELEVENTH month of the year, at the end of the ELEVENTH month when Gen. Allenby had entered Jerusalem on foot, the ELEVENTH day of December, 1917, and on the ELEVENTH day from the signing of the Armistice with Turkey. Here are *Six* elevens! Yes, and this eleven is strikingly fitting of THIS fact: We are in the eleventh hour of the world's history, and that hour has ALL gone by! Praise God!—*Selected.*

DANGER SIGNS FOR OUR YOUNG PEOPLE

In connection with an editorial in The Herald of September thirteenth, entitled, "School Again", which I consider very much to the point and much said in few words, I beg to call attention to a very dangerous condition that seems to be entering our schools and institutions of higher learning throughout the United States. I do not expect that the church can stem the tide of infidelism that pervades, but that we as Christian parents who have children in these schools can be on our guard and do all we can to influence against this teaching. Many readers of The Herald have young people in high schools, colleges, universities and it is to these that I present the following selections for their attention.—Glenn M. Birkey.

ATHEISM IN HIGH SCHOOLS AND COLLEGES

A Situation of Profound Concern to the Home, the Church and the State

WE ARE featuring a subject, the importance of which reaches to the very foundation of our civic life; a subject that is fundamental, and all-embracing in its relation to civil government, social ethics, moral character and religious principles. We shall preface the article with a quotation from the Hon. P. P. Claxton, United States Commissioner of Education. He said, "The day will come when the Bible will be read in the public schools just as any other book. There is no good reason why the Bible should not have its rightful place in our school curriculum."

At the annual convention (1902) of the National Education Association, or State Teachers' Association of the United States, with 10,000 teachers in attendance, the following was adopted as part of its declaration of principles: "It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some states as a subject of reading and study. We hope for such a change of public sentiment in this regard as will permit and encourage the reading and study of the English Bible, as a literary work of the highest and purest style, side by side with the poetry and prose which it has inspired and, in large part, formed. We do not urge this in the interests of sectarian instruction of any kind, but that this great Book may ever be the teacher's aid in the interpretation of history, of literature, law, and life—an unrivaled agency in the development of true citizenship, as well as in the formation of pure literary style."

Now, we want every reader of *The California Voice* to read, and study carefully and prayerfully what follows, for the condensed presentation of which we are indebted to Christian Standard of recent date. In this paper Edwin R. Errett, speaking of the American Association of Atheism, says, The atheistic association is not only thoroughly alive with a full staff of officers and a program, but its officers are excitedly happy at the success they

are having in establishing groups of atheists in colleges all over the land, even in the high schools.

The World's Work has been conducting an investigation of this association's work, and the June number of that magazine reveals some startling facts concerning the growing power of the organization. The article is entitled, "Atheism Rampant in Our Schools", and the facts presented fully justify the title.

The Society of the Godless

When two boys, . . . refused to listen to the reading of the Bible in New York City high schools, there was revealed the existence of an organization among high school students called "The Society of the Godless", boasting of the fact that in three months it had attained a membership of 125 among the high school students of that city.

Not only so, but this New York organization is but part of a national organization known as the Junior Atheistic League, fostered by the American Association for the Advancement of Atheism for the purpose of promoting atheism among the high school and college students of America.

In Philadelphia the high school students are organized under the name, "God's Black Sheep". In Rochester the title is, "The Damned Souls". In Los Angeles the local name of the league is, "The Devil's Angels". The group in the University of Wisconsin calls itself, "The Circle of the Godless". In the University of North Dakota they style themselves, "The Legion of the Damned", and give their local commander the title, "His Satanic Majesty".

The Gospel of the Atheists

It must not be supposed that the leaders are a half-despairing lot of cynics with a thoroughly negative program and on the verge of committing suicide. They are declared to be enthusiasts, believing themselves possessed of a real mission to free the high school and college youth from slavery to religious leadership.

The fact is, these are the only thoroughly consistent modernists, having rid themselves of the embarrassing confusion that results from the foolish effort to try to harmonize Christianity and modernism. For this reason they strike out with freedom and enthusiasm. They have the zeal of apostles. They are eager to be martyrs. They have a "cause". Its outstanding plea is liberty. They have a gospel of their own—the gospel of the human ego. They have, therefore, something so positive and challenging as to capture young people who are disposed to be unhappy with doubts and cynical toward the old order.

The beliefs which the American Association for the Advancement of Atheism (coming to be known popularly as the Four A's) is instilling into these high school and college youth, are summarized as follows:

There is no God.

The idea of the virgin birth is laughable.

There is no heaven and no hell.

Religion is worship of the supernatural and should be abolished.

The church is a dangerous institution.

THE PARABLES OF SAFED THE SAGE

THE PARABLE OF THE SINS I HAVE SAVED

There came unto me a man who desired my Advice,
and he did not come Any Too Soon. And I said unto him,
Thou hast acted Unwisely.

And he said, I am afraid that what thou sayest is true.
Tell me wherein my Fault Lieth. And I told him the best
I could.

And he said, I verily believe thou art right. I will
amend my ways.

Then we talked of other things, and he spake as one
who was free from Care. And when he had left me, he
seemed Happy.

And I got to thinking it over, and I said, I did not Rub
It in enough, I should have been More Severe.

And I sate down and wrote him an Epistle, and said
unto him, Forget not that thou hast much whereof to Re-
pent, and I told him again Two or Three things.

Now I had other letters to Mail, and it chanced when I
picked them up that I overlooked that one. And I return-
ed to mine home, and saw it still unmailed. And I said,
Let me look again at that Letter.

And when I read it over, I said, How will that sound
when he readeth it, and peradventure handeth it across
the Table to his wife?

And I said, Verily, it was of the Lord and not mine
own wisdom that this Letter had not gone out in the Mail.

And I tore it across and then again across, and threw
it into the Fire.

And I said, I have rarely repented a harsh word that
I left unspoken or a harsh letter that I did not mail.

And when I next met that man, he said unto me, I
thank thee for what thou didst say, and I thank thee yet
more for what thou mightest have said that would have
been true, but which I was in the Mood to Resent. And
because thou wast kind to me and hurt me no more than
was Necessary, behold I have resolved to be a Better Man.

And I went unto my home, and I said, O my God, I
have much to thank Thee for, but just now I thank Thee
for the times when I stopped just short of Making a Fool
of Myself. For surely it is no Credit to me that having
done that man a Good Turn I did not Ruin it all by
Overdoing it.

 LOVE

*God with all your might;
Mercy and walk humbly before God;
Your enemies and do good to them that hate you;
If you want to be loved;
The good and hate the evil;
Them which labor among you in the Lord.*

—C. E. Randall

Art thou a beggar at God's door? Be sure thou get-
test a great bowl, for as thy bowl is, so shall be thy mess.
According to thy faith, said He, be it unto you.

—John Bunyan,

THE KING OF MY HEART IS JESUS

*King of my heart is Jesus!
Resting beneath His wings
Oh, how my soul is raptured—
Oh, how my glad heart sings!
Visions of wondrous glory,
Heaven's own portals rare
Open before my vision,
While He is reigning there.*

*King of my heart is Jesus!
All I have giv'n to Him—
Beautiful consecration,
Never to dull or dim.
Brighter doth grow the pathway
Marked by obedience true—
King of my heart, Lord Jesus,
Help me Thy will to do.*

*King of my heart is Jesus!
How He hath drawn me near—
How He hath satisfied me,
Deep is our union dear.
For He is walking by me,
Holding my hand each day;
Now He doth sanctify me
Reigning within alway.*

*King of my heart is Jesus!
Once there was struggle keen,
But I have given Him entrance
And He doth reign within.
What can I keep from Jesus,
What could I wish to hold,
When He hath smiled upon me,
With radiance all untold?*

*King of my heart is Jesus!
Whispering sweet and clear,
Thrilling my very being
That He is drawing near;
Love secrets of our union
When He shall take His own.
Raptured with Him forever
Reigning with Him as one.*

*King of my heart is Jesus!
Yes, and will ever be,
For I have chosen Him only
Now and eternally.
How shall I tell His sweetness—
How can these poor lips show!
King of my heart is Jesus!
I would have everyone know.*

Alice Reynolds Flower,

CLOSING DAYS

By *Lottie E. Young*

THE fourth chapter of second Timothy records the last known words of the Apostle Paul, and as written in the evening of his life. There are many different kinds of evenings. Some are calm, some are stormy, some bright with the hope of a fine day on the morrow, others in which thunder and lightning prevail. So it is with the latter part of the lives of people. And Paul's last hours were of a stormy nature. We see him in this chapter writing a farewell message to his dearly beloved disciple, Timothy. A greater miracle was never wrought than the change in this one-time proud Pharisee to the humble servant of the Lord Jesus Christ as we know him. After his strenuous life for the Master, one wishes he might have had a peaceful death-bed, but such was not to be the case.

Paul says in Acts 20:24, "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God". It was this devotion to the Great Example that clouded his last hours. In the first place, he saw a great falling away of those who had professed faith in Jesus Christ. He warned Timothy of the time when "itching ears" and "teachers after their own lusts" will be manifest, even in the body of Christ.

When one thinks of all Paul endured, as shown in 2 Cor. 11:23-26, during his missionary journeys to tell others of the Lord he was serving faithfully (and perhaps his greatest care was the daily anxiety he felt for the various churches he had founded), this knowledge of the falling away which would come, must have been a sore trial and a dark cloud to his peace of mind.

Then in 2 Tim. 4:10 and 14, another cloud is shown,—the desertion of those who had been friends—"Demas hath forsaken me, having loved this present world," and "Alexander the coppersmith did me much evil." Everyone knows how sad is the loss of the friendship of those on whom we have depended. Paul, in his Roman prison awaiting the tragic death which he knew would befall him, could say, "Only Luke is with me", while on the occasion of his first trial before the cruel emperor, Nero, he sadly said, "No one took my part, but all forsook me". So he was anxious to see his beloved "son", Timothy. We all realize the comfort that is to be found in the presence of a friend in the time of trial, but this greatest of converts to Christianity stood alone in his last hours, even as his Master had done when those dearest to His heart forsook Him and fled.

I have stood in the Mamertine prison in Rome, where it is said Paul was confined, and shivered in the heat of summer in the dark and damp old room where the Apostle to the Gentiles spent his last days. I can imagine how he longed for the "cloak I left at Troas" for needed warmth. Perhaps, though, for a man of Paul's scholarly attainments, he wished for his books, and especially the

parchments from which he had suddenly and rudely been torn when the order for his arrest had been carried out, and so wanted Timothy to be sure and bring them to solace his long hours of idleness in the dungeon cell.

Truly, there were many shadows in the closing days of this noble man, but there were also lights which a king might envy. Paul could say, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." He was familiar with the Roman games, and he knew that it was not until all the conquerors had completed their tasks that the rewards were given out. So he did not expect the crown of immortality to be given to him before it was to all those who have looked for the appearing of the Lord. And even though all earthly friends had forsaken him, he could say, "The Lord stood by me and strengthened me." And I am sure he realized the blessed truth of the words, "If God be for us, who can be against us?"

We, in these days, cannot comprehend the meaning of the bitter persecutions the early followers of Jesus Christ had to suffer. The mercy of God might send them to be burned at the stake, or devoured by hungry lions; it was still His mercy if it but kept them "unspotted from the world." The Apostle James could say, "Count it all joy when you fall into manifold trials," but the thought now-a-days is, "Safety first", and "Look out for Number One", rather than the injunction of Paul to Timothy to "endure hardness as a good soldier of Jesus Christ." We are in the testing time now, and may each one of us be able to say, as Paul did in the first part of this letter to Timothy: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him", and then his closing words: "The Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

FREEDOM

By *C. E. Randall*

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.

People are not seeking this freedom during the present, but are heaping to themselves teachers having itching ears, and are turning away their ears from the truth and are being turned unto fables and doctrines of men. 2 Tim. 4:14.

Because they will not receive the love of the truth, that they might be saved, God is sending them a strong delusion that they should believe a lie. 2 Thess. 2:10, 11.

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."—Proverbs 23:23,

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"HE THAT WALKETH WITH WISE MEN SHALL BE WISE: BUT A COMPANION OF FOOLS SHALL BE DESTROYED."—PROVERBS 13:20.

We are hoping to have some new class organizations to report soon. We are also anxious to hear occasionally from the classes which are already operating successfully.

* * * *

ILLINOIS SELF-DENIAL MONTH

The Illinois Bereans have set aside this month of October as self-denial month. If actually observed in the proper way there would be immeasurable benefit received by all concerned.

The proceeds from this are sent in to the State Berean treasurer, and then are used in works of kindness, charity, and uplift, a large percent usually being turned over to the Relief Committee.

Isolated Bereans may send theirs in directly at the close of the month, and where there are societies the different ones put theirs together and have the treasurer send it in to the state treasurer.

In practice we have observed that it often works that a person pays little heed to the matter till the latter part of the month, and then writes a check or mails a bill to the Treasurer. So far as the poor to whom this is then turned are concerned this may do some good, but just think of the blessing that is lost!

In reality it should be that for this one month out of twelve the Berean would actually deny himself of luxuries, and keep an accurate account of exactly how much was saved in each case. If you live in town and are in the habit of stopping at an ice cream parlor a certain number of times per week, just lay aside the amount you would have spent each time, but don't go in for this one month. If you occasionally go to a show or entertainment, stay away these four weeks, but add the ticket cost to your self-denial fund. If you smoke cigarettes you may think it does not cost much, but why not leave them alone four weeks and carefully lay by the dimes you would have spent? And those pleasure drives you make with the car,—leave them off for this one month. Don't drive the car during October except for business or where actually necessary. By doing these things and making it in fact as well as in name self-denial month we will all benefit. We who deny ourselves for a short time of luxuries which less fortunate ones have to go without always will thus be more able to see things from their

standpoint and appreciate our own position in life more. Furthermore, there is more joy as a result of real sacrifice than one can receive in any other walk in life.

If we will make it a real, genuine period of self-denial, we who refrain from luxuries and make some real sacrifices of things we like and want very much will receive more blessing and benefit even than those poor and unfortunate ones to whom the money will go.

Let's try it once—will you?—all the rest of this month, and let's be honest in determining what things are luxuries and leaving them off.

* * * *

So far as we know Illinois is the only state Berean Society which has ever tried this self-denial plan. Does it appeal to the rest of you? If so, why not try it in your state or locality. But if you plan to start it insist that the game be played fairly. Don't call it self-denial month, and continue to live the same that month as all others and mail in a certain amount at the close of the period. Get the full benefit by actually denying.

* * * *

The proverb given at the head of this page is one which will bear a great deal of consideration. Especially is it valuable to young people. If a boy, with all the fields of opportunity stretching on before him, can come to realize the full extent to which one is judged by the associations he keeps, and will then choose friends and associates of the standing in which he himself wishes to be considered, that boy's success is assured.

And there is real reason for this. It is not unjust to judge a person by his associates, for one is bound to acquire the ways and habits and thoughts of those with whom he associates.

"He that walketh with wise men shall be wise." Yes, if your companions use good judgment, are thoughtful and considerate, and have good habits, then you also will be of that same nature. "But a companion of fools shall be destroyed." Many a boy who had the best of parents and home opportunity has fallen in with wild, reckless companions and as a result has gone the downward road to dishonor and disgrace, all his bright opportunities fading away. It is a sad thing to see a young person sell his future for such a poor price. But the truth of the proverb stands, and the "companion of fools shall be destroyed,"

CHURCH ADVANCEMENT

CHURCH

THE writer's thoughts have been aroused in two directions in late months. One is that the people of the Church of God fail to value the church as the writer feels that God regards it. The other is that some may think that the writer is regarding the church as a man-made organization. The writer's thoughts are far from this last suggestion.

A church, functioning and growing merely as a social center or as a moral force, is of little true value in the advancement of Christ's labors of this age. The church proper is God's own people organized for Bible research and Christian living. It is a definite, positive work. The apostles frequently refer to it as God's church. Paul assured the elders of Ephesus that they were made the overseers of the church in their community. Everything indicates that the church is the one select and chosen body of people being gathered out of this age for Christ. This being true, no one can overestimate the church in her duty of service, devotion, contribution; in her general activity of service toward Christ.

Every group of individuals must of necessity have a leader in order to maintain it in a healthful group condition. True, Christ is the Chief Shepherd. 1 Peter 5:4. During His absence, however, human elders and leaders are exhorted to exercise under Christ the work of shepherds, namely, "feed the flock of God which is among you taking the oversight . . ." 1 Peter 5:2.

Leadership, oversight with a view to provide, strengthen, maintain, is here definitely taught. Let us learn to regard the Church more nearly in its true position.

* * * *

RALLY DAY

EMBARASSING as it is to confess, it is nevertheless a fact that practically all people, including Christians, fail at times from maintaining their high ideals. It is necessary to the good of all such that there come frequent experiences to prompt individuals to rally their strength and devotion toward the realization of those ideals. This is especially true of Christians and Christianity. The carnality of man, over and over again tends to cause him to err from true spiritual devotion toward God.

Let us make next Sunday, October 16, a day in which we shall truly "provoke one another unto love and good works"; a day in which we may really, grow up into Christ our living Head; a day in which we may become more deeply, more thoroughly "rooted and built up in him, and established in the faith."

In addition to rallying the Christian strength of those

who are already consecrated unto Him, let us make Rally Day one in which many others may be brought into our Sunday School relationship, into our Berean services, into our Church services; a day in which many may be brought into consecration to Christ.

PLEASE! PLEASE! PLEASE!

WILL everyone making October sixteenth a Rally Day please send the The Herald a report of the work? Please do, so at once, telling how the effort affected the local work, and why.

* * * *

EVANGELIZATION

EVANGELIZATION is going forward at all times of the year. Especially is the fall of the year opportune for this work in many communities. There are numerous places where there are one or more members of the Church of God living, in which places there is no public voice in declaration of Bible truths as the Church of God understands them. These words are written in hope that someone may be encouraged to undertake an evangelistic labor in cooperation with some who are living isolated from those who have like understanding of God's great words of truth.

In establishing a work in the vicinity of, and in connection with those already believing, the evangelist is not only carrying the good news to some who may not have heard, but he is providing fellowship and strength to some who are already established in the faith. The result of such labor tends more strongly toward building church activity and service to Christ than as though the work is placed in some entirely new place and the people then left without any cooperative support by those who have been longer in the faith.

Is it not well for the evangelist to carefully consider the territory in which his labors shall be cast?

* * * *

WHAT ARE the state Evangelists and the Presidents of the state conferences doing toward organizing every small body of believers into a church?

Wherever there are four or five believers, they need a leader. Without leadership any body of people of any type or class will soon vanish. God called this so forcefully to our attention when He, through Paul, sent Titus into every city to ordain elders.

From the beginning the advancement of the church has been the advancement of the individual in Christ. Surely the officers of the state conferences should endeavor to see to it that every group of believers is properly organized according to Scripture, for the best strength of those individuals.

With Our Sunday Schools

LESSON IV.—October 23, 1927

THE CALL OF THE PROPHET

1 Kings 19:19, 20; Amos 7:14, 15; Isaiah 6:1-8

Devotional Reading: Psalm 40:5-10

GOLDEN TEXT

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. Isaiah 6:8.

A STUDY OF THE SUBJECT

The Prophet. In Ex. 7:1 Aaron was declared by God to be the prophet of Moses; and in Ex. 4:14 God said that Aaron should be spokesman for Moses unto the people. A prophet is thus explained by God to be a spokesman; a prophet of God is one of God's spokesmen. Moses was a prophet of God, Deut. 18:18. Moses is also called, Deut. 33:1, "the man of God". The term "man of God" is frequently applied to God's prophets. On each several occasion when God had a message to send to a person or a people He called, according to His own choosing, individuals to receive His words and convey them to the one or ones to whom addressed. As spokesman the prophet was not necessarily the one who foretold coming events, but he told God's word regardless of the relative time of its application.

Elisha. Like Elijah, Elisha was to be God's spokesman to give the word in due time to the people whom God was addressing. Elisha was in no way responsible before God for the authenticity of the word given. It was his to face the anger of those whom God was reproving and to trust in God for protection. He was a man of action as shown by his success in the field.

Amos. Amos was not only a tender of a dwarfed variety of sheep as indicated by the word "herdman" in Amos 1:1, but he was also a driver of oxen in the hills south of Bethlehem as indicated by the word "herdman" in 7:14. He, too, was a man of action. He was called from the country of Judah and sent to the country of Israel, the northern kingdom, to carry thence God's word to them. He left the quiet, peaceable, profitable occupation and carried words which would engender hatred unto king Jeroboam of rebellious Israel.

Isaiah. Isaiah was a prophet to Judah and Jerusalem. See 1:1. His labors continued for about sixty years. For the first 38 years Hosea was prophesying to Israel; and for 29 years in the middle of Isaiah's service Micah was also God's prophet, as was also Nahum during the last year of Micah's service.

It was in Amos 2:7 that God said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Whether this statement is general or whether it is particular to the special matters under consideration, it remains that whatever God has revealed through His spokesman, that thing is revealed to the end that man may have guiding information concerning the mat-

ters thus revealed by Him who knows all secrets. Therefore, Peter assures, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."—2 Peter 1:19.—F. L. A.

Questions on the Text and Subject. What is a prophet of God? How is he qualified for his work? By what other terms were the prophets known? Is faith a requisite characteristic of one engaged as God's spokesman? What was Elisha's standing before God? What did he understand to be the meaning of Elijah's act in placing the mantle upon his shoulder? What is the lesson in Elisha's offering of the twelve yoke of oxen, using for fuel the yokes and tools of service? What was the position of Amos? Of whose kingdom was he a subject? To what kingdom was he sent as prophet? Were his words words of cheer or of discomfort? Did it require faith in God to carry displeasing news to the king? Who was Isaiah? How was he called? Was it better for him to see God in vision? Why did this speak woe to him? Could such an iniquity also be purged by God? Did God's spokesmen always carry bad news? Have their revelations always come true in proper time? Are there any prophecies yet awaiting fulfillment? Mention several. Is prophecy a safe word to rely upon? Does prophecy which reveals God's secrets originate in the mind of man or by the will of God?—F. L. A.

THE GOLDEN TEXT

"Then heard I the voice of my Lord saying, Whom shall I send? And who will go for us? And I said.....Here am I,send me." Isa. 6:8. Roth.

Isaiah saw a work to be done in bringing a message from the throne of God to his people. He at once offered his service. He came to a realization of his own uncleanness and unworthiness when he saw the beauty of holiness as it shines from the Lord, and cried out, "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." Isa. 6:5. This confession brought the purging fire and he was made clean, ready to do service for Him.—F. A. S.

PRACTICAL APPLICATIONS

God's Call Imperative. The work of the Lord is more important and pressing than any material pursuit. Therefore, there was no hesitation on the part of Elisha when the mantle of the prophet fell upon him. He realized the imperative nature of the call and obeyed im-

mediately. Giving no further thought to the unturned furrows in his father's fields, he lingered "only to bid farewell to his parents and to celebrate the sacred occasion with a parting feast, then left his plow and hurried after the great master, never to leave him until that mantle should fall a second time with a double portion of the spirit from the hand of the ascending hero". Arnold's Practical Commentary.

God's Call is Without Respect of Persons. "Of a truth I perceive that God is no respecter of persons". Acts 10:34. Elisha was the son of a wealthy and, no doubt, influential man; Amos was an unknown, unpretentious hired herdsman; Isaiah was a prominent citizen of Jerusalem, an able statesman and patriot, the honored friend and confidant of kings. Yet God made no distinction between them. He recognized them as equally necessary to the forwarding of His work. Each was assigned his distinctive duty, but the final end of all was the same, the accomplishment of the divine purposes. In the economy of God today, as in the past, there is a position of equal importance for every individual who has been "called according to His purpose".—G. E. M.

INTERMEDIATE CLASS

Topic: Answering a call.

When the opportunity for service as a prophet of God came, Elisha left his oxen, his farm, his familiar surroundings and went. Instead of doing it reluctantly, he actually proclaimed a feast and rejoiced at the privilege.

Amos, raised as a humble shepherd, did not shrink when the call came to enter even the royal palace and to rebuke sin in high places.

Isaiah, a man of highest position and standing, a statesman and counselor of kings, quickly and gladly stepped into the opportunity to serve and counsel for Jehovah.

God does not use miraculous means for calling each different person who can serve. A man's true worth and greatness are shown by his ability to recognize opportunity for serving. And such opportunity really constitutes a call. God expects us to do the thing which He furnishes the opening for, and He gives us the ability to perform it.

Which is the higher motive of service, a feeling of duty to God, or a sense of appreciation for what God has done? Can you think of some actually urgent need which you can fill?—F. E. S.

DOINGS AMONG THE CHURCHES

Bro. and Sr. Glyn Starbuck of Rockford, Ill., have gone to Chicago with the expectation of locating there.

* * *

Honor God by making Sunday a day to commemorate the resurrection of His Son, our Lord and Savior.

* * *

Bro. Sydney E. Magaw, pastor of the church at Eden Valley, Minn., plans to hold a meeting at Waukenabo, beginning on Wednesday, October 12th.

* * *

A tither, is one who takes God into partnership in every undertaking.

No better Partner—to counsel every effort.

* * *

Every local church work is carried onward toward success by those who attend with interest its every service; not by those who go a-visiting—even to distant churches.

* * *

Sr. M. A. Woodward will speak in Blanchard, Mich., each Sunday in October, except the 30th, when she expects to speak for the brethren at Dutton at two o'clock.

* * *

Sr. Chas. Gesin, of the Oregon church, and her daughter, Alice went to Chicago on Saturday, October 8. Alice is expecting to have her tonsils removed during their stay there.

* * *

The young people of the Church of God at Blair, Nebraska, are planning a program for Rally Day, October 16. We know it will be a good one. Send in a report of your Sunday School for that day, Blair.

* * *

It is felt that there is good and sufficient encouragement for two or three more alert, devoted, capable men in the ministry in the near future. The Bible Training Class will be glad to welcome more such in preparation.

* * *

Thursday to Sunday is Bro. Siple's regular time of appointment to Kewanee, Macomb and Ripley. Big job for him—and his temporarily deserted family. But when every local booster boosts he boosts the cause, the boosting pastor, his boosting family, and the Booster.

* * *

Mrs. Earle Mogle of the Rockford, Ill., Berean class, underwent an appendicitis operation at Rockford Hospital on October 8. The latest word received is that

she is recovering nicely. Our prayers ascend to the Father for her speedy return to full health and strength.

* * *

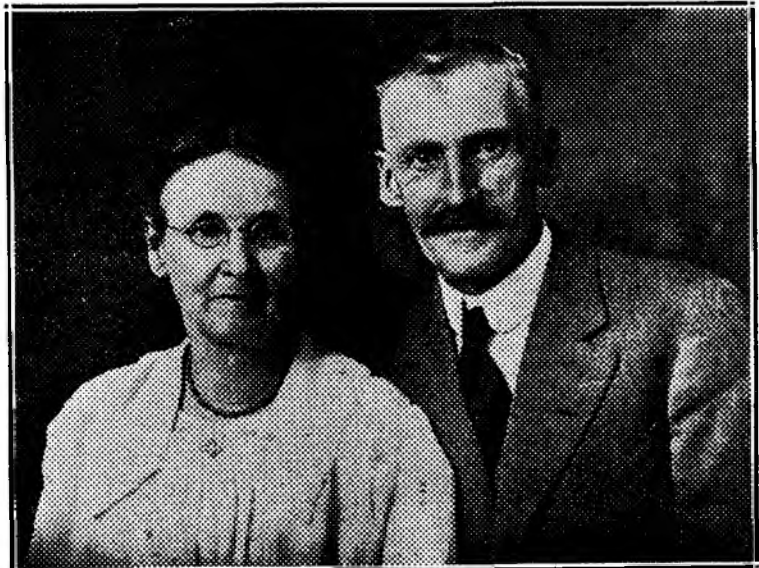
ANNIVERSARY MEETING

October twenty-eighth will be the first anniversary of the dedication of the church at Grand Rapids Mich. Special services and program and a pot-luck dinner are planned for the day. A hearty welcome is extended to all.

FROM NIAGARA FALLS, NEW YORK

Bro. Bruce Lent, formerly of Niagara Falls, for some years a resident of Philadelphia, has been spending a few weeks at the home of his aunts, the Misses Lent of that city.

Pastor G. E. Marsh of the Blessed Hope Church is now engaged in presenting a series of prophetic and practical studies based on "The Forgotten Dream of Nebuchadnezzar". The sermons are illustrat-



GOLDEN WEDDING ANNIVERSARY OF BRO. AND SR. A. K. RICHARDSON

About fifty of the close relatives and old friends gathered at the home of Bro. and Sr. A. K. Richardson at their home in Wayland, Mich., on Tuesday evening, September 20, to help celebrate their Golden Wedding anniversary. The evening was largely spent in visiting.

A few well-chosen remarks were made by their pastor, Bro. Jas. A. Patrick, concerning so joyful, yet rare an event as a Golden Wedding day, and why there would be so few such anniversaries in the future in this day of quick marriages and speedy divorce. He stressed the points of their happiness in service together during the past fifty years and that the family of five children were as yet unbroken by death.

In the early part of the evening, as soon as the guests were assembled, the parents were presented with a cabinet radio, a gift from their five children and their families.

After opening and exhibiting the beautiful and appropriate gifts, Sr. Richardson gave a delightful talk of thanks for the gifts, of her wedding day, and reminiscences through the years. Their first year of marriage was spent at Jamestown, after which they moved onto her father's farm near Hastings, where they resided for nearly forty-four years, until moving to Wayland five years ago. Bro. Richardson then gallantly presented his wife with a wedding ring to replace the one lost a few years ago.

The above information and the cut for the accompanying picture were obtained from the Wayland Globe, of which Bro. Rollo Mosher is Editor.

Every acquaintance of Bro. and Sr. Richardson, from Maine to California, will unite with The Herald in congratulating them, the recipients of the Father's blessing of long life and loving companionship. May He be a God of grace and mercy to them so long as they can honor Him and His work.—Editor,

ed by original charts.

On the last Sunday in October the Niagara Falls congregation will hold their annual all-day meeting, the program for which will be submitted later.

TITHING

For a quarter of a century the writer has been a believer in tithing. It is not until recently that he has been made to feel that it is his duty to teach regarding this subject, even as he does regarding other subjects.

He has therefore arranged to furnish a series of tracts on this subject, one to every family where it will be read and studied. In accordance with this, the following offer is made:

He will send enough copies of each title of tract to allow one for every family in which there is a member of the Church of God, provided someone in each locality or church will volunteer to promptly and regularly distribute these tracts to those for whom they are sent. To those who are isolated, he will, on request, mail tracts direct.

This is a personal work undertaken at personal expense, not in any degree drawing upon the treasury of the N. B. I. Those who wish to use this literature as per above please address, F. L. Austin, (Personal), Oregon, Illinois.

MICHIGAN QUARTERLY CONFERENCE

The quarterly conference at Blanchard, which was held from September 30 to October 2, is recorded as a pleasant success. Bro. Patrick was there to speak for us on Friday evening, and although there was not a conference officer present, everything moved along with speed and pleasure. The writer opened each service. Special music was furnished by our local talent. The dear, little Sunday School children did their part of the singing very nicely. Bro. Patrick filled the two days with splendid Bible lessons and sermons until Sunday evening, when he had to be at West Bowne to fill his appointment. So immediately after the afternoon sermon and communion, at which the writer presided, he, with the Grand Rapids and Wayland brethren, started for their homes. All were satisfied that it had been well for them to be present and to enjoy meeting the friends and brethren in Blanchard. The writer spoke to a well-filled house on Sunday evening on the topic of "Christ's Second Coming". Brethren came from St. Louis, Alma, Lansing, Battle Creek, Remus, Wayland and Grand Rapids.

Everyone seemed happy, and if good food tends to happiness, there was nothing lacking, for in the basement the tables fairly groaned with good things.

Blanchard wants you all to come again. M. A. Woodward,

A COMMUNICATION

The Restitution Herald: Dear Brother, Permit me, through the beloved Herald, to thank the one who suggested, and the many who responded in sending cheerful greetings and well-wishes on the occasion of the sixty-fifth anniversary of my birth—September 28. Twenty-eight in all, from coast to coast and the gulf to Wisconsin, responded.

My wife and self are greatly rejoiced in that our son has entered the Bible Training School.

Yours in the glorious hope, J. E. Hatch.

MICHIGAN

September 25 there were 133 at the Grand Rapids Sunday School. There were 111 present October 2 although several of our folks were away at the Blanchard conference. October 9 is Mother's day for the Sunday School, and October 16 is Father's day. A special effort will be made to get the fathers and mothers to attend.

Sister Woodward preached at Dutton Sept. 25. A misunderstanding as to time made some late. This time changing business is a nuisance. It rained quite hard too, and yet the faithful ones were there.

There was no preaching at Grand Rapids Sunday Oct. 2, as Bro. Patrick was in attendance at the conference at Blanchard. Brother Patrick expects to baptize at least three of the West Bowne folks in the near future. Full notice will be given later.

A large number were in attendance at the Berean meeting at Grand Rapids Thursday evening October 14. A large majority were young people.

"O praise the Lord, all ye nations: praise him, all ye people.

For his merciful kindness is great toward us, and the truth of the Lord endureth for ever. Praise ye the Lord." —Psalm 117

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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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.

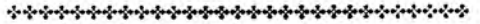
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The Song of Our Syrian Guest, 60 pages, illustrated. Suitable Gift. .90
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Single Copies 3c; 12 for 12c—Cost of Mailing

- 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
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A Letter to a Friend, 10c each; \$1.00 per doz.
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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.

THE CALL OF THE PROPHET

HOW does God tell us today what He wants us to know? The surest way is by His Word—the Bible. In olden days, before the Bible was compiled, how did God send His messages? Why, He chose some man and called him to carry these messages. The man was then called a prophet. Such a one was Elijah. Then followed Elisha, Amos, Isaiah, Hosea, Micah and others. Let us see how the call came to three of them.

1. The Call of Elisha.

Elijah had been traveling about telling the people of Israel what God wanted them to know. But one day God told Elijah to choose a younger man, Elisha, to be prophet in his place.

Elisha lived with his father and mother in a valley not far from the river Jordan. He was out in the field plowing when Elijah found him. Twelve yoke of oxen were used for the plowing and Elisha himself was driving the twelfth pair.

Elijah crossed the field to Elisha and threw his mantle or coat over Elisha. By this Elisha knew that he had been chosen by God for a special work, so he left the plowing *at once* and *ran* after Elijah, saying, "Let me kiss my father and mother good bye, and then I'll follow you." Thus Elisha became prophet of God and afterward performed many miracles.

2. The Call of Amos.

Amos lived in Judah, in the village of Tekoa, a few miles south of Jerusalem. He was a herdsman, having charge of sheep and goats which he led from pasture to pasture among the hills. He, also, at the proper season, was employed in caring for the fruit of the sycamore trees, a coarse food used by the poor.

As he went quietly about his work he must have thought very often of the disturbing conditions in his country, Palestine. The land had been divided, and the northern kingdom had become very wicked. The rich built beautiful palaces and made great feasts for which the poor had to pay. Many other evil things were done. Sacrifices were made to God, but that was only a form of worship. They did not love God.

Amos thought some terrible trouble would surely come to these sinful people, and wondered why God did not send someone to warn them of their danger. At last, as

Amos was tending his flock, the Lord spoke to him and said, "Go prophesy unto my people Israel."

To be sure, Amos left his flock, his own country, Judah and went north to Bethel in Israel. He was not a great orator but God helped him to plan his sermons, which he boldly declared unto the Israelites. He pictured to them the many disasters soon to befall them.

3. The Call of Isaiah.

Young Isaiah belonged to a noble family of the city of Jerusalem at a time when King Uzziah was enjoying the most prosperous reign that had been known in Judah since the days of Solomon.

Isaiah saw how his country, Judah, was growing very wicked like the northern kingdom, and he feared destruction for his people. How he wished God would warn the people of Jerusalem!

One day Isaiah had a vision, or kind of a dream. He thought he was in the temple, and in the Most Holy Place. As he well knew, the Holy Place was absolutely dark and contained nothing but the sacred box called the Ark with two winged figures above it.

But in the vision Isaiah saw a lofty throne and the Lord sitting upon it clad in a regal robe, whose long skirts filled the building. Above Him were wondrous creatures ablaze with light whom he called seraphim, or burning ones. They were six-winged, two wings covered the face in token of unworthiness to look upon Jehovah, two wings covered the body in token of unworthiness to be seen by Jehovah, and two wings were used in service.

One cried unto another and said, "Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory." The temple shook to its foundations at this seraphic song and smoke filled the building.

Isaiah was humbled by the sight. He thought that if these heavenly creatures were unworthy to see God that he, indeed, was still less worthy. He cried out, "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, Jehovah of hosts."

Then one of the wondrous creatures flew to the golden altar of incense that was ever burning in the temple and with tongs took a white-hot stone and touched the young man's mouth with it and said, "Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sin forgiven."

Then Isaiah felt forgiven and purified, ready to hear the word of the Lord. The voice of the Lord said, "Whom shall I send, and who will go for us?"

It was a moment of consecration for Isaiah and out of a full heart he cried, "Here am I, send me." Then the Lord gave him his commission.

The vision passed away and left the young man with a new meaning in his life. He saw that he must be to Jerusalem what Amos and Hosea had been to Israel. He must denounce the wickedness that was ruining his people. He must show them the doom that was surely coming upon them. He must try to win them back to their

Cod, who loved them still and would save them. It was a heavy task, but he was commissioned by the Lord and would not flinch!

The above was selected from "Lessons from Great Teachers".

Are we ready to answer God's call?

SOMETHING TO DO

1. Read about Elijah and Elisha in 2 Kings 2.
2. Trace on your map the journey of Amos from Judah to Israel.
3. Tell the story about Isaiah to someone else.
4. Be a prophet, too, and invite your chum, or another friend to attend your Rally Day with you and encourage others to attend Sunday School and Berean regularly.

FACTS ABOUT THE BIBLE

4. The word "and" occurs 35,543 times in the Old Testament.

BOOKS OF THE BIBLE

4. The Five Greater Prophets.
Isaiah tells of the Messiah,
 While wails of woe mark *Jeremiah*.
 In *Lamentations* he mourns the fall
 Of the Hebrew nation—city and all.
Ezekiel then with mystery rings,
 And *Daniel* speaks of prophetic things.
 By the greater prophets these five were written,
 Who for their faithfulness were smitten.

THE MAN OF SIN

By James Browning

(Continued from last week)

My second proposition is that the temple of God in which the man of sin is seated is to be located at Jerusalem—not Rome. The evidence already given might be regarded as conclusive, but let us look more particularly at Paul's prophecy. We are induced to do this because it has been urged by some that the temple here is explained by 1 Cor. 3:16. The facts are that at the time the epistle was written the temple was still standing, and the minds of Paul's readers must have reverted at once to Jerusalem. They knew nothing of any other temple, for, as far as the record shows, the company of believers was not called the "temple of God" till some five years later; and then the reason is assigned as being "the spirit of God dwelleth in you."

Reader! are you prepared to believe that the temple of God is at Rome; that the Spirit of God dwells there? That Paul could have so stultified himself and his mission as to speak of that den of deception, of hypocrisy and blasphemy as the temple of God! Surely no exposition of this prophecy can be correct that assumes a position so repellent to the spiritual sensibilities of true protestants! That the temple is to be rebuilt is evident from Rev. 11, which as we know was written some years after its des-

truction by Titus. Here John was told to "rise, and measure the temple of God, and the altar, and them that worship therein. But the court that is without the temple leave out, and measure it not; for it is given to the Gentiles: and the holy city shall they tread under foot forty and two months." The fact that this treading down follows the measuring is sufficient to show that the prophecy pertains to the future and can have no possible application to the present.

Our third proposition is that the duration of his career (1260 days) is literal. We are doubtless all familiar with the various forms in which this period of time is stated, time, times and a half, 40 and 2 months, and 1260 days. The question is, are these days to be understood symbolically as meaning 1260 years, or literally? Now it is a well recognized rule that symbols are always seen, naturally, in vision, or in dreams. As durations of time cannot well be seen they must be represented by objects. Thus, the seven fatted kine seen by Pharaoh represented seven years. The three baskets on the head of the chief baker represented three days, Gen. 40:18. Had the chief baker imagined, when told the interpretation, that these days meant years, his delusion was quickly broken for on the third day he was hanged on a tree. Doubtless our year day friends will likewise discover (though it is hoped not in the same way) that it is both unwise and unsafe to re-interpret an interpretation. Here then are two instances where durations of time were represented by objects, but where are the objects symbolizing these 1260 days? They cannot be found, there are none, for the simple reason that they form no part of the vision proper, but are mentioned by the angel in his interpretation of the vision. Brother! Sister! In response to the question, "How long shall it be to the end of these wonders?" the angel is seen to raise both hands to heaven, and to swear by Him that liveth for ever and ever, that it shall be for a time, times and a half. Is it, think you, a mark of fidelity to the truth to insist that it shall be for 1260 years? Let us strive against the influence of Rome, strive lawfully and avoid the use of methods which may be used by them against ourselves. Some have thought that we have in the seventy weeks of Dan. 11:24 a justification of this year day notion. I submit, however, that even here we have a most literal statement. Bishop Chandler says: "There are but two sorts of weeks in Scripture; weeks of days, and weeks of years. Daniel when he speaks of the ordinary weeks, calls them weeks of days, 10:3, as if he had a mind it should be observed. Where he makes no such distinction in his prophecy, he is to be understood as meaning weeks of years."

An enumeration of all the occurrences of the word "Shabua" (Heb.) discloses the fact that whenever it is used it is so indicated by the immediate context. This shows that primarily, the word is used of years. This is more clearly seen by a reference to Gen. 29:27. Jacob as we learn had served seven years for Rachel, but as it was contrary to the custom to give the younger daughter before the elder, Laban by a trick gave him Leah. Jacob

awakening to the fact that he had been deceived, naturally protested. To this Laban replied, "Fulfill her week, (Shabua) and we will give thee this also for the service."

Here was a proposition in simple terms, a proposition which was embraced by Jacob; hence we read "he served yet another seven years." Had the lessons therefore of the Old Testament been learned in their order, Dan. 9:24 would readily have been understood, naturally and literally, as meaning 490 years! Sixty-nine of those weeks expired with the cutting off of the Messiah. That we are now living in the interval between these and the seventieth week, can readily be shown by noting the events that are destined to transpire at "the time of the end." A covenant is made with Israel for "one week" but in the midst of the week, he (the prince) shall cause the sacrifice and oblation to cease. Dan. 9:27. The margin reads, "and upon the battlements shall be the idols of the desolator." The destruction continues to the consummation, or agreeing with Rev. 11:2 and 13:5.

Brethren, time rolls rapidly on and the shadows of the great apostacy are falling thick on every hand. The apostacy alas is not confined to the Papacy, for this is but one of the many delusions by which the children of men are ensnared. The spirit of antichrist permeates the whole of Christendom. Wherever the imaginations of men are exalted to the rank and dignity of God's word, there it may be seen. Under the banner of "Education" the minds of men are being prepared for the reception of a philosophy, infidelic in its nature and subversive of the truths of the Bible, and this is as plainly apparent among the protestants as among the devotees of Rome. Indeed, if the latter could be prevailed upon to beat their beads into powder and tear their scapulars into shreds; the apostacy would nevertheless continue till brought to a head in the person of the "man of sin."

THE RIGHTS OF WOMAN

IN THESE days it is well to remind ourselves of the high and noble calling of womanhood, as set forth in the following lines:

*The Rights of Woman—what are they?
 The right to labor and to pray
 The right to watch while others sleep.
 The right o'er others' woes to weep.
 The right to succor in reverse.
 The right to bless while others curse.
 The right to love whom others scorn.
 The right to comfort all who mourn.
 The right to lead the soul to God
 Along the path the Savior trod—
 The path of meekness and of love;
 The path of faith that leads above;
 The path of patience under wrong;
 The path in which the weak grow strong.
 Such are her Rights—and God will bless
 And crown their champions with success.*

—London Christian.

THE BOOK OF DANIEL

By George Johnston

PART 14

THE RISE AND FALL OF THE EASTERN EMPIRE

Daniel 8

DANIEL'S VISION of the four great beasts was chiefly concerned with the Holy Roman empire. That of the Ram and He-goat, now to be considered, deals with another empire of a similar nature, the Eastern or Byzantine, which was founded by Constantine the Great in the fourth century A. D.

"In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen . . . before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven."

The ram, as the angel explained, represented the Medo-Persian empire, and the he goat the Grecian nation under the command of the great "horn" Alexander the Great. The incidents connected with the fall of the Medo-Persian empire and the rise of the Grecian are dealt with elsewhere, so let us pass on to the "little horn" which arose out of one of the kingdoms into which Alexander's empire was later divided.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." During the many centuries which have passed since the empire of Alexander was divided into four parts, there has arisen but one great organization which extended its power in the directions named in the prophecy—"toward

the south, and toward the east, and toward the pleasant land.' That organization was the Eastern or Byzantine empire, which attained power in the western division, formerly allotted to Cassander, and extended its rule from thence eastward in Western Asia, and southward through the 'Pleasant Land' or Palestine, into Egypt. In their actions, and in the motives which inspired those actions, the Catholic hierarchy of the Eastern empire, and the monarchs, over whose consciences they obtained the ascendancy, followed the example of the Syrian king, Antiochus Epiphanes, (B. C. 175—164) and in consequence it is very generally assumed that the prophecies relate solely to that king. The prophet, however, tells us plainly that the 'last end of the indignation' would not take place until 2300 lunar-solar years from the battle of Granicus fought between the Medo-Persians and the Greeks in B. C. 334. The end of that period has not yet been reached, and Antiochus Epiphanes is certainly not in the flesh today. It is quite clear, therefore, that the little horn represented an organization which exists at the present time, and not an individual who passed out of this life more than two thousand years ago.

RULES GOVERNING ZIONIST SETTLERS IN PALESTINE

A writer in *The Atlantic Monthly* describes in an article entitled "The New Zion" the main principles of the Zionist's settlement as follows:

"1. That each family should receive no more than twenty-five acres of land, which is on lease for forty-nine years.

"2. That all the work should be done by the settler and his family, hired help being forbidden.

"3. That the cultivation should be mixed farming, each settlement providing first its own provisions; outside, if any, coming second.

"4. That the land should be prepared beforehand by the drainage of swamps, a supply of water, and the construction of roads.

"5. That the settlers should have full liberty to use their own social system, whether individual or collective.

"Those are the chief rules to be observed, and a good many training schools have been established to teach the young settlers agriculture of various kinds and to accustom them to country life. For as it is well known, the Jews as a whole have long ceased to be an agricultural people, chiefly owing to the legal restrictions passed against them in many countries. None the less, there are a good many Jewish settlers who have practiced before they arrived. The total of the Jewish population in Palestine is now about 150,000 as against 700,000 or 800,000 Arabs, and only about one-tenth of the cultivatable land is owned by the Jewish race, while it is estimated that something like 4,000,000 population could find a good livelihood in Palestine if the land were properly developed."—*Sel.*

REGARDING THE WORD "DAY"

TO THE EDITOR of *The Restitution Herald*: I notice in your editorial of September twelfth, that you advocate a theory regarding the word "day" in Genesis 2:17, which has had in time past wide acceptance among conditionalists, and which I myself for a considerable period believed to be sound. However, such is not my opinion now, and I feel assured that many of your readers will agree with my changed viewpoint of this subject. I am glad to be able to state that many thoughtful students of the Word are seeing that the interpretation alluded to is weak and unnatural, and comes under the heading of those doubtful interpretations of Scripture which do so much harm to enquiring minds. The following are some of my reasons for discarding the theory that the word "day" has in this instance any other sense than the common one.

First, Adam himself could scarcely have knowledge of any other use of the word than the natural one.

Second, The absurdity of telling a man "*In the day* that thou *eatest* thereof thou shalt surely die", and giving it the elastic meaning of 1000 years of life must be apparent to all. With such an interpretation the questions may well be asked, "How many 'days' did Adam live?"

Third, If in the one verse we can thus fritter away the force of the threatened penalty (for its force would be lost long before the time expired) can we with reason blame our "orthodox" friends for their interpretation of the word "die" in the selfsame passage? No, we cannot. With reference to the marginal reading—"dying thou shalt die", many have the idea that the phrase represents a prolongation of the death issue, but in fact it expresses the Hebrew idiom of intensifying the verb by repetition, which literally translated would not be good English, and the translators evidently thought that they could best express that by the adverb "surely". It is not necessary to know anything of Hebrew to realize that they were right. Numerous similar expressions occur in the Scriptures, as for instance in the margin of Gen. 2:16—"eating thou shalt eat". Here the translators have grasped the beautiful idea of God's bountiful goodness in freely giving to mankind the boundless supplies of nature, and the pleasure of the giving.

In one form or another the emphatic threat of punishment by death occurs in the Old Testament forty times at least, and in most, if not all of these emphasis is expressed in the Hebrew by repeating the principal term, and in English by the adverb "surely". If here the term indicates a lengthened period, then of course the other instances carry the same meaning.

That Adam *did not die in the day* is proof of the abundant mercy of God in recognizing circumstances which admitted of forgiveness under altered conditions, and provided a means for future deliverance. See Jer. 18:7-10.

"The wisdom of the world is foolishness with God." There are many wise fools.

GOD'S BUILDING

There are three ways of looking at life:

I am just cutting the stone;

I am only earning a living;

I am doing a small part of a great plan.—*Dr. Bishop.*

I have not seen the Architect and do not altogether understand the plan. But I believe there is a plan, so I work with good spirit in which is no fear.—*Bruce Barton.*

How many there are, just cutting the stone; and satisfied with that, they never care to get farther than the stone-quarry. Baptized, joined the church, that is enough. How often I have heard people say, "If I can only get into the kingdom I will be satisfied!"

Some are just earning a living, not paying much attention to the plan, hardly realizing there is one to work by, yet God has been so careful to give all necessary directions concerning His building. If we could remember that this work is not just for today, but that it reaches out into God's beautiful future; a perfect building, with the promise of a prize to every faithful worker. We hear the beloved Paul saying: "If any man's work abide, which he hath built thereupon, he shall receive a reward." God has sent the Master Workman on ahead, and He tells us just what we must learn in order to do our work well. Here are His instructions: "Abide in me, and I in you." This is the first requisite for perfect work, the union of the two, I and you, as "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

O child of God, called to work with Him, and be a part of His divine plan, are you thoughtlessly spoiling that plan, as the Israelites did of old, or have you faith in the Architect, and though not understanding it all, can you work with perfect faith that He understands and all is well?

We all realize how much it means to finish a well planned house, and the one we are building is no exception to the general rule. Its finishing must be love, joy, peace, longsuffering, gentleness, meekness, temperance. If we find these gifts gracing the building of God's planning, we know then we have been abiding in and with the Master-builder, even the Christ.

The greatest asset of our spiritual life is the consciousness of the actual presence of Jesus, independent of our own notions or feelings.

Just rest upon this fact—this fact mind you—that the Lord Jesus Christ is with you, personally, actually. Always make Him the "home of your thoughts" that in any perplexed hours, you will know you have One to whom you can go to tell your troubles and receive encouragement and peace. I tell you, beloveds, we all need a deeper conception of Christ than we ever have had. Hear Him crying out in His very agony of desire to make His hearers understand: In that last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst let him come unto me and drink." Could we but realize His desire to help us we would not need to be

hungering and thirsting for righteousness, for He stands ready always to satisfy us. Come and drink, the fountain is ready for all, to satisfy their thirst.

Let us then work with the plan with no fear, for perfect love casteth out all fear.

M. A. Woodward.

BE STRONG IN THE LORD

(Continued from front page)

from their Egyptian bondage, He chose Moses, who "was very meek, above all the men which were upon the face of the earth", Num. 12:3. And despite Pharaoh's obstinacy the undertaking proved a success: "And it came to pass, at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt", Ex. 12:41, on scheduled time.

Saul has not been the only one whose dross and alloy the Lord has found necessary to burn out that the saint might have "meat to eat that the world knows not of"; and to become of the class to whom the Lord refers, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Matt. 24:45-47.

It required much lashing, and "visions and revelations" to transform Gamaliel's protegee—the Saul of Tarsus—into the great apostle Paul, who as teacher, and usher of the Gospel dispensation, was second only to Christ Himself.

In these days of the survival of the fittest, when the dollar is the god on whom the world and the average Christian are trusting, a man with a hundred thousand dollar bank account is not likely to have as much faith in God as he has in his money. Wealth, like self-centeredness, pride and vanity, tends to disqualify one to a seat at the Lord's banqueting board, and renders one an inefficient workman in the Lord's vineyard. Such a one is more likely to be a *scatterer* than a *gatherer*.

The phrase, "When I am weak, then am I strong", does not mean physical weakness; for such a condition would incapacitate one for efficient mental work. General body weakness affects the whole organic system, including the brain. But we have that weakness that begets strength when we realize our inability to accomplish anything of ourselves for the Lord and His brethren. We can then hear the Holy Spirit saying, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you." Isa. 35:3, 4. Paul echoes the thought, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour (fellow-Christian, Weymouth) for his good to edification." Rom. 15:1, 2.

(Concluded next week)

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FAITH RECKONED FOR RIGHTEOUSNESS

Abraham believed God and it was counted unto him for righteousness.—Rom. 4:3.

MUCH IS SAID about faith. It is a subject of great importance. Our lives are mostly prompted and lived on what is called faith. Much, however, that is so-called is in reality pseudo-faith.

At this time we wish to bring forward a thought about the standard of faith as revealed in Bible usage. The meaning of the word—adapting for use here the definition, given by the Standard Dictionary—is, a firm conviction of the truth of what is declared by God, simply on the ground of His truth or faithfulness. This is evidently the deep meaning of the statement of Gen. 15:6, "And he believed in the Lord; and he counted it to him for righteousness." Paul quoted in Rom. 4:3, this statement by Moses and in commenting on its great truth he says in verse 19 and following: "And being not weak in faith He staggered not at the promise of God through unbelief; but was strong in faith". This inspired commentator assures us that Abram's deep belief in the truth of God's spoken word was faith.

This faith controlled Abram's plans and conduct of life. He lived and acted in harmony with his faith. God had made promise that Abram himself should yet have a son; that his steward Eliezer should not be his heir. Abram could not understand how it was possible for a son to be born to him, nevertheless, he had absolute confidence—faith—that God was both truthful and competent. Therefore he "staggered not at the promise of God through unbelief".

This same faith in God and His word motivated Abram throughout his life.

Witness him as recorded in Gen. 22:2: "Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him there for a burnt offering." But that son was he of whom God had said, "I will establish my covenant with him for an everlasting covenant", Gen. 17:19. How could God establish His covenant with Isaac if Isaac should be made a burnt offering? is the question of human reason. But Abraham questioned not. His faith moved him to prompt action. "Early in the morning" Abraham arose "and took . . . Isaac, . . . and went unto the place of which God had told him". It was his faith

that moved him. God had spoken, therefore Abraham moved; for Abraham believed God. It was his faith that motivated him to finish this work and actually bind Isaac and place him upon the altar. He had firm conviction of the truth of what God had declared. His was not to question. His was to do—to cooperate with God according to God's directions.

It was upon his faith that he erected those works. The actions or works revealed the prompting faith—revealed it to Abraham himself, and increased it—but the actions were not rewarded. It was the prompting faith that "counted unto him for righteousness". Abraham had firm conviction that God was true, that He was able, and that He would do; therefore Abraham lived true toward God. It was such faith, such truth toward God, that was righteous.

But faith as per a certain creed, or as per a given article of faith is something wholly different. Such faith is merely an expression of one's construction of God's word. It is known as the Baptist faith; The Methodist faith; the Church of God faith. The Bible nowhere says that such faith is reckoned for righteousness. Such is not the faith that saves.

God's word is, "He that believeth (the gospel) and is baptized shall be saved."—Mark 16:16. According to this, belief of the Gospel will show itself by the work of baptism. Do we believe? Our work reveals the answer.

God's word says, "Come out from among them, . . . and I . . . will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"—2 Cor. 6:17, 18. Do we believe this? Our works tell the story.

God's word says, "If ye then be raised with Christ, . . . set your affection on things above, . . . mortify . . . your members which are upon the earth".—Col. 3:1-8. He who has faith in this, God's word, will endeavor to live true to his injunctions, and his faith—not the work prompted thereby—will be reckoned for righteousness.

Faith in God's given word does not halt to reason, prompted thereby—will be reckoned for righteousness.

For lack of faith the world is rapidly becoming false to God.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

God's revealed method of converting man to Himself and His Son is by the proclamation of the Gospel. To Christians He assigned this task of love.

* * * *

ANOTHER Christian labor is to bear one another's burdens—in love. There are "babes in Christ" and "members of the body which seem to be more feeble". All such the stronger ones must aid. Christ requires it.

* * * *

God has taught that all Christians are by Him esteemed to be a distinct and separate company of people. His inspired Word names them "the Church of God". His Church is a distinct body of people, separate from His chosen nation. Each has been chosen unto eternity. Man is powerless to stop God's work or alter His plan. The Church is chosen for eternity.

* * * *

God Himself has given the laws governing the Church in all of its activities. These laws are equally binding upon the Church in this Christian age as were the national laws binding upon Israel in the Mosaic age. In both instances His laws are expressions of His wisdom for the proper growth and strength of His people. He has crowned Christ over both, each to occupy, under Christ, the respective standing and position designed by the God of heaven.

* * * *

ISRAEL'S day of preparation is largely in the past. A day of regathering and reshaping under a short period known as "the time of Jacob's trouble", awaits her in the probable near future, but her years of trial and national expression without the presence of her God-assigned "King of kings" is in the sin-stained past. Her history is indelibly engraven. Only by the mercies of God can it be rectified.

* * * *

BUT the Church is *today, right now*, inscribing its record upon life's pages. *You and I*, Christian brother, are this day being held responsible by God for a given portion of growth and development. Today, the Church of God is the one mighty and momentous work of God which is being stressed by Him. This is the Christian age, the age of the preparation of the Church. The activity of the nation is largely in abeyance. The Church occupies today the front of the stage, drilling under the matchless guidance of God's Son.

* * * *

LIKE the chosen nation of God, so the Church is one

united whole. It is "one body", one helpmeet; one temple. It is not many, but one.

But, again, like the nation of old, so the Church of today. The nation was by God divided into twelve several tribes. Each several tribe, though an integral part of the nation as a whole, had its own tribal life to live, its own responsible position for which it must give account to God. So the Church. While it is and always will be one single Church, yet it is by God separated into local units or parts. The inspired Word reads: "unto the Church of God which is at Corinth"; "the Church of God", at Ephesus, "which he hath purchased with his own blood", Acts 20:28, 17; "the churches of Judaea, which were in Christ". Thus the Church—*which is but one*—is by God designed to be made up of many local bodies, each of which is responsible to God as though it were complete in itself.

* * * *

BROTHER, Sister—if the local Church of which you are a local member is recognized by God as being truly His, then it has a most responsible work. If it is not His, withdraw from it. If it is His, then ever remember that that Church holds a place in your community of greater responsibility than any other organization therein. And your duty before God is plain. Do you meet it?

* * * *

EACH local Church discharges its responsibilities through those who are faithful in service. The listless, indifferent, inactive, member never imparts strength to

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the work, nor does he attract others to obedience to Christ. He may be a "babe". As such he is a joy. He needs growth, maturity. To this end he must be aided.

* * * *

REGULAR religious services for study of God's Word, for prayer, for fellowship, are as necessary to the Christian life as are meals to the natural life. Such services should afford Christian edification to all Christians, they should proclaim the Gospel to the world.

Such services are made possible and maintained by the steady, faithful, always-present member. The Sunday morning sleeper, the visitor, the joy-rider, the gamester, the general non-attendant and non-supporter are not responsible for the existence and maintenance of Church services and Church growth.

* * * *

CHRISTIAN, be a worker for Christ. It is the greatest work of the ages. It brings you closest to God and His Son. It makes of you that which you could not otherwise be.

* * * *

REMEMBER, the Church is God's. He provided for it. He organized it. He gave it method and laws. It is His.

* * * *

WORK for the growth of your own local Church. Don't leave your own services to visit another. It injures.

* * * *

No farmer ever succeeded by visiting his neighbor's farm—leaving his own for someone else to care for.

* * * *

YOUR own home Church is the one important work for you.

* * * *

WORK for the Church with all your might. It's God's.

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HOW READEST THOU?

By. M. A. Woodward

HERE are very few families, however poor they may think they are, but who have within the hallowed circle of the home the most precious treasure known to man—The Holy Bible, God's best Gift to the world. And how little it is appreciated! Our homes are filled with daily papers, their pages full of the sins and crimes of men and women, and suggestions of how to remedy each evil, suggestions which fail to cure; while the Book lying close by is full of remedies that never have failed. But that Book lies there untouched, unread. We can rehearse the daily tragedies, but if we were asked to repeat Christ's sermon on the mount, or any part of it, how many could do it?

How many of us, if we were asked at the dinner hour to repeat a verse from the Bible and give the book, chapter and verse, could do it? We are told to let the word of God dwell in us richly; and it is not dwelling there even poorly. Why are we filling our minds with everything

but God's Word? If we devoured this most precious gift to us, as we do the morning papers, we would be ready to answer when asked for a portion of God's Word.

Dr. Davidson asks the pertinent question: "Should the Bible be blotted out by some unimaginable catastrophe, how many of us could produce from memory the stories of the Pentateuch, the laws of Deuteronomy, the annals of the chosen race, the hymns of the Psalter, the maxims of the wisdom literature, the oratories of the prophets, the parables of Jesus, the letters of His apostles, the Ten Commandments, the epistle to the Ephesians, or that to the Hebrews? We find time to eat, drink, dress, amuse ourselves and seek social recreation. How much time do we give to this Friend and Counselor, the entrance of whose words brings light?"

There is nothing with which the soul is nourished when read merely as a subject for discussion or debate. "It is when we lay aside the weight of controversy and approach God's Book as a hungry man would his meal, that we gain spiritual satisfaction. Not until we take that Book as our daily food, will we learn its real value to us, or know how much God has put there for our daily benefit."

We hear so much complaint in every church that modern Christianity lacks fidelity to its causes, energy of action, and spiritual force, all of which should be felt by those who meet the professed followers of God. What is the cause of all this? It is because of a neglect of reading and applying God's Word to our lives. A sick man called his physician to diagnose his case. The physician handed him a list on which was listed the foods which he wanted him to eat. After looking it over the sick man said, "But there is nothing there I like." "That may be," said the doctor, "but you must eat that or die." So it is with reading God's directions to us. If we devour it daily, as we should, our lives will grow strong for Him; by neglecting it, and filling our minds with the unhealthful news of the day, we die spiritually and lose eternal life at last, because we have neglected the great Physician's orders.

Rev. S. Parks says, "What can compare with the Bible, full of love and blessings as the mother that bore you? The man who has lost God can here find Him again, and he who has never known Him, is here illuminated by the divine Word."

However well armed in other respects our churches may be, there can never be any growth unless they are armed with "the sword of the spirit, which is the word of God." "The worst evil she has to fear is not bigotry or superstition, but pious secularism, having a form of godliness, but denying the power thereof."

After reading "The Bible's Pre-eminence", in the Christian Herald of October 1, by Rev. S. Park Cadman, I was stirred by its truthfulness and immediately sat down and wrote this. His article is well worth reading. It touches the vital point—for all men, whether Christian or not. Our paper, THE HERALD, would double its subscription list in one year, if we would take the Bible for our daily diet.

WHAT DIFFERENCE DOES IT MAKE WHAT I BELIEVE?

By Jas. A. Patrick

WHILE IN Minnesota this fall, an old friend said to me, "It doesn't make a bit of difference what you believe." We were discussing the nature of man. Although not a member of any church he is a stout defendant of that church to which most of his family belong. That church believes that man is immortal and that the righteous go to heaven at death. So he said, "What difference does it make whether I believe that one lies in the grave from death to the resurrection or goes at once to heaven at death?"

In 1 John 5:10 it is said, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." In this case if one fails to believe the record God gave of His Son, he makes God a liar according to John's reasoning. What is the record? "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." v. 11-12. But our friends who believe in the immortality of the soul, believe that the sinner has eternal life, for John here is talking of eternal life, for we have the Adamic life regardless of Christ. They tell us that the sinner will live forever in torment. If so he has eternal life. But he has not the Son, and God has said only those that have the Son have eternal life. Isn't this denying the truth of God's statement? I know, that to avoid the force of John's argument, it is said that life doesn't mean just existence, but continuation of joy and happiness on the one hand or misery or suffering on the other.

We need not take man's word for this for God has clearly defined eternal life, and according to His definition it means, simply, continued animated existence without regard to joy or happiness or misery and suffering. "He (Christ) asked life of thee (God), and thou gavest it him, even length of days for ever and ever." Psa. 21:4. So then, eternal life is "length of days for ever and ever." If the sinner has length of days for ever and ever, he has eternal life according to God's definition. Our friends of the immortal soul persuasion tell us that he has length of days for ever and ever in hell and yet they will have to admit that he hasn't the Son. Only he that hath the Son hath life. How about it? Does it make any difference whether or not we make God a liar?

Again, does it make any difference whether we believe a person lies in the grave from death till the resurrection or goes to heaven at death? What does God say?

"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. If we can find the way David went in death, we can find the way all the earth goes. In Acts 2:29, 34; 13:36 we read as follows: "Men and brethren, let me 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"

"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". This makes it very clear where David went in death. What does John say about failing to believe God?

Again, "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it came to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:22, 23. It will be noticed that that prophet is to be heard in all things, and every soul that doesn't hear is to be destroyed from among the people.

Listen: "Then said Jesus (that prophet) unto them (the Jews), Yet a little while am I with you, and then I go unto him (God) that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." "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 7:33, 34; 13:33.

In a book of instruction published for use by its officers, by one of the largest denominations of the United States, the following occurs: "The righteous go immediately to heaven at death and are at once perfected in glory." Most so called orthodox people believe and teach this, but "That Prophet" said that such could not be the case, and every one that does not hear "That Prophet" will be destroyed from among the people. Does it make any difference whether or not we believe what He says?

"That Prophet" said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." But some say that baptism isn't essential to salvation. Are they believing "That Prophet"?

Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Paul thought this statement of so much importance that he repeats the thought in the next verse. Paul calls it a perverted gospel in the 7th verse. Well, if the preacher preaches a perverted gospel and is accursed, how about the one that hears it and believes it? "If the blind lead the blind, both shall fall into the ditch", are the words of "That Prophet" in Matt. 15:14.

God said through Hosea, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Hosea 4:6.

Again, "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land because there is no truth, nor mercy, nor knowledge of God in the land." Hosea 4:1.

It is very often said, "Yes, I believe all these things regarding the nature of man and the kingdom of God as revealed in the Scriptures, but I don't live near any of our churches. What am I to do? I have children, and if I don't provide some place of good influence for them to go, they are very liable to go to places of bad influence." This is the problem that confronts many of our people,

and is so hard of solution. Let me quote you what John says in 2 John 9, 10, 11, and then each must work out his individual problem for himself.

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." Bringing another doctrine than the doctrine of Christ is an evil deed, and those that give God speed to such are partakers of the evil deed. Can you go to another Church where they preach another gospel and aid in their services without giving them God speed?

NO OTHER NAME

By Nancy B. Robison

THE APOSTLE PAUL informs us, "There is none other name under heaven given among men, whereby we must be saved." "This is the stone which was set at nought of you builders, which is become the head of the corner"—Acts 4:11, 12. We are led to ask, "How far back does that *name* reach?"

In Genesis 3:15, a promise is made of one who would bruise the serpent's head, one who would do what the first Adam failed to do. The first pair were put on trial and failed and God passed sentence upon them. Then we read in Gen. 3:21, "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." Evidently this pointed to *the great sacrifice* which would develop, to the one who would do what the first Adam failed to do. The prophet says, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands."—Isa. 53:10.

God promised that the seed of the woman should do this. When their first son was born she called his name Cain, meaning *possession*, for she said, "I have gotten a man from the Lord." Scholars tell us that the original reads, "a man, the Lord." The next son she named Abel, which means *vanity*. In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. Abel brought of the firstlings of the flock. The Lord had respect unto his offering. Why? Paul tells us, Heb. 11:4, that "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness he was righteous". Notice, Cain filled with wrath, slew his brother.

The next son she called, "Seth", which means *appointed*. "God," she said, "hath appointed me a seed instead of Able whom Cain slew." To Seth was born a son, and he called his name Enos. "Then began men to call upon the name of the Lord." The margin says, "to call upon themselves the name of the Lord." Young says, "Then a beginning was made of preaching the name of the Lord." Gen. 4:26.

From that day to this we have the Cain seed, and the

Seth seed. In Gen. 5:1 we read, "In the day that God created man, in the likeness of God created he him".

Notice in verse three that he begins with Seth: "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth." In verse 28 we read, "Lamech lived an hundred and eighty and two years, and begat a son, and called his name Noah (which means *rest* or *comfort*), saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Man is as prone to do evil as the sparks are to fly upward. "The Lord said, I will destroy man . . . from the face of the earth". "But Noah found grace (or favor) in the eyes of the Lord." Why was Noah different from the rest? Again we turn to Paul, in Heb. 11:7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." What is this I am reading? By *grace* Noah was saved, and the world condemned. Modern preaching says they are *not* condemned. Whom shall we believe?

"God spake unto Noah, saying, Go forth out of the ark, . . . and Noah went forth, and his sons, and his wife, and his sons wives . . . , and Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." After the flood, the directions to the few saved by faith were much the same as given to Adam, "Be fruitful, and multiply, and replenish the earth".

"It came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; . . . and they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." The very things they built the tower and the city for, namely, to make *themselves a name*, was not God's appointed way. God confounded their language and scattered them abroad. He then called Abram and promised to make him the father of many nations, and to give him an everlasting possession. "In thee and thy seed shall all the families of the earth be blessed." Paul tells us this is the gospel.

The Lord appeared unto Abram, and said, Unto thy seed will I give this land. . . . And there builded he an altar unto the Lord, and called upon the name of the Lord." When God covenanted with Abraham, Paul tells us that it was not unto Abraham's numerical seed, or "seeds as of many", but unto "thy seed, which is Christ". These promises were renewed to Isaac and Jacob.

After the death of Joseph, the children of Israel were brought into bondage by a king that knew not Joseph. The children of Israel sighed by reason of the bondage, and God heard their groanings, and remembered His cov-

(Continued on page 47, column 2)

THE KINGDOM OF GOD

By Lillie H. Willis

SOME THINK in the life eternal all will be equal, but I think, as a people we agree that the saved consist of companies, some holding higher positions than others, not because God has favorites, but because they are worthy to be so honored. As our works have been, so also shall our reward be.

In 1 Cor. 3:13, we read that everyone's work shall be tried by fire, and if our works abide we shall receive reward; but if our works shall be burned we shall suffer loss: yet we ourselves shall be saved: yet so as by fire.

The Kingdom of God, as I understand it, is like an earthly kingdom—there are the royal family, the nobility, the servants, and the subjects.

In Luke 1:31-33, the angel told Mary that her Son should be a great King, the Messiah for whom the Jews were looking; that His Kingdom should have no end.

He is described again in Psalm 45, and what a wonderful King He will be! At His right hand stands the queen, clothed in royal robes. In Rev. 4, she is mentioned again as the four beasts, and four and twenty elders, who will rule with Christ as kings and priests. This is the smallest company of the saved, that Jesus calls a "little flock". They are the ten thousand. Jesus is spoken of as chief among ten thousand. "Behold the Lord cometh with ten thousand of his saints." These are the royal family of the Kingdom of God.

Who are the nobility? I think they are the virgins mentioned in Psalm 45:14-15, and the 144,000 of Rev. 7. There is but one nation, that God has called virgin, and that is Israel. The 144,000 are Israelites only, all other companies being composed of all nations.

In Rev. 14:1-5 the 144,000 are called virgins. They are not the bride, but her companions, who will be brought unto the King with great rejoicing. They must be the nobility of the Kingdom of God.

As no king's household is complete without servants, who are the servants in the Kingdom? I think the answer is found in Rev. 7:9-17—a great company that no one could number, out of all nations. They are immortal beings, as only immortals wear white robes, which represent righteousness. The palms in their hands signify victory over sin and death. In verse 15 we are told that they serve God day and night, in His temple, therefore they must be the servants of the King. These, I think, are all that will be saved up to the time when Jesus begins to reign.

But a king must have subjects. Who are they? In Acts 15:16, 17 we read that when Jesus returns and rebuilds the tabernacle of David that is fallen down, "the residue of men may seek the Lord." These, I think, will be the subjects over whom Jesus will rule. And as even among subjects one holds a higher position than another, so it will be there, each will be in the class to which he belongs.

Personally, I believe in a complete restitution. I am not holding a quarrel or an argument with any who differ

with me. Now we see through a glass darkly, but the Bible says, "The watchmen shall see eye to eye when the Lord shall bring again Zion." When Jesus reigns He will speak peace to the nations, and will make wars to cease to the ends of the earth. The people shall all be righteous. He will hear when the poor crieth. Instead of the thorn shall come up the fir tree; instead of the briar shall come up the myrtle tree. The wilderness and the solitary place shall be glad, and the desert shall bud and blossom as the rose, and the whole earth shall be filled with the glory of God. For that time we wait!

MY BOAST IS IN THE GLORIOUS CROSS OF CHRIST

The following is one of the most remarkable compositions ever known. It evidences an ingenuity peculiarly its own. The initial letters spell "My boast is in the glorious cross of Christ." The words in capital letters at the left hand side, when read from top to bottom, and the words in capital letters on the right hand side, when read from bottom to top form the Lord's prayer complete.

M-ake known the gospel truth, OUR Father King.
Y-ield up thy grace, dear FATHER from above.

B-less us with hearts WHICH feelingly can sing:
O-ur life thou ART or EVER God of love.
A-ssuage our grief, IN love FOR Christ we pray;
S-ince the Prince of HEAVEN in GLORY died,
T-ook all my sins and HALLOWED THE display;

I-nfant BE-ing, first a man AND then was crucified.
S-tupenduous God! THY grace and POWER make known;

I-n Jesus' NAME let all THE world rejoice;
N-ow labor in THY heavenly KINGDOM own—
T-hy blessed KINGDOM for thy saints THE choice.
H-ow vile to COME to thee IS all the cry,
E-nemies to THY-self and all that's THINE;

G-raceless our WILL, we live FOR vanity;
L-oathing the very BE-ing, EVIL in design.
O-h, God! thy will be DONE FROM earth to heaven,
R-eclining IN the gospel, let US live
I-n EARTH, from sin DELIVER and forgiven.
O-h AS thyself, BUT teach us to forgive;
U-seless IT'S power TEMPTATION doth destroy;
S-ure IS our fall INTO the depths of woe.

C-arnal IN mind, we have NOT a glimpse of joy
R-aised against HEAVEN; in US no hope we know.
O-h GIVE us grace, and LEAD us in the way:
S-hine on US with thy love, and give US peace!
S-elf, and THIS sin that rises AGAINST us, slay.

O-h grant each DAY our TRESPASSES may cease;
F-orgive OUR evil deeds THAT oft we do;

C-onvince us DAILY of THEM to our shame;
H-elp us with heavenly BREAD; FORGIVE us, too,
R-ecurrent lusts, AND WE'll adore thy name.
I-n thy FORGIV-ness, we AS saints can die.
S-ince for US, and our TRESPASSES so high,
T-hy Son, OUR Savior, djed on Calvary.

—Selected by Lyman Booth.

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"TRUST IN THE LORD WITH ALL THINE HEART; AND LEAN NOT UNTO THINE OWN UNDERSTANDING."—PROVERBS 3:5.

ARE YOU SELF-DENYING ?

OCTOBER is more than half gone. How much have you really denied yourself this month, and how many quarters have accumulated thus far? Shall we be real earnest about it the rest of the month? All right, all together!

Illinois Bereans send their self-denial money to the State Treasurer, Bro. Paul C. Johnson, Oregon, Illinois.

Yes, it is our honest opinion that organization pays, and the more correctly organized a group of people can become the more they can accomplish.

Even where there is no individual who is qualified as an outstanding leader, if a group of Bible students will organize a regular Berean class, and each do his part, that group can accomplish much both for themselves and for others.

TWO NEW CLASSES

1. Senior

At the close of our meetings at the Eldorado, Illinois, church on October 9, a Senior Berean Class was organized with officers as follows: President, Walter Wiggins, Harrisburg, Ill., Rt. 2; Secretary-treasurer, Fred Shain, Eldorado, Rt. 3. The first meeting was called for last week, Tuesday, and we are hoping to hear some good reports from this class.

2. Junior

A Junior Class was also organized at Eldorado, with a fine group of young people. This class, averaging in age about sixteen, has selected Sr. Grace Wiggins for its Leader-president, and Bro. Emil Wiggins for Secretary-treasurer. They also are going to meet on Tuesday nights at the church, and we are praying for success in their work.

The Berean Editor has a "feeling" that at least two more senior societies will materialize between now and Christmas. We wish it were possible to inspire each State society to do its utmost toward getting an organization in every place where there are a few believers. Remember, that a very successful class can be conducted even where there are only two or three church members. One class organized about a year ago in a place where no church or Berean work had ever been attempted before has accomplished splendid work, even though only about four of those who have been able to work regularly with

the class were members of the church. But several others who were not members took active part in the Berean class, and they have all increased wonderfully in the knowledge of God's Word and we anticipate that several will soon be brought into the Father's family. It is the inspiration of such examples as this which causes us to so strongly urge an organized class with regular meetings.

Read again the proverb printed at the head of this page. What a beautiful urge to humility! And this was spoken by the Wise Man, all of which goes to show that Solomon was wise because he did not lean on his own understanding in all things, eliminating God, but rather, he placed his trust in the Lord. He who does that has demonstrated wisdom supreme. How much more prosperous we might be in our work if we would place it all in God's hands and bow before Him, asking Him to point out the way. And how much happier we might be if we had faith enough to believe that He actually would lead us, and cause things to work out for the best.

The little child does not worry when he knows mother is working out the matter properly for him. We need more trust in our Father, and less dependence on our own wisdom or strength—more humility and less pride.

DEAR Brethren and Friends of the Weekly Servant, The Restitution Herald: The issue of September 6 is brimful, so to speak, of good things for the "one new man", Eph. 2:15. The arch of prayer, binding, as it were, the messages together, "the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers," Acts 2:42; "Great men have done it",—all these please verily. We read in Luke 18:13, the words, "God be merciful to me a sinner." May we all have Him say to us: "Thy sins be forgiven thee."

We heartily join Bro. Corbaley in his prayers to God for the four young men, and all others who have been or may be buried with Christ in baptism, to receive an incorruptible crown of life. "I write unto you, young men, because ye have overcome the wicked one," 1 John 2:13; the "wicked one" being the "old man" or the carnal mind. 1 Peter 5:2-6 and 1 Cor. 9:24-27.

Your brother,
R. A. Humphreys,

WAS JESUS CHRIST THE INSTRUMENT OF HIS OWN RESURRECTION?

John 10:17, 18 considered.

By R. H. Judd

HHEREFORE DOES my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17-18.

Several times within the past few months I have had occasion to point out to correspondents the oft repeated statement of Scripture that God raised Jesus Christ from the dead, and the self-evident fact that had God not so raised Him, He would still have remained dead. Some have disputed this, quoting the above verses in support of their belief that Jesus Christ is God; stating that "no person but God could raise Himself from the dead."

While giving our friends credit for the reverence of their belief in the omnipotence of God, the writer would with equal reverence give voice to the Scriptural fact that there are some things which God cannot do. God cannot lie, nor can He "deny Himself"; and more than once has Scripture stated the equivalent of the fact that God cannot die. His "years are throughout all generations" and Scripture informs us that they are also without end. God glories in the fact that He lives for ever. He delights in the name of "The Living God". From generation to generation He says, "I am the Lord, I change not." Here then, is settled, once and for ever, that if Jesus Christ died, He cannot be God.

But, for a moment, let us view the matter from another plane, lower it may be, but equally true in point of fact. It needs no great wisdom to grasp the certainty that intelligent action presupposes *life*, and that such action is itself *positive evidence* of the absence of death. The suggestion of our friends is, therefore, self-destructive, and its impossibility self-demonstrated; and the only conclusion available is the denial of the Scriptural statement that "CHRIST DIED".

Though these foregoing remarks logically and Scripturally settle the matter, an explanation of the verses quoted is desirable. Difficulties often vanish when squarely faced, and the actual aspects are honestly considered. Does the language of these verses necessarily imply that Jesus Christ was the instrument of His own resurrection? The answer is an emphatic, "No". It neither states it or implies it. The implication comes from the reader. All through Scripture the fact is recognized that before life eternal can be had, life temporary must be laid down. The 17th verse tells us that JESUS CHRIST was to lay down His life, that (in order that) He might take it again. Not only so, Scripture also recognizes that death is the wages of sin, and that upon Him "who did no sin" death had no real claim, and that He had "the right" (as the R. V. margin correctly puts it, for a dead man has no power) to take it again. The whole

transaction was one of right, not power. He had the "right" to lay it down (and no other man has that) and He had the "right" to take it again. From whom then, did He take it? Not from Himself, He could not. Listen—"He asked life of thee and thou gavest it him, even length of days for ever and ever". To this Paul adds the testimony "he liveth (now) by the power of God."—2 Cor. 13:4.

FAITH

"If ye had faith as a grain of mustard seed"
 Luke 17:6. "A grain of mustard seed which indeed is less than all seeds." Matt. 13:31, 32.

THIS challenge of our Lord to "have faith in God" was brought home to me with new force recently. We were sitting with our open Bible in the garden containing a rock-hewn tomb right near by the site of Calvary, just outside the city wall of Jerusalem, when the friend by me called my attention to a tree at my side which she said was a mustard plant. I immediately picked off several of the ripe seed pods and crushed them in my hand, only to find that which seemed little more than dust, the mustard seed.

As one looked at the tiny grain, and then at the plant that had left the herb family and graduated among trees, one could not but marvel at the miracle of a single season: the miracle of an atom of life contained in that dust-like organism, germinating, and then seizing hold of the forces in the earth beneath and in the heaven above to build up its living tree. The marvel is the smallness of its origin, the vigor of its activity, and the greatness of its accomplishment in the brevity of time.

Every Christian should have that germ of faith. The challenge of Christ is to its acknowledgement and its exercise: to the apprehension of the forces in heaven and on earth for the building up of the divine plans and purposes through us.

Heavenward, He places at our disposal the power of prayer to link us with the divine life and love, to bring into us the forces of spiritual grace and power to energize us for the daily spiritual ministry entrusted to every Christian.

Earthward, He has surrounded us with persons and providences, problems and perplexities, all of which can be seized to incorporate into the living structure of which we are to be builders.

Mustard seed faith linked on to God makes possible the impossible. God can thus accomplish through the feeblest instrument the greatest work.

That mustard tree is the result of the combination of the ethereal and the earthly through the life-link of a single seed.

Far greater will be the accomplishment in the human sphere if you and I become the medium of faith by which the forces of heaven become operative upon the earth through prayer.—*Editorial in "The Evangelical Christian"*,

With Our Sunday Schools

LESSON V.—October 30, 1927

AMOS DENOUNCES SIN

Amos 2:4—3:15

Devotional Reading: Psalm 15:1-5

GOLDEN TEXT

Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Amos 5:14.

A STUDY OF THE SUBJECT

Amos Denounces Sin. Amos was God's spokesman. God revealed to Judah and to Israel that which they may not have known by their own reasoning or their own philosophy, namely, that sin brings its own devastation. This is true of all kinds and classes of sin. True, there is certain dogmatic punishment which parent or state, or even God, pronounces upon the disobedient; but in addition to this, sin in any of its phases corrupts, debilitates, destroys. Amos, speaking for God, revealed not only in the lesson text but elsewhere these facts to God's chosen people.

Christianity and Sin. The true church of God cannot determine what is right or what is wrong merely by the voice of the world. The church is spiritual; the world is carnal. The church must recognize and avoid sin regardless of the world's voice. The church must of necessity stand ready to rise above the looseness, the indifference, or the standard of the world. Sin is sin. It is the Christian's place to discover it that he may avoid it. God has repeatedly cited the fact that all intemperate satisfaction of lust is sin. Carnality that goes beyond the just requirements of health and perfect development is sin.

It is human nature to rebel against restriction. Accordingly, it is human nature to rebel against law: written or moral law. Claims for self and for personal liberty to make decision prove this true. This is specially noted in this present day. Undreamed-of achievement and advancement have all but intoxicated the human mind and carried humanity beyond the ability for self-control. One result is being seen and felt in the increasing latitude and condonement for moral depravity. The present crime wave is made up not only of murder, robbery, train-wrecking, but also of such equally major crimes as trial marriage, free love, condoned adulteries—not only among the adult but, most injurious, among those approaching maturity and majority. Here are crimes that are more emphatically denounced by the God of heaven than are the crimes of murder, etc. These things eat at the very vitals of life.

Liquor. Is it not astonishing that intoxicating liquors are the more freely used by each and every participant of the aforementioned and other deep-dyed sins? Liquors are much used to deaden the higher ideals and to open the gates of lust preparatory to the perpetration of acts of degradation and crime,

This all but universal fact should of itself be sufficient to deny the nation the right of liquor. Especially should the Christian deny himself the privilege of using it or of perpetrating other crime.

Questions. Is our lesson text the word of man or of Jehovah? Is it authentic? Was God unwilling to forgive Judah or Israel? Had they proven their bent to use God-given strength and blessing intemperately and criminally for self-pleasure? Was God justified in withholding further blessing and further helps? Is it a crime before God to deaden one's God-given sensibilities? Is it a crime to excite to abnormal action one's lusts? Does intoxicating liquor do these things? Is the use of intoxicating liquor a crime before God? Is it a crime before God to intentionally break the laws of the land which are in agreement with God's voice? Can a Christian rightly break, either in spirit or in fact, the Eighteenth Amendment or the Volstead Act?—F. L. A.

THE GOLDEN TEXT

"Seek ye right, not wrong, that ye may live,—that Yahweh God of hosts may be with you as ye have said." Amos 5:14. Roth.

To Israel the warning was, "Woe unto you that desire the day of the Lord! to what end is it for you?" Amos 5:18. Unless there is a change of heart the day of the Lord will come to bring judgment upon Israel themselves and not only to their enemies and the heathen round about them. So with the Christian. The day of Christ is at hand and will bring vengeance upon them that know not God. God cannot be flattered by a make-believe form of Christianity.

—F. A. S.

PRACTICAL APPLICATIONS

Temperance Develops Character. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Proverbs 16:32. Temperance is but another name for self-control. Primarily, temperance does not have to do with the use of those things which are essentially harmful; but with the proper use of that which is good. Everything that God has made is "very good", Gen. 1:31, "and to be received with thanksgiving of them which believe and know the truth", 1 Tim. 4:3. But over-indulgence in them changes that which is good in itself into "foolish and hurtful lusts, which drown men

in destruction and perdition", 1 Tim. 6:9. "Moderation is the silken string running through the pearl-chain of all virtues".—Fuller.

Intemperance Leads to Weakness.

If we would enjoy the full possibilities of all our faculties, spiritual and physical, we must bring our bodies into subjection to our wills, and our wills into subjection to God's will. Intemperance deadens the sense of proportion, and draws us gradually, and almost imperceptibly, away from God, until we lose interest in divine things, and at last sink back into the hopelessness and degradation of the world.—G. E. M.

INTERMEDIATE CLASS

Topic: Intemperance and its results.

In this lesson the humble prophet, raised in the open air, is shown rebuking Israel and warning of impending disasters because of intemperance. This very thing eventually brought the downfall of that nation, and of every other people who have risen and gone down. Our own loved country, with its wealth and luxury, stands in grave danger today. Intemperance may be either an act or an attitude. It leads to extremes in various respects. It may be the drinking of intoxicating liquor which floods reason and causes one to go to ridiculous extremes; it may be the habit of over-exertion which saps one physically, or of over-eating, which brings on ill health and hastens death. Intemperance not only injures one physically, but it blinds men to God and to the spiritual values of life.

Name several common ways in which people in general are intemperate. What did Paul mean by keeping under his body, 1 Cor. 9:26,27?—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

Knowing God: What does it mean? Is it merely an abstract intellectual concept, or does it involve absorbing God's thoughts, feelings, understanding and attitude?

The sins of society and government: What are they and what is their effect upon the masses? God's attitude toward them. The bearing of His kingdom under Christ on His attitude.

Sins of the flesh: clearly discerned in the contrast between a natural desire for food and a glutton's desire for food, and between natural thirst and a drunkard's thirst.—A. K.

DOINGS AMONG THE CHURCHES

MRS. GLENDORA MUSSELMAN DIES

Former Matron of Golden Rule Home

The sudden death of Sr. Glendora Musselman is another testimony of the truth that life is but "a vapor, that appeareth for a little time, and then vanisheth away". For years she had been a sufferer because of different troubles. It was on account of these that she felt compelled, two years ago, to resign as matron of the Golden Rule Home—this after she had endeared herself to all by her constant self-sacrificing labors for others. Since moving from Oregon she made her home with the family of her youngest daughter, Bro. and Sr. E. Cedric Pope, at and near DeKalb, Illinois, which daughter was her assistant at Golden Rule Home.

With her characteristic energy Sr. Musselman had continued to do no little work, till, health constantly failing her more and more, she wearied of the prospect of enforced inactivity and, reversing her decision of years, requested a surgical operation as a possible prolongation of health and life. The operation resulted in death, just as she had been advised by every consulted physician, excepting those who attended her at the last.

Glendora was born to Gideon and Catharine Alspach, July 9, 1862, in Perry Township, Miami County, Indiana. She died at Rochelle, Illinois, October 13, 1927. She was united in marriage with James Musselman, May 27, 1887, who, in 1912, preceded her in death. To them were born five daughters: Catharine, now Mrs. P. C. Landis, Macy, Indiana; Laura, now Mrs. Russel Harmon; Bertha, now Mrs. M. V. Mowrey; Mary, now Mrs. S. D. Berger, all three of Columbia City, Indiana; and Martha, now Mrs. E. Cedric Pope, Cortland, Illinois. These and their five children survive. There also survive the deceased, three brothers and one sister; Ambrose, Miami, Ohio; Abner, Deedsville, Indiana; Albert, Denver, Indiana; and Mrs. Laura Lukenbill, Columbia City, Indiana. Numerous other relatives and friends unite to mourn her loss.

As soon as word was received of the decision to operate the daughters and sister in Indiana, sensing the danger and probable fatality, hastened to be at her side in the trying hour, thus continuing to the end that constant family devotion.

Burial was made from the home of her daughter, Catharine, to the side of her late husband, the writer, assisted by Bro. L. E. Conner, officiating. The large attendance of relatives and friends was

vivid testimony of the noble Christian life with which she had endeared herself to those about her.

Sr. Musselman was one who fully believed that her "Redeemer liveth". She lived unto Him. She was laid to rest in the glad hope that, being among the sleeping ones, she will be among the first to hear the call of our returning Lord to awaken and meet Him in the air.

F. L. Austin.

A CORRECTION

Grand Rapids, Michigan

The date of the Anniversary Meeting at Grand Rapids is October 23 instead of October 28, as was wrongly printed in last week's Herald.

* * *

A healthy eight and one quarter pound girl was born to Bro. and Sr. E. Cedric Pope, Cortland, Illinois, on October 9.

* * *

Bro. Emil Fredlund will continue the preaching services at Mora, Minnesota, in the absence of Bro. C. E. Randall.

Rally Day at Oregon, Illinois, was a good day. Largely increased attendance prevailed at all of its services, with increased interest. Report next week.

* * *

C. E. Randall was to have commenced a series of meetings at Clear Lake, Wisconsin, Saturday evening, October 15. Pray for the success of these meetings.

* * *

Jo Ann was recently born to Mr. and Mrs. Meloy of 912 Hamlin Ave., Evanston, Illinois. (The first name cannot be recalled.) Sr. Meloy is better known as Anna Catherine VanVactor.

* * *

Bro. Lyman Booth recently returned to his home at Dixon, Illinois, from St. Louis, Missouri, where he has been for some time taking treatments from Dr. Gertrude Logan. He is feeling much improved.

* * *

ADVANCEMENT AT MORA

The congregation at Mora, Minnesota, has purchased a church from the Baptist people and they are looking forward to the time when they can get into their new home. The building is located in the country, but will be moved onto the lots in town, which the Ladies' Aid purchased some time ago. The building will compare very favorably with those of other denominations. At the side of the main auditorium is an annex, with sliding doors between the two. This permits its use in case of emergency. Dove-tailing into these rooms is a large vestibule, with

doors leading into both rooms. The bell-fry is over this part of the building.

The expense is being met by the local church, but any outside help will be appreciated. The same may be sent to Joe Irene, Mora, Minnesota.

* * *

ANNUAL FALL MEETING

Brush Creek Church, Ohio

Our annual fall meetings of the Brush Creek Church of God will be held from October the eighteenth to the thirtieth. Dedication services will be held the last Sunday (October 30). Bro. F. E. Siple of Oregon, Illinois, will be the speaker. All are cordially invited to attend.

Pearl Pearson, Sec.

* * *

FROM LOS ANGELES

The work is being carried on here as usual. Several of our members are well qualified to conduct the services, which are held every Sunday. Bro. J. E. Hammond is one of our faithful workers. Some of our members are away temporarily on account of their work. Bro. Geo. Rahn and family are at Sacramento, and Bro. and Sr. McLeod are at Strathmore. They meet with us the first Sunday of each month, when Bro. McLeod speaks for us. Sr. Railsback is busy, not only with the work connected with the church, but in visiting those who are unable to attend services and is doing many kindnesses for the alone ones. The Berean work is producing good results, as the young people are encouraged to take an active part. We wish to extend a cordial invitation to any who may be coming to Los Angeles, to meet with us at 1359½ West 24th St.

For any information write or call, E. C. Railsback, 1020 S. Burlington Avenue, phone number, 558942; or J. E. Hammond, 735 Zeyn St., Anaheim, Calif.

Ella H. Wyman, Sec.,
1620 Baxter St.

* * *

THE ELDORADO MEETING

Our meeting of two weeks at the Eldorado church came to a close on Sunday, October 9, with full attendance. Throughout the period, in spite of rain and bad roads, there was very regular attendance and deep interest manifested. In fact, it is easy to see that regular pastoral work conducted at this church could soon build up a fine organization. This is one strong evidence of the value of our state system of evangelistic work. When our first meeting was held there in 1921, there were only three members of the church in the neighborhood, and we had to con-

duct services in a rural school house. Now we have a good congregation and a fine new church building. The first two meetings there had to be largely financed out of the State Conference treasury, but since then they have taken care of their end of the expenses and built up a good work.

On Sunday afternoon we gathered at the water and baptized Mrs. Walter (Grace) Wiggins, a young wife of about a year, and Emil Wiggins, youngest son of Bro. and Sr. Jesse Wiggins. On the same afternoon these two were chosen as officers in the Berean work, and we predict that they will make good workers.

We are hoping that arrangements can be made before long for more frequent and regular preaching at Eldorado.

F. E. Siple.

* * *

MARSHALL, ILLINOIS, MEETING

On Saturday night, October 29, Bro. C. E. Randall expects to start a two weeks' meeting at the Salem Church near Marshall and Martinsville, Illinois. The State Conference is arranging to get Bro. Randall to help in the evangelistic work for

a few weeks this fall, as it is physically impossible for Bro. Siple to reach all the places where there ought to be meetings. We are urging everyone who possibly can to boost this Salem meeting and help make it a success.

* * *

BLESSINGS

Meadows sweet with new-mown hay
A blade of grass, a way-side flower,
A butterfly on light wing gay,
A fragrant, leafy bower;
The glow-worm and the fire-fly,
Birds, hills and towering trees,
The shady spots, and sunny sky,
And soft, refreshing breeze;
The ocean waves, with snowy crest,
Wild sea-gulls circling high,
The glorious sunset in the west,
Fleecy clouds fitting by—
Are just a few of many things
God gives to show the way
To the path of joy the daylight brings,
And the blessings of to-day.

—Minnie C. Childs.

* * *

THE RIGHT TIME

The rebuke of wrong must be guided by the Holy Spirit, must be tactful, with-

out display of conceit or harshness, and in the true spirit of helpfulness. Sometimes the gentle tone is best, as Christ spoke to the woman at the well. Sometimes we may follow Christ's example when He scathingly condemned the scribes and Pharisees. Sometimes the rebuke had better be deferred. Sometimes the very abruptness of it adds weight. Sometimes the rebuke may be put into words and at other times, only a look will suffice, as Christ turned and looked at Peter who denied Him. It is a necessary, though painful service, this of the spiritual surgeon, and all Christians may be called on to render it. May it be given in the spirit and power of Elijah! —Selected from Peloubet's Notes.

* * *

DON'T BE HALF AND HALF

In South Africa, in looking for diamonds, they often find a substance that is half charcoal and half diamond. It was intended to be a diamond, but it stopped short, and it is only diamondiferous; it is partly a cinder and partly a jewel. It stopped short, and will never get into the king's crown. Don't be content to be sprinkled on one part with diamond and the other part with slag. —Selected.

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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.

AMOS DENOUNCES SIN

IF YOU heard another boy or girl making fun of God, or Sunday School, or Church, would you care enough to tell them how wrong it was to do that? Or if you saw someone taking things that did not belong to him or hurting another, would you be brave enough to tell him to stop doing wrong?

Such was the task God set for the prophet Amos. He lived in Judah, but God sent him north into Israel to warn the Israelites of their wicked deeds.

Some of the Israelites pretended to worship God, and made great show in their sacrifices. They were feasting and drinking and doing all manner of evil things. The rich people made the poor work very hard for them; put them in prison if they could not pay their debts, and took their land away from them if they failed to pay their taxes.

One day a stranger appeared in their midst. When he reached the center of a large throng of people near the place of sacrifice he suddenly turned toward the crowd. He raised his voice and shouted, "Jehovah will roar from Zion, and utter his voice from Jerusalem and the habitations of the shepherd's shall mourn, and the top of Carmel shall wither."

The stranger was Amos, and he was telling the Israelites that God would speak with a loud voice and that there would be trouble in the land.

The people were surprised at the appearance and threatening message of this stern speaker, and more so as he continued.

First Amos told of the sins of the people of Damascus; then of the sins of the people of Gaza, of Tyre, of Moab and how God would punish these people. This delighted the listeners because the people mentioned were all enemies of Israel.

But when he mentioned the sins of Judah in the same manner, the audience became somewhat worried, for Judah was related to Israel, you might say, even though they were jealous of one another. And they thought it curious that Amos should condemn his own country. For he told them that God would send fire upon Judah and it should destroy the palaces in Jerusalem, because they had despised His law, had failed to keep His commandments, and had told great lies.

And then Amos spoke to *them*. "Thus saith the Lord; for three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes." "Sold the righteous for silver" meant they sold one another to be slaves if they could not pay a debt. And the pair of shoes was given where they received land from another.

Amos continued, "You are unjust to the poor, try to lead others into wrong, pretend to worship, but do not even listen to my prophets. You drink wine and tempt others to do so.

"I destroyed the Ammonites and all their possessions for you after I led you out of Egypt, and through the Wilderness for forty years, that you might possess the land of the Ammonites."

Then Amos pronounced the promise of punishment, "Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: neither shall he stand that handleth the bow; and *he that* is swift of foot shall not deliver *himself*: neither shall he that rideth the horse deliver himself."

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

It was a bold sermon, and should have made the people stop and think about their guilt and punishment.

But do people today listen to God's warnings? Are you trying to really please God? Are you living soberly, righteously, avoiding all appearances of evil? Are you skipping classes, are you living temperately in all things? Think!

SOMETHING TO DO

Please, every older person who reads this page send me your name and address.—Mrs. Lois Hunt, 1111 Blaine Ave., South Bend, Indiana.

BOOKS OF THE BIBLE

5. The Twelve Minor Prophets

The Lord in *Hosea* calls to repent;

In *Joel* this call with mercy is blent.

Amos declares how God will require

Sure judgment 'gainst sin, and so *Obadiah*.

In *Jonah* a type of Christ we see,

And *Micah* tells where his birth should be.

Ninevah's fall *Nahum* reveals,

And Chaldea's doom *Habakkuk* seals.

Zephaniah tells of Judah's sinning,

And *Haggai* of temple building.

Then *Zechariah* and *Malachi*,

Of Christ and John do prophesy.

FACTS ABOUT THE BIBLE

5. The shortest verse of the Old Testament is 1 Chron. 1: 25.

FRANKLIN'S RULES OF CONDUCT.

1. *Temperance*.—Eat not to dullness; drink not to elevation.
2. *Silence*.—Speak not but what will benefit others or

yourself; avoid trifling conversation.

3. *Order*.—Let all your things have their places; let each part of your business have its time.

4. *Resolution*.—Resolve to perform what you ought; perform without fail what you resolve.

5. *Frugality*.—Make no expense but to do good to others or yourself; i. e., waste nothing.

6. *Industry*.—Lose no time; be always employed in something useful; cut off all unnecessary actions.

7. *Sincerity*.—Use no hurtful deceit; think innocently and justly, and if you speak, speak accordingly.

8. *Justice*.—Wrong none by doing injuries, or omitting the benefits that are your duty.

9. *Moderation*.—Avoid extremes; forbear resenting injuries so much as you think they deserve.

10. *Cleanliness*.—Tolerate no uncleanness in body, clothes, or habitation.

11. *Tranquility*.—Be not disturbed at trifles or at accidents, common or unavoidable.

12. *Humility*.—Imitate Christ and Socrates.

—○—
 "There is not a vessel more. And the oil stayed."—
 2 Kings 6:4.

BE STRONG IN THE LORD

(Continued from last week)

By Samuel E. Haney

Through oversight the author's name was omitted last week when the former part of this article was printed.—Editor.

INSTINCTIVELY associate Eph. 6:10, "Finally, my brethren, be strong in the Lord, and in the power of his might", with a small, shriveled old man I met in Texas, twenty miles from any church. Not being a Christian at the time I thought the old gentleman was a weakling from every viewpoint. But now I visualize the dear old saint as having been one of the very few truly strong men I have ever met. He and his sons, with hemlock boards, erected a twelve by fifteen feet building with stationary benches on the sides. Every Sunday morning and afternoon this valiant man of God preached and conducted Sunday School. He surely was, "A lily among thorns". The Lord only knows the outcome of this humble servant's work. He was a mighty power in God's hands. "Then said he, here am I; send me", seems to have been the thought that actuated him.

Paul says, "For what the law could not do, in that it was weak through the flesh"—not because of physical, but moral weakness—unwillingness to make a stand for righteousness: as most Christians are today, e.g., "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, (as Israel did) but after the Spirit". Rom. 8:3, 4.

There were many strong saints the other side of Cal-

vary. Abraham was one, he was strong in faith, giving glory to God, Rom. 4:19-21. Some are referred to in Hebrews 11. A sample, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection." 33-35.

That it is "not by might, nor by power", but by the Holy Spirit that the battle for life is won, we read, "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail". 1 Sam. 2:9. "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." Eccl. 9:11. Paul says, "God hath chosen the weak things of the world to confound the things which are mighty. . . . We are weak, but ye are strong; ye are honorable, but we are despised", 1 Cor. 1:27; 4:10. "The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity." Prov. 10:29.

David voices the Christian's sentiment, "Out of the mouth of babes and sucklings hast thou ordained strength. The Lord will give strength unto his people. The Lord is their strength in the time of trouble. God is our refuge and strength. Sing aloud unto God our strength. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. They go from strength to strength, every one of them in Zion appeareth before God."

Any wonder Paul advised Timothy to be "strong in the grace that is in Christ Jesus"?

No one can live right in his own strength. Like water that collects on low lands and becomes stagnant, unregenerate man astray from his Creator gravitates to a common level spiritually, morally, mentally and physically:—inert—stagnant—dead!

"Be strong, ye valiant soldiers of the Lord,

Who wear the gospel armor and march with one accord;

Well shod with peaceful tidings a hostile land we tread;

Unsnared by cruel errors along our pathway spread.

Be strong ye Christian soldiers the hottest fight is near;

Sin's blinded host shall tremble our final shout to hear;

The Spirit's sword is piercing all errors through and

through,

The word of God, resistless, all nations will subdue.

Be strong, ye Christian soldiers, your gospel weapons

wield,

Jehovah's armor wins us success on every field.—By

G. M. Bills (Eph. 6:10)

—○—
 Any wrong is not profitable in God's sight.

—○—
 Telling bad news never gives happiness to the hearer.

THE BOOK OF DANIEL

By George Johnston

PART 15

THE RISE AND FALL OF THE EASTERN EMPIRE

Daniel 8

AND IT waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them." The "host of heaven" or literally, the ruling religious body during the early years of the Eastern empire, was that known as the Arian. From the days of Constantine the Great, by whom the foundations of the Eastern empire were laid, down to those of Theodosius the Great (A. D. 379-395) a fierce struggle was carried on between the Arians and the Catholics, in which the former gradually lost their power, and in the beginning of the reign of Theodosius all who professed that faith were by reason of a decree issued by him, classed as "heretics", and Catholicism proclaimed as the religion of the state. "Theodosius was the first of the emperors baptized in the true faith of the Trinity. Although he was born of a Christian family, the maxims, or at least the practice, of the age encouraged him to delay the ceremony of his initiation till he was admonished of the danger of delay by the serious illness which threatened his life towards the end of the first year of his reign. Before he again took the field against the Goths, he received the sacrament of baptism from Acholius, the orthodox bishop of Thessalonica; and as the emperor ascended from the holy font, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. "It is our pleasure (such is the imperial style) that all the nations which are governed by our clemency and moderation should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the pontiff Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the Gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost, under an equal majesty and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the infamous name of Heretics, and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of Divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom shall think proper to inflict upon them."—*Gibbon: Chap. 27.*

Hitherto Catholicism had been confined almost entirely to the lower classes of the population. Most of the successors of Constantine the Great professed the Arian faith, and the nobility adopted the same creed, not, perhaps, because they had any preference for it, but as a matter of policy. Now, however, it had "magnified it-

self even to the prince of the host", the emperor Theodosius, "and by him the daily sacrifice was taken away, and the place of his sanctuary cast down." The "daily sacrifice" is the sacrifice of Christ on the cross, a sacrifice which was sufficient to atone for the sins of the whole world. But by the introduction of the doctrine of the Eucharist, and the worship of saints, the power and sufficiency of the Crucifixion were discredited, and the real and only Mediator between God and man was replaced by a multitude of man-made saints.

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practiced and prospered." "The Catholics of Constantinople were animated with joyful confidence by the baptism and edict of Theodosius; and they impatiently waited the effects of his gracious promise. Their hopes were speedily accomplished; and the emperor, as soon as he had finished the operations of the Gothic campaign, made his public entry into the capital at the head of a victorious army. The next day after his arrival he summoned Damophilus to his presence, and offered that Arian prelate the hard alternative of subscribing the Nicene creed, or of instantly resigning, to the orthodox believers, the use and possession of the episcopal palace, the cathedral of St. Sophia, and all the churches of Constantinople. The zeal of Damophilus, which in a Catholic saint would have been justly applauded, embraced, without hesitation a life of poverty and exile, and his removal was immediately followed by the purification of the Imperial city. The Arians might complain, with some appearance of justice, that an inconsiderable congregation of sectaries should usurp the hundred churches which they were insufficient to fill, whilst the far greater part of the people was cruelly excluded from every place of religious worship About six weeks afterwards, Theodosius declared his resolution of expelling from all the churches of his dominions the bishops and their clergy who should obstinately refuse to believe, or at least to profess, the doctrine of the Council of Nice. His lieutenant Sapor was armed with the ample powers of a general law, a special commission, and a military force; and this ecclesiastical revolution was conducted with so much discretion and vigor, that the religion of the emperor was established, without tumult or bloodshed, in all the provinces of the East."—*Gibbon: Chap. 27.*

From the foregoing it will be seen that the motives and actions of Nebuchadnezzar, of Antiochus Epiphanes, and of Theodocius were identical in every respect. Each desired, not only that those under them should unitedly obey the civil laws, but that they should be bound together in one religious body. The same motive later actuated the rulers of the Holy Roman empire; but the object desired has never yet been, and never shall be, achieved. In much earlier times the efforts of Jezebel in the same direction appeared to be so successful that Eli-

jah lamented the fact, as he believed, that he was the last remaining who worshiped the true God. We can imagine his surprise when he learned that there were seven thousand others who had not bowed the knee to Baal; and it is equally surprising to ourselves to learn from the Revelation that in the darkest days of Europe there were still 144,000 persons who followed the teachings of Christ, and who were in no way deceived by the false doctrines of Catholicism or any other religion.

"REACHING FORTH"

HOW few of us know anything about this "reaching forth", spoken of in Philippians 3:13. The most of us are contented to live on the horizontal. To reach forth is a painful thing. To stretch means to tear apart the things that have grown together through our settling down.

Big things in every realm are the things reached for, striven after. Growing pains are an indication that the lad is reaching out after greater stature. The pain and pressure of study means that there is a reaching after greater knowledge. Time and effort given to prayer and Bible study indicate a desire after God and greater spirituality.

But most of us settle down to small things, small talk, small actions, small desires, small hopes and aspirations, small faith. What does the most of what we are to do amount to anyway?

The Bible we profess to believe is a tremendous Book, discussing big themes, attempting to implant great hopes, urging men and women to reach out after a great, big, holy life.

The God we claim to honor is a Great Being. There is nothing small about what He does. When He makes a sparrow or a robin He takes the same painful care as if He were creating an archangel. When He puts the colors on the pansy or rose He devotes His best, just as if He were putting the colors in the heavens or in the rainbow. God does little things in a big way.

The Christ we love did His work in the self-same way that the Father did His. He never did a mean, unworthy, little, wasteful thing. He was forever teaching men by His words and actions and prayers to "reach forth". He turned the eyes of men from the dull, cold earth beneath their feet to see God and heaven and all the wonders and beauties thereof.

Men show their greatness in their incapacity to stoop to things little. We lack greatness because we lack magnitude, immensity, infinity, superiority. Much that we dabble with will pass away. The things of God and Christ abide and all these things are to be reached after.

It is the ruggedness of the heights the most of us lack. "Lift up your eyes unto the hills". It is the altitudes, the magnitudes, the infinitudes that we all need. There need be no fear that we are ever in danger of getting too much of these things. God help us to do more "reaching forth".
—*"The Evangelical Christian"*.

NO OTHER NAME

(Continued from page 37)

enant with Abraham, with Isaac, and with Jacob.

Moses came to the mount of God, "and the angel of the Lord appeared unto him in a flame of fire out of the bush . . . , and he said, . . . I am the Lord God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob"

What does this mean? He is not only able to deliver from Egyptian bondage, but He can raise them from the dead, and make them equal unto the angels which are in heaven. God assured Moses that He would be with him. "And Moses said unto God, Behold, when I come unto the children of Israel, and say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: . . . thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Scholars say, "I will be what I will be", evidently the one promised in the covenants. Moreover, God said unto Moses, "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this is my memorial unto all generations." Truly, there is no other name given among men whereby we must be saved.

When those who denied the resurrection came to Jesus with what they thought could not be answered, Jesus said, "Ye do err, not knowing the scriptures, nor the power of God, for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the dead have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob?" Why? His name is in the powerful One. Thou shalt call His *name*, *Jesus*, the powerful One.

Paul says that Jesus Christ is the minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Faith in these promises is the reason Abraham was willing to sacrifice his son. Paul says these things were written, not "for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Rom. 4:25.

We have traced the *Name* back to Seth. It is that promised Name all the way down. Paul says, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; . . . and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Patient: I have a terrible rumbling in my stomach, like a wagon going over a bridge.

Doctor: Very likely that truck you ate for dinner last night.

THIRTY YEARS ZIONISM

THE END of the nineteenth century witnessed the greatest crisis in the life of the Jewish people. The rise of a machine civilization which resulted in the industrialization of Central and Western Europe and, subsequently, in the emancipation of the Jew in the West, was instrumental in dividing the Jewish people in two, one half tending toward assimilation with the people sheltering them, and the other toward national revitalization. In the West, the Jews were busy destroying the Jewish tradition and devitalizing Jewish life, while in the East they clung to national hopes and made frantic efforts to survive as a national group. The progressive nationalization of Jewish life in the East corresponded with its denationalization in the West. While Hebrew was forgotten in the West, it was revived in the East. This unequal development of the historic process in the East and in the West was instrumental in driving a wedge between the two sections of Jewry. In this moment of despair, there arose in the center—in Austria—Theodor Herzl with his gospel of Zionism. Vienna in the nineties was the threshold of two worlds, the Eastern and the Western, and the meeting place of Eastern and Western Jewry. There is historical logic in the fact that the founder of Zionism appeared neither in the West nor the East of Europe, but in its center, Vienna. The Austrian Jew of the nineties was sufficiently de-ghettoized to understand the political fabric of modern life and not sufficiently de-judaized to have lost all Jewish sentiment. Theodor Herzl was a Western Jew with an Eastern background; he was a modern man with a sense for legend and adventure. His appearance upon the Jewish horizon caused a sensation in the East and a terror in the West. To the Eastern Jew, his arrival was nothing short of Messianic; to the Western Jew, nothing short of treachery. No sooner did he make his appearance than the rabbis in the West, the agents of assimilation, published the famous protest against Zionism. In the East, however, he was acclaimed by rabbis and free thinkers alike.

Zionism, as Herzl understood it, meant two things: the will to a Jewish national life and the will to Jewish statehood on the national soil of the Jewish people. To achieve this end, a strong organization, representing the Jewish people, and financial means to carry out the plans were necessary. The organization was created by the First Zionist Congress and the rudimentary agency—the Colonial Bank, by the Second Zionist Congress. Before the Fifth Zionist Congress disbanded in December, 1900, the Jewish National Fund was already in existence.

The second Zionist generation has a very vague picture of Zionist history of the first decade. Although Eastern Jewry was nationalistic to the core, it was not politically minded. Western Jewry, which was politically minded, was not nationalistically inclined, with the result that Theodor Herzl had to wage war against two fronts. In the East, the stronghold of Jewish nationalism, he had to fight for *political* Zionism and in the West, for the Jew-

ish nation. His main adversaries in the East were Achad Ha'am and his group in Odessa. In the West, his adversaries were the upper Jewish classes and the Jewish clergy. It was easy for Herzl to wage a successful fight against his opponents in the West, for their attitude toward anything Jewish was negative, while his own was positive. As a Jew, he was stronger than his opponents, and the stronger emerges victor; but quite different was the situation in the East where Jewish tradition was entrenched.

Theodor Herzl was no match for a dialectician like Achad-Ha'am. In comparison to substantial Eastern Judaism, Herzl's Jewishness was weak and anemic. Was he not a newcomer in the field? But Herzl recognized at once that to effect a change it was necessary to concentrate the fight in the East. Since he, himself, was not alive to this task, he engaged the good services of Max Nordau to help him; while Herzl was busy consolidating the Zionist organization and making the Zionist movement a strong factor in Jewish life, Max Nordau was fighting the war of political Zionism in the East. Just as Herzl was no match for Achad-Ha'am, so Achad-Ha'am was no match for Nordau. The latter was a better dialectician and a more powerful publicist. In the fight between Herzlism and Achad-Ha'amism, which Nordau fought, Nordau emerged victor. Eastern Jewry whose only strength was the Book, and accustomed to think in spiritual terms alone, accepted political Zionism. In 1906, political Zionism was so strongly entrenched in the East and the figure of Herzl so outstanding, that he dared submit the Uganda proposition to a Sixth Zionist Congress at Basle.—By Dr. S. M. Melamed, in *The New Palestine*.

“Let us not be ashamed to be friendly or to show any friendly feeling we may have. Let us be the first to give a friendly sign, to nod first, smile first, speak first, give first, and if such a thing is necessary, forgive first and forget first.”

Ideals are like stars, you cannot touch them with your hands but, like the seafaring man on the desert of waters, you choose them as your guides, and following them, you reach your destiny.

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FULL SURRENDER BRINGS GREAT REWARD

"AND HE SAID, CERTAINLY I WILL BE WITH THEE."—EXODUS 3:12.

By Samuel E. Haney

HISTORICALLY and typically Moses is the Old Testament's great character. Besides being God's medium of the law's delivery to Israel, he typifies Christ in person and acts.

Let us try to get a few lessons from the life of this great servant of God's by observing a few Biblical high-lights. No other descendant of Adam's has ever been given so great a task as that given Moses in contending with Pharaoh in the delivery of God's people (between two and three million) from their Egyptian bondage. A previous deterrent experience had its effect upon his naturally placid temperament at this crucial period of his life, namely, "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedest the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing he sought to slay Moses. But Moses fled from the face of Pharaoh,

and dwelt in the land of Midian: and he sat down by a well." Exodus 2:11-15.

We next find Moses on a desert keeping his father-in-law's flock, where God attracted his attention by a flame of fire out of the midst of a bush. Here God informed him of the affliction of His people in Egypt; and that He had come down to deliver them; and to take them to a good land, flowing with milk and honey. Then came the command, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

With what diffidence and trepidation Moses replied, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" But would not such a stupendous undertaking have bewildered us? And would not we have needed just such encouragement as was given the great emancipator? "Certainly I will be with thee (and the added certainty of success); and this shall be a token unto thee, that I have sent thee:

When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain," Exodus 3:12, said God.

Moses, like everyone that takes the Lord's word seriously, was strengthened in spirit, body and mind by his interview with God. At the age of an hundred and twen-

(Continued on page 61, column 1)

I Surrender All

All to Jesus I surrender,
All to Him I freely give;
I will ever love and trust Him,
In His presence daily live.

All to Jesus I surrender,
Humbly at His feet I bow;
Worldly pleasure all forsaken,
Take me, Jesus, take me now.

All to Jesus I surrender,
Make me, Savior, wholly Thine,
Let me feel the Holy Spirit,
Truly know that Thou art mine.

—Hymn by W. S. Weeden.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

DIFFERENT articles will be found in this issue of The Herald on the subjects of Crime, Tobacco and the like. Next Sunday is World's Temperance Sunday and these subjects are pertinent.

* * * *

HOW CAN WE BUILD?

A LETTER late Saturday afternoon asks for advice, and so-forth, relative to local church activity. Nine families in a city of a few thousand have for several years been holding Sunday School and meeting from house to house. But the disadvantage of "house" meetings creates longings for a Church house.

I believe you are on the right track, Sister. Just a suggestion to you, to the brethren in nearby communities, and to the brotherhood everywhere:

If one and all—young, middle-aged, and old—will tithe their "increase", that is, their earnings, the people of the Church of God can maintain double the service and, *besides*, build several church buildings annually.—*Editor*.

* * * *

CHRISTIANS are different. They are followers of Christ.

* * * *

CHRISTIANITY is a fruit of faith. It is impossible, as a fruit of good works or of morality.

* * * *

CHRISTIANS are God's real workers. Their faith impels them. Idleness would make them unlike Christ.

* * * *

CHRIST's call to repentance is not alone a call away from sin-activity; it is a call unto fervid activity in the ways of Him who calls.

* * * *

EARNEST work for the Master makes the worker "temperate in all things". Such a worker strives to regard every beneficial law, especially laws in the interest of others.

* * * *

"LOVE is blind" may be wholly true; but it can be seen by him who is not blind. It is seen and known by its works. True love for God works for God. It seeks to serve Him whom it loves.

* * * *

NEXT Sunday is set aside by the International Sunday School Committee as Temperance Sunday. The Christian needs to be "temperate in all things". There is one way in which intemperance is increasing by leaps and

bounds. That is in studied disobedience of the laws of God and of the land.

* * * *

CHRISTIANS have no Scriptural right to disregard the laws of the land any more than they have a right to disregard the laws of God's Word. Merely because the government establishes an unpopular law is no excuse for one to evade and break the law. There is surely a great increase in crime simply because so-called respectable citizens publicly make light of, ignore and break laws that are calculated to protect society.

* * * *

ON ANOTHER page is an article purporting to be the words of United States Attorney General John G. Sargent, under the title, "Flayer for Abuse of Law." In it he very properly calls attention to the fact that much of the deplorable criminal condition can be justly traced to persons who make a business of abusing the law for their own personal service, and to others who, for gain, assist the lawbreakers to escape the penalties of the law. It does not require a Bible student to discern that the social condition of the world is worse than it was but a few years back. The very freedom from tyranny which democracy is supposed to have vouchsafed is apparently creating a different form of tyranny, one that is beyond the power of democracy to control, one which is more devastating than monarchy itself. Here is reason for the direction toward "worse and worse".

* * * *

LET'S STAND FOR SOMETHING

LET'S STAND for something! Let's stand for real, tangible Christianity! for a Christianity that reveals to the world that Christ's ways mean something! Let's worship God "in spirit and in truth"—not simply at an occasional hour appointed for prayer and lecture, but every hour: in our business plans and dealings, in our employ-

HERALD RECEIPTS

Mrs. Cora Foster, Mrs. Ray Saylor, Glen Corbaley, Milton Crook, Mrs. Jenny Irons, Geo. Russell, A. L. Corbaley, Leon Pixley, Fred Knodle, Mrs. Clarence Lake, Mrs. Maurice Guest, Lilian Railton, Mrs. Wm. Matthews, Mrs. L. A. Greiner, E. A. Titus, Warren Knodle, Maurice Anger, Mrs. Carl Stuhler, Mrs. A. J. Parker, Mrs. Ada Eldridge.

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ment, in our daily plans of life! Let's live for God!

Let's Stand for God's Church

Let's stand for God's Church! Let's exalt the Church above every man-made order or body! God has thus exalted it. He has placed it next unto Christ; and He has exalted Christ "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him to be the head over all *things* to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1:21. He hath exalted Christ above every other name, including, of course, the Church, and He hath placed the Church next unto Christ—even as His body. The people who make up the Church are by God exalted above every other people! They compose God's own "called-out-ones. Let's exalt it above every other organization of people! Let's make its labors and duties of *first* importance! Let's count its gatherings for prayer and study as holding precedence over every other appointment! Let's not belittle the Church, nor bedraggle God's Name by absenting ourselves from Church services to patronize commercialized pleasure, to joy-ride, to swell family reunions, to serve self! If Christians, let's stand for God's Church.

Let's Stand for Sunday

Let's stand for Sunday! Let's make Sunday a day in which to really commemorate the Resurrection of Christ! Some may say that Sunday is not the day of resurrection. That makes little difference. The day has been set aside by different nations as a day commemorating that greatest of all past events. Let's do in fact what the worldly powers pretend to do! In these days when everything and everybody is reeling in the drunkenness of pleasure or of avarice, let us, as Christians, stand for Christ and His Name! To this end let's stand for Him on that every seventh day which is legally set apart to worship God and serve the Name of His Son! Let's make Sunday a day of real commemoration!

* * * *

Let's stand for a Christianity that shows results upon our lives, upon our characters, upon our doings! If in anything we as Christians become intemperate, let it be in Christian service and in Christianity!

In these closing days of Gentile times let's stand for God! for Christ! for God's Church! and for that day which has been legally sanctified, in which to worship, honor and exalt God and all that is His!

Let's stand for something!

Singing a lie—teaching a lie—living a lie are all the same. They all come from the same source—a liar. "And all liars, shall have their part in the lake of fire which burneth with fire and brimstone: which is the second death." Rev. 21:8. Let us quit singing lies, by using Our Own song books; stop teaching lies, by getting Our Own literature; and if we have been living a lie, cease by being what we really are.—C. E. Randall

EVERLASTING—PERPETUAL

By C. E. Randall

THE words "everlasting", "forever", "perpetual", etc., are words which vary in length of duration of time. The subject matter determines the span of time over which they spread. In some instances they are used of unending time, while in other cases they merely cover a short period of time. This difference of usage must be carefully noted in order to arrive at the true meaning of the author.

In Exodus 40:15 the Aaronic priesthood is spoken of as an everlasting priesthood. It is evident from Scripture that this priesthood was only to continue until Christ came, who was made a Priest forever after the order of Melchisedec.

The yearly sacrifice under the Old Covenant was given Israel as an everlasting statute, Lev. 16:34. This was an ordinance that could not take away sin, Heb. 10:34. No one would say that this statute is still operative. Yet it was an everlasting statute. The duration of the Covenant of which it was a part determined the period of time covered by the word "everlasting".

"Forever"

This word does not always mean the perpetuity of time, although in the majority of instances it is so used. There are places where it denotes a very brief period of time. Such is true of its usage in Jonah 2:6. Jonah, in speaking of his plight in the whale's belly, says, "The earth with her bars was about me for ever." The extent of this span of time was three days and nights.

In Isa. 34:10, the terms "for ever" and "for ever and ever" are applied to the troublous times and conditions coming upon the land of Palestine during the time of trouble coming upon Israel. These statements cannot extend over more than a few years of time.

"Perpetual"

"Why is my pain perpetual, and my wound incurable . . . ?"—Jer. 15:18. Jeremiah, in this part of his prayer, speaks of his pain as being "perpetual". This pain as mentioned here appears to be the persecution heaped upon him by the wicked Jews. It was a perpetual pain, yet in the extreme it could not last longer than the few remaining years of his life. His persecution determined the time limit of "perpetual".

The peace offering was required of Israel and given as a "perpetual" statute throughout their generations. Lev. 3:16, 17. Like the yearly sacrifice it passed away with the Covenant of which it was a part. It was a part of the "shadow of good things to come". Thus the time limit of "perpetual" as here used extended to the time when these good things of the New Covenant established on better promises came into operation.

"No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."—Burbank.

GIANTS

By Lottie E. Young

I CAN remember as a small girl asking my father which he liked to read the better, the Old or the New Testament, and how astonished I was when he answered, The latter, as I found the stories in the older part of the Bible more to my liking. Since then I have learned to see more as he did, and to understand better "the things concerning the kingdom of God and the name of Jesus Christ" and to exclaim with the Apostle Paul, "O the depth of the riches both of the wisdom and the knowledge of God". But I have never lost my interest in the more ancient part of God's Word, finding in the accounts of the struggles and victories of the worthies there mentioned, many things which apply to us so much farther down the stream of time.

From beginning to end, the life of David, the author of the Psalms, is so full of trust in God, and yet his faults and failings are so utterly human. Always more ready to confess these faults and failings and to ask for forgiveness from the Heavenly Father than most of us are, it is most interesting reading. I am sure no boy or girl who has had any religious education at all but has been thrilled by the graphic description of David's encounter with Goliath. And perhaps we children of a larger growth may find something in this recital which will appeal to us.

In the first place, let our imaginations picture the young boy as he runs forward to meet the giant, not dressed in any of the cumbersome armor which Saul had offered him, but with the few stones in the sling which he knew how to use so well. He was not disturbed by the great sword or spear of Goliath. Why? Because the giant had nothing but himself and his weapons to depend on, while David had an Almighty Ally to help him. Hear his, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." And so may we, when surrounded by troubles we cannot understand or see our way through, say, "If God be for us, who can be against us?" Goliath was truly a huge figure. But we often have things in our lives which, beginning as trifles, turn out to be giants before we are through with them.

Giant Appetite is a terrible enemy to some. How often we yield to the eating or drinking of something because "it tastes so good," knowing full well we will suffer for it ultimately! Unless we fight hard, we will come to the place where we will say, "I just *can't* get along without it"—be it tobacco or candy, drink or dress.

Giant Selfishness has overcome many who forget, "Do unto others as you would have them do unto you." They think they are clever if they get ahead of the other fellow in some business transaction, or social event, not heeding the Apostle's, "in honour preferring one another." The world would be a beautiful place if this giant, which lives in every home to a certain extent, would get a black eye every time we are in conflict with the question of lov-

ing our neighbor as ourself.

Giant Temper comes into existence with every child born, and unless a firm hold is kept on this tyrant he very soon assumes huge proportions. We have all seen tiny children throw themselves on the ground, screaming at the top of their lungs, while a mother sits by and helplessly says, "I can't do anything with him when he gets such spells." Unless this giant is soundly thrashed times without number the end of its victim is self-destruction.

Giants Despair and Worry often go hand in hand and are so hard to overcome when things combine to make us feel "blue". But let us remember that there is nothing so bad but it might be worse, and that fretting over troubles never helped a particle. Remember our Savior's words, "I have overcome the world"; but to many living at the same time as He walked in Jerusalem, the world would have seemed to finish His career by the cruel death of the cross. We know He was tempted and tried in *all* points as we are, and, in addition to the daily thorns in His earthly career, He had the treachery of one of His chosen to bear. Finally He suffered the loss of His dearest friends, as we read on the last night of His life here, when friends could have assuaged the agony so much, "they all forsook Him and fled." So when "blue" Monday or Tuesday, or any other day, comes along, let us sing, "Count your blessings", and put the song into practice by finding and helping someone who has even heavier trials than you to bear. Such can always be found.

How can we overcome these monster enemies that are daily disputing our passage through life? Let us learn the secret of David, the great giant-killer. Two things you will notice helped him in his fight. First, he called to mind his former deliverances. Goliath was a dreadful monster, but God had delivered him from the paws of the bear and lion who had come to devour his flock. If He had delivered him from them He would from a man who had defied the armies of the living God. We are very happy when God delivers us from some heavy trial, although we do not often thank Him, thinking it would have happened anyhow. But we worry just as much when the next "lion" comes our way. If God has helped us in the past, it is the best evidence in the world He will help us again. Second, in the fight David made the most of his talents. We all realize the power of prayer, and how faith in God is a necessity if a life is to amount to anything. The Apostle James tells us, "faith without works is dead". Suppose David had prayed God to strike Goliath down with a thunderbolt and had done nothing else. It is very likely his prayer would not have been answered. But he used his hands and brains as well as his tongue and won a great victory through God's help. We cannot pray too much, providing we are not so foolish as to imagine God will accept our praying as a substitute for fighting. We must put on the Christian armor from head to foot. We must wield valiantly the sword of the spirit, "which is the word of God", and before which every giant temptaion goes down. Then can we merit the gracious word, "Overcomer", and receive the blessing promised to such.

PLAYED FOR ABUSE OF LAW

VILLIFICATION of the laws by the intelligent, and the constant reviling of men sworn to uphold the rules of society were declared by United States Attorney General John G. Sargent, as mischievous propaganda which threatened the very structure of National safety.

Attorney General Sargent was the guest of honor and speaker of the thirty-third annual meeting of the Pennsylvania Bar Association. More than three hundred members, their wives and families, were in attendance at the three-day convention held at Bedford, Pennsylvania, in the latter part of last June.

Observance of the law as a private as well as public duty, a private, individual duty of which each individual and he alone can make performance absolutely sure, was the keynote of the message delivered by the Attorney General, to be imparted through the representatives of the legal arm of the State's Government to its citizenry.

The Attorney General minced no words nor did he employ fanciful flights of oratory to drive home his personal view that the "enforcement of the law was a public duty, imposed by the people upon their servants, which may or may not be discharged, depending upon the integrity, ability and industry of the servants, as well as the cunning and intelligence of violators and the support they get from their sympathizers."

Self-respecting women who wear smuggled diamonds were placed by Attorney General Sargent in the same category as users of smuggled narcotics. He made no reference in his address to any specific law, but urged his attentive listeners to lend their support and cooperation to the enforcement and observance of all laws.

"To my way of thinking one of the most mischievous forms of propaganda in circulation is the flippant, jeering attitude of certain public prints, journals and other periodicals, toward the law and the officers of the law striving to secure its enforcement," he said.

"You cannot constantly, day after day, treat the antics and predicaments of the opium users as a funny spectacle, the smuggler who provides him his ruinous poison as a hero, and the officers who undertake to ferret out and punish and prevent smuggling as snoopers, smellers and gum shoe artists. To do so is to cultivate and raise in the minds of the thoughtless and the thinking who want to take that view the impression that the man who robs a mail car, kills a guard defending the mail, is a hero, too.

"When intelligent, educated men hold up to ridicule the rules for its conduct which society makes; imitate and by suggestion advise that such rules ought to be violated; ridicule and revile, as undesirable members of the community, men sworn to defend and enforce its rules; devote their intelligence, wit and resources to making crime and criminals interesting and attractive, why is it not to be expected the thoughtless, the unfortunate, the ignorant, the vicious, will try and get rid of the oppressors of the criminal, in any way, by any means, any violence that will be most effective?"

"Day by day, because someone pays for the doing of it, and because the great body of law-abiding citizens is complaisant and says nothing to show its disapproval, flippant, jeering writers, publishers, soap-box orators and cabaret performers sow the wind and society reaps it all in whirlwinds which blast and destroy."—*The Philadelphia Inquirer*.

HOW TO CHECK CRIME

A WRITER, Mr. Netley Lucas, a young criminologist of Britain, says that *fear*, alone, can safeguard society. He suggests that the United States resort to corporal punishment: that it will reduce crime. Yes, in the middle ages physical pain was said to be a deterrent to crime. The rack was used, the boot, the cat-o'-nine-tails, etc., etc. Thus they thought violence would *cure* violence. And possibly it did, at least to some extent. But, punishment must not be used as a matter of vengeance.

Would this suggestion help? Let us get back to the good old days when the Bible was read in the schools and studied by the fireside, when all the family were familiar with its story of sin and its awful consequences. Let us teach our children the WORD of the living God, and teach them to respect God's Word. The State should punish crime swiftly. This thing of dragging things out in court because someone has *money* is all wrong.

The wave of crime that is sweeping over this nation is vaulting, and growing in momentum. To pussyfoot with it will not help. Apply law and punishment, and do so quickly, we suggest. The signs of our times do not promise much in the future that looks better, but the *Word* promises the kingdom, and it is near at hand. Amen.
—Selected by Glen M. Birkey.

SEVEN HUNDRED PER CAPITA

IN 1926 the American people smoked more than 88,000,000,000 cigarettes! Taking our population from the cradle to the grave, this figures out more than seven hundred a year per capita. We may well assume that one-third of our population is either too young to smoke or too sensible. Therefore, the cigarette consumers themselves use well over one thousand a year each, or more than three a day. Of course, these are conservative estimates; there are many who smoke three cigarettes by the time they reach work in the morning.

Everywhere one goes today,—in hotels, restaurants, trains, offices,—he finds nearly every man puffing away incessantly at a cigarette; and, sad to say, many women are now brazen enough to smoke in public too.

Cigarettes retail at an average price of one cent each. As a nation, therefore, we spent \$880,000,000 for these little white slavers. And this stupendous total takes no account of the hundreds of millions of dollars spent for tobacco in other forms.—Selected,

SORROW NOT

1 Thess. 4:13

By E. Cedric Pope

IN EARLY days when Christianity was just beginning, there was a great cry for leaders. Leaders were more precious then than they are today, or ever will be again. Throughout the life of Christ, He was the one great Leader of all. Upon His shoulders was the responsibility of the New Covenant which God was presenting to man. To Christ all people came with their questions, placing all their faith in Him. He was as a mother of a family of twelve in His dealing with the apostles. For even as a mother has power to wipe away all pain, and with a tender kiss convert the tear-stained face to one beaming with joy, so Christ with a few soft words healed all the apostles' wounds.

The time came too soon when Christ could no longer carry this responsibility. With parting words of a Comforter to be sent by the Father, He placed the burden upon the few faithful ones who were yet with Him. Think, if you can, of how dear those few leaders must have been to their various communities which they served!

What a sad scene it must have been when one of these lay dying. The church which he had led would realize how much it had relied upon him. Its worshipers could see that should he pass away their pillar would be gone. They no longer would have one to whom they might take their trials, and be soothed back to happiness. These thoughts, with many others, perhaps prompted them to seek some quiet place where they could go to Him who had the power to give or take. Their prayer went up sincerely from grieved hearts. Oh! that he might be saved! Still, even as the apostles could not cast out the devil from a certain young man, they could not save his life. He had to die. But, oh, for that soothing voice of Paul! That it might sound in their ears again and again! "Sorrow not, even as others, which have no hope."

This same thing is occurring all over this old world of ours. All people are experiencing the pains of sorrow. China of today is a peculiar example of this very thing. She has been built up in Christianity by the western civilization. The people over there have become almost reliant upon us. But now they are to be deserted because of a trouble within the nation. They are very much depressed and have formed groups that they may ask God's help. Yet there seems no relief, so they trudge on along their way with broken hearts. If they could only listen to the rustling leaves whispering, Sorrow not as those without hope.

Not only large organizations have responsibilities and efficient leaders. There is an organization which has both and which is far closer to all of us. We often acclaim father to be the head of the family, but, oh, how much leading, silent though it be, mother does. To her we go with sorrow and with joy, and she receives both with patient soothing ways. None can replace her, yet her call, too, must come. In our distress we call ourselves together, and earnestly we petition our Father for her life. Yet in

our earnestness we never forget that even Christ asked, "Not my will, but thine". So we, as Christ, ask, but even as we ask she passes on. We are left gazing into darkness, even as the apostles were left gazing into heaven at our Lord's ascension. God, send the angels that they may stand by us, and while they say, "Fear not, thou", Lord whisper, "Sorrow not, for yours is a glorious hope."

—○—
 "A good pilot is rather to be chosen than great quantities of life preservers."
 —○—

WOMEN AND CIGARETTES

MR. JOHN SNAPE, pastor of the First Baptist Church, Cleveland, Ohio, has some wholesome things to say about women smoking cigarettes. He broadcasts over station WJAY. Note the following:

"What do you think of women smoking cigarettes?"

Anything that decreases the womanliness of woman decreases her charm and deteriorates the race. Feminine cigarette smoking is an unbeautiful aftermath of the World War, invented by the devil, capitalized by the Tobacco Trust, and billboarded only by the theatre. I speak these stinging words against it for three reasons:

1. It brings woman down to the level of man. There is, to me, a pathos as well as sarcasm in a toast recently proposed by someone to woman: "Here's to Woman—once our superior, now our equal."

There can be no doubt that woman has a moral right to the use of tobacco, if man has; but the use of it, on the part of woman, never increases man's respect for her, and often lessens it.

2. Not one woman in one hundred smokes cigarettes for the sheer enjoyment of it. Why, then, does she do it? It is a part of the moral let-down that accompanies and follows war. It brings us a little nearer to the jungle. It is a part of the return to savagery. It shows that the female dares to be as deadly, and as unfragrant, as the male. It drops the beauty of femininity to the lower level of comradeship with masculinity, and exchanges good taste for good fellowship. Somehow, it hurts us to admit that the smoking woman is no better than a man.

3. It is a principle of Scripture that a thing, though innocent in itself, becomes harmful and wrong if indulged to the moral disadvantage of another. That is what Paul meant by saying, "If eating of meat makes my brother to offend, I will eat no meat while the world stands." Now, sister, cigarette smoking makes a good many brothers to offend—your own little brother, for instance, who justifies his indulgence to the menace of his health on the strength of your example.

As one of your brothers who still loves you, I ask you to give it up. Is there one good reason why you shouldn't? It decreases your femininity, roughens your beauty, dulls your conversation, befouls your breath, endangers your health, beclouds your mental discrimination, and weakens your influence. Be different from us—therein lies your greatest charm.—*The Shield*.

National Berean Department

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THE PATH OF THE JUST IS AS A SHINING LIGHT THAT SHINETH MORE AND MORE UNTO
THE PERFECT DAY.—PROVERBS 4:18.

Word from Eldorado, Illinois, is to the effect that the new Berean classes there have started off nicely and that the officers are doing splendid work. Arrangements have been made for heating the church, and also for better lights. Keep it up, Eldorado, and don't get discouraged.

* * * * *

The Young People's class at Cleveland, Ohio, which was made into a Berean class affiliating with the National Berean Society on August first, is progressing nicely, with meetings every two weeks. There are around fifteen of these young people, and they are doing a good work, which will fit them to shoulder the responsibility of the church in the coming years.

SELF-DENIAL MONEY

October, the self-denial month, will soon be gone. Let's remember it every day until the month closes, and then send the money to the state treasurer, Paul C. Johnson, Oregon, Illinois. We trust that those who are cooperating with the Illinois Berean Society in this will make it the greatest self-denial month the society has known.

OREGON BEREAN SOCIETY

* * * * *

The annual business meeting of the Oregon Berean Society was held October 23, 1927, with the following elections to office: Paul Johnson, President; Azalia Winfrey, Vice-president; Paul Hatch, Secretary-Treasurer. Ways and means were discussed in view of increasing the Berean Society interest and arranging for a more unified effort in the various branches to the end that the church may be built up. In all, it was as interesting a meeting as the secretary has ever had the privilege to attend. Oregon and vicinity have a good prospect of building up a strong and active society, and we would that all who have the interest of the Church at heart would avail themselves of this opportunity of activity and service.

Secretary.

* * * * *

David made the statement in Psalm 119:105, that God's Word was a light whose rays shone upon life's pathway to keep his feet from going astray. We ask you now to meditate a little while on the proverb of Solomon, reproduced at the head of this page. How differently expressed from David's Psalm, and yet how admirably the two thoughts go together!

* * * * *

It is God's Word that describes the times in which we

live, and points out the future, hence there indeed is the light. But that light is observed and made use of only by those who come to the Bible and study it as a book. So Solomon, in this proverb, brings out how those who have not come to appreciate or study the Bible may be influenced by the light.

* * * * *

His reasoning is both logical and beautiful. If the Book itself is a lamp, whose rays of light illuminate the pathway of those who accept and use it, then very naturally the pathway or course of life of those who abide in the Bible's teachings is a light and inspiration to others.

* * * * *

Thus is brought out the heavy responsibility that rests upon the believer. One's actions and methods of life are constantly observed by others, and a very far-reaching effect is exerted upon their lives. Here, again, then, one finds an answer to the question, "Am I my brother's keeper?" Since your individual life is influencing so strongly the lives of some others, and hence the eternal destiny of those persons, you should never forget to remember that not only is your own welfare and salvation concerned in your decisions and actions, but there is a certain extent to which you are held responsible for others. Each boy has his hero—and many times the "hero" is unaware that some boy so regards him and tries to pattern after him in all things. Every girl has her ideal, and very frequently the one who is thus looked to and copied does not realize the effect that life's actions are having upon another. It is a heavy responsibility, and those of us who have come to understand a portion of God's truth and plan should so live and conduct ourselves as to cause that truth to lead others to the harbor of safety, the City of Salvation.

* * * * *

However, while responsibility should be recognized, yet we feel that a Christian should look upon this from the standpoint of a privilege. One should not do right because it is his duty, but because it is his privilege to serve God and bring blessing to fellow man. To be able to radiate God's truth in life so that the paths of others will be brightened and made clearer is the highest opportunity for service to which anyone can attain. But Solomon knew whereof he spoke, and it will be well for us to remember that, "The path of the just is as a shining light that shineth more and more unto the perfect day,"

CHURCH ADVANCEMENT

THANKSGIVING

THANKSGIVING—a day set aside by the Nation for solemn Thanksgiving to the Giver of every good and perfect gift—will soon be here again. The Nation sets this day aside as a National Holiday in which to honor God for His ever and constant watchcare and for His ever-continued providence. The custom originated with us in 1621 when Governor Bradford made provision that the New England colonists could unite in special praise and prayer for their bountiful provision and protection. The custom has been continued.

For this—one of the very few really Christian, or religious, holidays (in distinction from the several political or patriotic holidays)—many are already busily engaged in making preparation for a great “harvest” of sport and of commercial advancement. A few may be making preparation for true and hearty thanksgiving to God in praise and prayer to Him. This day affords to the Christian portion of the Nation an opportunity of service before the face of the non-christian that would reveal, honor and exalt Him before all. As a means to this end it is hereby suggested and urged that the people of the Church of God, everywhere, shall make special effort to exalt God before the Nation upon the Thanksgiving Day which is coming soon. As Christians may the Church of God “set aside” this day *in spirit and in truth*, even as the Nation sets it aside in fact. May we advance the cause of Christianity by advancing ourselves as Christians. May we render unto God the Thanksgivings of true hearts and lives. To this end it is suggested that every local church or group will at once plan, and that each individual will determine to exalt the God of Heaven on that day rather than to enter into the excess of self-pleasure that is so customary for that particular day.

THANKSGIVING HERALD

The Readers of The Herald are one and all requested to assist to make the issue of November 22 a true Thanksgiving Number. Brief letters of Thanksgiving are solicited from readers old and young. Also special, short Thanksgiving articles are asked for. These letters and articles should be sent to The Herald at the earliest convenience—at once, if possible. Breathe forth your Thanksgiving to God and the reason therefor, and publish to all who read. In so doing honor God before all and encourage all who read to honor Him the more.

May this Thanksgiving Number of The Herald be *true to name* in that it may carry to all true and heartfelt praise and prayer to God.

THANK GOD WITH YOUR SUBSTANCE ALSO

Not only with word but also with substance, let us unite in our Thanksgiving. Just as Jehovah was daily

mindful of all of Israel's needs as she journeyed through the barren wastes of Sinai's deserts, and gave her a daily ration of “Angel's food”, even of Manna from Heaven, so the same unchanging God is watchful over each of us in all our journeyings through the world's rough wilderness today. Every harvest that has been ours—whether gleaned from the field, the counter, the desk, the road, the rostrum—from whatever soil of productivity—every harvest reveals the provident hand of the Almighty. In ancient days God required of Israel that her people should bring Thank Offerings to Him in return for His Providence to them. Not that God was in *need* of any of their contributed assistance, but rather that such offerings kept them that much nearer to Him who was their *only* Provider. He has always assured provision to those who walk before Him in very deed and in truth. His ability is way above and beyond the power of man to think, or even to ask. But that ability has been specially devoted to the aid of those only who truly regard Him as the Author and Giver of every good and perfect gift. The Thank Offerings which they gave to Him were, with many other offerings, presented before His holy tabernacle and were used to further His tabernacle services in the midst of the people. Thus their offerings reverted back to them in the form of blessings flowing forth from God and His Tabernacle.

Today we have no tabernacle as such, nor temple. But God has expressly named His Church as “the temple of God”. See Eph. 1:21, 22; 1 Cor. 3:16; 2 Cor. 6:16. The Church of God, that is, this Church of which *you and I* are here and now active members, claims to be a part, at least, of that which God's Word names as His temple.

A FAR-REACHING PROGRAM

This Church of God, through its recent General Conference, has undertaken to serve God more largely than ever before. Here are some items of its program of effort:

Continue publication of The Restitution Herald—the subscription price of which never has covered the cost of printing. (All editorial work is extra.)

The publication of the Truth Seekers' Sunday School Quarterly. The circulation of this is yet insufficient to cover costs of *printing*—editing of same is extra. (A Primary Quarterly is being asked for also.)

The publication of more tracts and books.

The operation of a Bible Training Class.

Besides these there is the routine office service in the interest of the work in every place and every locality.

To assist in realizing as much as possible of this program it is suggested that all contribute, heartily,

A Thank Offering.

To accomplish this work year after year some are con-

(Continued on page 63, column 2)

With Our Sunday Schools

LESSON VI.—November 6, 1927

AMOS PLEADS FOR JUSTICE

Amos, Chapters 5 and 7

Devotional Reading: Prov. 21:1-7

GOLDEN TEXT

But let judgment run down as waters, and righteousness as a mighty stream. Amos 5:24.

A STUDY OF THE SUBJECT

God Pleads for Justice. The long forbearance and tenderness of God toward His people is strikingly testified in these prophecies of Amos and others. It is not God's pleasure that any should perish, or that any should fail of the greatest of reward. He, nevertheless, placed the matter frankly before the northern kingdom.

He revealed to them their sins and the awful results that should come from them. He recalled His past helps and benefits unto them. He showed to them the brevity of their apparent joys in sin, and the long extended sorrow that should result. He pleaded with them to voluntarily correct their ways and return to Him, and assured them the fullness of His blessings to their own good.

Fallen. They broke their covenant with God. God was automatically released from His conditional promises. The house fell, completely. Nevertheless God assured that He will yet raise them up, perfect them with a new covenant, Jer. 31:31-33, through which and under which great blessings shall yet accrue to them—this in agreement with God's unconditional covenant and promise to Abraham that the nation of his loins should enjoy eternal inheritance and stand for eternal blessing.

Questions. When did the northern kingdom draw away from the nation Israel? Read 1 Kings 12, especially verse 16. What idols did they first build? See vv. 28, 29. What was the avowed purpose of this idolatry? See v. 27. Had aloofness from God during the century and a half intervening proven beneficial to Israel? Had she in idolatry lowered her moral standing? Why did God present a lamentation? Did God regret, for Israel's sake, her position? Was God pleased for Israel's sake that she should repent and return to God? What is force of term "virgin of Israel"? What is force of term "husband" in margin of Hos. 2:16? Will Israel survive her punishment? Is she yet to return to covenant relation with God? What effect does idolatry have upon the coming overthrow of Gentile nations as revealed in Rev. 9:20, 21?—F. I. A.

THE GOLDEN TEXT

"But let justice roll along like water, and righteousness as a torrent ever flowing." Amos 5:24. Roth.

Despicable to God is a form of worship which does not flow out of the heart. In the preceding verses God said, "I hate, I

despise your feast days,neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs."

Paul speaks of those who have a form of godliness but deny the power thereof. But justice and righteousness are always pleasing to God.—F. A. S.

PRACTICAL APPLICATIONS

The Letter Kills. "The letter killeth, but the spirit giveth life". 2 Cor. 3:6. Amos calls attention to the fact that Israel observed scrupulously the law pertaining to "feast days", "solemn assemblies", and "offerings". They sang "songs" and engaged in all the prescribed forms of devotion. Yet their outward manifestation of piety was unacceptable to God, because it did not emanate from an inward and spiritual purity of heart. In the days of Amos, as in the time of Christ, Israel depended upon their tithes and offerings, and upon their careful keeping of the law, for their acceptance before Jehovah. They had "a form of godliness" but denied its power, 2 Tim. 3:5. Jesus made the distinction plain between mere formality and the practical application of the principles of righteousness, when He said to the Pharisees, "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone". Luke 11:42.

The Spirit Gives Life. "Our debt to God is made payable to man", and it is only when we consider, sympathetically and helpfully, the needs of humanity, that God accepts our profession of allegiance to Him. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love". Gal. 5:6.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Making God known to Israel.

In any group of people there are invariably two classes: the leadership class and the followers, and this classification is based on natural qualifications. The central theme of message after message sent to Israel to make God known to

them is the misuse of talents entrusted to the leadership class in the oppression of the followers. In the words of Amos they "turn judgment to wormwood they hate him that rebuketh in the gate, (court) and abhor him that speaketh uprightly; they tread upon the poor and take from him burdens of wheat."

By superior mentality, personality, personal influence and control over the material means of life, the leadership class is the heart of any government and it makes the government serve its own needs chiefly. This abuse of leadership talent is the burden of many of God's messages to His people. And the reason is clear. Such abuse means the oppression and therefore retardation mentally, physically, and spiritually of thousands of God's creatures whom he has designed, should be blessed through His chosen people.

Good government, acting not only as a police force, but also as a positive constructive force in the lives of people, is a fundamental necessity to the salvation of mankind, and the salvation of the vast majority cannot be accomplished without it. To develop and accomplish such a government, Israel and the church are being trained. And yet Christianity, including adventists, advocate the possibility of the salvation of any and all by the preaching of the gospel. Jesus did more than preach the gospel when He worked among the masses. Jesus' life among people was a foretaste of the kingdom and an evidence of its necessity to the working out of His mission. Let us grant to Christ's kingdom its full glory.—A. K.

TOPICS FOR STUDY AND DISCUSSION

Take a survey of conditions in the world; discern those that are the result of centuries of the selfish misrule of those gifted with leadership and power. What counteraction does God's plan of salvation provide? What connection is there between this and God's many pleas to Israel for the rights of the poor and needy and weaker peoples?—A. K.

DOINGS AMONG THE CHURCHES

Sr. Lou Himmelright of Attica, Indiana, is reported much improved in health.

* * *

Sr. Thayer, of the Golden Rule Home, and Bro. and Sr. Stilson and family visited in South Bend, Indiana, last week end.

* * *

Bro. Austin will speak at the home of Sr. Martha Walls, 1016 North Avenue, Rockford, Illinois, on Friday evening, October 28. The service will follow a short Berean study and is public to all.

* * *

Sr. Gesin and daughter, Alice, have returned from the hospital, where Alice has been for two weeks under the observation of eye surgeons. The surgeons advised that nothing be done to the injured eyelid until Alice shall have attained full growth.

* * *

The brethren of Waterloo and Cedar Falls, Iowa, have united their efforts and formed a Sunday School which meets at 10 a. m. each Sunday in the home of Bro. L. A. Starbuck. The work has been divided into a junior, an intermediate, and an adult department, and lively interest is being shown. We congratulate these dear brothers and sisters on their work.

* * *

SALEM CHURCH, ILLINOIS

Don't forget the series of meetings scheduled to begin at the Salem Church, near Marshall, Illinois, next Saturday night, October 29. Bro. C. E. Randall, of Minnesota, is cooperating with the Illinois State Conference in this meeting. Give him a boost.

* * *

Bro. J. W. Williams will hold services in Cedar Falls next Sunday, October 30. The gathering will be at the home of Bro. L. A. Starbuck, and the following is the program for the day, to which all are invited.

Sunday School	10:00 A. M.
Morning Worship	11:00 A. M.
Evening Worship	7:30 P. M.

* * *

RALLY DAY REPORTS

If you want some pointers on "getting along", call up Blair, Nebraska—on the wireless. A private letter to the editor says that they announced Rally Day for October 16. Dr. Prime of Omaha got the word over the ——. Anyway, he was there and was drafted and "gave a wonderful talk on Organization and Cooperation". Bro. Banning of South Omaha also picked up the announcement —, well, some way (It pays to advertize.) and was present. He, too, was drafted and "gave a splendid talk pretty much along the same lines, and gave a great big boost for our N. B. I., and urged all to cooperate." After an all-day meeting "all turned homeward feeling the day had been filled to overflowing with both temporal and spiritual blessings."

"This is not for publication. Our Sunday School Secretary will send a report", reads the letter. But the Secretary's report, not having yet arrived, the editor asks forbearance of his correspondent and of the secretary for quoting the foregoing. The Secretary's report will be

given space when it arrives.

Rally Day was a benefit to the Blair Church.

OREGON, ILLINOIS

Rally Day was a benefit to the Oregon Church. In spite of the fact that four families were detained by sickness and that visiting appointments held precedence with others, still every service of the day was more largely attended. The increase at Sunday School was about thirty percent and that of the Berean service was probably one hundred percent.

Not only was there an increased attendance but apparently new interest was awakened and new faces were added.

Oregon will certainly want to repeat Rally Day in the future.

RIPLEY RALLY DAY

October sixteenth had not been very extensively advertized as a special Rally Day by the Ripley, Illinois, Church, but it turned out to be a genuine Rally Day just the same. Quite a number of the brothers and sisters from over Camden way were present, and Sisters Emma Swan and Mauvine Green were there, all the way from Quincy. At the close of the morning service an invitation was given, and three came forward to consecrate their lives to their Lord. In the afternoon we went to the water where Mrs. Jesse Robins and Leonard Robins, Mt. Sterling, Ill., Rfd., and Leland McDaniels, Timewell, Ill., were buried with Christ in baptism. This brought rejoicing to the hearts of all, and we are praying God's richest blessing on these new members of the family. The night service brought a full house.

We are expecting to have a two weeks' series of meetings at the Ripley Church the last half of November, beginning on November 15th, conducted by Bro. Randall and the writer.

F. E. Siple.

* * *

BRUSH CREEK, OHIO, DEDICATION

The brethren of the Brush Creek Church of God near Dayton, Ohio, have just completed a very extensive task of enlarging and remodeling their Church Home. They now have one of the most modern and fully equipped churches to be found in any rural district. At the present time a series of meetings is being conducted there by Brothers Siple and Lyon. On October 30, the closing day of these meetings, a dedication service will be held, with an all-day meeting and dinner to be served in the basement.

A cordial invitation is extended to any and all who can to come and cooperate in this work.

* * *

SOME ITEMS FROM MINNESOTA

Bro. Frank Noyes, of the St. Cloud Church, is in the hospital suffering from carbuncles. He was slightly improved at last report.

A brief line from Bro. C. E. Randall, of Mora, reports the death on Thursday evening, the twentieth, of his youngest son, Myron. Bloodpoisoning was the cause. The funeral was at two o'clock, Sunday, the twenty-third.

Bro. and Sr. Randall have the heart-

felt sympathy of the brethren in this sad hour. Bro. Randall was conducting meetings at the Clear Lake Church in Wisconsin, and reached the bedside of his child only after death had taken place.

A recent letter from Sr. Randall requests the prayers of all the brethren in her behalf. She is nearly helpless as a result of continued rheumatism.

The Herald asks the prayers of all in their behalf.

THE MINNESOTA CONFERENCE

By Jas. A. Patrick

(This report is late only because it became separated before first mailed. Finally, after mails crossed back and forth between The Herald and Bro. Patrick and a delayed letter arrived, the report is again assembled for publication.—Ed.)

I would like to tell The Herald readers about every bit of our trip to Minnesota, but time and space forbid. I know that there are many deeper things than mere trips that need to occupy the space in our paper. What I would like to do is to give my impression of the work, after having been away from it for five years.

One thing I noticed with much regret: there were some divisions and contentions among our people there, the same as Paul found in the early church. It is too bad that a people that are so small—yes, far too small for our own good—cannot show an unbroken front to the enemy. However, division was not what I started out to write about. While there are always things to discourage, I am wondering if it isn't because we are always looking for those things and not for the things that would give us courage.

However, it seems to me that Minnesota has some things to encourage her so far as the Conference work is concerned. The gathering at Eden Valley was one of the most enthusiastic and interesting that I have seen at a conference for a long time. The attendance was the largest that I remember in years in Minnesota; in fact, since the good old days, which are probably gone for all time.

Another thing spoken of by so many was that the attendance was the best from beginning to end that they had ever seen. The house was full the first night. On the last night there were a number that were unable to get in and the church is not a small building—40 x 60, if my memory serves me rightly.

There were people in attendance from St. Cloud, Mora, Pequot, Lester Prairie, Foley, Sylvan, Ft. Ripley, Litchfield, Darwin, Paynesville, Kimball, Hector, Austin, Mannannah, Brainerd, Minneapolis, and from Superior, Wis. Besides, I remember that Bro. Leo Behrends was there from the southern part of the state, but cannot remember the name of his town. There may have been other places represented that I cannot remember just now, having just recalled them from memory. Besides Eden Valley, where the Conference was held, the largest delegations were from Mora, St. Cloud and Lester Prairie, or, in other words, those that are members of the Bergen Church which is out in the country a few miles from Lester Prairie.

I had a fine time at Mora from Thurs-

day evening till Saturday morning. Thursday evening I attended the Berean class. Friday there was a pot-luck dinner at the Randall home, which has always been a refuge for the weary preacher, even if Bro. George, when sleeping with a fellow, does take his half of the middle of the bed. In the afternoon I spoke to the brethren gathered there. In the evening the meeting was held at the McKinley schoolhouse.

The folks at Mora have purchased two lots in town and are now trying to buy a neat little church out in the country and move it onto the lots so they can have their work in town. This is certainly a wise move if it can be accomplished, for the country churches are doomed in this day of the automobile. The Methodist people in our part of Michigan, and probably in other parts of the country, are centering their efforts largely in the towns and leaving fine buildings in the country vacant.

The work at Mora has been kept up through the efforts of Bro. Clyde Randall who preaches to them. Bro. Emil Fredlund has been doing some preaching lately and is a very material factor in the progress of the work.

The time spent with the St. Cloud brethren was very enjoyable, although it was just during the evening service, except for a pleasant hour spent in the Savage home. The house of worship was

well-filled and the listeners were very attentive. The St. Cloud work has been kept up largely through the efforts of Brothers Fred Daubanton and Thos. Savage, both of whom are working men, but spend their spare time in preaching the gospel. Bro. Fred is an engineer on the Great Northern Railroad, and Bro. Tom is a state factory inspector.

Scattered through eastern Minnesota are many who are more or less interested in the work of the Church of God. If this interest could be centralized and capitalized, what a power for good it would be. But this is the problem that confronts our work everywhere. Will someone suggest a solution?

CORRESPONDENCE

To The Restitution Herald: I am now sending in my overdue subscription, and am sorry I could not do so before, as I would miss the paper very much, for in a way I seem to be acquainted, through it, with its writers. There are so many articles which I enjoy, and it builds us up in the most holy faith to read the thoughts and expositions of the brothers and sisters who are trying to hold up the

banner of Christ before an indifferent and selfish world. I especially enjoy Bro. Haney's articles, having read his sermons before when he wrote for the Last Days. I admire the way he urges us to stick close to the Word, turning neither to the right nor left. And truly, if we should climb up any other way we would be "a thief and a robber", as our Lord expressed it in the parable of the sheepfold. Space would forbid my mentioning all the names whose writings I appreciate and enjoy.

We were so glad to have Bro. Austin with us at our Conference in June at Wenatchee. Judging by his sermons, I would liken him to the bold soldier which Paul urges us all to be.

I often think of how good it would be if all the Household of Faith could meet together and get acquainted with each other and talk of the Hope that is set before us—for that truly is the tie that binds.

Let us live such lives that we may be epistles known and read of all men. After that is done and we hear the Master's call we may meet in that glorious kingdom which is fast approaching.

Mrs. Cora Foster.

* * *

"Sixty percent of children born to cigarette-smoking women die before they are two years old, says a Chicago doctor."

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.

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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.

AMOS PLEADS FOR JUSTICE

Amos, the prophet from Tekoa, was not afraid to tell the Israelites how sinful they were. Why should he have been afraid? He was doing right; and no one ever needs to be afraid when he does right. God had sent Amos into Israel for this very purpose.

God was with Amos, and directing his efforts. And the prophet spoke to the leaders and priests, for they were the ones who led the others into sin.

"Amos continued to preach at Bethel for some time and always with serious threatening. He had many ways of attracting the attention of the people and compelling them to hear him. One day he began in a low wailing tone like one in deep sorrow. Everyone was very quiet in order to learn what strange thing Amos had to say that day. He began, 'Hear ye this word which I take up for a lamentation over you, O house of Israel. The virgin of Israel is fallen; she shall no more rise; she is cast down upon her land; there is none to raise her up. For thus saith the Lord Jehovah: The city that went forth a thousand shall have a hundred left, and that which went forth a hundred shall have ten left, to the house of Israel.'

"And then again he told them of their sins. He pointed out that the courts would not give justice to the poor man, and that bribes were taken by the judges. If a man spoke publicly against these wrongs he was despised. Again, Amos denounced the heavy taxes, which would take from a poor farmer so large a part of his crop that it would scarcely pay for the harvesting.

"But the prophet did not speak simply words of doom. He still hoped that the people might repent. Changing his tone to one of cheer and encouragement he said to them, 'Seek good, and not evil that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.'—*Lessons from Great Teachers.*

God wanted them to set up a better government, under which all should be justly treated.

Now, the Israelites kept their feast days very carefully in accordance with the law, and as if they really worshipped God; but they could not love God and do the wrong

things, so God did not care for their sacrifices and offerings. He knew they did not live up to what they pretended. He did not even want to hear their false songs.

Yet, God did not want them to die in sin. Amos pleaded with them to be just and righteous—He said, "But let judgment run down as waters, and righteousness as a mighty stream." However, the people would not listen to Amos. They continued to do wrong and many, many unhappy things befell them.

Now we must not be like these head-strong Israelites. We must listen to the advice of older and wiser people, and try to be fair and square in everything we do, even the very smallest thing.

SOMETHING TO DO

1. Learn verse—Amos 5:14.
2. Read the last four chapters of Amos.

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6. The twenty-first verse of Ezra 7, contains all the letters of the alphabet.

A PLEASANT FACE

*You owe it to your family,
You owe it to your town;
No one should be compelled to see
Your face have on a frown.
And then—when you grow older,
Your friends look at your face
And see in it your character,
They read your growth in grace.
God gives most children faces
It is a joy to see,
But you'll have one you made yourself
When you are fifty-three.
As sure as eyes are windows
Through which the soul looks out,
Your face will tell to strangers
What you have been about.*

—*Woman's Journal.*

A CHRISTIAN with the mind of Christ, touches not, tastes not, handles not those things conceived by the fleshly mind for lustful purposes.—*C. E. Randall,*

FULL SURRENDER BRINGS REWARD

(Continued from front page)

ty years, knowing he could not go over this Jordan, he addressed all Israel, "The LORD thy God, He will go over before thee". He encouraged them by citing coming successes. Then he encouraged Joshua in sight of all Israel. Read Deuteronomy 31:1-8.

Later on we find God encouraging Joshua: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 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."—Joshua 1:1-8.

The fact that the whole of Moses' and Joshua's careers were recorded for our benefit (1 Cor. 10:11) makes the above excerpts pungent to *live* Christians; and reveals a source of inspiration and strength. We do well to study the lives of these great men; for God has a similar work for every consecrated Christian. There are myriads of precious souls in "Egypt" for whom Christ died, whose taskmaster (the devil) is as much greater than Pharaoh as Christ is greater than Moses. Making bricks without straw (Ex. 5:7-11) was a picnic compared with the vassal, idolatrous enthrallment of our brethren down in modern "Egypt", suffering under the diabolical spirit of this world. History is repeating itself; The words of Jesus, the Great Emancipator, are as pertinent as ever, "And beholding the *crowds*, He deeply pitied them, because they were being harrassed and dispersed, as Sheep having no Shepherd. Then he says to his *disciples*, The *harvest* indeed is great, but the *reapers* are few; beseech, therefore, the *Lord* of the *harvest*, that he would send *Laborers* to *reap* it".—Matt. 9:36-38, Emphatic Diaglott.

The demand for preachers and teachers greatly exceeds the supply. What a privilege this affords young men and women to promulgate the Word of Life! Jesus' reply to Peter's allusion to compensation shows the remuneration to be inestimable: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life".—Mark 10:28 to 30.

In worldly callings one is required to go in his own strength. But the career of Moses proves such not to be the case in the Lord's service. It would be too hazardous and harassing for poor, frail man, alone. Moses tried it alone; and what a calling down he got—"Who made thee

a prince and a judge over us?" "And he feared; and fled from the face of Pharaoh", Exodus 2:14, 15.

What wonders God finally wrought through Moses! It was then Pharaoh's turn to "fear": "And he (Pharaoh) called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go serve the LORD, as ye have said." This transposition was wrought by the coordination of God and man. Those doing the modern work of Moses can be strengthened by similar means. Further note: "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed".—Deut. 31:7, 8. Paul epitomizes the thought, "I can do all things through Christ which strengtheneth me." And Jesus, the greater than Moses, having all power, says, "I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . 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 15:5, 7. It should seem sacrilegious to ask for more encouragement than this.

Young brethren, the Lord has work for you in His vineyard. You say, "I haven't the opportunities or potential qualifications. I was 'cut out' for a farmer, or merchant, or something else." Just leave all that to the Lord, and get busy; and you will be surprised what He can do with you. Your part is to make an unqualified surrender of self to Him; and furnish the ambition, determination and pluck. God, in His own way (Isa. 55: 8, 9), "shall supply all you need" (Phil. 4:19), and ways and means. Many have felt God's heavy hand by waiting for Him to make the initiative. Moses was transformed from a royal palace to a desert. Paul was stricken to the ground, blind; a thorn in the flesh, the messenger of satan to buffet him. And, if I may be pardoned for my presumptuousness, I shall, for the benefit of others, humbly cite my little experience: For twelve years following consecration "I" was very objective. Then, eighteen years ago, something happened. My wife's tragic death, the shock of which wrecked my son's life, so shattered my health as to disable me for work. Home was broken up; and I thrown out upon a cold world. I thought of Paul's words, "We have no certain dwelling-place" ("home we have none",—Weymouth), 1 Cor. 4:11. Nevertheless, I could see God working out a purpose: the lashing producing the real start of my life. But through it all, God has kept His word—"supplying all my need"—abundantly. And He promises never to leave me, nor forsake me, Heb. 13:5; and to finally give me a crown of immortality, divine life, and a triple office in His kingdom: king, priest and judge. The world and the devil have no such consideration and compensation to offer us.

"Certainly," He says, "I will be with thee. Fear not." Halleluiah!

THE BOOK OF DANIEL

By George Johnston

PART 16

THE RISE AND FALL OF THE EASTERN EMPIRE

Daniel 8

WHEN I HEARD one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days (Hebrew, evening-morning); then shall the sanctuary be cleansed." The question asked the first saint had no reference to the period during which the Eastern empire was to continue, but to that during which the pure doctrines of Christianity were to be trodden under foot within the territories forming that empire: and it is quite evident therefore, that the period of 2300 lunar-solar years has not yet expired.

Daniel's attention in the vision was chiefly concentrated on the Ram and the He-goat as they stood on the banks of the river. And as the great battle fought between the Greeks and Persians on the borders of the river Granicus (B. C. 334) marks the downfall of the Medo-Persian empire and the rise of the Grecian, it would appear that the period of 2300 "evening-mornings" began with that event. If such should prove to be the fact, the period will end in 1933.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. Now as he was speaking with me I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." The word "end" occurs in various prophecies of Daniel, and many commentators are of the opinion that it has reference to the last days of the present age. Such is not the fact, however, except in the final prediction in Chapter 12. The "end" here spoken of was that of the particular empire with which the prophet was dealing—the Eastern—and, as we shall presently see, the predictions were fulfilled in the days of the Turkish sultan, Mohammed II, by whom the Eastern empire was destroyed.

"And in the latter time of their kingdom, when the transgressions are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy man: he shall also

stand up against the prince of princes; but he shall be broken without hand." (Ver. 23-25.)

Gibbon devotes the whole of the sixty-eighth chapter of the "Decline and Fall of the Roman Empire" to the destruction of the Eastern empire by Mohammed II, and his words are in perfect agreement with the revelation of the angel. The latter described the character and actions of that sultan so accurately that we might almost imagine that his words were uttered after, and not many centuries before, the reign of the "Great Destroyer", a title applied by various historians to the monarch named.

"The siege of Constantinople by the Turks attracts our first attention to the person and character of the *great destroyer*. Mohammed the Second was the son of the second Amurath . . . Under the tuition of the most skilful masters Mohammed advanced with an early and rapid progress in the paths of knowledge; and besides his native tongue it is affirmed that he spoke or understood five languages, the Arabic, the Persian, the Chaldean or Hebrew, the Latin, and the Greek. . . The history and geography of the world were familiar to his memory; the lives of the heroes of the East, perhaps of the West, excited his emulation; his *skill in astrology* is excused by the folly of the times, and supposes some rudiments of mathematical science; and a profane taste for the arts is betrayed in his liberal invitation and reward of the painters of Italy. But the influence of religion and learning were employed without effect on *his savage and licentious nature*. I will not transcribe, nor do I firmly believe, the stories of his fourteen pages whose bellies were ripped open in search of a stolen melon, or of the beauteous slave whose head he severed from her body to convince the Janizaries that their master was not the votary of love. His sobriety is attested by the silence of the Turkish annals, which accuse three, and only three, of the Ottoman line of the vice of drunkenness. But it cannot be denied that his passions were at once furious and inexorable; that in the palace, as in the field, a torrent of blood was spilt on the slightest provocation; and that the noblest of the captive youth were often dishonored by his unnatural lust."

The angel directed attention to the fierceness of the destroyer who would arise, and Gibbon shows that this characteristic was notable in Mohammed. He was also skilled in astrology, and spoke many "dark sentences", even going so far as to predict correctly the date on which the city of Constantinople would fall into his hands.

The power of Mohammed was mighty, "but not by his own power". The flower of his army was the corps of Janizaries, men of European parentage, who were taken as hostages in their youth, and trained in all the arts of war by their Turkish masters. It was to these that Mohammed committed the grand and final assault of Constantinople, and they executed with the utmost fidelity the orders of the sultan. The army of Mohammed was also greatly augmented by hordes of adventurers out of every nation of the East, who, animated by promises of rich soil, fought with the utmost courage and ferocity.

Self, clothed with its ideals is ever receding from God, His secrets, His peace, His glory and His life.—S. E. Haney

"SCRAP" TOBACCO IS FILTHY

A SOUTHERN correspondent writes us that a farmer who raises tobacco recently sent to his State Board of Health a protest against the use of "scrap" tobacco, because of the germs and horrible filth of various sorts with which it is loaded. As the term "scrap" tobacco is doubtless new to most of our readers, we will quote verbatim the writer's description of this particularly choice variety of the weed.

"The farmer goes out into the strip room with his crew of hands and they commence to work; some of them having tuberculosis and many other dangerous diseases that carry germs. Some of them smoke, some chew, and some dip snuff; and they all cough, hawk, and spit on the scrap pile in the corner of the house. They work on for several weeks or months until the farmer says, 'I guess I had better stir up my scrap tobacco, for I am afraid it will rot we have all spit so much on it.' In the afternoon he gets his pitchfork and stirs it up. He finds some caked together and some rotten. He shakes it all up together. On they work until the crop is finished. After a few days he says to his wife, 'I believe I will carry off my scrap tobacco today, for it might rot lying there. We all tramped and spit on it so much.'"

So the grower markets his "scrap" for which he receives about three cents per pound. The scrap is manufactured into cigarettes, cigars, pipe and chewing tobacco and the residues that cannot be used for such purposes are ground up into snuff. These articles are sold in small packages to consumers who pay around seventy to eighty cents per pound for the same filthy scrap tobacco for which the grower received three cents per pound at the warehouse. A package of the manufactured scrap goes from the retail dealer into the home, where some smoke, some chew and others dip snuff. To quote further from our correspondent:

"A lad said, 'Papa, what makes snuff so bitter?' 'Oh! it is made of scrap tobacco, like you saw in the corner of the strip room, where we all coughed and spit on it.' 'Well, then,' said the lad, 'if it is that dirty I shall never use any more snuff.'"

"Later the same boy became very ill. The doctor who was called to examine him pronounced the case one of tuberculosis and at the same time lighted a cigar, whereupon the boy said,

"'Doctor, aren't you afraid to smoke?' 'No,' replied the doctor. 'But there might be germs in it,' said the lad. 'Oh! but if there are germs in this cigar I will burn them. Don't you see the fire on the end?' 'Yes,' said the lad, 'but I don't see any fire on the end that is in your mouth, and that is the dangerous end.' 'Well, Buddy, I see where you're right,' said the doctor as he slipped the cigar out of his mouth and threw it out into the yard."

According to this grower the cigar is dangerous because it contains germs from the scrap heap. Every cigar or cigarette, every pipeful and every chew of tobacco and every dip of snuff may be a means of communicating the germs of disease in spite of the long-prevalent popu-

lar notion that tobacco kills germs. Every intelligent person nowadays knows that tobacco is always a poison and, as our correspondent so well shows, some of it is filthy beyond belief.—*From Good Health Magazine.*

DEFINITIONS OF ETERNAL LIFE

By R. H. Judd

A RECENT letter by one of my correspondents made reference to John 17:3, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent," giving it as a definition of eternal life. This is a very common mistake. While it is perfectly correct that one cannot have eternal life without the knowledge of "both the Father and the Son", it must be a self-evident fact that the knowledge spoken of cannot itself be eternal life, for eternal knowledge could not exist apart from its fundamental, eternal life.

The real force of the passage is centered on the word "that", which, strictly speaking, has the meaning of "in-order-that", thus signifying that the knowledge of God and His Son Jesus Christ, is the objective purpose of eternal life. Ask ninety-nine out of every hundred Christians what they will do with eternal life when they get it. How many of them can give a reasonable reply thereto? Not many. But in this verse our Savior gives a truly sublime answer—one that is fully commensurate with the greatness of the gift of life for evermore. Our knowledge of God in this present life has an ever-expanding horizon. What, then, must it be in the life "which is to come"? My readers will find the proving truth of these statements in verses 11, 12, 13, 15, 19, 21, 23, 24 and 26 of this same chapter, for in all these verses "that" carries with it the meaning of "in-order-that", thereby expressing a purpose or objective. There are several definitions of eternal life in the Scriptures, Psalm 21:4 being one of them.

THANKSGIVING

(Continued from Church Advancement Page)

stant, regular contributors. Were it not for them the work could not possibly be continued. But it requires the occasional help of *all* to maintain the work at its present standard of effectiveness. And, the only limit of increase is the measure of funds with which to progress. So we are earnestly suggesting a

November Thank Offering.

According as God's goodness and mercy may have enabled you may it be your pleasure, each one, to present a Harvest Offering unto Him, by contributing throughout November to swell a fund for the presentation of Gospel Truths through the mediums of the press and the pulpit.

Let's crown Thanksgiving Day with Prayer and Praise and Substance to His name's Honor and Glory.

JEWISH PEOPLE LOOK FOR A MESSIAH

WILL BE THE WORLD SAVIOR FROM WAR

By Samuel J. Williams

The following United Press article has been sent to The Herald by different readers, clipped from different papers. As straws show which way the wind blows, so public interest in this type of article shows that no small part of the thinking world anticipates the fulfillment of prophetic announcements yet due to Jerusalem's land and people.—Editor.

A NEW Messiah who will become king of the Jewish nation and whose appearance will put to an end the next world war is predicted by the orthodox Jews of Palestine.

They declare that He will be a superman and that His kingdom will be a great center from which will radiate peace and brotherhood extending throughout the entire world.

The revelation of the Messiah will be preceded by the rebuilding of the temple, they say, adding that this will cause the enmity of many nations, especially those of the Moslem world. The last world war will focus itself in Palestine, and at the critical moment, when all appears lost, the Messiah coming from heaven will gain a decisive victory, according to the predictions. It is said He will immediately be proclaimed King, the first king of the Jewish nation in twenty centuries.

Of the 150,000 Jews in Palestine, most of whom have returned there from the four corners of the earth since the war, at least 50,000 are expecting developments to rapidly transpire until at an unexpected moment the Messiah will be revealed.

"The Jews are praying every day for the coming of the Messiah," declared the president of the town council of Peta Tikva, the largest Jewish agricultural colony in Palestine.

UNIVERSAL GOOD

"The Jews believe that sometime a Messiah will come who will bring good not only to the Jews but to the whole world," remarked D. Smithson, who was decorated for distinguished service in Palestine during the war. "This idea is spreading throughout the country," he continued.

"The movement to Palestine, the settling of the land and the building of the Jewish national home is the forerunner of the Messiah," declared Ephraim Sacks, formerly of Chicago, now president of the town council of the beautiful orange producing colony, Rehovoth.

The idea of the restoration of the temple just prior to the coming of the Messiah is soon to be realized they hope. Ever since the destruction of their last temple in 70 A. D., by the Roman emperor Titus, the Jews have gathered daily at the famous "wailing wall" in Jerusalem, praying for the rebuilding of the temple. The invasion of the Moslems in the seventh century resulted in the erection of the Mosque of Omar.

"The Mosque of Omar will be torn down soon and a wonderful temple like Solomon's shall be built there,"

happily proclaimed a rabbi as he was looking out over the temple area from the window of his synagogue.

Rumors are widespread that the specified parts of the temple have already been prepared in various countries, ready to be transported to Palestine and assembled at a moment's notice.

A group of Jerusalem Jews have actually sent a petition to the League of Nations, asking for a portion of the old temple site to be awarded the Jewish nation. The tabling of this petition by the League has not daunted their hopes for a restored temple. So sincerely are they expecting it that a class of prospective priests are being taught the performance of the sacred rites of the temple sacrifices.

The restoration of the temple will create an intense animosity among the surrounding nations, they fear. "The nations of the world will fight against Jerusalem in the near future," declared one of the largest manufacturers in Jerusalem. "The leaders of the Jews sense the situation but they are afraid to express their opinions publicly," he remarked.

PROPHECY FULFILLED

The circumstances making possible a war in Palestine will be the withdrawal of the British administration it is believed. The secretary of a synagogue in Jerusalem said to me: "The Jews have been waiting 2,000 years for England's help, but the English won't always remain here. A certain rabbi making a prophecy 700 years ago stated they would come into Palestine in 1916, but he also stated that they would leave Palestine before the expiration of a quarter of a century. This is yet to be fulfilled. Then, he says that there will be a big war here. The last world war will focus itself in Palestine. The king of the earth shall fight against the Jews in Palestine, but the Messiah will come and cause the enemy to be utterly defeated.

"The Messiah will be recognized as the great world leader, the law of the Lord shall flow out of Zion and nations will learn of war no more," the rabbis firmly maintain.



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THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, NOVEMBER 1, 1927

NUMBER 5

BIBLE TRUTHS ABOUT SHEOL AND HADES

By Jas. A. Patrick

IT IS STRANGE that people will not apply to themselves the rule they try to apply to others. Mr. Geo. Johnston's questions, which he asks Mr. A. Robinson, might well be turned on himself with more force than they apply to Mr. Robinson.

Mr. Johnston quotes Matt. 13:34, 35 to show that Jesus spoke in parables to "Utter things which have been kept secret from the foundation of the world." By referring to Scripture it is easy to see what the secret is. If Rom. 16:25, 26; 1 Cor. 2:7-10; and Col. 1:26 are read it will be easy to see that the mystery or secret is "Christ in you (Gentiles) the hope of glory." The mystery is that the Gentiles should be made partakers of this glory with the Jews, which thing was and is so hard for the Jews to understand. This is the lesson to be taught in the parable of the rich man and Lazarus and not the literal history of two men.

Just here I might pause to ask a question: I wonder why Mr. Johnston uses the proper noun "Dives" as the name of the rich man, when

nothing of the kind occurs in any translation of which I have any knowledge, and surely not in the original. Is it to make the narrative appear more personal, as if it were the literal history of two men?

Now let us notice the terms "sheol" and "hades", terms with which Mr. Johnston heads his article. As Bro. Judd says, "By his own heading of the letter the author admits "sheol" and "hades" to be equivalent—that what

is true of one is true of the other."

This is the strange part of it and it is true of so many who use this parable as literal history, knowing that "sheol" and "hades" are identical in meaning.

The rich man is represented as being in hades or sheol and in that condition is made to see, talk, devise, ways of relieving his suffering and ways of keeping his brethren from coming to the same place, all of which indicates knowledge and mental activity. If we turn to Eccl. 9:10, we find this said of sheol, or hades: "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (sheol, hades), whither thou goest." Also Psa. 6:5, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Here death and sheol are made synonymous expressions; what is true of one is true of the other.

Now I would like to ask, if Christ were revealing mysteries hidden from the found-

ation of the world, is it reasonable to suppose that the things revealed would flatly contradict plain, positive statements already made in other parts of the Scriptures about the very places and things of which He speaks in His teachings? In the parable of the rich man and Lazarus, the rich man is given knowledge and made to devise means of relieving himself and ways to prevent his

(Continued on page 79, column 2)

Joy Cometh

"Weeping may endure for a night, but joy cometh in the morning."

*Out of the weary shades of night,
Out of the darkness cometh light;
In fearful doubt or midnight storm,
Courage and hope of faith are born.*

*From mountain height the tempest flings
Earth's hope beneath death's angel wings,
But lo! there shines the "morning star,"
Gleaming in glory from afar.*

*Beyond the storm king's moulting shroud,
God's signet ring upon the cloud;
Pledges His love and truth and light,
When Faith herself is lost in sight.*

—Mrs. H. V. Reed.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

Several Tithers have reported. Further mention of such will be made soon.

* * * *

IN estimating for the Department of Census at Washington the value of the Church of God properties throughout the United States the totals amount to \$262,600. These figures do not allow for indebtedness, and it is evident that all properties are not included.

The membership of the Church has been hard to estimate as not near all have reported on our questionnaire. A statement as to membership will be printed soon, D. V.

* * * *

PLEASE read "A Warning Correction" in Doings Among The Churches.

* * * *

Let's make November a Thanksgiving month. As soon as convenient in November contribute to the National Bible Institution Thanksgiving fund.

* * * *

We wish to acknowledge with thanks the several contributions of late to the Helping Fund.

* * * *

CHURCH LEASED OUT—99 YEARS

In conversing recently about a certain local church property of the Church of God it was revealed that the property has been leased for 99 years to another denomination. This is said to have been accomplished through the efforts of one P. L. Sweaney, evangelist, who coming in from a distant state, seems to have ingratiated himself into the good will of several members of the local church. But, instead of working for the advancement of gospel truth as understood by the Church of God, and for which many had devoted of their strength and means to erect the church and carry its work forward, this evangelist, though presuming to believe as the Church of God, proceeded at once to transfer control of the property of the church to the control of his own denomination, which denomination diligently contends for doctrine which probably every member of the Church of God earnestly believes is diametrically opposed to fundamental Bible truth. It is also known that he tried to have yet another church organize under his denomination. The chagrin of all this is this same evangelist is reported at this writing to be holding evangelistic meetings for one of our churches in still another state.

What will be the result?

Brethren, let us not set church above Truth; let us not exalt property above Gospel; but, let us remember that

the members of a church are striving toward Salvation. If the understanding of the Church of God is regarded as Biblical, then it is the bounden duty of one and all to maintain said Church as a means to aid individuals toward salvation in Christ at His coming. And, as church property is one of the means by which the Church is enabled to carry on its work, the Church should protect its properties to the largest possible service to God and to His people.

I have not one derogatory word to offer about any other denomination. Christ must be the one only judge as to these matters. But I stand for the Church of God because of its stand on Bible teachings, for the support and proclamation of which teachings all have united to organize the church and maintain it. Let us preserve and protect our strength and power of service to God.

Guard your Church! Guard your church property!

If any of us have special views which we wish to present to the people let's present them at our own expense of means and strength; and if any of our kind, God-free neighbors have things they wish to accomplish for their denominations let us request of them to be Christian enough to do their work in their own name and strength and not to mask-parade while filching members and properties from us as a Church.

* * * *

LIFE

Life was what God breathed into Adam. Adam must have life before Adam could possibly breathe of himself. Not air, but Life, God gave him.

Life is not a part of man, it is a property enabling him to function according as God designed him. Without Life man can not even think. It requires Life *before* the heart can beat. Life sets the machinery of God's forming into motion; with it the organs begin to function.

Death is the opposite of Life, that is, it is the absence of Life. Because of it the organs cease to function: the lung stops breathing; the heart stops beating; the brain stops thinking; cessation interrupts action.

HERALD RECEIPTS

Mrs. Connie Ramsey; Mrs. Allen Claypool; Mrs. Ruby Chaplin; Mr. Rene Calmes; Paul Magnus; Mrs. Ford Ward; John A. Dickinson; B. F. Myers; Mrs. F. J. Bickel; Velmer Bonsfield; Mrs. J. E. Lent; L. M. Howell; Elsie Olmstead; Charles Self; Mrs. Harriet Gesin; Mrs. Susan Long.

HELPING FUND

A Friend \$5.00 Mrs. Emma Eaton \$2.00

THANKSGIVING METHODS

THE PRESIDENT has again issued Thanksgiving Proclamation. From the standpoint of the nation and the people as people many feel the propriety of setting aside a special day for the giving of thanks by festivity and sport, to the Giver of every good and perfect gift of another year.

How many are the benefits strewn around us. Everywhere the bounties of the Almighty adorn nature. Not only has He provided us with the necessities of life, but He has also decorated our pathway with luxuries untold and unnumbered: the beautiful glories of Autumn; the grandeur of the setting sun; the majesty of the varicolored mountain; the silvered cords of the throat with which to sing life's songs; friends, pleasant surroundings,—manifold are the luxuries—the unnecessary things—which the gracious Giver has added to the essentials for life's advancement.

To the people of the Church of God—and any others—it is suggested that a recognition of God's bounties be made manifest by a Thanksgiving presentation for the spread of His Gospel before man. The Gospel is the greatest necessary luxury of God to man.

The National Bible Institution is using every dollar at its command for the furtherance of the Gospel message to man. The Bible Training Class is for no other purpose. The calls for pastoral help are more than can be satisfied. The Bible Training Class is needed. It has but one way of support, namely, *The freewill contribution of the many*. Express your gratitude for God's bounty by a cooperation with the National Bible Institution in the furtherance of this work.

The publishing of literature in our publishing house is for the purpose of proclaiming the Gospel. There is no other object in view. The demands for literature are far beyond our ability to provide. Express your Thanks to the Almighty for His lavish provision to you by a substantial contribution to the National Bible Institution with which to maintain and extend this work.

All departments of the National Bible Institution are strictly laboring to further Christian work. The labor is made possible by the continued contribution of the many. The amount that can be done is measured wholly by the degree of cooperation that is rendered.

For strictly current expenses for carrying forward this great labor of service we solicit Thanksgiving contributions from all, each one contributing in proportion to his ability. Make November a Thanksgiving Month. Make remittances to the National Bible Institution, Oregon, Illinois.

It is a greater Feast and Sport to engage in the work of the Master in hunting out people for His name, through the Gospel, than it is to engage in the customary programs of the day. It is sport to satisfy the longings of one's heart. Make that longing to be the same as was the Master's.

GOD'S WARNING TO THE JEW

Deuteronomy 28

By J. T. Auld

In the following, as in all Scriptural interpretation, the reader is responsible to "Prove all things; hold fast that which is good."—Ed.

GOD SAID, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments . . . the Lord thy God will set thee on high above all nations of the earth. And the Lord shall make thee the head and not the tail: and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of the Lord thy God, which I will command thee this day, to observe and to do them." Read 1 to 14 for God's warnings. Then Moses begins in verse 15, to warn them of the result if they do not observe: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments . . . which I command thee this day; that all these curses shall come upon thee and overtake thee." We are told of "A nation (the Romans) of fierce countenance, which shall not regard the person of the old, nor shew favour to the young." They were to eat the fruit of their own body in the siege. v. 53-57. Read all the chapter.

Now let prophecy prove itself and see if this has been fulfilled to the letter.

"The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries. Behold, O Lord, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? Shall the priest and the prophet be slain in the sanctuary of the Lord?" Lam. 2:17-21.

"The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my (God's) people. The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion (Jerusalem) and it hath devoured the foundations thereof. The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen." Lam. 4:10-20.

After God's judgment on His people at Jerusalem, by Titus and the Roman army, the Jews were scattered among all nations of the earth, from that day unto now.

The next prophecy is Daniel's prayer that God might avert the calamity Moses predicted in Deut. 28. Read Daniel's prayer found in Dan. 9:3-19. Next see Jer. 6:22-23. "Thus saith the Lord, Behold, a people (Titus and his army) cometh from the north country (Italy), and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array (in battle) as men for

(Continued on page 70, column 1)

ANCIENT SODOM IN THE LIGHT OF MODERN SCIENCE

By Melvin G. Kyle

VERY important explorations and discoveries on the plain at the lower end of the Dead Sea have recently been made. The Xenia Seminary Expedition to the cities of the plain in cooperation with the American School of Oriental Research at Jerusalem, 1924, contributed the first scientific and thorough investigation of the location of Sodom and Gomorrah and examination of the record of the destruction of these cities. The researches of the expedition determined very exactly the following:

1. That the civilization which Biblical narrative represents to have been upon the plain in the days of Abraham and of Lot and the cities of the plain was actually there. This is conclusively shown by pottery from graves opened by the Arabs searching for treasure. The pottery was unmistakably of the early bronze age; thus the Canaanite civilization of that age was actually on the plain at that time. Moreover, a long careful search from one end of the plain to the other failed to reveal a trace of civilization of any kind on the plain from that time onward until Byzantine times, six hundred years after Christ. This is in exact accord with the silence of the Scriptures concerning any history of the plain from the destruction of the cities to the end of Biblical history. The region was so destroyed that it took twenty-five hundred years of climatic influences to bring it again to a condition fit for inhabitation.

2. The only correct description of the natural conditions of life on the plain ever given is that found in Genesis, "like the garden of the Lord before the Lord destroyed Sodom and Gomorrah". Notwithstanding the dubious accounts of conditions of life on the plain given by travelers we found most beautiful, clear, sweet water coming in from the red sandstone mountains of Moab. Better water I never drank. Three little rivers of such water came into the lower end of the sea. Much irrigating was done in Byzantine and Arabic and Crusader times; the remains of aqueducts and reservoirs are abundant. With proper irrigation, ten thousand acres could be turned into a tropical garden in which five crops a year could be raised and this region would then be again a veritable "garden of the Lord."

3. It is now fully established also that the catastrophe did take place exactly as recorded in Genesis. This was determined by the geologists in the past quarter century, and now confirmed by observation of this expedition in 1924. The Biblical account draws aside the curtain that we may see what God was doing, it gives the miraculous events connected with the catastrophe; it does not tell us whence the material used in the destruction of the cities came. The Geologists know only what was actually done in the region and the remains of the catastrophe now to be seen.

This is a burned out region of oil and asphalt. There is also a great stratum of rock salt underneath Jebel Usdum on the west shore of the sea. It is 150 feet thick and

exposed for six miles; how much may be under the ground no one knows. This stratum of salt is overlaid with a stratum of marl through which is mingled free sulphur in a very pure state. At sometime the geologists say something kindled the gases which accumulate with oil and asphalt and there was an explosion; the salt and sulphur were carried up into the heavens red hot, whence it literally rained fire and brimstone and utterly destroyed the cities and the whole plain and everything that grew out of the ground. The incrustation of Lot's wife with salt when she turned back, and was caught in the deluge shows that

(Continued on page 80, column 1)

"Greatness is to take the common things of life and walk truly among them."

THE DAY OF MANY ROADS

ROAD-MAKING IS ONE of the achievements of our age", reads an editorial in the *Toronto Globe* of October 12. "It is not new", continues the writer; "the Roman roads were famous two thousand years ago. But the automobile revolutionized roads in a single generation, and today the world is a new place because of them. In contrast with these earthly roads, what about the Heavenly? How many roads are there to God?"

"With the multiplying of roadways on the surface of the earth, there has come a multiplying of spiritual roads." Rather there has come to be an ambition to multiply "spiritual roads", as the article very aptly shows, but challenges. It continues: "A religious magazine in the United States has just published an address by a well-known minister delivered at a summer conference known the world over which gives expression to this popular view. He tells of a college student who came to him for spiritual help. The young man said, 'Way down below the surface of my heart there is a desire to find God.' He also spoke of his love for music; and he asked how he could gain a consciousness of God's presence.

"The minister asked: 'Is there anything in your life that gives you, if only for an instant, the sense of God's presence?'"

"Said the student: 'Well, I never get it in searching. I never get it in one of your lectures. I never get it from any book.'

" 'You obviously get it from somewhere?'"

" 'Yes.'"

" 'Well, where do you get it?'"

"And the student answered: 'Give me ten minutes of great music, and I leave this whole world behind!'"

"Here is the minister's comment: 'He had found his road to God. There are as many roads to God as there are people trying to find them. There is not only one road. The road to God is manifold. There is the road of music, and another road is the road of poetry, another road is the road of the beautiful in nature, another road is the one that thousands of young people have found, which is the road of absolute surrender to the will of Christ.'

"Take your choice! Music, poetry, nature, or Christ.

All are good, all are safe, all will lead you home to God—that is the popular message of today.”

Here is revealed one of the saddening facts that prevail so much in these days of intellectual effort. Man has studied out so many improvements of his own ways that he feels supremely confident of his abilities to improve God's ways, even God's roads unto Himself. It is certainly refreshing to witness one of Canada's leading dailies stand so firmly on Bible truth in refuting this false notion of the day. The answer cites God's sure Word to show that there is just one road for man to travel to find God and His bounteous provisions for man. It reads: “But the Lord Jesus Christ gave us a very different message. Here was His ringing declaration, His uncompromising and unequivocal claim:

I am the way, the truth and the life: no man cometh unto the Father, but by me.

“The message of the whole Bible, which is God's own Word, is that there are not many roads, but only one road, to God. Our Lord said: ‘Narrow is the way which leadeth unto life, and few there be that find it.’ Again: ‘Verily, verily, I say unto you, I am the door . . . by me if any man enter in, he shall be saved.’

“The Scriptures make plain the reason for this. Sin separates men from God; and all men are sinners. Christ died to pay the penalty of our sins; having done this, God raised Him from the dead, and all who believe in Him, accepting His sacrifice in their behalf, are saved and brought into fellowship with God. To them is addressed the word: ‘Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.’ They have found the only road to God.

“That is the reason for another inescapably clear word of Scripture about Christ as Savior: ‘Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.’ Indeed, God is so jealous for the safety and salvation of those whom He longs to have pass from death to life and become His children that He spoke through Paul a word that would otherwise seem strange and harsh. Paul, writing to the Galatians, expresses amazement that they should be turning away from ‘the grace of Christ’ to other spurious ways of salvation, or ‘another Gospel,’ and he says: ‘But though we, or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.’ God's condemnation is necessarily upon those who offer men death as though it were life.

“The story is told of a stranger on a country road who stopped and asked a boy how to reach a certain place. The boy gave him careful directions, explaining the turns and crossroads. ‘I understand,’ said the stranger; ‘that is the best way to get there, is it?’

“‘It is not only the best way,’ answered the boy, ‘it is the only way.’”

“Remember, no effort that we make to attain something beautiful is ever lost. Sometime, somewhere, somehow we shall find that which we seek.”

DAN AND EPHRAIM

By C. E. Randall

THE HISTORY of Israel—God's chosen people—is given much space in the Bible. It is interesting, educational and has been written for our admonition, “that we through patience and comfort of the scriptures might have hope.” Rom. 15:4. From the time they left Egypt until the present, the Israelites have been blessed and punished as no other people. Their attitude toward the Father has regulated all of these blessings and punishments.

After being proved in the wilderness for forty years, they marched into the promised land. The country was divided among the several tribes by apportionment, the division being made by lot. The Urim and Thummim were used to determine the choice. Each tribe received their portion, excepting the tribe of Levi. This tribe had been set apart for the priesthood and had no inheritance in the land. God was their inheritance. Josh. 13:33.

Prior to their entrance into the promised land, God had instructed them to the effect that any man, woman, family or tribe that turned their heart from Him to serve idols and became partakers of the abominations of the other nations should receive the curses of the law upon them and their name should be blotted out from under heaven. Deut. 29:17-29. Even all nations shall say, “Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God . . . For they went and served other gods, and worshipped them.” This prohibited idolatry among the Children of Israel under penalty of being blotted out if they even introduced it among the people.

Dan and Ephraim were the first tribes to introduce idolatry in Israel. Lev. 24:10-16. Jeroboam, first king of Israel after the division of the kingdom, feared the people would turn back to the House of David should they continue going up to Jerusalem to worship and offer their sacrifices. To forestall this possibility he made two calves of gold and placed one in Bethel and the other in Dan. 1 Kings 12:25-33. Thus these two tribes blotted out a glorious future by disobeying God and introducing idolatry among God's chosen people.

In Revelation where we find the account of the sealing of the 144,000 of the Children of Israel—12,000 of each tribe—it will be noted that Dan and Ephraim are omitted and the tribes of Levi and Joseph substituted. Why? That the Scripture might be fulfilled concerning the tribes that first started idolatrous worship. While they will again come in when the land is divided as spoken in Ezek. 48, yet their cup of sorrow and suffering will be full during the time of trouble such as never was, when the others are being sealed. In failing to heed the warning of God, they ruined much of their own future.

Like Dan and Ephraim, many individuals are today blotting out their own future by intimate friendship with the world. James 4:4. The Father is faithful in fulfilling His word whether it be in blessing or in punishment,

GOD'S WARNING TO THE JEW

(Continued from page 67)

war against thee, O daughter of Zion (Jerusalem)." Jer. 6:22, 23; 5:10-19. And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? Then thou shalt answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours."

They, God's people, permitted other gods to be worshiped in their land so the Jews are now scattered all over the face of the earth since the great battle by Titus in Jerusalem.

The abomination will rest on them until Jesus comes. Then it will be lifted. Then all Israel shall be saved, all that call on the name of the Lord. (I mean those that are living when He comes. Acts 15:13-18.)

Dear reader, turn to Deut. 28:50 and notice the same nation spoken of by Daniel in Dan. 8:23-24. "And in the latter time (A. D. 70) of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power (but God's power): and he (Titus) shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty, and the holy people", the Jews. This same man-power, General Titus of the Roman army, a man and a nation of fierce countenance was the power in God's hand, that dispersed them, and now they have no certain dwelling place called their own; until Messiah comes, and restores them to their own land, Palestine.

The fulfillment of all the prophets, concerning the Jews you will find recorded in Matt. 24. "And Jesus went out and departed from the temple: and his disciples came to him for to shew 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. And as He sat upon the mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Matt. 24:1, 2, 3, 15. We are admonished, to understand these prophecies of Jesus, Amos, Jeremiah, Daniel and Moses. Will the reader take heed? Did women eat their own children in this seige at Jerusalem? Let Josephus speak. He was taken prisoner in the war by Titus, and declares the following history. "I am going to relate a matter of fact, the like of which no history relates, either among the Greeks or Barbarians. There was a certain woman that dwelt beyond Jordan, her name was Mary, . . . She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? . . . As soon as she had said this she slew her son, and then roasted him,

and ate the one half of him, and kept the other half by her concealed."—*Josephus pp. 748-749.*

So Jesus relating this judgment upon His people, said in His answer to His disciples, "For then shall be great tribulation (on the Jews) such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21.

Thus ends the first and last great destruction of God's people as a body of fleshly Israel.

THE LOVE OF LUXURY

ACCORDING TO the 1926 figures, 90 per cent of the automobiles, pianos and phonographs sold in the United States are sold on the installment plan. Cabinet radios to the amount of 85 per cent are sold on this plan, and 75 per cent of the washing machines, vacuum cleaners, kitchen cabinets and similar articles.

When statesmen become alarmed over this situation, and for business reasons, as well as for reasons of sound character influence, call upon the people to put the brake on, it is certainly time for Christian people to be concerned. Installment buying as a habit is not only enervating to character, but is leading hundreds of church people to assume greater burdens than they should carry, forcing them into a mad rush to make payments and keep up appearances. The result is that it is little indeed that God gets out of them, and they in turn are deprived of the blessings of heaven which are poured out upon those who bring their tithes into the storehouse. Mal. 3:10.

Few people realize that merchandise sold in this way is usually extravagantly priced to begin with. A famous manufacturer has admitted that he would rather make a sale on installment than for cash. He can get 24 per cent from the installment buyer for the credit accommodation, and can borrow money at 3½ or 4 per cent to carry the load. Even after deducting collection costs, he can make 12 to 15 per cent clear. He argues that if the American people are so ridiculously foolish as to be willing to pay such usury, why not let them?

If the orgy of installment buying was confined to necessities, it would not be so serious, but it is largely confined to luxuries. This means that in many cases the purchasing is done in order to keep pace with neighbors who perhaps are in better condition to have these luxuries. As one put it recently: "In these days there is no disgrace in poverty—unless your neighbors find it out."

It is a sad fact that many who make high professions of Christianity are in debt on all hands, and distracted with care because of a desire to make as good a showing as some other person. One man admitted that he was a human dynamo—everything on him was charged.

It is well to remember that the poor as well as the rich may be caught in the toils of the love of luxury. The would-be rich, as well as the rich, have little place in their thoughts for Christ. Bishop Mann said: "The love of the penny may create as much impediment as the love of the pound."—*King's Business.*

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

THEN SHALL TWO BE IN THE FIELD; THE ONE SHALL BE TAKEN, AND THE OTHER LEFT. MATT. 24:40

WE ARE still patiently waiting for news items and short articles from the different societies and individual Bereans over the country. Help us to make this a Berean family page.

* * * * *
The words across the head of this page were spoken by the Master at the conclusion of a sermon on signs of the times, and draw a very dramatic picture of a day of separation, of the highest joy and the deepest sorrow.

* * * * *
The time under consideration is the coming of the Lord, and in the preceding verses is pictured the time of trouble, war and distress that shall cover the earth previous to the establishment of the kingdom and the bringing in of everlasting peace. The picture of that period is dark, indeed. Though brief in its duration, it shall be world wide in its scope, and intense shall be the sufferings of that dark day.

* * * * *
The beauty of the opportunity offered to the Christian is very outstanding—the opportunity not only of escaping the time of trouble, but of being in the presence of the Lord. To escape trouble or persecution is simply a negative favor, but to be ushered into the presence of Christ and to enjoy the honor and happiness of such association, that is a positive blessing beyond compare.

* * * * *
"The one shall be taken",—other texts speak of the joy of that event, when the Master shall call His faithful ones to meet Him in the air. It matters not whether they shall be among the living, working in the field, or whether they shall be lying quietly sleeping in the dust when the voice of the archangel rings out, the dead in Christ shall rise and the living faithful shall be gathered with them into the presence of the Lord. 1 Thess. 4:16-18. Revelation, chapters four and five, also pictures this event showing the redeemed ones with Christ before the Father's throne, singing the song of redemption and praise. This precedes the time of trouble, introduced by the opening of the seals and pouring out of the viols of wrath, as described in chapters six and on.

* * * * *
The same thought is evidently pictured by Jesus in Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." He that is worthy shall not have to pass through the time of trouble, but will be accorded the opportunity of escaping it and standing in the presence of Christ,

Here, then, is the highest joy of the ages,—“The one shall be taken.” To be with Christ, to know as we are known, to be like Him and see Him as He is.

* * * * *
What a sad contrast the rest of the sentence leaves, “And the other left.” Not having qualified for the Master's call, this one cannot be taken, cannot be used. Left behind when loved ones are lifted up, this class shall face the troubles that are coming in the world. Sorrow and regret beyond description shall be theirs as they confront the real facts and conditions. No wonder that “there shall be weeping and gnashing of teeth.”

* * * * *
Consider carefully the contrast. God's love reaches out to us, showing us the joy that may be ours, and warning us of the sorrow we may bring ourselves into. Will we heed His warning, and answer His loving call? “The one shall be taken”,—may that joy be yours and mine!

GOD'S CARE

By Beatrice Walter

Jesus said unto His disciples, “I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat; and the body *is more* than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clotheth the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little Flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, for where your treasure is, there will your heart be also.”

CHURCH ADVANCEMENT

ZEALOUS OF GOD'S WORKS

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope; and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:11-14.

ZEAL" IS ONE THING essential unto success in any enterprise. It is but a small percentage of man's undertakings that succeed, even in his own estimation. Less than ten out of one hundred people make a special mark in the world. The majority—the great majority—are failures, as compared with the worldly successes of the few.

There are at least two secrets to success.

One is a proper vision or judgment of the goal in view, and the best method to pursue in order to attain it, and another is proper zeal and concentration unto realization.

As to the vision of the Christian and the church, God has most graciously provided that in His most wonderful Book of revelation. The vision is the mark "of the high calling in Christ Jesus". This vision includes all that together makes that calling what it is in its completeness: "Fashioned like unto his (Christ's) glorious body"; "this mortal shall be made immortal"; "heirs of God and joint-heirs of Christ"; "his body"—that is (is it?), the members and organs which will then be the doers of the work prompted and directed by the Head, the most wonderful working position ever revealed among God's wonders of wonders.

Here is vision for individual or church. It is certain of becoming real—for God Himself has conceived it and has assured its ultimate accomplishment.

As to method for realizing this unspeakable end He has also revealed that. Christ is the one only "way" thereunto. He is "the Captain and Finisher". As the blood sprinkled upon the door post was assurance to Israel that God's death angel would pass over the house thus marked by God's command, so the sure word of the resurrected Lamb of God received and given right of way within the life of any person today is assurance that He, who gave His own dear Son new life, will also give new life and standing to whomsoever He finds thus marked with the new life of His Son. Here is God's method for man's procedure toward realization of His revealed vision of man. It does not reveal man's accomplishment, but God's gracious mercy responding to man's manifest faith.

And the realization of this wonderful grandeur necessitates "zeal". Zeal is not expressed necessarily by great

bodily activity. Zeal means more the deep earnest longing desire toward an end manifested by constant and faithful effort toward the realization thereof. This rests with the choice and devotion of the individual or of the group of individuals constituting the Church of any locality.

It requires zeal—earnest, continuous, persevering devotion—of the Christian toward Christ and His Father if he is entitled to hope to realize the mark "of the high calling". It is for this end that the writer so anxiously urges the churches everywhere to advance church activity with all possible strength. The Christian, as others, has but this one day in which to thus "press toward the mark"; he has but one source of service-strength—the strength entrusted him by God. The whole problem resolves itself into the answer of one only question, namely:

Will I honor God by zealously devoting unto Him the life and its strength with which He has graciously supplied me?

It is a simple question. Its affirmative answer determines that life's ability, of whatever character, will be zealously devoted to the service of the ever faithful and loving God.

WHY STUDY THE BIBLE?

By Mrs. H. H. Kent

IT APPEARS recently that some people are awakening to see their lack of the knowledge of the Bible. They see their need because they are not even living up to the knowledge that they do have of the Blessed Book. Hence many confess their need as they realize that by reading and living the Bible, great changes may be wrought in the lives of those who follow the teachings of the Book of books. And these are days when men need God.

Then too, many are awakening because of the unusual world conditions that are taking place everywhere. Some people would like to have their children have a better Christian training than they seem to be getting. For, much of what is taught today in the common schools is taught from a material standpoint, much of which will soon be proven to be of a sandy foundation. Many have been asleep and will some day realize the mistakes they have made by being absorbed in the cares of life, so that they neglected to give the Bible its proper place in their home and life. For, unless it is read and studied in the home during the growing years, a child of today stands very little chance of getting much elsewhere that will help him to build a Christian character, unless he is fortunate enough to go to an institution where the Bible is taught in its truth and purity.

The Bible is the most wonderful book that has ever

(Continued on page 79, column 1)

With Our Sunday Schools

LESSON VII.— November 13, 1927

HOSEA PREACHES GOD'S LOVE

Hosea, Chapters 6, 11, 14

Devotional Reading: Psalm 36:5-10

GOLDEN TEXT

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. Hosea 6:6.

A STUDY OF THE SUBJECT

The God of Love. If kindness, goodness and mercy characterize love in the giver, then the promised future doings of almighty God in the face of Israel's record of the past, establish beyond comprehension of mortal mind the great unbounded love of Jehovah. Both Israel and Judah in their rebellion against God, in revolting personal immoralities, in national subservience to the most degraded conception of idolatry, have persisted in such reproaches and insult as would, if possible, obliterate the love of the Creator for them. Yet, regardless of all this, God assures that in the event of their free and hearty choice to return to Him, He will receive them as the prodigal son, with outstretched arm, with tender heart, and with the fattened calf.

Questions. Whose are the words of 6:1? Has Israel yet proclaimed them? Will she? What will be the result? When was Israel a child? In what sense did this pertain in Matt. 2:15? How did God teach Ephraim, Israel? What bands of love did God use? What is force of the pleading in 11:8? Analyze and associate the thought of God's anger with the decision that He will not destroy. What conclusion is to be derived from last half of 11:9? By whose iniquity did Israel fall? By whose strength may she arise? What is meant by "I will heal", 14:4? What is meant by the series of statements of blessing, 14:5,6,7? What is conclusion of whole matter 14:8? How will such conclusion affect the mind of the nations?—F. L. A.

THE GOLDEN TEXT

"For lovingkindness I desired and not sacrifice,—

And the knowledge of God more than ascending offerings." Hosea 6:6. Roth.

The thought of the two preceding golden texts is still carried here. They offered sacrifices but their hearts were not right with God. "Therefore they shall be as the morning cloud, and as the early dew that passeth away." Hosea 13:3.

"There are many in the church as well as out of it, who need to learn that Christianity is neither a creed nor a ceremonial, but a life vitally connected with a living Christ." Josiah Strong.

—F. A. S.

PRACTICAL APPLICATIONS

Ignorant of God's Love, Knowledge of

God's goodness is possible to all men, "because that which may be known of God is manifest in them; for God hath showed it unto them. 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", Romans 1:19-20. But, in spite of the fact that "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, few acknowledge His grace and faithfulness. Still God's love and care reaches them. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us". Rom. 5:8.

Love Prompts to Action. It was because "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", John 3:16. When we recognize God's wonderful love for us, a spirit of reciprocation is developed within our own hearts, and we are moved by a desire to show our appreciation of His goodness in practical acts of service and obedience. "If a man love me, he will keep my words". John 14:23.

Love, The Strongest Emotion. "No cord or cable can draw so forcibly, or bind so fast, as love can do with only a single thread".—Burton. Of all the emotions, love is by far the deepest and most powerful, as well as the most lasting in its nature. Fear of punishment, a sense of duty, or even hope, will never produce the fervent, self-sacrificing service induced by love.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Making God known to Israel.

The ultimate purpose of all God's dealings with Israel is to make Himself known to her. The chief medium through which these dealings reached Israel (before Christ) was the prophets. A large part of their work was condemnation of sin that Israel might be made to know God's attitude toward sin and to gradually absorb this same attitude and with it, God's righteousness.

But parallel with this work of condemnation the prophets carried a message of love that Israel might know God not only as a hater of sin, but also as a lover of man.

Hosea, speaking out of the experience of his own unfaithful wife and children,

makes his message ring with God's hatred of Israel's unfaithfulness and with God's love should draw her into the faithfulness of a responding love. Speaking through Hosea, God says, "I drew them with cords of man, with bands of love." God's attitude toward sin and His love for man is what John has reference to when he says, "In him was life, and the life was the light of men." But when this light shone through the prophets for Israel but few absorbed it, so few that John says, "And the light shineth in darkness, and the darkness comprehended it not." Only as that light shines through the living presence of Jesus among men, can it pierce into man's inner conscience and make him to know God in deed and in truth. As it shone through the prophets it could only restrain, or at best, produce temporary reform and loyalty as fleeting as its comprehension was on the surface only. Nevertheless it paved the way for the work of the Christ through whom alone man may know the Father.—A. K.

TOPICS FOR STUDY AND DISCUSSION

Hosea: His work and his special fitness for it; the effectiveness of his work. His work as "life that is the light of men". The one fully effective medium of such light.—A. K.

INTERMEDIATE CLASS

Topic: God's unchanging love.

In marked contrast to the preceding prophets who urged the law of God, comes forward Hosea with the beautiful proclamation of the love and mercy of Jehovah. He paints a dark picture of the sins of Israel, but instead of discouraging the people, he proclaims the love and forgiveness of God, who will blot out their transgressions if they will turn and follow Him.

Love is the strongest of all forces. Obedience may be commanded by law, or demanded by threats, but there is no service rendered, through law or through fear, which can compare to the service of love. God loved us and gave His Son for us. Fear could not possibly drive us as close to the Father's side as love will draw and bind us.

What is it that makes a child love his parent? Apply the thought to God and His children. If one endeavors to serve God from fear of punishment or torture, can such service possibly be tempered with love?—F. E. S.

DOINGS AMONG THE CHURCHES

A nice little gathering was present at the Cottage services at the home of Sr. Martha Walls, 1016 North Ave., Rockford, Ill., last Friday evening. Sr. Dorothy Lyon was leader of the Berean lesson, following which Bro. F. L. Austin spoke for a short time.

* * *

We are glad to announce that Bro. McGraw was able to visit his family over the last week end and celebrate his eighth wedding anniversary. Bro. McGraw is gaining very satisfactorily. He has gained in weight until he weighs more than ever before. All confidently look for him to fully regain his health and be back to work as usual.

* * *

The Bible Training Class work has started most satisfactorily. One hour per day is devoted to an analytical study of the Bible. An hour on Wednesdays and Fridays is given to the study of the Biblical usages of the English language. This calls for all of the study that the Class members have time to give.

Part-time work is being furnished each member of the Class with which to defray living costs.

* * *

The Oregon people were pleasantly surprised on the 27th of October when Bro. and Sr. C. E. Randall and their son, Celine, drove in. Bro. Randall was on his way to an appointment at Marshall, Ill., where he is now conducting an evangelistic meeting. It was the plan that Sr. Randall and son should accompany him, but upon invitation Sr. Randall remained at the Golden Rule Home and is taking treatment to overcome the rheumatic condition that so debilitates her. Her health has improved considerably of late. She earnestly petitions the prayers of all in her behalf.

* * *

GOLDEN RULE HOME

A large bag of prunes recently arrived from the orchard of Bro. and Sr. M. W. Woolf, of Vancouver, Washington. Sr. Thayer and the Home members are very grateful. Thanks, Bro. and Sr. Woolf.

Mrs. Martha Bausman has just added her membership to the Home family. Mrs. Bausman is a widow lady formerly of Calico Rock, Arkansas. For a year past she has been a resident in and about Oregon. A little over a year ago her eyesight began to fail her and has since completely left her. Though not a member of the Church of God she is devotedly religious and very amiable, liked by all. She has paid into the Home fund the maximum amount required, after having been a boarder at the Home since the first of September.

* * *

The Golden Rule Greenhouse has been harvesting an extra good crop of Chrysanthemums. Many have been wholesaled to florists in Dixon and Rockford and very many more might have been supplied them had the crop been sufficient. All other plants and flowers are looking and doing fine. The profits from this industry help the Golden Rule Home, making it desirable that they shall be as large as possible.

A WARNING CORRECTION

The following article is taken from the September issue of "Words of Life". It certainly is news to the writer. "Words of Life" can in no way be responsible for the false representations made therein. That responsibility, of necessity, rests wholly upon the author of the article, which follows.—

"THE CHRISTIAN ASSOCIATION OF AMERICA."

"We are glad to send greetings from America for the September Words of Life, a press of other matters and many miles of travel has made it impossible to send the letter each month.

"The 'June Meeting' of Argos, Ind., attracted a goodly number of visitors from the town and some from outside. The writer delivered the evening addresses from a series of charts. There were seventeen members received into the Church, fifteen were by baptism, the evening services being evangelistic, this making thirty-six members received into this congregation for the year. The brethren in the different States conduct Annual Conferences and Conventions from this time on until about the first of September.

"We would like to recommend the work of Sister Orpha Sanford, 2934 West Jackson Blvd., Chicago. This work is "relief for the poor in the families of Life Believers." This good sister collects and distributes funds and clothing in a most helpful way, and should have a large support in what she is doing.

"The editor of the Restitution Herald has finished a trip to California, visiting the churches and isolated believers along the way.

"The writer expects to visit the gatherings of the congregations in the North-Western Conference, including Washington and Oregon. He will be the speaker at the Annual Meeting of the organization to be held at Vancouver.

"We have received several letters from England regarding our publications. We do not have any regular publication except the "Voice of Prophecy." This is published from time to time to put tracts into print that have been in circulation here in past years. We also have a small song book, "Hymns of the Faith."

"Elder E. D. Gifford, W. 1129 Jackson Ave., Spokane, Wash., is not only pastor of the church there of Life Believers, but is also editor of a neat little publication which appears monthly. The paper is devoted largely to Bible study. Address him as above.

"Yours in the Blessed Hope,
"C. C. Maple,
"1433 Addison Street, Chicago, Ill."

It is with reluctance that the above has to be made public in an effort to correct its misleading statements. But the proverbial "last straw" still breaks the camel's back. It is wished merely to assure both the English and the American readers of "Words of Life"—and "The Herald"—that the "churches" referred to in the above article are of

the denomination known as "The Church of God"; that "The Restitution Herald", its editor's trip, the North-West Conference, each have to do with the same church; and that every assumption that these works and interests are the works of "The Christian Association of America" are untrue and misleading.

F. L. Austin,
Executive-Secretary of the General Conference of the Church of God.

* * *

Notice the ninety-nine year church lease on the Editorial Page.

* * *

We are glad to report that Sunday, the thirtieth showed an increased attendance and interest in the Oregon services which must in large part be attributed to the Rally Day efforts of the month. There is nothing else that will take the place of earnest, united work in the gospel field. The more united and punctual the efforts the greater the results.

* * *

ILLINOIS SPECIAL MEETINGS

Are now in progress at the Salem Church, near Marshall, and will continue over Sunday, November 13th.

And the Ripley Church will begin its special series on Tuesday night, November 15, and will continue it over Sunday, November 27.

* * *

The Herald has just added a Trimmer saw to its equipment. Heretofore all cutting of type slugs has been done by a hand cutter. This trimmer was bought second hand for \$150.00, less than half of its original cost, out of a large plant that had to install a larger saw.

* * *

THE WATERLOO-CEDAR FALLS SUNDAY SCHOOL WORK

The Waterloo and Cedar Falls, Iowa, Sunday School class, which was organized on September 25, 1927, is held at the home of Bro. and Sr. Starbuck in Cedar Falls. Our fine average attendance is 19. We are using the N. B. I. Quarterlies.

Mrs. Clara M. Young, Sec.

Hurrah for Waterloo and Cedar Falls! Having now started this work, let nothing interfere to detract from its faithful continuance.

Let every one—old and young—set the Sunday School hour aside as "already engaged", and faithfully protect the hour from every other call or invitation to do other things or go other places.

May God bless your efforts and prosper the work to His Name's glory.—Editor.

* * *

GRAND RAPIDS, MICHIGAN

On October twenty-third we had our anniversary meeting at our Grand Rapids church. It was one year old. At Sunday School there were 170. 54 were in the adult class. The collection was \$7.74. This broke the attendance record for Sunday School by one. A ten-piece band played sacred music for our church services. After the morning services dinner was served in the basement, 160 were

fed at this time. At 2:30 o'clock Bro. Patrick gave another good sermon, with more good, sacred music by the band. We had one of our best meetings. It was a good spiritual meeting. All the services were very much enjoyed.

Wm. A. Hanson, Sec.

* * *

RALLY DAY AT BLAIR, NEBRASKA

On Sunday, October 16, the Church of God Sunday School at Blair held a very successful rally. The morning was devoted to the regular Sunday School, with 60 present. A basket dinner followed. Brethren and friends from Florence, Omaha, Avery, Bennington, Benson, Kenard and Arlington, Nebraska, and from Little Sioux, Iowa, were present.

At about 2:00 o'clock a fine program was given by the children, intermingled with some very good talks by some of the older ones.

Bro. Arthur Mehrens of Little Sioux, Iowa, gave us a short, instructive talk on cooperation in the church, of the parents, teachers, and children, in the Sunday School and what a power for Christ perfect harmony could be.

Bro. Dr. Prime of Omaha spoke on what Cooperation and Organization has done for the dental and medical professions; likewise what it could do for the church.

Bro. Banning of Avery told us of the good he had received from the day with us and urged cooperation with the National Bible Institution.

Bro. John Mehrens of Little Sioux, Iowa, gave us some thoughts along the same line.

Dr. Prime told us about Bro. Charles Crowe being in the Swedish Immanuel Hospital at Omaha and suggested drawing up a resolution sending him greetings and best wishes from those present at the meeting, which suggestion was carried out and Bro. Prime carried a copy of the resolution to him that evening along with a large bouquet of beautiful flowers which had been brought to the church for decoration by Sr. M. D. Newell.

The program closed with the pageant, "The Challenge of the Cross", by the following girls: Clarabelle Mehrens, Ruth Jenkins, Opal and Doris White, Grace Swihart, and Dorothy and Clara Krogh. The singing for the pageant was by Edward Jenkins. A great deal of credit is due Sr. M. D. Newell and Sr. Ruth Jenkins, teachers of the Junior and Primary classes, for their efforts toward making the program a success.

Birdie Krogh.

* * *

A LETTER OF THANKS

Restitution Herald: I take this means of thanking all those who so kindly remembered me with letters and visits while I was confined in the hospital in Chicago.

I arrived home on Friday, October 20, with arm showing some improvement.

May God's richest blessing rest on all of you.

Your brother in the Faith,
Thos. Bates.

* * *

A REQUEST FOR INFORMATION

Editor of The Restitution Herald: My daughter, Mrs. L. D. Daily, 2340 Monroe St., Toledo, Ohio, is a member of the Church of God, and does not know any one there of that Faith. If there are any such there I wish that they would communicate with her; or that any one

wishing to do so would write her encouraging letters.

W. W. Roll.

* * *

MYRON ELROY RANDALL

Was born at Eden Valley, Minnesota, on February 7, 1924, and died at Mora, Minnesota, on Thursday evening, October 20, 1927.

He leaves his parents, Elder and Sister Clyde E. Randall, and one brother, Celine, to mourn his passing, and many other relatives and friends.

The little fellow had been healthy, and word of his death was a shock to all, as he fell victim to blood-poisoning and only a few knew that he had been ill. A large number of relatives and friends met at the home of Bro. George Randall on Sunday, October 23, where a short funeral sermon was given, largely in favor of Grandma Randall, who was unable to go to the church because of old age. Little Myron had spent much of his time with his great-grandmother. Following this service adjournment was made to the Methodist church, where an audience of some three hundred showed their respect for the deceased.

May God bless the sorrowing father and mother and brother and help them in seeing a future so glorious as to make their burden easier to bear, is our prayer.

Sydney E. Magaw.

* * *

MRS. JEROME BURROUGHS

The Oregon Church and community were startled on the morning of October the twenty-sixth, to hear of the sudden and unexpected death of Sr. Jerome Burroughs. She had been in poor health for several months and for a few weeks had been confined to her bed apparently for a needed rest. All supposed that she was getting along nicely, till the announcement of her death. Even her husband and sister were absent from her bed at the moment of death, none but the nurse being present, so wholly unexpected did it come.

Mrs. Emma L. Burroughs, nee Chaney, was born August 1, 1857. On December 11, 1879, she was united in marriage with Jerome Burroughs. To them was born one son, Guy, now of Cincinnati, Ohio. Her whole life was lived near and in Oregon, Illinois. Besides her faithful and devoted husband she leaves to mourn her sad loss, one sister, Ella B. Chaney, and one brother, John, of Oakland, California.

Sr. Burroughs had been a hard and active worker in the Church of God for several years, where she will be missed very much. The esteem in which she was held by the community was attested when an overflowing audience of neighbors and friends filled the church at the funeral services.

She was laid to rest in Mt. Pleasant cemetery, near Oregon, to await the joyful summons of the coming Lord—we all trust—to arise unto new and everlasting life.

F. L. Austin.

* * *

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.

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?

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.

Debate: Robison vs. Conner	Each	\$.05
Death Reigned from Adam to Moses,		
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 Gift.		.90
God,		
100 for \$1.75; 12 for 30c; 3 for 10c		
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.

Order from, and make checks and money orders payable to 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 those in Christ, 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.

HOSEA PREACHES GOD'S LOVE

*"God is love! for us He careth,
While upon the earth we move;
Every work of His declareth
The Almighty God is love."*

THAT was what God wanted the Israelites to feel, and why He sent Hosea to them.

Hosea had been very unhappy and disappointed in his own home life; but he loved his family so, that he understood how a father feels toward wayward children. God was the loving Father, and Israel the bad child which needed punishing to make it do right.

Amos and Isaiah had tried to reform the Israelites, but they grew worse, instead of better.

Hosea, now, tried to make them repent and follow God in the true way. They would be sorry for their wrongdoing for a little while and obey God; but, before long they would be bad as ever—worshiping idols and indulging in all manner of evil.

Yet, God refused to cast His Chosen People off entirely. He said, "When Israel was a child, then I loved him, and brought him out of Egypt."

Israel is sometimes called Ephraim, too. God then said He had taught Ephraim how to go, and helped and healed him, although Ephraim did not realize it.

God continued, "How shall I give thee up, Ephraim? I will not punish you as severely as you deserve; I will not entirely destroy you, for I am God, and not man. I am the Holy One in the midst of thee."

God is so much greater than man that He can love and forgive even the greatest of sins. He promised to love the Israelites, freely, and not be angry with them. He would be like the dew to Israel—giving them the best of everything, so they would be lovely and pure as the lily, as beautiful as the olive tree; and grow and flourish even to the countries round about them.

God promises to so completely surround the chosen ones with His love that they will sincerely say, "What have I to do any more with idols? I have heard Him and observed Him: I am like a green fir tree. From me is thy fruit found." That time has not yet come, but we believe it will come before long.

Now, if God loved unfaithful Israel so truly, how much

more sure are we, who are trying to live as He wants us to live, that He loves us. We see God's love in everything about us. He gave His beloved Son for us. He watches over us, and guides us aright, if we but let Him.

And since God has proved His love for us in so many ways, how can we show our love for Him in return?

SOMETHING TO DO

1. Make a list of the ways in which God shows His love for us.
2. Make a list of the ways in which we are showing our love for God.
3. Which is the longer list?

FACTS ABOUT THE BIBLE

7. The nineteenth chapter of the Second Book of Kings and the thirty-seventh chapter of Isaiah are practically the same.

BOOKS OF THE BIBLE

NEW TESTAMENT

The Historical Books

The four-fold Gospel of Jesus the Son,
In *Matthew, Mark, Luke* and *John* is one.
Matthew narrates the story for Jews;
While *Mark* His actions as a servant construes.
Luke writes it as a history for the race,
And in *John* the inner life we trace,
Luke continues the story in *Acts*;
These five contain the historical facts.

* * * *

WHICH IS YOUR CLASS?

Do you belong to the jawbone class, the class of folks who talk

About the many things they'll do, the paths of fame they'll walk,

Who boast about their conquered worlds and deeds right nobly done,

While yet their efforts end with words, no task is e'er begun?

Do you belong to the wishbone class, the class of folks who long

That wealth and fame might flow to them for just a little song,

Who wish that ease would be their lot and praise their fortune, too,

While all the while they nod and smile and naught but nothing do?

Do you belong to the backbone class, the class of folks who work

From early morn till late at night and never duty shirk,

Who dig right in and fight their way toward the grand success

That waits ahead for folks who give and always do their best?

—R. Rhodes Stanhley

EVOLUTION AND CHRIST

MANY HAVE read with dismay and alarm the recent statements of the Bishop of Birmingham, Dr. Norwood and others as published in the press. When men of their position say: "The stories of Adam and Eve in the Garden of Eden have become folklore," "Man is not a being who has fallen, but an animal who slowly gained spiritual understanding," it surely is time for the Christian Church to declare what has been the "faith of our fathers" for nineteen hundred years and upon which facts our present civilization stands. There is one thing absolutely sure and patent to any reading man, that the Church was never founded on such views or interpretations. The lofty reach of the twentieth century came through the acceptance of mighty truths uttered by Jesus Christ, His apostles and their worthy successors. The civilized world differs from the uncivilized because of those simple yet powerful teachings preserved for us in the Holy Scriptures. Had the apostles Peter and Paul taught as these gentlemen are now teaching, the Church would never have been "built". America and Europe would have been no better than Asia and Africa, and the human race would be still dwelling in a darkness, deeper than the Middle Ages. The Bible, accepted, believed and preached, is, under the power of God, the great foundation stone upon which our civilization has been raised and the Church of God built. Undermine the Bible and civilization totters and the Church decays.

One must admire the courage and sincerity of men who claim to have attacked "a timid and most obscure attitude of the Church", but sincerity never establishes a fact. Paul was sincere when he sought to destroy the early Church by imprisonment and slaughter. Throwing aside the sophistries of language, what is the real issue involved, confronting every thinking man? Is it not, "What is the Bible?" Is it the word of man or the word of God? Is it human speculation or Divine revelation? Is its author man or God? If we ask the Bible itself it will claim from Genesis to Revelation that its author is God, and it is His message to man. Shall its statements be declared untrue, or set aside by the views, investigations or the deductions of man, no matter how learned or sincere? Are we to believe the Scripture which says, "The Word of God will stand for ever", "Thy Word is truth", "Heaven and earth shall pass away, but my words (Jesus is speaking) shall not pass away"? Science and philosophy have frequently changed their positions, but not so the Word of God. Shall we give up the unchangeable and eternal truths of the Creator of the Universe for mere opinions and views of men, which, like the shadows, ever come and go?

Let it be clear, that the Word of God can never be affected by any criticisms of man. It is as abiding as the rules of arithmetic and the laws of gravitation. But these outbursts of rationalism do seriously injure the faith of men and women in the Eternal God and His Word. As their faith is undermined their lives are blighted. While many who are established in the faith will read these

statements and toss them aside unharmed, the most dangerous result is the effect on the plastic mind of the child. Epidemics and diseases usually take the largest toll of childlife. So, too, these epidemics in the religious world.

How the press of today is telling us of juvenile crime. How school teachers are lamenting over the difficulty to get their scholars to attempt serious study amidst a whirl of pleasure. How churches are puzzled at the few young people who are entering religious work, either as missionaries or ministers. What influence is so affecting the young life of today? I believe, with many others, that to a large extent these hurtful influences come directly from a loss of confidence in the verities of the Christian faith through the teaching of evolution, modernism and rationalism.

But is the issue of today clearly seen? It is not primarily a question of the interpretation of the first eleven chapters of Genesis, or whether the story of man's creation is literal. The real question which this theory of evolution finally and forcibly raises is, "Who is Jesus Christ?" Is He descended from an ape, or is He the Divine Son of God, miraculously and supernaturally created, being clothed with all authority and knowledge? The perfect, sinless, sweet life and voluntary death of Jesus of Nazareth cannot be explained on natural or evolutionary grounds. When He burst the barriers of the tomb He proved forever that He was not the product of some primordial germ. If evolution be a process, and Christ came by that process, we should have had, ere now, hundreds of Christs, each better than the last, since nineteen hundred years have intervened. The Son of God is the unique, supernatural, unexplainable, mysterious Being for which evolution cannot account. He is the "stone" (Matt. 21:44) which grinds to powder all impossible, unscriptural theories. His words, too, are authoritative, for when He said, "I am the truth", He declared that He was the essence and source of all truth, whether religious, scientific or philosophic. He is the world's greatest and final authority. Did He ever speak on this subject? He said, "Have you not read that he which made them at the beginning made them male and female?" (Matt. 19:4.)

Can this be taken to mean anything else than a confirmation of the story in Genesis? Surely, no one can say that Jesus looked upon the story of man's creation and fall as "folklore". Was He wrong? If so, He was not the Divine Son of God and therefore could not be the Savior of the world.

Here, then, is the crux of the whole matter: Does not the rejection of the simple story of creation inevitably involve the rejection of the Deity of Jesus Christ? The faith of every believer is inseparably linked with the truthfulness of Scripture and the veracity of our Savior. The Christian must take his choice. Evolution and Christian faith cannot dwell together, for they are opposite and antagonistic. It is either evolution or the Bible, Darwin or Christ.

Some would make us think that it is simply a question of interpretation, but it is more vital. It is a life-and-

death struggle, in which the Christian Church is now battling for her very existence. The foundation stones upon which she was built and has stood for nineteen hundred years are now being shattered. In consequence, faith in the Divine and supernatural is receding. Evolution and its twin sister, modernism, are quietly but certainly splitting the Protestant branch of the Christian Church. Formerly the enemy was without the Church's walls, but today he has gained entrance and usurps the very citadel.

Jesus, when on earth, said, "I will build my church, and the gates of hell shall not prevail against it." Here He foretold the ceaseless conflict that the Church was to face. Will she live or die in the present struggle? While the faith of many is being undermined, the true Church can never be destroyed, for her Founder has said, "The gates of hell shall not prevail against it." Out of the coming battle the true Church will emerge, scarred but glorious, purged, but purified, without "spot or wrinkle or any such thing."—*Selected.*

"To cultivate kindness is a great part of the business of life."

THE BOOK OF DANIEL

By George Johnston

PART 17

THE RISE AND FALL OF THE EASTERN EMPIRE

Daniel 8

THE ANGEL predicted that "through his policy also he shall cause craft to prosper in his hand", a statement which means that Mohammed II should utilize uncommon mechanical tools in the execution of his project; and it is remarkable that he was the first commander to use great guns and gunpowder to batter down fortifications.

"Among the instruments of destruction, Mohammed studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mohammed was satisfied with the answer to his first question, which he eagerly pressed on the artist. "Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople? I am not ignorant of their strength, but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers." On this assurance a foundry was established at Adrianople: the metal was prepared; and at the end of three months Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed above six hundred pounds. A vacant place before the new palace was chosen for the first experiment;

but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs: the ball, by the force of gunpowder, was driven above a mile; and on the spot where it fell, it buried itself a fathom deep in the ground. For the convenience of this destructive engine, a frame or carriage of thirty wagons was linked together and drawn along by a team of sixty oxen: two hundred men on both sides were stationed to poise and support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges; and near two months were employed in a laborious journey of one hundred and fifty miles."

The "prince of princes" against whom Mohammed II stood up was Constantine XI, who, as emperor of the Eastern empire, was literal "prince of princes" within the bounds of that empire. The siege of Constantinople began in the month of April, 1453, and lasted until the 29th of May in the same year, when the city fell into the hands of the Turks. During this period Mohammed had made strenuous efforts to achieve his purpose, and many thousands of men were slain on both sides. With the fall of Constantinople the power of "the mighty and holy people" was permanently destroyed, and the blood of the martyrs who suffered death rather than accept the doctrines of the Greek hierarchy amply avenged.

"The profanation and plunder of the monasteries and churches excited the most tragic complaints. The dome of St. Sophia itself, the earthly heaven, the second firmament, the vehicle of the cherubim, the throne of the glory of God, was despoiled of the oblations of ages; and the gold and silver, the pearls and jewels, the vases and sacerdotal ornaments, were most wickedly converted to the service of mankind. After the divine images had been stripped of all that could be valuable to a profane eye, the canvas, or the wood, was torn, or broken, or burnt, or trod under foot, or applied, in the stables or the kitchen, to the vilest uses. The example of sacrilege was imitated, however, from the Latin conquerors of Constantinople; and the treatment which Christ, the Virgin, and the saints had sustained from the guilty Catholic, might be inflicted by the zealous Mussulman on the monuments of idolatry.

"By command of the Turkish sultan the metropolis of the Eastern church was transformed into a mosque; the rich and portable instruments of superstition had been removed; the crosses were thrown down; and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity. On the same day, or on the ensuing Friday, the Muezin or crier, ascended the most lofty turret, and proclaimed the ezan, or public invitation, in the name of God and His prophet; the imam preached; and Mohammed the Second performed the namaz of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cesars."

The devil takes great pleasure in the fact that he is on speaking terms with many good Christians.

WHY STUDY THE BIBLE?

(Continued from page 72)

been written, and the way it has been preserved through the ages seems even more wonderful. We have only to look back into Bible history to find how it transformed lives. There are few people in any age who appreciate it or who see God's great plans for His children. We get out of it just what we put into it. With the spirit that one approaches God in reading the Word, will God approach him. Psa. 18:24-27. Only eternity will fully reveal the Bible's hidden treasures to those who have accepted it as their guide. There is power, life and a glowing light in the pages of the Blessed Book that only the humble heart and the broken spirit can understand.

The Bible of God says, "Heaven and earth shall pass away but my words shall not pass away." Isn't that sufficient reason why we should study its sacred pages, if it will always remain and never be changed?

Critics say, "There are other books that are just as good and I prefer to read them." There is no book that has stood the test as the Bible has; and none ever will. We must read it, study it, and live it before we can appreciate its value and its power. But let us leave the critics alone. They have shown which path they have chosen by the choice they have made. It is God's business to judge them, not ours. Our words either condemn or justify ourselves.

The Word of God is able to put life and power into the lives of people, and transform them so that they are able to live under great pressure and to overcome the ever-increasing temptations which they may meet in these times. The truth of God upholds them when others go down under the power of sin. And those who continue in the Word will need strength from God, for there may be some severe testing times ahead of us soon.

Let us look at a few reasons why it is important that we should read the Bible and live it as far as we are able to understand it.

First, It is the word of the living God; and the only way that God has of talking directly to us.

Second, It will stand forever, because its Author is divine and everything that is not founded upon His Truth will go down. Christ said, "Every tree that my Heavenly Father hath not planted shall be rooted up."

Third, It is the book that will guide us in our daily lives; it gives advice on every aspect of life. It is the only book that tells us plainly how to conduct ourselves in this present world of fads and fashions that will pass away some day.

Fourth, It tells the truth while all other books have some error in them. Besides, most books grow old in a few years; but the Bible never grows old to the Christian, as he can always find something new in it.

Fifth, It is a book that proves itself true, for we have as proof the lives of the best, the holiest and the purest individuals who have made the Bible their guide. We should be followers of those who through faith and pa-

tience inherit the promise.

Sixth, It is the only book that shows us how we may be free from the burden of our sins, and gives us freedom of life in walking with God, so that we may be in the world yet not of it.

Seventh, It has a great hope—that Jesus Christ is coming back to this sin-cursed earth as King, to make an end of sin, and of the sinner. It will then mean eternal life and immortality for those whose lives are in harmony with the Word of God.

—o—
"As you measure for your neighbor, he will measure back to you."

BIBLE TRUTHS ABOUT SHEOL AND HADES

(Continued from front page)

brethren from coming to his condition. But it is plainly stated of his condition that there is no work, nor device, nor knowledge, nor wisdom, in the place where Christ places him. Psalms 6:5, makes death and sheol synonymous terms and says there is no remembrance of God therein. In Eccl. 9:5, it is said, "The dead know not anything". Is it reasonable to suppose that Christ contradicted these plain, positive statements?

Besides, if we examine the language Christ used, carefully, it is easy to see that it is not two individuals that He is talking about, but He is using figures of speech to explain something else. Take for instance the language in the sixteenth verse: "The beggar died and was carried"; "the rich man died and was buried".

What in the case of the beggar, died and was carried? A certain minister in my Bible class, a short time ago, said, "It was his spirit that was carried away." Then I asked, "What was it then that was buried?" He replied, "His body". Then I asked by what rule of language he made the man carried different from the man buried. The only reason he had to offer was that it was so and that was all there was to it. But he never came to Bible class again.

Just notice: The beggar is described as being full of sores, the rich man is described as being clothed in fine linen. If this is literal language, is the beggar that is described as being full of sores, the one that dies and is carried? If not why not? If he isn't then the language is not literal. Is the rich man that was clothed in fine linen, the one that dies and was buried? Every believer in the literality of the language is ready to reply, "YES" in capital letters. But why the difference? The language used in describing the two men is the same.

It isn't difficult to see that the very ones that insist that the language is a literal history of two men after death, by their own interpretation make it strongly figurative, and then condemn us because we call it—what it really is and what they make it by their own interpretation—a parable.

—o—
"Then give to the world the best you know, and the best will come back to you."

ANCIENT SODOM IN THE LIGHT OF MODERN SCIENCE

(Continued from page 68)

there was also salt mingled with the fire and brimstone. The great smoke of a furnace which Abraham saw from far off Hebron is explained when we remember the asphalt that is found in this region. What makes a greater smoke than boiling asphalt? Thus the remains in this region show that the catastrophe did take place exactly as narrated in Genesis.

4. The location of the cities, which are not now visible, is determined by several considerations.

(1) The catastrophe took place where the ruins of the catastrophe now are; ruins do not move around. The ruins of the tragedy are around Jebel Usdum as we have already seen. The great high place was discovered at Bad de Draa on the mountainside within easy reach of the cities located round and about the plain.

(2) When Lot became afraid to remain in Zoar after the destruction of Sodom, he went up into the mountains; it was the mountain of Moab on the east side of the plain. Sodom and Gomorrah from which he fled must have been then on the western side of this narrow valley, which again puts them immediately in front of Jebel Usdum.

(3) The rivers also converge on a point immediately in front of this mountain. The confluence of rivers is the natural location of a metropolis; just here then, we would expect to find the cities located.

(4) The water of this part of the sea is very shallow, from a few inches to thirty-five feet, while the main body of the sea is twelve hundred feet deep. There are submerged forests also on both the east side and the west side of this shallow part of the sea, showing that the sea has risen much here within the last hundred years. Many similar evidences all around the Dead Sea show that the waters have been rising. Personal observation for over thirty years has observed a rise of about fourteen feet. This rising of the sea caused it to overflow at the southern end and flood the plain and cover the ruins of the lost cities. There they lie hiding their shame in the mud at the bottom of the sea in front of Jebel Usdum.

5. The representation of the narrative in Genesis that Lot became the father of Moab, that is to say, the progenitor of Moabite civilization, is also subject to testing by scientific evidence. We may inquire whether or not the civilization of Moab began after the destruction of Sodom and Gomorrah. We found a great Moabite temple, the only one thus far discovered; it lay on the mountains above the plain at the lower end of the Dead Sea. The pottery found at this old temple was of a transition period from the early bronze age to the middle bronze age, thus exactly agreeing with the claim made in Genesis that Lot was "the father of Moab".

Thus every point in the narrative concerning the cities of the plain has received scientific confirmation, and the trustworthiness of this ancient portion of Scripture stands out clearly before us.—*Moody Monthly*.

GOD'S WORD—A LAMP

By F. E. Siple

DAVID, the sweet singer of Israel, had walked a long and winding pathway of life. Starting from his father's sheep cote he strode through the royal courts in musical service to his king, through bloody fields of battle in victory over the Philistines, through forests as a refuge from a jealous king's anger, through kingship for himself and the building up of a powerful nation. No man was probably ever more dearly loved or bitterly hated. No man ever saw greater triumph or darker hours of discouragement.

One cannot but marvel as he reads this life-history that a man could emerge from forests of darkness and conditions that would dishearten most persons, to plains of victory and triumphant success. But David tells why and how. "Thy word is a lamp unto my feet, and a light unto my path." Psa. 119:105.

What did it matter, then, how dark the forest was? What difference did it make as to the thickness of the clouds of adversity, or the blackness of the sky overhead? He had a light that shone along his path, and a light is more prominent and valuable when the night is dark. A lantern is of little value on a moonlight night. The thicker the darkness the more the light shines out to point the pathway.

When all goes well for a man he is likely to forget God's Word, or pay little heed, but when disappointments and sorrows thicken and his sky grows dark and the outlook black, then it is that one can turn with relief and satisfaction to the pure, bright rays of light that beam from God's Word onto life's pathway, marking its pitfalls and guiding to victory.

It was because David walked in this light of truth and righteousness that he was so successful, and we remember him as a wonderful man. Is your sky more clouded than his was? Have you more to contend with than he had? Why cannot you follow the same gleam and gain just as great victory in God's sight?



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THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, NOVEMBER 8, 1927

NUMBER 6

Peace Supplants Fear Where Faith Begins

"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.

BY SAMUEL E. HANEY

TO CHRISTIANS, ESPECIALLY in these days, the latter clause of this verse—"let not your heart be troubled, neither let it be afraid"—is as indispensable as it is opportune. Trouble, as the resultant effect of the fall, has become a natural heritage—no functional mind is immune.

Let us first consider the subject from a strictly worldly and human viewpoint. The old adage, "Never trouble till trouble troubles you", can be brought up to date by omitting "never" and "till", e.g., Trouble trouble, trouble troubles you. Nothing is so debilitating to our whole bodily organism as worry and fear—the natural product of trouble. Every atom of the body is effected by such venom. There is no permanent relief for any bodily ailment while trouble and its accessories are active. The victim is beyond the aid of science. Trouble has become so commonplace to the world that people accept it as a contingency of their lives. Some even have an awesome dread feeling when all is going well. Some when void of trouble go about with a chip on their shoulder hunting trouble. Others kick up trouble when they can't have their own way or have people subscribe to their ideas. Then there is a class of miserable creatures who make everybody feel miserable with whom they come in contact. Indeed it is a novelty these days to meet with a person who hasn't a "heap of trouble on his mind"; and, like a boy whistling as he passes a cemetery in the dark, he is bravely bearing it. The poor, sin-sick world thinks it has all the trouble it can possibly endure. But its troubles haven't fully started—a mere embryo now. Just as the world war affected, and still affects, directly and indirectly every person so it will be in the "time of trouble, such as never was" (Dan. 12:1) after Christ takes out, "Them that look for him" ("who are expecting him", E. Dia.). Heb. 9:28. Note, "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". Jer. 12:12. "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in di-

vers places, and there shall be famines and troubles: these *are* the beginnings of sorrows", Mark 13:8. And all this is the result of sin alienating man from his Creator, and making him a stranger "from the covenants of promise, having no hope, and without God in the world: . . ." Eph. 2:12, 13.

Superfluous to say, the Lord's words of the text are not for the "blind" and "deaf"; but they are intended for all His disciples until He returns. So, like Mary, let us "sit at Jesus' feet, and hear His words". God's admonition about trouble and fear manifests His interest in our health. He also showed an interest in Israel's health by a prescribed regimen—swine, etc., being excluded.

Jesus' solacing preface of the text gives cheer and comfort—"Peace I leave with you," etc.; as He elsewhere says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world", John 16:33. "We must through much tribulation enter into the kingdom of God", Paul.

"But," says one, "yes, I often get downhearted: but it's human."

"Down hearted? Pshaw! There's seldom seen

A lane without a turning!

Each desert has a spot of green

In spite of bright Sol's burning.

Your friends have failed you? Well, what then?

Remember changing Peter;

Sorrow has tried the best of men,

And life is all the sweeter.

What adds a zest to summer's joy?

Is it not winter weary?

Peace would be tame without alloy,

Past grief makes solace cheery.

All cannot win, though all must run,

When once life's race is started;

Yet all may hear the words 'Well done';

So never be down hearted."

The Christian's future eventualities are with the Lord.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

SALVATION is the one principal thing for which the Gospel is sent. The Gospel of Christ "is the power of God unto salvation".

* * * *

LIFE "is more than meat, and the body than raiment". Therefore salvation—"the gift of God" which "is everlasting life"—is more to man than any other service to a fellow-being.

* * * *

HERALD OF THANKSGIVING

THAT IS what we wish to make The Herald of November 22. It needs your Thanksgiving letter or article to make it complete. Send it now—at once.

* * * *

PRAISE GOD WITH YOUR SUBSTANCE

THAT IS what God required of His chosen people Israel. Not prayer and song alone; but prayer and song and substance. The first fruit was to be a gift unto the Giver of the whole. Let us in this Thanksgiving month remember God with a gift for the proclamation of "the gospel of Christ which is the power of God unto salvation".

* * * *

THE CHURCH OF GOD

THIS is not a man-made institution. The Churches of Macedonia were not man-made. They were God-made. He sent Paul into Macedonia to work with His Churches. God used man in the establishment of the early churches. That was God's way. They were created by means of man for man.

So today; the Church is God's. Any man who presumes to establish in his own name and strength a church as unto God and in the name of God is presumptive indeed. But, though there may be such, God, too, has His Church today as of yore. It is His. IT is not a man-made institution. It is real. It is active. It is working the works of God. It is faithfully holding aloft the name of His Son before a sin-sick and dying world. It is heralding the Gospel of God's Son, the Gospel of salvation. Its members are members of Christ. They are devoted to Him. They are workers. They make sacrifices.

The Church is far more necessary to man's well-being than is any other organization that is known among men; this, just as salvation is far more to man than is all else.

If we are of the Church let us live for it, stand for it, work for it, yea, die for it. Let us be true and strong for Him who died "that he might present" us "to himself a

glorious CHURCH, not having spot, or wrinkle, or any such thing".

If we carry the name let us live the life.

* * * *

PREACH THE GOSPEL

THE proclamation of the Gospel is the one great commission of the risen Christ to His followers. There are other labors that follow in the wake of the proclaimed Word. These, too, are necessary in their place and time, but there is no Christian work that takes precedence over the preaching of the Gospel.

The preaching of the Gospel is to create faith in the hearer, that by faith he may be saved by Christ our Lord. Christ died "that whosoever believeth in him should not perish, but have everlasting life". Salvation of man was His first and great labor. He served the sick and the needy—but He did not die for them because of their sickness or poverty. He died that they might be saved. This last was the greater work. It meant more in the great plans and purposes of God. As salvation was Christ's greatest labor so it is the greatest labor for Christians. All other Christian work is secondary to this one leading work of the age.

With the much perfected art of printing and the greatly increased means of transportation the printed page becomes one of the greatest and cheapest means of proclaiming the Gospel. Because of its comparative cheapness and thoroughness the printed page is being more and more extensively employed for the proclamation of every propaganda known to man. Commerce is increased by leaps and bounds by use of the printed page. Soaps, tooth pastes, national parks, tobaccos, theatres, resorts: all are made profitable to the promoters by extensive use of the printed page. That page is equally effective when wisely used for the proclamation of the gospel—God's power unto salvation.

True, the printed message is made much more effect-

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ive when followed up by the spoken word and by personal contact.

To publish the Gospel throughout the length and breadth of the nation by the printed page comes more and more to need the united assistance of every interested Gospel worker.

“Preach the word.” It is God’s one commission to Christians through His Son. “Be instant in season, out of season,” in the salvation of those for whom Christ died. Set no other work of life as having priority over this farewell command of the Savior.

CHRISTIANITY requires of the Christian a continuous, earnest effort to convert others to Christ.

MEANINGS OF HEBREW HOLIDAYS

Rosh-Hashonah—Tishri 1, September 27-28, 1927.

New Year festival, continuing for two days, also beginning of the Ten Days of Penitence, which end with Yom Kippur.

The Fast of Gedaliah—Tishri 2, Sept. 29.

A fast observed in commemoration of the assassination of Gedaliah, a Jewish governor, appointed by the Babylonian conquerors of Palestine.

Yom Kippur (Atonement)—

Most solemn and sacred day of the year. During the day memorial services are held for loved ones who have died.

Succoth—

Feast of Tabernacles, commemorating wanderings of Israel in the wilderness of Sinai.

Chanukah—

Feast of Dedication, celebrating the heroism of the Maccabees in driving the Hellinists from Palestine; continuing eight days, lights kindled every evening.

Purim—

In honor of Queen Esther, whose intervention saved the Jews of Persia from Haman’s plot to exterminate them.

Pesach (Passover)—

Feast of Unleavened bread, commemorating deliverance of Israel from Egyptian bondage.

Shoruoath—

Feast of Weeks, commemorating the giving of the Law on Mt. Sinai; also the time the newly ripened fruits, “Bikhurim”, were brought to the temple by all Israel.

Shiroh Osor B’tamuz—

Fast day, the seventeenth of Tamuz, in remembrance of the capture of Jerusalem by Nebuchadnezzar. Between this fast and the ninth of Tisho B’ab, three weeks of mourning, no weddings or other festivities celebrated.

Tisho B’ab—

Day of mourning and fasting, ninth of Ab, recalling the destruction of the first and second Temples.

HERALD SUBSCRIPTION INFORMATION

THE following is to acquaint our readers with the financial standing of our paper. We are very thankful for the response to our note concerning the subscriptions, which are being paid from the Helping Fund, for those whose circumstances would otherwise bar them from receiving this weekly “Herald” of things concerning the kingdom of God and the name of His dear Son.

We are, however, aware that the purpose of the “Helping Fund” is not understood by all our readers.

This name has been used from the beginning to name funds received to send the “Herald” to those unable to pay for themselves.

But, since our engagement in larger and broader religious efforts which must be supported by free will contributions, and funds so received may just as well be termed, “Helping Fund”, the following explanation is given:

Now, in order to designate the different uses, so that there may be no misunderstanding as to the place your funds shall be credited when sent in, we are suggesting the following names which, in themselves, will be self-explanatory: “Subscription Fund”, “Training Class Fund” “General Fund”, and “Wince Fund”.

If you give to the “General Fund” your contribution will be used where most needed. If, however, you prefer to designate where you wish your money used, for instance, if to help the “Herald”, designate it “Subscription Fund”; if for the credit of the Bible Training Class work, designate “Training Class Fund”; if for the maintenance of Golden Rule Home, designate, “Wince Fund”.

The following figures are self-explanatory:

	Cost to Print Herald	Subscriptions	Received from Helping Fund
January	\$212.00	\$252.00	\$ 3.00
February	212.00	134.00	10.00
March	265.00	153.20	17.00
April	212.00	151.50	2.00
May	265.00	97.25	1.00
June	212.00	104.50	6.50
July	212.00	125.50	14.00
August	265.00	158.00	1.00
September	212.00	226.50	18.00
October	\$212.00	210.00	52.00
	<u>\$2279.00</u>	<u>\$1612.45</u>	<u>\$124.50</u>

Cost	\$2279.00
Subscriptions	\$1612.45
Helping Fund	124.50
Deficit	<u>542.05</u>

Cost to print Herald does not include cost to edit.

RECEIPTS OF TRAINING CLASS FUND

September	\$110.00
October	45.00
Total	<u>\$155.00</u>

THANKSGIVING OFFERING

November	\$15.00
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F. A. Stilson, Treasurer.

WHO IS ON THE LORD'S SIDE?

By Sydney E. Magaw

WHEN MOSES was only a youth he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He saw two roads to travel, the right and the wrong, the narrow and the broad. He made a definite decision to serve God, which moulded his life and mission. Not only did he refuse to do wrong, but he *chose* to suffer affliction with the children of God. He was on the Lord's side.

While Moses was up on Mt. Sinai in communion with God, the people below made a golden calf, which they worshiped as their god. They were not on the Lord's side. Even Aaron was among them, and directed the work of making the idol. Then Moses came down, saw their idolatry, and called for a definite separation of those who would serve the true God from those who wished to continue to worship the calf. Standing alone in the gate of the camp, he said, "Who *is* on the Lord's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him." They were on the Lord's side, and God used them in His service.

When ten spies returned to the camp of Israel in the wilderness with an untrue report of the Promised Land, there were two who chose to tell the truth. Caleb and Joshua were on the Lord's side. God used Joshua as a great leader of His people, and rewarded Caleb with Mt. Hebron. It paid them to be on the Lord's side.

Joshua chose the right, too. When many in Israel turned to false gods he cried, "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." His firm decision for God led many others to take a similar position. In the end God always blesses the righteous and exalts the truth.

There were four hundred fifty prophets of Baal, and Elijah alone for God. The crowd was indifferent, not choosing definitely either God or Baal. But Elijah was

on the Lord's side, and called to the doubting mass, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, *then* follow him." Let us stand for God, His people and His work.

Ruth chose to leave her native people, friends, relatives, customs and gods for God and God's people. Speaking to Naomi, one true to God, she said, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God, my God: where thou diest will I die, and there will I be buried." What a remarkable decision and confession was Ruth's! From her descendants came Jesus of Nazareth. It is wonderful to be on the Lord's side.

Paul forsook a wrong life and became our greatest missionary of Gentile times. He died with the assurance that Christ would give him a crown when the kingdom of Heaven is set up, because he was on the Lord's side.

Christ exalts every time. He converted a sinning publican into a Matthew, a persecuting Saul, into a Paul, and a common fisherman called Simon, into a Peter. Thousands of lives have been made sweeter and more useful by accepting Christ as a Savior and pattern.

Too true it is that there are those that only profess, —hypocrites, wolves in sheep's clothing. But we are not to judge or condemn. The question is not, "What are they?" as much as, "What am I?" Pilate chose the wrong. Moses, Joshua, Elijah, Ruth, and Paul chose the right. With this cloud of witnesses, how shall we choose amiss?

We cannot fill the place of Moses now. That work is done. We can't brave the den of lions now. Daniel did that. But we can each be numbered with the people of God, and be members of the body of Christ, "the house of God, which is the church of the living God, the pillar and ground of the truth."

Sunlight bursts through the tiniest crevices into our

A WORK FOR YOUNG PEOPLE

By F. L. Austin

YOUNG PEOPLE everywhere are visualizing life's aim and labor. To the Christian young man or young woman there is no higher work than that of the saving of his fellow-man through the proclamation of the Gospel. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you", is a truth that today, as always, is a living promise to young as well as old.

To the young people of the Church of God who are wage earners, clerks, school teachers, stenographers, laborers—I urge that you make it a rule, a promise to God, that you will use a set portion of all earning with which you are blessed for the maintenance and furtherance of labors necessary in the proclamation of the Gospel. The Gospel "is the power of God unto salvation".

Every young person earning an income can and should do his part in this great work. The earnest labors of his local Church, of his State Conference, of the General Conference, should receive his prayerful and earnest consideration and support.

homes of its own free will. We can't keep it out. Dampness will slowly penetrate stone walls, and be recorded by a barometer within. The air will press its way into the home with all doors and windows closed. We can't keep these powers out, but no person, unless a thief or a robber, comes in uninvited. Your Savior must be let in. He 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."

When I have heard the call of my Lord and Master, when I have listened repeatedly to the rapping on my heart's door by the Savior and finally let Him in, then, and then only, are we on the same side. Then He is with me, I with Him, and I am on the Lord's Side.

FOOD FOR THOUGHT

OUR anti-prohibition movements are only prying wedges used by the press at these gateways to open the floodgates of European vice. It is not light wines and beer that are at stake. It is morality and American decency and Christianity which is at stake.

We found poor, over-populated Italy using one-third of tillable land for production of wine. Ten times as much spent for wine as for education. A nation-wide propaganda being carried on against milk as a beverage. Babies were poor and scrawny looking.

In poor, dismembered Austria we found alcohol doing its worst. On Ottakringer Street, Vienna, we counted twenty-two saloons in one half-mile stretch. Steinhof, a clinic for alcoholism, has a daily grist of twenty-two delirium cases.

An American doctor from St. Louis, Dr. F. L. Stuever, president of the American Medical Association of Austria, now a practicing physician in Vienna, gave me a day of his time to show me Vienna. He said that while the Austrians did not guzzle liquor like some Americans did during saloon days they drink much more liquor per capita and the physiological effects are worse. He said the growing practice of drinking strong liquors in the morning with coffee or tea was ruining the health of the business men. He spoke of the large number of cases of "hob nail" kidneys and fatty hearts caused by the constant drinking of beer and wine.

The most astonishing thing to an American in England is the drinking of women. I saw more women than men in the public houses. England drinks 54 million gallons of absolute alcohol every year, or 1.29 gallons per capita. The annual drink bill is \$1,575,000,000 which is six times the amount paid for bread and five times the amount spent for education. It is more than the gross receipts of the railroads of the country.

America is the only prosperous and happy nation on earth today. A hundred years of prohibition and temperance agitation has produced a type of clean and sober people that can not be matched on this earth.

American is not going to be Europeanized. The heart of America is set to go forward in achievements for civilization. Retreat is not in our moral vocabulary.—*Selected, Publication and Author Unknown.*

A NEWSPAPER MAN'S TESTIMONY

By Robert Quillen

Mr. Quillen is a well-known newspaper man whose writings have been syndicated and distributed very widely. He is a frequent contributor to popular magazines. The following was written at the request of the United Stewardship Council, the interdenominational organization for promotion of Christian stewardship.

GOD'S PLAN is the sensible and business-like plan. At the end of each month I know to a dollar the amount of my earnings, and one-tenth of that amount is set apart as God's share, to be used in His work. It isn't a large sum, but it has increased in size every year since I began to tithe, and I am old-fashioned enough to believe that God had much to do with the increase.

I was once asked in a meeting of tithers, if the payment of the tithe had not brought me a spiritual blessing, and I answered frankly that I did not know. I do not know how to define a spiritual blessing. It is a careless term, much misused. At any rate, I am content to consider the matter as a cold-blooded business proposition and leave the discussion of the spiritual side to those more competent to understand it.

Running God's business is much like running any other business. You cannot foot the bills unless the cash comes in. And the greater the amount of cash coming in, the more you can expand the business.

I think one great weakness of the church is too much sentiment and not enough sound business sense—too much joy in the fact of heaven and not enough sane effort to make earth a little more like heaven. My own opinion is that songs of praise cause much less rejoicing in heaven than an organized effort to relieve the sufferings of humanity.

Christ drew but one picture of the judgment, and there He pictured men condemned because they had not ministered to their fellows, and others rewarded, because in serving humanity they served Christ. It should be clear enough therefore, that man best serves God by serving his fellows.

If this be true, charities of every nature are the peculiar province of the church of Christ and not of secular organizations.

It will be answered at once that the church has not the money to handle these matters. Certainly it hasn't. And it never will have until it adopts God's reasonable plan. And it never will have the prestige it should have until it follows in Christ's footsteps and goes about doing good.

If every professing Christian paid a tenth of his earnings into the church, and the hungry, the sick, the maimed and the homeless could appeal to the church and be served at once in the name of Jesus, how long, think you, before the world would be won to a religion as vital and real as that?

—*"A disciplined life bears lovely blossoms and yields delicious fruit."*

THE GENERAL CONFERENCE PROGRAM

AT THE LAST session of the General Conference a definite program was laid out, to be put into effect by the board. This religious program consists of:

Encouraging the organization of the people of the Church of God into local church groups, in localities where the people are not now so organized, for mutual edification and strength;

Organizing local churches into State Conferences, where none now exist;

Discovering and helping isolated brethren;

Editing and publishing *The Restitution Herald*;

Editing and publishing *Truth Seekers' Quarterly*.

Editing and publishing a series of *Tracts* and *Booklets* covering the recognized understanding of the Church of God as to Bible instruction unto salvation;

Preparing and publishing printed *Forms* that may be used by our ministry and churches so as to render our work throughout the country more uniform; and,

Conducting a *Bible Training Class*, outlining the Courses with a view to a permanent and continuous program year after year.

The established work of the Golden Rule Home with its financial helper, the Golden Rule Greenhouse, was not to be overlooked, as were none of the other items of effort that have been established. This program was not the making of the Board, but the making of the General Conference in session.

For the continued furtherance of all General Conference labors, there have been a number of people who have faithfully contributed thereto, and that regularly. Some contribute every month, year after year. But where one contributes, three do not.

The execution of the foregoing program will require that one and all will cooperate in financing the work. While the program is sufficiently large to engage the time of three or four conscientious and able workers, yet not one regular helper has to date been employed to assist the secretary in preparing, editing, teaching, corresponding and handling of the many details incident to such work.

Now we request that through the country the "three" will cooperate with the "one" to aid in putting this program over. It is certainly a worthy program; one that has for its chief object the proclamation of the Gospel—God's power unto salvation. The various printed mediums are all Gospel sheets. They can be filled with carefully prepared Scriptural messages only if there be sufficient means to permit of the proper preparation thereof. The Bible Training Class is one of the best works that is on the program. But it needs and must have much more time for study and preparation of the outlines and studies.

It is urged that this work will be properly considered by all. Do not inject any added labors till this program is either executed or laid aside. Every part of this program is strictly religious, or gospel work. For such phases of our work as some might classify as bordering on Industrial, see another article rudely entitled *National Bible Institution Business Program*. But the above program is strictly religious. Its aim is to serve our Lord in helping one another to understand the Gospel of Christ, and to Herald that Gospel to others.

MAKE NOVEMBER A MONTH OF THANKSGIVING and GIVE OF THE MEANS OF WHICH GOD HAS BLESSED YOU FOR THE LARGER PROCLAMATION OF THE GOSPEL.

F. L. Austin, Executive-Secretary.

N. B. I. BUSINESS PROGRAM

LEST BY READING the article entitled "General Conference Religious Program" some may not quite distinguish between the different phases of our work it may be well to state again that Bro. F. A. Stilson is managing the Golden Rule Greenhouse with its Floral and Gift Shop and is the one with whom Bro. and Sr. Thayer counsel and advise regarding the business activities of the Golden Rule Home. He also, with the assistance of Sr. Stilson, has charge of all the accounting of the National Bible Institu-

tion in all of its activities—checking all incomes and expenses and is chief detective on all business operations. Whenever the writer is called away he then takes full management of all National Bible Institution work.

Some new readers may not know that the Golden Rule Greenhouse with its Floral and Gift Shop are operated as aids to financing of Golden Rule Home, thus, while some might be inclined to call this Industrial work, yet its aim and end are religious. The effort is to provide greater comfort for some of our aged and alone ones.

It will be of interest to all to know that the sales from

(Continued on page 94, column 2)

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

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"THE SACRIFICE OF THE WICKED IS AN ABOMINATION TO THE LORD: BUT THE PRAYER OF THE UPRIGHT IS HIS DELIGHT."—PROVERBS 15:8.

A NUMBER of different Berean classes are reporting, indirectly, increased interest and activity this fall, for which we are all thankful. Some are having an occasional social evening, which adds much to the tie of friendship and fellowship which binds them together. We would all appreciate a brief report from each class sent in occasionally, telling us how large your class is, how often it meets, whether or not there is any social work carried on, and any other points that might be of interest. If you are a member of a class somewhere and the secretary fails to attend to these matters, write it up yourself and send it in and we will publish it with or without your name, as you prefer.

* * * *

Sometimes persons will hesitate to start a Berean class work because there are only a few with whom to start, and they fear the burden might be rather heavy to carry. Experience and observation, however, show that even though the number is very small, if a work of that kind is undertaken the blessings and comfort derived therefrom far outweigh the effort and sacrifice made.

* * * *

We have in mind now some places,—one in particular,—where there are so few members of the church that there was real hesitation in starting Berean work, for fear it could not be kept up properly. The few decided to do their best, however, and time has brought abundant blessings, with satisfaction in times of joy, and comfort in times of sorrow.

* * * *

Never hesitate to make a sacrifice for the cause of truth and right. Blessings eventually abound in proportion as we serve our Lord.

* * * *

At the head of this page we have quoted a proverb that is worthy of deep consideration. You will observe that the words "sacrifice" and "prayer" are used with practically the same meaning. The offering of lambs and bullocks was once the accepted custom of showing appreciation, or making petitions to God,—it was the method of prayer. But for a person whose heart was sinful and vile to go through the outward form of sacrifice so as to deceive others who might observe, was an abomination to the Lord,

If, however, one's heart was true, even though he made mistakes yet if he offered honest sacrifices and prayers, that was a matter of actual joy to Jehovah, and He stood ready and anxious to answer such prayers.

* * * *

The same principle is true yet today. An outward show of religion, or public manifestations of godliness on the part of one whose heart is untrue is the living of a lie. Such prayers or acts of worship are an abomination to God.

But if one is trying to be upright and true, and earnestly prays forgiveness for his sins and mistakes, thanking God the while for the daily blessings received, that person's prayers are a delight to the loving Father. Gladly, then, does He answer.

* * * *

The whole principle involved is one of hypocrisy. An hypocrite is one who claims or pretends to be that which he is not. The wicked person who claims to be nothing but wicked is more deserving of consideration than the one who pretends to be a Christian but secretly follows the paths of sin and vice. The former at least is honest, and if he later comes to accept Christ he will likely exercise that same honesty in service to his Lord.

* * * *

Be what you are, frankly, openly. God knows what you are, anyway, even while you try to deceive men. It is before Him you eventually must answer. Make your prayers acceptable unto Him then.

* * * *

"The power of money is something awful." It is the stored up energy of human toil and can be converted again into action in the work of many men. It can stretch out its arms of power around the world, and send light to the most remote and destitute. If now this vast potency for good be kept for self, when it might have been the means of bringing salvation to thousands, we can know the very words we shall hear before the throne of God, "Inasmuch as ye did it not unto one of these least, ye did it not unto me." (Matt. 25:45.)—*Sherwood Eddy.*

* * * *

"The truth of our religion, like the truth of common matters, is to be judged by all the evidences taken together."—*Butler.*

RESPONSIBILITY PLACED UPON ALL

"Am I my brother's keeper?"

THE QUESTION IS AS old as the world. It was propounded by the first criminal, to God, his Maker, and asked as though God must certainly answer "No". Only sin in some of its forms could possibly presume such an answer.

From earliest infancy to oldest age there is responsibility. Some one must, of necessity, carry it. In every phase of life; in every portion of creation; in every undertaking: there is responsibility. Some one must assume it or, shirking, neglect it to the injury of another who is thereby wronged.

Everywhere God has arranged that the responsibilities of life should be distributed so that each one should bear his just portion. For any single one to fail is but to create confusion to the detriment of self and others.

Sin is but another name for the misuse of responsibility. From the beginning and throughout all time man the creature is responsible to God the Creator. The first man, who ignored that responsibility, thereby brought sin into the world. Through that sin death has fallen upon all mankind. He was responsible for his well-being; ignored responsibility; gratified self for the moment; stung the human race unto death.

Marriage at once introduces responsibility between those united in wedlock. Each one is responsible to the other for the performance of a proper part. Each one owes it to the other to faithfully discover self's proper duties with reference to the other and to home, and to then faithfully and joyfully discharge the same. Such procedure may require considerable self-sacrifice, but—if necessary—one is responsible to companion, to community, to God, to make that sacrifice in the discharge of bounden duty to the other. It is quite safe to say that all domestic breeches result from failure to accept and render normal and proper responsibility. "Husbands, love your wives", is but instruction in responsibility. And this love is the love manifested by faithful helpfulness and service. "Wives, submit yourselves unto your husbands", is likewise Divine instruction in responsibility. God knows best ways. He has revealed them. Man thus is made responsible.

With the presence of every new-born infant there is new-born responsibility. At first the parents must consider themselves the responsible ones for the child's care. But soon, very soon, the child reaches the age when duty requires the parent to teach the child to begin to accept little responsibilities. These should be increased with the increase of childish life. The child should be made to know that his own comfort and enjoyment depends more and more upon his own conduct. As soon as a child is old enough to thoughtfully shirk duty or disobey rules or commands that child is old enough to receive positive correction for such disobedience; yes, the parent bears the responsible duty of training that child to regard and heed such duties and commands. Ignoring these responsibilities the parent may be justly presumed to apply Cain's

question to self—"I know not: Am I my brother's keeper?"

"Children, obey your parents in the Lord", is God's own instruction to child life. And as age increases that life to youth, the young man and young woman become increasingly more responsible to God, home and country for the acceptance of responsibility and obedience thereto.

That child or adult who refuses to live true to responsibility is crime's most fertile ground. And he who presumes to make another responsible for self's proper duties to self and others, is a menace to the peace of all within his reach. "Thou shalt love thy neighbor as thyself", is God's "royal law" to man. He has made him responsible thus to do.

The Great Responsibility of the Church

The Church of God is most responsible of all. Its people are received nearer to God than are any others—they receive the best instruction; its members are proffered God's greatest gifts—they have greater ends in view; the Christian, the true one, has the cleanest and purest life—his abilities are the best: again, the Church of God is the most responsible of all people.

Every individual of the church has definite responsibility. He is responsible to God, to Christ, to the other members of the body of Christ, to the world of man. He is responsible for the proper discharge of his duty in behalf of the Church according to his best ability. That member who is "apt to teach" is responsible to properly teach; the one who is endowed with ability to cheer and encourage is responsible to thus serve; he who has ability to honestly accumulate wealth is responsible to make proper distribution thereof for the edifying of the church—just as responsible as is the one with ability to teach responsible to distribute his instruction to the others; he who has ability to serve and relieve the physical needs of the others is responsible for such service: each member is responsible according to his particular ability—and every member has responsibility. None can justly shirk.

This responsibility of the member of the Church begins at the time the person becomes a member. The youth, the adult, the aged,—all have responsibility.

There is little question but that the "falling away" that is sure to come upon the church, of man's vision, will result because that many, like Adam, like Cain, refuse to accept responsibility. They refuse to become their brother's keeper—their brother in Christ. Selfishness rules to the service of self's wants and whims while the neglected brother dies for lack of the help which an able one withholds to consume upon his lusts. It is the world-wide question answered in the world-old way: "Am I my brother's keeper?"

Brother, Sister in Christ: As those who have accepted the one all-saving Name let us with Him accept the great responsibility vouchsafed us by the Father of love and enter upon our duties in the full strength of our respective abilities. As age and opportunity increase our ability let us increase our service. In every phase of life,—in youth, in the home, in matrimony, in rearing of chil-

(Continued on page 95, Column 2)

With Our Sunday Schools

LESSON VIII.—November 20, 1927

MICAH CHAMPIONS THE OPPRESSED

Micah, Chapters 2, 3, 6, 7:1-6

Devotional Reading: James 1:23-27

GOLDEN TEXT

He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6:8.

PRACTICAL APPLICATIONS

Covetousness Leads to Sin. "Thou shalt not covet". Ex. 20:17. Covetousness leads to sin because it obscures the rights of others, and makes us impervious to their needs. It limits our viewpoint to ourselves, to our own desires and pleasures. Covetousness is declared by Paul to be idolatry, Col. 3:5, and Christ denounced it most earnestly. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth". Luke 12:15.

God Challenges Proof. "Prove me now herewith, saith the Lord of hosts". Mal. 3:10. Jehovah calls upon Israel and His dealings with His people, in the court of public opinion. He suggests that they produce witnesses to testify as to the manner in which He led, delivered, and blessed His people in the past. He is assured that His works will be found to have been wholly righteous and most gracious. God challenges us today to test His goodness for ourselves. He is willing that we should compare His attitude toward us at the present. He knows the verdict will be an acknowledgment of His goodness and love.

Sin Revealed. "Be sure your sin will find you out". Num. 32:23. God points out the sins of men clearly, that realizing their mistakes and the dreadful results that follow, they may be induced to turn from them. "God is no respecter of persons", Acts 10:34, and His reproof of kings for their iniquity, Ezek. 21:24-25, is quite as plain and emphatic as it is for the peasant. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil". Eccl. 12:14.—G. E. M.

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.

This text is reckoned as one of the great sayings of the Old Testament. It was a favorite verse of President Roosevelt. It was a lesson to Israel that their religion should not consist in creeds and forms, but in a way of life.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Making God known to Israel. "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand."—Micah 2:1.

"Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them. . . . They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire."—Micah 3:1-3, 10, 11.

The prophet Micah comes to God's chosen people with His oft repeated message against misuse of leadership power. His whole message is a ringing condemnation of this evil and a plea to the "mountains" and the "strong foundations" of the earth to hear God on this matter. The whole Book of Micah should be read to catch its spirit.

The emphasis which God has placed upon the training of leadership shows that this training is of prime importance in God's scheme of world salvation. It is this training that is the heart of kingdom development. It is this training that is the kingdom working as leaven in three measures of meal, and its result will finally leaven the whole lump.

David, the first of God's royal family, understood the need of this training when he said, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."—Psa. 51:12-13.

There are many qualities that go into the making of strong leadership, but Micah names the fundamentals: "to do justly, and to love mercy, and to walk humbly with thy God."—Micah 6:8.

Until this leadership is perfected and organized into the kingdom, the world cannot be touched with that knowledge of God which saves.—A. K.

INTERMEDIATE CLASS

Topic: Religion and justice.

This lesson deals with Micah pleading for justice and fairness in Israel. Very firmly he condemns all who devise iniquity and who take advantage of others that

are defenseless. Israel had once been oppressed. God in love had delivered and prospered them, but they had no right to expect continuous love and mercy from God if they practiced injustice themselves. All that He asked was that they do justly, love mercy and walk humbly.

The religious person of today who accepts God's blessings selfishly and does not reflect the love of God is a detriment to the whole cause and will bring sorrow and reproach to himself and others. Pure religion requires unselfish service to those in need, and purity of life. Jas. 1:27.

In what practical ways can a Christian show that he appreciates what God has done for him? To how much of one's time does this apply?—F. E. S.

Questions. What is the meaning of woe? Because of possessing the power to do so, is it therefore in any sense righteous for one to do evil in oppressing another? Can one be evilly disposed to his fellow-man and yet be righteous at heart? Can one be righteously disposed unto God and yet plan evil against his neighbor? In the analysis of chapter 2:1, 2, 3 could any charge God with injustice in His plans to overthrow them? Was Jehovah seeking opportunity to chasten Judah or seeking that Judah repent and avoid chastening? Narrate the story of Balak and Balaam. What does it teach? Give the answer to the questions of 6:6, 7. What are God's requirements, 6:8? Are they just? Are they exorbitant? Which is best, temporary excess of lustful satisfaction, or that satisfaction which comes from the stability of wisdom? Does the possession of the implement of wickedness testify of the wickedness of heart of the possessor? Did God pronounce His chastisement, 6:13, to satisfy His pleasure or was it brought by Israel's conduct?—F. L. A.

TOPICS FOR STUDY AND DISCUSSION

The world's need: What is the world's obvious need that her political, social, and economic problems may be solved? What is lacking in present leadership? When and how did God begin preparations to meet this need? When will it be completed? What is the relationship between this preparation of leadership and the development of Israel and the church? Between it and world salvation? The qualities of leadership emphasized by God.—A. K.

DOINGS AMONG THE CHURCHES

The conclusion of the front page article will be found on page 95, column 1.

Bro. Clyde Randall reports good meetings at Marshall, Ill.

Bro. Magaw says the work at Eden Valley, Minn., is advancing nicely.

Bro. L. E. Conner had an appointment for Morse Mills, Mo., for Sunday, Nov. 6.

The sudden death of Sr. Calista Glotfely of Springfield, Illinois, is reported.

Several Tithers are showing up throughout the country. Watch them. Wherever you find a group of Tithers you see results.

"The last several issues of The Herald have surely been appreciated", writes one of its readers who is active in Christian work.

"Thank you for the tract on Tithing. I am planning to preach on Tithing Sunday Morning."

The South Bend, Ind., church is requesting Bro. Arthur Johnson to conduct services for them monthly. The Herald has no reported decision.

Have you sent that Thanksgiving letter or short article for the Thanksgiving number of The Herald, issue or Nov. 22? Please hurry it in and help to make a real Herald of Thanksgiving.

A service that was full of comfort and inspiration is reported from Dutton, Mich., Oct. 30. Sr. Woodward was the

speaker.

A congregation gathered in from several surrounding points.

She left with an appointment for another Sunday soon, probably Nov. 27.

RIPLEY MEETINGS

Remember the meetings to begin at the Ripley Church next Tuesday night, Nov. 15, and continuing over the 27th. Bro. Randall will be there throughout, and Bro. Siple will be present part of the time, including Sunday the 20th.

ADELINE BASKET DINNER

Next Sunday, Nov. 13, is planned as a big day at Adeline, Ill. Bro. Siple will be present for services, and a basket dinner is planned at the church. A cordial invitation is extended to friends from near and far to come and worship at Adeline next Sunday.

MARSHALL, ILLINOIS

Don't forget that Bro. Randall is still conducting meetings at the Salem Church near Marshall, Ill. Bro. Siple was there a couple of days last week and reports things going nicely. Meeting closes the 13th.

AN EMPHATIC DIAGLOTT

Will any one having for sale, a copy of the Emphatic Diaglott, by B. Wilson, please inform the National Bible Institution, stating condition of book and price wanted. We wish the original Wilson book—not the book as revised by the International Bible Students or by anyone else. Address, Oregon, Ill.

OCTOBER REPORT

Sermons: Dana, N. C., 8; Welcome, S. C., 7; No. Salem, Ind., 1; Plymouth, Ind., 12; St. Louis, Mo., 2; Blush, Mo., 3. Baptisms, 7.

Money received in Indiana:—No. Salem, \$5.50; Plymouth, \$50.00. Expense, \$5.50.

J. H. Anderson

BRUSH CREEK, OHIO

In addition to the report which will undoubtedly be sent in from Ohio, the writer wishes to say just a few things with reference to the meeting just closed there. In the past seven years during which we have labored more or less with the Brush Creek brethren we have never enjoyed a meeting more, if as much, than this one. The sacrifice which the brethren had made in remodeling and modernizing their church home, had, no doubt, much to do with the beautiful spirit of cooperation which all were so ready to render.

Our one greatest regret was that conditions made it impossible to stay longer and complete the work which we feel could have accomplished much more if time had permitted. The ones who did obey, however, are of the most substantial type, and all rejoiced, in the beautiful spirit manifested.

We pray the Father's richest blessing to rest upon the members of this church in the conduct of His work, and upon its pastor, Bro. Lyon, as he labors earnestly to keep aloft the banner of truth.

F. E. Siple

BRUSH CREEK, OHIO

One of the most successful meetings in years was held at Brush Creek from Oct. 18 to 30. It was in connection with the completion of our new church building, with a fourteen foot addition, making the church 36 by 50 feet, and a full basement and furnace beneath. With the inside newly papered and the floor covered with beautiful carpet, provided by the ladies' "Brush Creek Club", everything was in readiness for the meeting. A total of almost \$3500 was spent in making these improvements.

Interest was good from the start, and increased steadily to the end. Indeed, the last few nights made it look almost as though the church is still too small. Bro. Siple, however, was a drawing card in more ways than one. Beside doing all of the speaking, he furnished a large share of the music for each service by playing upon his saw. This feature was very popular with the public.

Another favorable circumstance was the weather, which remained ideal throughout. Fair, and just cool enough for comfort, was the unchanging rule from the very first until the close, after which colder weather set in.

On the last Sunday the house was full all day. Dinner was served in the new basement to a large number of people. Bro. Siple spoke morning and night, and conducted the rededication service in the afternoon. Assisting in this program was Bro. Rufus A. Curtis, whom we are all glad to welcome back, with Sr. Curtis, to

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their old home after their absence of many years.

At the close of the dedication service we gathered at the water's edge to witness the dedication of two lives to Christ in baptism. These two are Mr. Edgar Demmitt, Iola St., Dayton, Ohio, and Mrs. Perry Pearson, 607 W. Main St., Tippicanoe City, Ohio. Bro. Demmitt is a young man just starting out in life; realizing in youth his need of the great Leader, he has chosen wisely. Sr. Pearson is of mature years, and likewise is strong in her faith. Both will make earnest workers in the church. May they ever be faithful.

An unusual interest was noticeable within the church body as well as among the visitors, and many new faces were seen in each group. Thus the church itself was strengthened and the gospel message proclaimed to those outside the church. It is hoped that this good start will be but a forerunner of a larger work and more additions, both to the church and of the church, in the near future. To this end let us continue to cooperate.

M. W. Lyon

* * *

LORENZO J. SWEET

On Oct. 21, Lorenzo J. Sweet passed into that land of rest with a hope of a resurrection to life through Jesus Christ, our Lord.

He fought a good fight and there is

laid up for him a crown of righteousness that shall not fade away.

He is survived by his widow, Mrs. L. J. Sweet, at the home in Parsons, Kansas, who, with others, left behind, grieves not as others do, for they know that their beloved one shall live again.

* * *

THE LAST SUPPER

Joaquin Miller

"And when they had sung a hymn they went out into the Mount of Olives."

What song sang the twelve with the Savior

When finished the Sacrament wine?
Were they bowed and subdued in behavior,

Or bold as made bold with a sign?

Were the hairy breasts strong and defiant?

Were the naked arms brawny and strong?
Were the bearded lips lifted reliant,
Thrust forth and full sturdy with song?

What sang they? What sweet song of Zion,

With Christ in their midst like a crown?
While here sat St. Peter the lion,
And there like a lamb, with head down,

Sat St. John, with his silken and raven
Rich hair on his shoulders, and eyes

Lifting up to the faces unshaven
Like a sensitive child's in surprise.

Was the song as strong fishermen swinging

Their nets full of hope to the sea,
Or low like the ripple wave singing
Sea-songs on their loved Gallilee?

Were they sad with foreshadow of sorrows,

Like the birds that sing low when the breeze

Is tip-toe with a tale of to-morrows—
With earthquakes and sinking of seas?

Ah! soft was their song as the waves are
That fell in low, musical moans;

And sad I should say as the winds are
That blow on the white gravestones.

* * *

"O, the Gentiles do not half appreciate the wonderful Name" testified a Christian Jew in a service at Dutton, Mich., recently. "He spoke very feelingly and truly of the coming of Christ." So writes a correspondent.

* * *

"There are two kinds of people in the world; those who see the clouds, and those who see through the clouds."—Margaret Satterly.

TRACTS AND BOOKS

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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.

THANKSGIVING PRAYER

*"Father, we thank Thee for the night
And for the pleasant morning light,
For rest, and food, and loving care,
And all that makes the world so fair.*

*"Help us to do the things we should,
To be to others kind and good,
In all we do, in all we say,
To grow more loving every day."*

MICAH CHAMPIONS THE OPPRESSED

IT IS EASIER for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," said Jesus. He hardly meant rich people who use their wealth to help others, or those who become wealthy without making others suffer. But so often people gain their riches at the expense of other people. At least, that was what was happening in Judah.

"The wealthy nobles of Jerusalem had used their money, in buying up the farms and pasture lands of Judah. They had taken advantage of the poverty of the peasants to lend them money at high interest and thus secure their lands upon mortgage. They had cheated them in paying for crops and cattle. And when lawsuits had arisen they had bribed the judges."—*Lessons from Great Teachers.*

But now arose a prophet in Western Judah, who felt the time had come to warn his countrymen of approaching danger. This prophet's name was Micah. He had seen a poor farmer work hard to raise a crop of grain and then had seen it taken for taxes, rent and what-not, until nothing was left for his family. Or he had seen a wealthy man deliberately claim and take land which belonged to a poor man. Then, if the poor took his trouble to a court, the judge would help the man who bribed him.

Micah simply could not keep still, and denounced these unjust rulers and leaders. They ordered him to be silent; but instead, he denounced them more violently. "Woe to them that plan evil. Their land shall pass into the hands of enemies, and they shall become slaves of other nations."

Then Micah planned a dialogue which represented a

court scene. Jehovah was to be the plaintiff and the people were to be the defendant and the mountains to be the judge.

First, the plaintiff says He has done everything for the people, but now they must testify against Him wherein He has failed them.

The only reply Israel could make was that they did not know how to satisfy the Lord. They told of their many sacrifices. They asked if they should sacrifice their own children.

The answer came, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

However, these people were so deceitful with one another in business, in court, and even in their family life, that they did not need a verdict. They knew who was wrong and how wrong they were.

Micah hoped the people would reform, but they did not, and eventually were punished as the Israelites had been.

SOMETHING TO DO

1. Ask someone to explain to you "The Eye of the Needle," and the following words: oppressed, plaintiff, defendant, verdict.
2. Read all the Book of Micah.
3. Learn verse 8 of Micah 6.

FACTS ABOUT THE BIBLE

8. The middle book of the New Testament is 2 Thessalonians.

BOOKS OF THE BIBLE

THE EPISTLES OF PAUL AND HEBREWS

Paul shows in *Romans* the sin of the race,
Then gives as the cure the doctrine of Grace.
In *Corinthians First*, he replies to complaints,
In *Corinthians Second* instructs the saints,
Galatians treats of faith alone,
And grace sublime in *Ephesians* is shown.
Philippians triumphs in joy and love,
And *Colossians* shows all fulness above.
In *Thessalonians First* and *Second*,
Christ's coming and the end are reckoned.
Timothy First and *Second* reveal
Fitness for office and pastoral zeal,
Which Paul again in *Titus* enforces,
While *Philemon* Christian friendship engrosses.
Hebrews shows Christ prefigured in all
Following the thirteen books of Paul.

A VERSE A DAY

It is a good thing to read a verse of the Bible every day. It is a better thing to practice a verse a day. The important part of Bible knowledge is not how much one has in the head but how much is worked out in daily life.

—Selected.

TWO ROADS

Dear Brother Austin: I am herewith mailing some verses that were dictated by Sister Curtis for our beloved Restitution Herald. We have removed from Underwood, Indiana, to our daughter's residence at Dayton, Ohio, Route 1, Box 526.

The sickness of Sister Curtis made the change necessary. She is somewhat improved in health, but is confined to her bed most of the time yet. Any mail addressed to us at the above address, in care of Clarence Doll, will reach us.

Your brother in the blessed hope of the gospel,

Rufus A. Curtis.

*There are two roads, and only two, o'er which mankind
must go,
And which is best for us to take, each one of us should
know.
One is a wide and winding road, where careless people
throng,
Where pleasure holds high carnival, with feasting, jest,
and song.*

*The arch-deceiver is the guide upon this highway old,
He is an advertiser shrewd, unscrupulous and bold;
His clever signboards point the way to riches, fame and
ease,
He is an adept in the art, the worldly mind to please.*

*With flattery and crafty words, their confidence to win,
He leads them in the downward path of error and of sin;
But it is true they find the way of the transgressor hard,
For there is nothing wayward feet from pitfalls there to
guard.*

*And soon or late the end is reached of that forbidden road,
Where everyone who walks that way must bear sin's
heavy load;*

*Then comes the day of recompense, a dark and fearful day
When for the evil deeds of life each one will have to pay.*

*To such the gates of life are closed, they may not enter in,
For it was written long ago, Death is the wage of sin;
And they are lost, forever lost, the second death their
doom,*

*For they who once were living souls, must into smoke
consume.*

*The other road, narrow and straight, is God's appointed
way,*

*Though it is difficult at times, it leads to endless day;
And happy Christians walking there, oft lift their hearts
in prayer*

*To Him who safeguards all their way with love and ten-
der care.*

*They have a Guide and Savior, who has gone the way be-
fore,*

*And with His life-blood marked the path that they must
travel o'er;*

*His people do not falter, for He will be their light,
His promises are ever true, His judgments always right.*

*There they may walk unfettered by any man-made creed,
For whom the Son of God makes free, he shall be free
indeed.*

*They sit in heavenly places, the talk on wondrous themes,
They know the future glory shall exceed their fondest
dreams.*

*And they are watching ever for signs that shall foretell
When their beloved Savior shall return with them to
dwell;*

*Soon their vigil will be over, the signs fulfilled have been,
And it can be but a little while, until He comes again.*

*"Until He comes", these are the words that span the long,
long years,*

*The rainbow promise that shines through the lonely watch-
er's tears;*

*Ever God's people journey on to New Jerusalem;
A city glorious and fair, He has prepared for them.*

*The gates of life are open wide that they may enter in
Where there is no more trouble, no sorrow, death, or sin;
There they immortal, robed in white, shall walk its
streets of gold,*

*And join the glad redemption song, that never shall grow
old.*

AN INDIAN'S TWENTY-THIRD PSALM

The following is the Indian's phraseology of the 23rd Psalm.—

The Great Father above a Shepherd Chief is, I am
His, and with Him I want not.

He throws out to me a rope, and the name of the
rope is Love, and He draws me, and He draws me, and
He draws me to where the grass is green and the water
not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down,
but He lifts it up again and draws me into a good road.
His name is Wonderful.

Some time, it may be very soon, it may be longer, it
may be a long, long time, He will draw me into a place
between mountains. It is dark there, but I'll draw back
not. I'll be afraid not, for it is in there between those
mountains that the Shepherd Chief will meet me, and
the hunger I have felt in my heart all through this life
will be satisfied. Sometimes He makes the love rope in-
to a whip, but afterwards He gives me a staff to lean
on.

He spreads a table before me with all kinds of food.
He puts His hands upon my head and all the "tired" is
gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that
are "away ahead" will stay with me through this life,
and afterward I will go to live in the "Big Tepee" and
sit down with the Shepherd Chief forever.

THE BOOK OF DANIEL

PART 18

By George Johnston

THE FOUNDING OF THE CHRISTIAN KINGDOM THE FALL OF JUDAISM THE PROPHECIES FROM THE SCRIPTURE OF TRUTH (DAN. 9.)

In Daniel 9:20-27, the founding of the spiritual kingdom of Christ, and the fall of Judaism are predicted. Up to the present, however, the members of the former are scattered throughout the world, but the day is not far distant when they shall be gathered into a great visible kingdom, governed by its Founder. This kingdom shall be established, with Jerusalem as its capital, on the same soil and in the same territories which formed the Roman empire; and we are told by Daniel and by other prophets, that it shall endure for ever.

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision."

Both Daniel and the archangel refer to the vision which the former had seen "at the beginning", and it is clear, therefore, that the first vision of Daniel—that of the four great beasts—is connected with the things which Gabriel proceeded to reveal to the prophet. A very slight examination of both prophecies is sufficient to show that the concluding words in the vision apply to both revelations, and supply a complete answer to Daniel's prayer.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that

determined shall be poured upon the desolate."

These prophecies, which relate to the founding of the Christian church, and the downfall of Judaism, were, with the exception of that in the final words in the last verse, fulfilled in the early days of the Christian era. The explanation of the words "and that determined shall be poured upon the desolate" is to be found in Joel 2:28: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." "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.

OUR HUMBLE PRAYER

By N. H. Geiselman

*Dear Lord, the mistakes of our lives are so many,
And we feel that our sins are still more;
And our eyes are so flooded with weeping
We scarce see that wide open door.*

*We still with deep gratitude love Thee,
With humility still do we pray;
We fall at Thy feet as we're bidden,
We know Thou'lt not turn us away.*

*Oh! what a God! who in heaven resides,
Who has washed our sins all away;
And the feet that were struggling and falt'ring
He is guiding toward that great day.*

*To Him our heart's love we will offer,
Our lives to His service we'll give.
Lord Jesus, still lead till we conquer,
Then with Thee, then with Thee let us live.*

N. B. I. BUSINESS PROGRAM

(Continued from page 86)

the Greenhouse for the first ten months of 1927 exceed the sales of the twelve months of 1926.

This program is kept separate from the work called the Religious program. This phase of the work is always self-supporting—excepting when for reason, effort has been made to enlarge it.

While this Business Program is self-supporting, the work of the Religious Program must of necessity—as is similar work of other denominations—be supported by continuous unremitting contributions by those interested in its results. The measure of such cooperation determines the measure of accomplishment of the Religious Program.

F. L. Austin, Exc. Secy.

PEACE SUPPLANTS FEAR WHERE FAITH BEGINS

(Continued from first page)

Hence, a spirit of optimism ought to overpower every pessimistical thought. He should no more think of entertaining a doubt than to think of playing with an adder; both are venomous. The devil applies one to the spirit, the other to the body.

Humanly speaking, trouble generates worry and fear. Since neither non-christian nor Christian is exempt, the following remedy should be effectual for both: "Utilize as an antidote for fear and worry an appeal to the same great law to which the origin of fear is due, namely, the law of self-preservation. I have found that if an intelligent patient suffering from fear is made to see so plainly as to amount to a firm conviction that his brain, his various organs, indeed his whole being, was physically damaged by fear, this same instinct of self-preservation will, in proportion to his conviction, banish worry and fear."

An itinerant preacher recites the following incident: A brother at one of his appointments informed him he had but twelve hundred dollars left of a life's saving. Then at each following visit he found the brother's lamentation increased and his money decreased, until finally he tearfully said, "It's all gone but two hundred dollars!" "Well," replied the preacher, "I hope when I call again the two hundred dollars will have disappeared also, for then your troubles will be over."

What's the matter with most of us? Is it not a lack of courage of our conviction; and a partial spirit of the flesh that causes hesitancy to trust and obey God? And yet we know He sacrificed His dear Son that we might be saved to the uttermost. Heb. 7:25. And imagine a prospective bride worrying when she is in momentary expectancy of the bridegroom. Worry? She is one of the happiest mortals on earth. Matt. 9:15; John 3:29; 2 Cor. 11:2. Yet knowing the heavenly Bridegroom is about to return for His bride, is she making herself ready to meet Him? Or is she too busy about the affairs of this life and the fleshly man?

Paul says, "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. 6:8. And Jesus says, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. Read Luke 21:36.

A chief difficulty lies in giving paramount thought to the "things" appertaining to this body and the Adamic spark of life. Read 1 John 2:15-17; Col. 3:1-5. In proportion as we take the Lord and His inspired apostles' words seriously, our troubles, worries and fears shall disappear. To this end, let us read prayerfully Rom. 8:5-14, inclusive.

"A knowledge of God's true character, plans, and purposes is an asset when associated with humility; but a liability when leagued with pride and vain-glory."

RESPONSIBILITY PLACED UPON ALL

(Continued from page 88)

dren, in business career, in Christian fellowship: "Whatsoever ye do, do it heartily, as to the Lord, and not unto man; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."—Ezek. 3:18.

Here is responsibility. As in all other walks of life, it is placed on man by Him who knows the right way as man cannot know. He has placed no load too great to be borne. It is best. Let us accept it with willingness.

MY REFUGE

By Laura Slusser Glanton

*A little brown house at the top of a hill,
At the end of a crowded street,
Where the pavement ends and the fields begin
And the city and country meet.*

*A little brown house that stands back from the rest,
A relic of by-gone days;
When hearts were filled with rest and peace,
Unknown to our modern ways.*

*A quaint low stoop, has this little brown house
Where the vining roses climb;
The ivy creeps, in the casement peeps,
Unmindful of fleeting time.*

*Birds come and go at their own sweet will,
And build their nests in the eaves;
And the soft breeze whispers a song of love,
As it finds its way through the leaves.*

*An old-fashioned garden, a riot of bloom,
Is shared by the passer-by;
Here the bee is heard, and the humming bird
Gaily chases a butterfly.*

*Oh! the golden glory of the noonday sun,
Oh, the joy of the morning light;
And the sunset's blush, in the evening hush,
Ere darkness folds in for the night.*

*A refuge to me, is this little brown house
At the end of a crowded street;
The theme of this poem, "It is my home",
Here my soul and the Infinite meet.*

SERVICE

By Verna C. Thayer

FOR AS we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

No greater opportunities for service can be found in any activity, however large, than the opportunities for service in the religious activity. Neither can there be found a place where service is more needed than in religious service. You ask, "What is religious service? Is it simply performing some office in the church; or how far does such service reach?"

It seems to me that our religious service should begin in the home. "And, ye fathers (and I'm sure this includes mothers also), provoke not your children to wrath: *but bring them up in the nurture and admonition of the Lord.*"—Eph. 6:4. Could there be greater service to Christ, and God, the Father, than the service of rearing children in the nurture and admonition of the Lord? But there is still another service that may be performed in the home. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." Eph. 6:1-4.

Here is an opportunity for service for even the children. How much easier it is for a child, that has been loving and obedient to his earthly parents, to love and obey His heavenly Father, than one who has never known obedience. Therefore, "Children, obey your parents in all things; *for this is well pleasing to the Lord*", a loving service to Him.

These services, if well performed, will reach beyond the home, for a well-organized home cannot but have its influence on the neighborhood, or upon the friends who come in contact with such a home. We owe our neighbor the service of love. "Love worketh no ill to his neighbor". So our service to our neighbor must be done in such a way as will bring no ill to him. Kind words, smiling faces, sunshiny greetings, a lift in time of need, encouragement in time of trouble—these work no ill to our neighbors.

From the service to the home, our neighbors and friends, we now go to the service we should render to the church. Each one has a talent for some special line of work: some may sing, others teach, others lead. Those that are best fitted for those services should recognize their abilities and use them to further the cause of Christ.

"I exhort therefore, that, first of all supplication, prayers, intercessions, and giving of thanks, be made for all men." Service? Yes. One of the best opportunities

given to man is this. It is an opportunity for prayer to the Father, through Jesus the Son, not only for ourselves but all mankind as well.

But these services will count nought if not rendered in the right way. "*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*" Col. 3:17.

There will be a great reward for the right service. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3:23, 24.

*"Do not wait until some deed of greatness you may do,
Do not wait to shed your light afar,
To the many duties ever near you now be true,
Brighten the corner where you are.*

*"Just above are clouded skies that you may help to clear,
Let not narrow self your way debar;
Tho' into one heart alone may fall your song of cheer,
Brighten the corner where you are.*

*"Here for all your talent you may surely find a need,
Here reflect the bright and Morning Star;
Even from your humble hand the bread of life may feed,
Brighten the corner where you are."*

CHRIST—

- Is true and faithful at all times;
- Is always loving;
- Is willing to help the helpless;
- Does not condone any kind of sin;
- Can lighten any man's burden;
- Judges every man righteously.

—C. E. Randall.

Jesus was rich, not in the worldly sense, but in wisdom, knowledge, power and, above all, in faith and good works.—Selected.



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THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, NOVEMBER 15, 1927

NUMBER 7

God's Appointed Offerings

"And the Lord had respect unto Abel, and to his offering: but unto Cain, and to his offering, he had not respect."—Genesis 4:4, 5.

GOD APPOINTED various types of offerings for His ancient people, Israel, to observe. Each type seems to have had its own significance. Not only the type itself, but also the manner of the offering was usually defined by God. The variation of the offerings in a manner corresponded with the variation of conduct, which we usually define by the general term "sin". But sin covers a wide range of meaning. For instance, the Hebrew word, "chata", refers to an act which is openly at odds with the prescribed rule or regulation, while "asham", refers to sins or trespasses committed because of one's ignorance of what the law consisted, relative to the particular deed. "Aven" is sin that is especially connected with idolatry, while "avah" comes from the word which means *to be bent* or *crooked*, that is, sinful character that perseveres habitually in wrong. "Amal" is sin viewed in the light of the trouble which it causes, of the burden which it brings. There are no less than fifteen different Hebrew words used in the Bible to describe those things which are generally, today, included under the name "sin".

So likewise the offerings prescribed by God are varied and for different objects. All of them are to be considered more or less in the sense of sacrifices. Not all of them were to be burnt sacrifices. Some of the offerings

were offerings of particular worship, while others may possibly bear a less exalted thought. Some were to act as a covering or atonement over the sins of the offerer, while others were for the purpose of declaring praise and honor to the "giver of every good and perfect gift".

The sacrifices and burnt offerings, for which the children of Israel petitioned of Pharaoh the privilege to leave the land of Egypt, were not offerings of sin so much as they were offerings of recognition and praise of Jehovah. They were to be burnt offerings, that is, ascending offerings—ascending by being burned, wholly, unto God. They differed thus from the offerings which were presented by Cain and Abel, whose offerings, according to the meaning of the word which God inspired Moses to use in Gen. 4:3, were offerings of presents, that is, gifts. Neither of these offerings were specifically for sin.

In Isaiah 53:10, "It pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin. . . . This sin

and the offering therefor is the sin of "asham". It is the sin of failure or error, brought about by one's ignorance. It is perhaps a breach of commandment owing to ignorance, but when the guilt is proven, it requires atonement. This is the sin mentioned by Isaiah as the one for

(Continued on page 109, column 2)

Alas! And Did My Savior Die?

*Alas! and did my Savior bleed?
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?*

*Was it for crimes that I have done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!*

*But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away,—
'Tis all that I can do.*

—Isaac Watts.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

SOME Thanksgiving articles and letters have been received for the next issue.

* * * *

TO POUR out the heart in praise and thanksgiving to God, is like the peace offering of Israel. It manifests the joy and gladness of one, because of the great blessings and benefits enjoyed.

* * * *

THE SEED

"HE SAITH not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. This is Paul's inspired comment upon the promise of God unto Abraham, assuring him of a single Seed in and through whom the nations should receive a blessing, and the purposes of God should be fulfilled.

The single Seed, due centuries after the promise, included and necessitated a multitudinous seed, even the whole nation of Israel. This whole nation needed preservation unto God during the intervening centuries until the promised Seed should come.

The multitudinous seed or nation erred and strayed from God, and God added to them a law for guidance and preservation until the Seed, the promised Messiah should arrive. This law was made operative in connection with numerous tabernacle services and regulations. The regulations recognized the tendency toward and certainty of sin. Indeed, Abraham's promised Seed, who also is next of kin to Adam, was destined to become victor over all sin. But the multitudinous seed must also in a manner be preserved from its current transgressions.

The Sin Offering

Accordingly, many offerings were instituted. Some were for praise and adoration of God, while others were for the atonement of sin. Each one of them in one way or another illustrated one or more of the works and labors of Christ. Undoubtedly, the law of offerings was one of the "divers manners" which God in some of the "sundry times" spake unto the fathers. Not only did God speak unto the fathers through this system of offerings, but God has also through them spoken unto the Christians of today. For are they not always figures and examples of the more perfect offerings of the new covenant of which Paul, in the Hebrew epistle, speaks so much? These offerings in the book of Leviticus undoubtedly prophesied much of Christ, our Lord, and to understand Him better, one must become ever more familiar with the principles upon which the Levitical offerings were taught to that multitudinous seed while waiting for Him, which is Christ.

CHRISTIANITY

CHRISTIANITY is more than mere confession of belief in God and His Son, Christ. "The devils also believe and tremble." It was to Christians to whom Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*" Belief in Christ required a presentation of the whole being to work for Christ.

Nor does Christian work consist mainly in going about individually and independently doing work of kindness and charity. True, such works are Christian and should be performed, but not too independently. Christians "are one body in Christ, and every one members one of another". As such, they always cooperate with each other; do team work. This requires order and system; it requires a head, a leader, an elder: one who merits the confidence of all, one who has some ability for the position and, above all, one who is himself a faithful worker with and for the Master.

And, for efficiency of service, a faithful leader needs faithful Christian co-workers, brethren who, having undertaken some particular phase of the work, will always be in place and attend to that work which it has been theirs to do, doing it in that way and manner that has been outlined to best harmonize with other lines of work which the leader knows others to be doing: "not the same office", but with every worker faithfully performing.

This is Christian work—well worked—as God ordained. It feeds the poor, it visits the sick, it proclaims the Gospel, it bears one another's burdens, it cheers the faint, it honors God. It is order.

This is Church organization. It is God's established method. He knew best. He taught the best. Let us accept His way and contribute our several individual lives to the strength of His Church for Christianity.

HERALD RECEIPTS

Mrs. Gideon Logan, J. E. Roose, Eva Fletcher, B. F. Cook, Hugh Logan, Mabel Netts, C. M. Gale, Howard E. Drew, Mrs. Harold Reis, Mrs. W. H. Roberts, Mattie Benjamin, Mrs. Tresa Martindale, Harry E. Turner, A. J. Eychaner, Mrs. Elizabeth Morton.

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—————○—————
"The Christ life is the character of the Christian."

VALUE OF CHARACTER

By C. E. Randall

*Part of a Talk Given to High School Students at
Kansas, Illinois*

AN UNQUESTIONABLE character is the rock foundation upon which all true success is built. Its value cannot be estimated in dollars or cents, neither can it be weighed in the balances of existing sciences. Its wealth is unsearchable. It is the priceless possession of the pure in heart. Unlike most things of life, it cannot be borrowed or bought, but can be bartered and sold for a meager mess of fleshly corruption.

Pure character is a door to many opportunities. While you are training and equipping yourselves for life and its work, which is a noble and necessary undertaking, no preparation, regardless of how extensive, is complete that overlooks the development of character. Every worthwhile ambition is finally climaxed with failure if character is neglected in the undertaking.

Many promising lives have vanished within the circle of the mass because they attempted to run the course of life without the guiding of the star of upright character. Loeb and Leopold, two young men of your own state, are behind walls of stone and steel because they lacked in character. They feasted upon the teachings of Nietzsche, and the philosophy of Voltaire.

Character is not founded upon these faith-destroying theories. Its true development lies in patterning the life of the Son of God.

Before the last great World War broke out the officers of the German army were supplied with the teachings of Nietzsche, especially as they pertained to the "survival of the strongest" and the "superman". These teachings had their desired results. Germany practiced the theory of the "survival of the fittest" as being the road of human progress until the creeks and rivers of old Europe flowed with the blood of the innocent and pure.

Russia is reaping the fruitage of their sowing. They sold their national and individual characters for the passions of free love and trampled in dust the name of Jehovah, burning the Christ in effigy. The penalty for bartering their characters is being suffered by the 350,000 illegitimate, homeless boys and girls who must suffer the pangs of hunger until their life is wasted away in death. The scripture that says, "Righteousness exalteth a nation, but sin is a reproach to any people", is having its complete fulfillment in that nation today.

A nation is no greater than the individuals that compose it. Our own nation is reeling under the depraved condition of our social structure. Character is being forfeited for lust. Character should be built regardless of the cost. Nothing should be permitted to come in and prevent its development. Bad company is a certain destroyer of pure character, which is an attribute of the Almighty and not of the world.

Many are the evils that blast upright character, but one of the foremost is the cigarette. To the young lady

it tends to rudeness, mars her visage, and blights her motherhood. The young man drives away opportunities in using it. It deadens the mental faculties, racks the nerves, weakens the physical, and destroys the spiritual life.

A large tobacco dealer in New York City had a brass monkey placed in a show window, that was so fixed mechanically that it would smoke cigarettes continually. One morning the manager noticed the brass monkey had stopped smoking. Upon taking it apart, they discovered that the nicotine had eaten the inside working parts so badly that new parts were required. If the cigarette will thus destroy a substance such as brass, what will it do to our boys and girls?

"Some professing Christians fight the Christian warfare with the strategy of the nations—behind a smoke screen."

CHRISTMAS CARDS

WE ARE SORRY TO disappoint many of our brethren over the country who have been looking forward to descriptive circulars advertising personal greeting cards.

We began in July to line up the Christmas Card Business with a St. Louis card concern but after unsatisfactory results in getting correspondence from them we turned to another firm in Chicago who promised their samples about Sept. 1, which really came Oct. 20.

We got figures on putting out an advertising circular but our financial conditions were such that we hesitated to add this expense. The shop has been busy with other work and now the quarterly is before us again. In view of all these conditions we are giving up the card business as far as advertising is concerned.

WILLINGLY

"SPEAK unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."—Exodus 25:2. So directed God of the Israelites. Only willingness was acceptable to God.

We wish to thank the different ones who have already contributed to the Thanksgiving offering mentioned in previous papers. This is a work deemed to be unto God, and the offerings made thereto should by all means be made in willingness. In fact, only in such way can the one offering receive proper benefit.

The amount of work rendered by the National Bible Institution must of necessity be governed by the financial offerings which make it possible to conduct the work.

Again we thank all for the offerings made thus far.

"Brotherhood means living, sharing, helping."

IMPUTED RIGHTEOUSNESS

IT IS A distinctive item of Scriptural teaching that upon the fulfillment of certain specified conditions God imputes righteousness to men. Thus, for instance, it is written in both Old and New Testaments that Abraham "believed in the Lord; and he counted (or imputed) it to him for righteousness" (Gen. 15:6; Rom. 4:3; Gal. 3:6). We are informed that this was written not "for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (Rom. 4:23, 24).

To impute is to place to one's account. Hence to impute righteousness to anyone is to place righteousness to his account. It is to count him a righteous person.

Now the question obtrudes itself, Whose righteousness is imputed to such a believing one? If a friend pays a debt for his friend, the money paid on that debt is placed to the account of the debtor. The debt is discharged. The one paying the debt no longer has the money; it is no longer his, but is in the possession of the former creditor. When righteousness was imputed to Abraham, whose righteousness was imputed to him? Of whose righteousness did he partake? We say it with all confidence, There was no transfer of righteousness from anyone to Abraham. It will very much simplify matters to heed the Scriptural language dealing with this matter of imputing righteousness. Here it is repeatedly said with unmistakable clearness that "Abraham believed God, and it was counted (reckoned or imputed) to him for righteousness." That "it" in this case is the fact that he "believed God", or "believed in God", that is, he believed God's testimony. Before he believed he was not righteous; now he was counted as a righteous person.

It was not God's righteousness that was transmitted, communicated, or imparted to him; for God does not separate His righteousness from Himself, and transfer it to another; but on account of that other's implicit faith He counts him a righteous person.

Nor is it the righteousness of Christ that is imputed to the believer. To transfer the righteousness of Christ to the sinner, though a believing one, would be to take away from Christ that which is His, separate it from Him, and give it to another. As this would leave Christ without righteousness, and make Him unrighteous, we see that such a method of imputation would not be Scriptural.

It is no more Scriptural to say that one's righteousness is imputed to another than it would be to impute one's sin and consequent guilt to another, or to others. In either case it would be to impute to one what is not his, but properly belongs to another. But when we understand that God graciously imputes righteousness to persons, though sinners, upon the exercise of faith on their part, we at once perceive the beauty of the Scriptural doctrine of imputation.

Look at it again, more closely, more intently: "His faith (the believing one's faith) is counted to him for

righteousness." There is not a single passage in Holy Writ that teaches that either God's righteousness or Christ's righteousness is transferred from God or Christ, and communicated to anyone. It is the believing one's faith, and that alone, that is counted, imputed or reckoned to him for righteousness. Works of righteousness he has none. But God has graciously instituted a plan whereby righteousness may be imputed to him, placed to his credit, as it were, and that is that he exercise confiding and submissive faith toward God. This makes him in the eyes of God a righteous person—one who is right—right as God would have him. What could be more beautiful than this, more divine, more suited to man's helpless condition, and more calculated to evoke sentiments of love on the part of the one made righteous, than this?

Another very vital and important matter entering into the Scriptural doctrine of imputation is the non-imputation of trespasses and sins to such as have committed such acts of transgression. It was testified by the Apostle Paul that the "ministry of reconciliation" aimed at this, "to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19). Here we see (a) that the "world" has "trespasses", and is in need of "reconciliation"; (b) that God reconciled the world to Himself, and (c) that this consists of "not imputing their trespasses unto them."

Four words are used in Scripture in speaking of imputing righteousness. These are "count" (Gen. 15:6; Rom. 4:3, 5); "account" (Gal. 3:6); "impute" (Rom. 4:6, 8, 11, 22, 24); and "reckon" (Rom. 4:4, 9, 10). Faith in God and His word is the condition of such imputation. It is man who must believe. "For with the heart *man believeth* unto righteousness" (Rom. 10:10). While God furnishes the word by which faith comes, man must do the believing, and such belief or faith is "*unto righteousness*". It is God who does the counting, imputing or reckoning.

The condition of non-imputation of trespasses and sins, and the imputation of righteousness being faith (Rom. 4:1-9), those trespasses and sins cease to be imputed to those who have committed them the moment they exercise such faith toward God. Thus the divine method of imputation extends (a) to the non-imputation of trespasses to such as have sinned, and (b) to the imputation of righteousness to such as are of faith.

The attentive reader will notice that the terms "not impute sin", "impute righteousness", "forgive iniquity", "cover sins", and "justify" are used synonymously in Rom. 4:1-9. Abraham was not justified by works, but by faith, as are also those who walk in the steps of his faith (vss. 11, 12). Abraham was the recipient of "this blessedness" of having his iniquities forgiven, his sins covered, and his sin not imputed to him—a blessedness which is not restricted to the circumcision of Israel, but comes also upon the uncircumcision, or the Gentiles, upon the condition of faith. These together constitute the "world" mentioned by the Apostle Paul in 2 Cor. 5:19. Both are justified, declared or made righteous, upon the exercise

(Continued on page 109, column 2)

AN APPEAL

I believe many of our people are familiar with the relief work I have been doing in the past few years, and that it is only among our church people; trying to do it in a systematic way which I feel sure has proved to be successful. The only unpleasant thing about the work is that I have to ask our people for funds to help me carry it on. I wish I didn't have to, but some times there are encouraging things about that. Such words as these I have received in letters from our people after having an appeal in the church papers: "I was glad to see your appeal in the paper. I have been wondering if you were still in the relief work for the church"; others, "glad to get your address. I had forgotten what it was and wanted to send you some help." Now, I am glad to tell all the people that I am still looking after our worthy ones who need assistance and I am making an earnest appeal for financial help.

I am taking the liberty to quote from letters recently received: "I suppose you will have many calls for help now that winter is approaching. I do hope that the brethren will come to your aid liberally for this work cannot be done without money." "Why won't the rich help our poor ones. Those who have always had plenty don't realize the needs, cares, worries, unpleasantness of the needy. They are the ones that touch my heart". "I think this is a very wonderful work and I am sure you are to be commended for your splendid services".

Winter will very soon be here and that will mean added expenses. It is only in the winter time when expenses are high that some of our people need help; families where there are children to feed and clothe, and in some cases payments coming due and an insufficient wage to meet these problems. I find upon investigation different ones, through no fault of their own, are in need of aid in times such as I have mentioned.

The ones I am looking after with the help of the brethren with very few exceptions, are isolated, living in a community where we have no church or brethren to look after their needs.

There have been a few faithful ones helping to carry on this work and to some I know it has been a sacrifice, but he that hath pity upon the poor lendeth to the Lord and that which he hath given will He pay him again, for God is not unrighteous to forget your work and labor of love. It is said of a certain fraternal organization that a true member will give his time and thought and energy to dispel poverty and gloom. He knows no seasons for the exhibition of charity and love for while there may be special outbursts to gladden the hearts of childhood, yet he will be ever on the alert to relieve misery and distress; whether it be at noon or night, regardless of summer or winter or fall or spring he will be generous in giving. Can we say that of ourselves as Christians?

I am also helping families where there has been sickness and death; widows where the work they get to do isn't enough to provide for their children. Is there a worthier cause than this? We are taught by the Script-

ures that pure religion is to help the widows and orphans and to relieve the oppressed.

I am sending monthly allowance into the homes of some of our aged ones and this allowance is according to their needs as near as possible with the funds sent me from our church people, and I assure you that the allowance they receive each month, which is their only income, has made them very happy. I think one of the most important duties of our church is to care for our worthy, unfortunate aged.

In this work I am making a special effort to find our worthy ones who are in need of care, and help them in a way approved by God. This is not an easy thing to do, as our worthy ones do not let their wants be known.

In the past year I have given aid, out of the funds sent me, to sixteen families living in twelve different states. I have done my best to serve all cases that have been reported to me and trust that I have done so in a manner that meets the approval of God.

Those wishing to respond to this appeal and help to bring the comfort that is needed in homes of our deserving ones, please send donations to my address—2934 Jackson Blvd., Chicago, Illinois.—*Mrs. Orpha Sanford.*

"No man is greater than the life he lives. He that lives unto self is a miser, having a hope that perishes with his passing. He that lives for others, enjoys life a hundredfold, but he that lives for God, serves his fellow men, blesses himself and has a hope that time enhances."—*C. E. Randall.*

LIFE AND DEATH ETERNAL

IF I BELIEVE in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom, I must believe in the annihilation of the incorrigibly wicked. Fire, in the Bible, is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are not to be tortured but to be destroyed. The hell-fire spoken of in the New Testament is the fire of Gehenna kept burning outside the walls of Jerusalem, to destroy the offal of the city. Here was the worm that dieth not, and the fire that is unquenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of His creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ; that man is mortal, and must put on immortality; that only he can put it on who becomes, through Christ, a partaker of the divine nature, and so an inheritor of Him who only hath immortality; that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy—this is the most natural, as it is the simplest reading of the New Testament.—*Lyman Abbott, D. D.*

THE BOOK OF DANIEL

PART 19

By George Johnston

THE FOUNDING OF THE CHRISTIAN KINGDOM
 THE FALL OF JUDAISM
 THE PROPHECIES FROM THE SCRIPTURE OF TRUTH
 (DAN. 9.)

IT is sometimes exceedingly difficult to determine just when and where certain prophecies were destined to be fulfilled, and the reason why they were given, but no such difficulties present themselves in the case of the predictions which appear in the last two chapters of Daniel. Where and by whom the earlier events were to be enacted we are told in clear language, and the only difficulty is to follow the thread of the revelation. The object of this revelation was also clearly explained by the angel:— "Now I am come to make thee understand *what shall befall thy people in the latter days; for yet the vision is for many days.*" (Dan. 10:14.) This statement is perfectly plain and intelligible, and must be continually borne in mind if the true significance of the revelations from "The Scripture of Truth" is to be ascertained. There is another point which also must be remembered: that the words "thy people" do not apply solely to the tribe of Judah, but to the whole Hebrew nation, and therefore include those usually referred to as "the lost tribes". These people, though their identity has been hidden from the world for many centuries, have always been known to and watched over by the Almighty, and have never ceased to be His "chosen", notwithstanding that in order that the Divine plan might be fully realized the Israelites were carried and driven out of their own land and scattered over the face of the world. They were destined to perform a particular mission and, unwittingly, they have fulfilled and are still fulfilling that mission. We read in these prophecies of the Persian Empire, of that of Alexander the Great, of the Grecian kingdoms, of the Roman empire, and of the kingdoms into which the latter was divided, and we naturally wonder what connection the lost tribes of Israel had with the rise and fall of all these powers. But the secret is revealed in Jer. 51:19-23, which was not written until long after the ten tribes had been carried out of their own land into Assyrian territories:—"The Portion of Jacob is not like these; for he is the former of all things: and Israel is the rod of his inheritance; the Lord of hosts is his name. Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and

his yoke of oxen; and with thee will I break in pieces captains and rulers." These predictions are given in clear and precise terms, and mean exactly what they say—that Israel was ordained to be the instrument of God in pulling down and destroying every kingdom and every nation offensive to Him throughout the whole period of the age. When we fully grasp this fact it becomes possible to understand other things which have hitherto been exceedingly puzzling. We find the Persian monarch, Cyrus, treating the Jews of the Babylonian captivity with great kindness and consideration, and we wonder why he did so. It is surmised that he was influenced by the prophecies of Isaiah concerning himself which Daniel is supposed to have shown him. But when we remember that thousands of Israelites resided in Media, a portion of his empire, and that the forefathers of those Israelites were noted warriors, we cease to wonder; for Cyrus must have been rejoiced to have such men in his armies, while they must have gladly welcomed the opportunity to aid in the destruction of the empire which held their brethren in subjection, and which had destroyed Jerusalem. It must be remembered that the lost tribes had not forgotten their real nationality at that time, nor did it pass from their memory until some three centuries later.

God has declared on several occasions that He would scatter the Israelites among the nations; and that many of them found their way into Macedonia was but natural. It was also natural that some of them fought in the armies of Alexander the Great and assisted him in breaking the power of the Persians. We can therefore easily understand why that monarch bestowed special favors on Jerusalem, while he ruined Tyre and other cities. We can also perceive why St. Paul was forbidden by the Holy Spirit to preach the Gospel in Asia and in Bithynia, and why he was led by a vision to go first into Macedonia. It had been ordained that the Gospel should first be preached to the people of Israel, and afterwards to the Gentiles.

Members of the lost tribes were very prominent in the armies of the Roman empire, even so early as the reign of Julius Caesar; while in its latter days, under the name of Goths, they were so numerous and powerful that they were able to make and unmake emperors just as they pleased. Ultimately western Europe passed almost completely into their hands, and they set up independent kingdoms and swept away Augustulus, the last Roman emperor. The kingdoms which they erected, however, were not destined to be of long continuance. In the course of a few centuries they had all disappeared, and the historians of those days are silent concerning the movements of their Gothic inhabitants. This, however, was entirely in accordance with the will of the Almighty, who had ordained that they should remain unrecognized until they had fully completed their mission. The day, however, is not far distant when the veil shall be lifted, and the identity of the hidden tribes revealed to the world, for almost all of Daniel's prophecies have now been fulfilled.

It has already been pointed out that the Book of Dan-

(Continued on page 111, column 2)

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

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630 E. Dubail Ave.
South Bend, Indiana

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

HAVE YOU PAID YOUR BEREAN DUES? THE NATIONAL TREASURY IS LOW, WITH SOME LARGE OBLIGATIONS AT HAND. DO WHAT YOU CAN.

THE Rockford, Illinois, Berean class has been showing real life lately. They put on a social evening on November fifth, and invited the Oregon Bereans up. The evening was very enjoyably and very profitably spent by a large gathering at the home of Bro. and Sr. Lewis Lindsay. Then on Friday, November eleventh, the Berean editor met with them in class at the home of Sr. Walls, and gave a short sermon after the class.

* * * *

Don't overlook the value of social work in connection with your Berean class. It is our observation that there is an acquaintanceship and tie developed in this way, forming a basis for cooperation which can be built in no other way.

* * * *

The following notice has just been received, and is worthy of every Berean's consideration:

Berean funds are low, printing bills are high.

Have you paid your annual TWENTY-FIVE cent dues?

If not, why not do it now, and help out the National Treasury?

Perhaps there are local societies who have a surplus in their treasury. If so, why not transfer it to the National treasury? It will be very much appreciated at this time.

Individual donations will also be very acceptable.

Look at the top of the page for our National Berean Treasurer's name and address.

Lydia Railsback, National President.

* * * *

"The only thing remaining of bumptious self after the 'great time of trouble' will be history—history that will never be recorded, as every person will eventually know of it; and none will ever forget it."

* * * *

"Baptism is an immersion into Christ's death. 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?' Rom. 6:3. Can we be Scripturally baptized into Christ's death if we believe that Christ didn't die, but went immediately to heaven?"

—C. E. Randall,

"We are God's fellow-workers, but let's not adopt a one day week."

* * * *

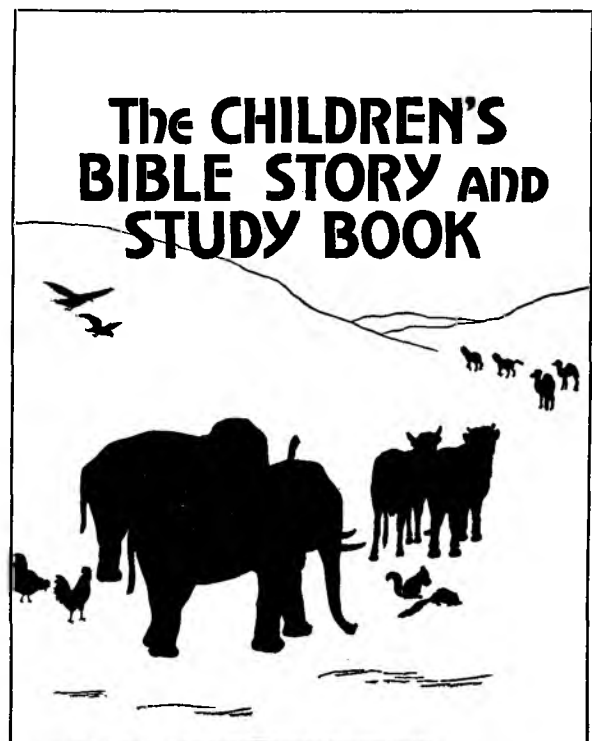
CHILDREN'S BIBLE STORY AND STUDY BOOK

THE NATIONAL BEREAN SOCIETY has just published a book for children that is worthy of the interest of every Berean. It is a Story and Work book combined, for ages around six to nine, and the fact that its material was prepared by Sr. Verna Thayer is sufficient recommendation to all who are familiar with her ability in working with children.

This book is illustrated on the cover only, contains 64 pages, and will be mailed, postpaid, at the following prices: single copy, 35 cents; 5 to 24 copies, 30 cents each; 25 or more, 25 cents each.

If each Berean would see that one was bought and given to some child, think what it would mean. Order by addressing the National Berean Society, Oregon, Illinois.

Below is the cover design reproduced in miniature.



THE CHILDREN'S SERVICE

By Verna Thayer

IT was Sunday afternoon, and the twins, James and John, had decided to prepare the next Sunday's work that their Sunday School teacher had given them to do.

"Just what did she say we should do?" said James.

"Oh! we were to see how many things we could think of that we could do, that would be of service for our church," said John, "and I don't think there is one thing that boys like you and me could do. Just imagine, now what is there in the church that boys can do? We can't sing very well, or talk, or help do any of the work that the older ones do."

"Well, I agree with you," said James, "I guess it wasn't intended for us to do things for the church, and, do you know, John, I wonder sometimes if Jesus ever gave any attention to children when he was here on earth?"

Now, as the boys were earnestly talking, they did not know that their dear old Auntie was sitting in the next room, listening to their conversation. When she heard them wondering about what work they could do, and wondering about Jesus' love for children, she decided it was time for her to help them out.

"Boys," said Auntie, "will you tell me where you were and what you were doing last Saturday?"

"Why, Auntie dear," said John, "we went over to our pastor's house. He asked us to come over and get some posters, and pass them out over town."

"But what were these posters about?" said Auntie.

"They were to let people know about the special meeting that we are going to have at the church, and our pastor wanted us to pass them out over town, and put one in each automobile."

"Oh! yes," said Auntie, "I see. Where did you go immediately after school Monday evening, John?"

"I took some flowers over to Sister Jones' for mother. You know she has been sick for a long while, and cannot go to church any more," said John.

"What did you do, James, while John was over to Mrs. Jones'?" asked Auntie.

"Why, didn't you know, Auntie, that it was my time to go see Bobby, and tell him all about our Sunday School last Sunday? You see, Bobby has been sick for so long, and can't go to Sunday School, so when we found out how much he hated to miss, our class decided to take the Sunday School to him. And, of course, it happened to be my time Monday night," said James. "I guess I enjoyed it about as much as he did, too."

"All right," said Auntie, "Do you boys remember seeing a little boy at the window of that big white house on the corner?"

"Sure," said John, "we see him every morning and night, when we go and come from school. But, Auntie, why doesn't he go to school like other children?"

"Don't you know about that little boy?" asked Auntie. "He fell off his wagon when he was little, and hurt his

back, and the doctors say he will never walk again; therefore he cannot go to school, or play like other children. And, boys, while I was calling on his mother the other day, she told me about two boys always waving their hands and smiling at Billy, and it pleased him so much."

"Yes, we do," said James. "But, Auntie, why are you asking us all these questions?"

"Ha," laughed Auntie. "I think, if I remember rightly, I heard two boys saying a while ago that there wasn't any work they could do. And here you have been telling me all kinds of things you have been doing. Let me read to you something from the Bible: 'And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Matt. 25: 40.

"Now, my dears, you have been working faithfully, making others happy, which is as much a service as it is to preach, or sing, or do some work in the church, and, I'm sure if you keep on working as willingly and as cheerfully as you have been doing, that when Jesus comes again you will hear Him say the verse I just read to you. Remember, you are doing this work for Jesus."

"The closer our walk with God, the more fully does He reveal Himself to us."

"IN THE DAY"

THE PHRASE, "in the day", of Gen. 2:17, is a translation of the Hebrew word "beyom". The Companion Bible says of it, "It is the figure of synecdoche, by which a part is put for the whole or the whole for a part". What that part is must be determined by the context in each particular case. The same authority gives "when" as the meaning for the Hebrew word.

The word is translated "when" in Lev. 13:14; 14:57; Deut. 21:16; 2 Sam. 21:12; Ezek. 38:18 and Zech. 14:3.

In Gen. 2:4 "in the day" is put for the whole six days.

In Num. 7:84 it refers to the twelve days of the dedication of the altar.

In 1 Kings 2:37 it is rendered "on the day", but verse 41 shows that Shimei had been to Goth and back before Solomon executed the sentence assured in verse 37. See verse 42.

In Isa. 11:16 "in the day" apparently refers to the period of time during which Israel journeyed out from the land of Egypt. The same is the apparent thought of Jer. 11:4, 7.

In Ezek. 20:5, 6 "in the day" probably includes the whole time of God's choice of Israel.

And in Ezek. 36:33 "in the day" evidently includes the whole time required to rebuild the waste places of Israel during the period of the future restoration.

A similar use of the word is undoubtedly referred to in Gen. 2:17, thus conveying by the word in that place the same general thought as elsewhere.

With Our Sunday Schools

LESSON IX.—November 27, 1927

ISAIAH TEACHES TRUE WORSHIP

Isaiah 1:1-20

Devotional Reading: John 4:21-24

GOLDEN TEXT

Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Psalm 24:3, 4.

PRACTICAL APPLICATIONS

Intelligent Worship. "Whom therefore ye ignorantly worship, him declare I unto you". Acts 17:23. True worship, while frequently manifested in forms and ceremonies, finds its most perfect expression in human lives. Formal religious observances are acceptable to God only when they are the out-growth of deep spiritual experience. "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 contrite heart, O God, thou wilt not despise". Psalm 51:16-17. Real worship is based upon an appreciative understanding of God's goodness. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him". John 4:23.

Worship of Service. "Learn to do well", verse 17. True worship is in doing, as well as in praying. Jesus worshiped the Father as He "went about doing good, and healing all that were oppressed of the devil", Acts 10:38. We, too, should seek to "relieve the oppressed", not altogether from a sense of duty to be performed, but as an opportunity for us to express in a tangible way our love for the Father. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". Matt. 25:40.

Worship of Humility. "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me". Psalm 51:2, 3. The book of Isaiah has sometimes been called "the gospel according to Isaiah". The promise of pardon, the assurance of complete cleansing of the sinner, is clearly set forth. Then, as now, it was conditioned upon faith in God, and a turning away from sin.—G. E. M.

THE GOLDEN TEXT

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." *Psa. 24:3, 4.*

Without holiness none can see the Lord. Inward purity as well as outward cleanliness is required. "Blessed are the

pure in heart, for they shall see God." "Out of the abundance of the heart the mouth speaketh," and if there comes forth a dirty story, an unclean jest, a coarse word, such may have the approval of the crowd, the world, but that one bears the stamp of a moral liability to society as well as the church.—F. A. S.

SENIOR AND ADULT CLASSES

True Worship. Worship is the same in principle in every age and by all peoples. Its meaning is to do reverence, and as manifested before God it is to reverence Him. The manner of showing this differs with dispensation and people.

True worship can but reveal the pleasure and desire of the worshiper to reverently serve Jehovah. The benefit derived accrues to the worshiper, not to Jehovah; therefore God has kept spokesmen, prophets, always before the people, revealing His great purposes in such way as to draw and lift His chosen people out of and above self, out of and above the pleasure of false and impure worship, unto and into an appreciation of Himself. Israel's easy-going sacrificing was manifestly not of the heart. God was not fooled.

The same is true regarding Christian worship; God knows the true worshiper. Every true Christian takes delight in reverently serving God in the truest and fullest sense. Just as the Israelite must with earnest devotion enter into the service of offerings, so must the earnest Christian if he would be acceptable to God; he must engage in the true service of a new creature in Christ. It was revealed through Israel's usage of the law that carnality can scarcely worship God in spirit and in truth. In Christ, God provides for the change of man from the carnal to the spiritual, so that Paul states in Rom. 8:9, "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you"; and "if any man have not the spirit of Christ, he is none of his". Here is an inspired standard for the one who would worship God in spirit and in truth. Like as the standard given to Israel could not be used to deceive God, so also may not the standard given to Christians be used to deceive Him who knows the thoughts and the intents of the heart,

INTERMEDIATE CLASS

Topic: Formality and Spirituality.

The Mosaic law was replete with formal worship. These forms were beautifully symbolic if understood and entered into with the heart, but there could be no acceptable service in simply using empty forms. Isaiah could not leave the people unwarned that they were rendering unacceptable formality of worship because their lives did not correspond to the forms.

God does not care for our words or forms of service, unless those words and acts are the out-pouring of hearts atune with His great love and plan. To take an active part in church work on Sunday and then in business to sell by scant measure, or otherwise be dishonest or deceitful is an abomination to God.

What did the sacrifices of old indicate when properly offered? How is it possible today to show appreciation of God's gifts and love?—F. E. S.

Questions on the Subject. Who was Isaiah? To whom was he sent as prophet? In the days of what kings did he prophesy? V. 1. Was the development of Israel due to God? V. 2. Should Israel have recognized this fact? V. 3. Is the ascribed condition of their cities and land, v. 7, due to their condition of heart? Vv. 4-6. What had become of Sodom? Was the punishment God visited upon her over-harsh? Would a similar punishment have been unjust upon Judah? Would anything less indicate a graciousness and kindness of God toward Israel? Did God provide offerings as we do automobiles to be used for pleasure and personal satisfaction? Had there been no means provided for cancelling sin, and Israel, after endeavoring to faithfully serve God, had discovered sin, would she have been helpless to obtain remission of said sin? Did offerings afford this means? Define true worship.—F.L.A.

TOPICS FOR STUDY AND DISCUSSION

Worship: What? How expressed by natural man? Expression as required by God. The relationship between forms and ceremonies as permitted by God and true worship.

Worship as an indication of one's progress in knowledge of God and in leadership power.—A. K.

DOINGS AMONG THE CHURCHES

Sr. Calvin McGraw has returned from Oregon to her old home at Macomb, Ill.

* * *

Sr. Woodward is announced to speak at the Blanchard, Mich., Church, over Sunday, Nov. 20.

* * *

Bro. and Sr. A. J. Eichaner of Cedar Falls, Iowa, are spending the winter at 303 Zack St., Tampa, Florida.

* * *

Meetings are commencing at the Ripley Church tonight, Nov. 15, to continue over Sunday, Nov. 27. Let's all help in every way we can.

* * *

According to the latest word from Bro. Randall, the meetings at Marshall, Ill., were progressing nicely. We expect a complete report from him for the next issue.

* * *

Bro. and Sr. C. E. Randall wish the Herald to extend their heartfelt thanks to all who have so kindly extended sympathy and prayers in their hour of bereavement and sorrow.

* * *

Brother F. E. Siple expects to fill his regular appointments at Kewanee, Macomb and Ripley, Illinois from Nov. 16th to 22nd, assisting Bro. Randall at the services at Ripley three or four days.

* * *

Sr. Lilian Railton, of Fonthill, Ont., can be addressed at 23 Clinton Ave., Fredonia, New York, where she is spending some time with her sister, Mrs. Maurice Guest, who is gradually recovering from serious sickness.

* * *

A letter from Sr. Lou Himmelright of Attica, Indiana, announces that the Doctor has sent her home with the assurance that she will never again be troubled with a return of the dread disease for which she has been treating for several months.

* * *

We are planning to conduct a series of meetings with the brethren at and near Hammond, Louisiana, beginning right after Thanksgiving. We hope that all who are situated so that they can, will be ready to cooperate in this work.

—F. E. Siple

* * *

We are sorry to report that Sr. Hazel Logan of Plymouth, Ind., Church, has recently had to undergo another serious operation. But we are glad to say that at the last report she was recovering very nicely and would soon be home again. Her mother, Sr. Marshall Logan, has again been confined to her bed, at home.

Bro. and Sr. Logan and daughter have been faithful and continued laborers in the Master's work in Indiana, and The Herald deeply sympathizes with them because of their repeated attacks of serious sickness.

* * *

Sunday, Nov. 13, was a day of inspiration and encouragement for the brethren of the Church at Adeline, Ill. Several weeks ago Bro. Siple laid the plans for an all day meeting, and in the inter-

vening time with the cooperation of the local members, they were carried forward with a result that will be far-reaching in its effect.

Bro. Siple spoke in the morning, and evening the general topic being the resurrection, bringing to our attention from God's Word the part we must perform to make us worthy of that highest calling, members of Christ's bride.

Bro. Sidney Jackson spoke in the afternoon on God's Call and Our Response.

Brothers and sisters and friends from all points of the compass were in attendance and partook of a basket dinner at noon. The Adeline brethren were glad to welcome those from Plum River, Lanark, Dixon, Rockford and Oregon, thus cementing the ties of friendship and brotherhood and lending encouragement to the few who are left to keep the work alive at one of the first Churches organized in the Illinois Conference. Come again, all of you!

* * *

WHEN WINTER COMES

How we love to go to conference at Oregon in August! What inspiration we receive when we hear the reports of work done! How enthusiastically we plan the work for the future! We do enjoy those business meetings, don't we? We take the inspiration home with us, and we feel its influence for several months in our local church work. But how about those who are left behind to carry out the program that we have made? Things look different in November. Take a look-in with us as we saw it last week. This is the view.

Our enthusiasm has been centered on Golden Rule Home ever since the organization of the N. B. I. We are justly proud of the Home, and are always glad to take visitors to see it. I wonder how many of us would be proud to take any one to see our Editor's sanctum, and the class room for the students.

This year at conference the Study Class was emphasized—we, the conference wanted it. We wanted our Secretary to edit the paper, prepare the quarterly, teach the class, preach, and look after a thousand and one details. We ordered these things in August and then went back home and left it at that.

Those who have been in Oregon know what a bleak, barn-like room is the place above the Herald office. No amount of fixing (which it hasn't had) would make it an inviting study. At one end of this room is our Editor's desk. Here in this atmosphere he is supposed to receive inspiration for his work—writing the thoughts that come to us through the paper and the quarterlies, and through teaching and preaching. He begins work after he has carried ashes and coal two flights, built the fire, and waited for the place to warm. One would think that inspiration would be slow in coming. The other end of the room is devoted to the Study Class. Here they not only recite, but study. There is no partition between the editor's desk and the class room to secure quiet while the editor works and the class study.

Down stairs The Herald work is being carried on.

Over in the office behind the Gift Shop are Bro. and Sr. Stilson who are working day and night for you and for me—to carry out our plans. They sacrificed home and position to take up this work at Oregon.

This is a different picture from the one seen at conference when we are all there. It is one of self-sacrifice, devotion, and patient endurance. Do we support by our letters of encouragement? Do we boost by voice and pen the work that they are doing? Do we aid financially all the time in carrying out the plans that we so cheerfully and enthusiastically laid out for them to do during the coming year? It is our work that they are doing, and the least we can do is to see that it is carried on under the most comfortable conditions possible.

Let's stand by through the winter as we did in the summer. Then November will seem like August and the inspiration of the conference will continue throughout the year.

Leila E. Whitehead
Evelyn K. Harsch.

* * *

CECILIA HESS HOBART

Cecilia Hess Hobart was born Dec. 18, 1842, near Mt. Morris, Illinois, and died at her home in Glendale, Cal., Nov. 4, 1927, at the ripe old age of 84 years, 9 months, and 16 days. She came of a large family and grew to young womanhood in the place of her birth, finishing her education at the Mt. Morris Seminary. Later the family moved to northwest Missouri, making the trip by covered wagon, and later on moved to Omaha, Neb., in 1881. Her father and mother came from Virginia. In 1869 she was married to John H. Hobart who preceded her in death March 4, 1924. To this union there were born three children, Harvey and Edna, who lived with their mother, and Mrs. Mary Specht, who lives in Los Angeles. The family left Omaha and came to Glendale to live in March, 1920.

The funeral was held from "The Little Church of The Flowers" in Forest Lawn Cemetery on Monday, Nov. 7th, where a large circle of friends and relatives met to pay her a last sad farewell until the Lord comes. Brethren from Los Angeles and Pasadena attended quite generally.

Little did we think when we visited Sr. Hobart on Tuesday before her death, that death would visit her so soon. She was hale and hearty to all appearances up to within three hours of her death. The work of the enemy was quick but very severe while it lasted. She was one of the old style folks we all like to meet. Her faith meant so much to her. She and her husband had embraced the gospel many years ago and this was indeed a comfort to her in her declining years. She sleeps in her dusty bed in Forest Lawn Cemetery awaiting the coming of the Lord. In her, the writer and Sr. Lindsay have lost a dear friend and sister. How she did enjoy our Bible studies together. May the Master soon come to put an end to earth's groaning multitudes and to give instead the oil of joy for mourning.

—S. J. Lindsay.

A COMMUNICATION

The following kindly expressed thoughts, though adverse to what *The Herald* affirms, and adverse to the honest understanding of the great majority of *Herald* readers, are, nevertheless, worthy of study. All Christians do well to often review God's Word in search of His one intention in His revelation to man.—Ed.

Dear Restitution Herald:

I wish to add a word of appreciation and thanks to all who are nobly engaged in the re-discovery and re-establishment of Apostolic faith, hope and practice thus making our dear weekly visitor both edifying and helpful. It is on the subject of Apostolic practice or conduct that I wish to write having courage to do so because in the Church of God is liberty of speech where even the simplest may be heard, the only provision being: "If anyone speak let him speak as the Oracles of God," (or in youth's parlance, "hand out the same kind of lingo").

Did our Lord refer back to those important portions of Scripture containing our rules of conduct which actually proceeded out of God's mouth and say they were just as essential to right living as bread? Matt. 4:4; Ex. 20:1;

Deut. 8:3; 5:22. This is the question on which I have pondered for years. In referring to the two great commandments on which both the law and the prophets hang or evolve does He not have the same rules in mind—the two being the ten, in condensed form? Matt. 22:40. "Commandment", according to Webster, is a mandate—command—to order—to rule. "Covenant"—agreement between two or more parties. Party of the first part issues mandates. Party of second part agrees to them. Does a covenant terminate on both sides if party of second part alone fails? What old commandment has John 2:7; 3:4, reference to? When writing those who had already entered the new covenant relation, through the blood of the everlasting covenant he still speaks of an old commandment that is to be kept in a new spirit or intent through a new motive power, love, because they had then, through the teaching and example of our Lord and the enlightenment of the Holy Spirit, come to a fuller and deeper understanding of God's plan, will and purpose. 1 John 2:8. Paul exhorts the brethren in Saloniki in the same thing, enumerating a few points found in the second table of the decalogue. 1 Thess. 4:1-13. Since God promises to show mercy unto many thousands of generations to those

(Continued on page 111, 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.

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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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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.

ISAIAH TEACHES TRUE WORSHIP

ISAIAH LIVED in Jerusalem, the chief city of Judah, the southern kingdom. He was a very bright man, and might have risen to a place of high esteem or authority among his townspeople. Instead, he preferred the esteem of God, and the privilege of being God's mouth-piece.

Isaiah was in a position to really know the evil conditions that existed among the very leaders and religious class. And it made him feel very badly to see his loved nation going down to certain destruction.

The two northern kingdoms, Israel and Syria, were planning to invade Judah, and would lay waste all the invaded territory. The southern people rather expected God would be on their side because of their splendor in sacrificing and temple "form-service". However, God sent Isaiah to them with a message of far different promise.

Through Isaiah God told these people of Judah that they were a sinful nation, unsound, unworthy, and that it was only through the goodness of God that these few were permitted to remain. Otherwise, they would have been as utterly destroyed as Sodom and Gomorrah.

The Lord said, "You make thousands of sacrifices to me, but what do I care for them? I am tired of them. Bring no more."

"I despise your incense-burning, your feast days, all your *false* worship."

"I will not answer your prayers because your hands are full of blood, and you are not sincere."

Then came a ray of hope—a different note.

"Wash you; make you clean; cease to do evil; learn to do well; help the oppressed, and then, though you have been very wicked, I will forgive you, and your sins shall be washed away."

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Moreover, if they would continue willing and obedient, they were to have the best of everything; but if they refused—war and captivity would devour them,

Do you think they cleansed their temple service and worshiped God in their hearts?

SOMETHING TO DO

1. Learn Psalm 24:3, 4.
2. Think! Are we trying to love God and His ways and serve Him acceptably? How are we made clean?
3. Sing the song, "Whiter than Snow".

FACTS ABOUT THE BIBLE

9. The middle verse of the New Testament is Acts 14:17.

BOOKS OF THE BIBLE

IX. The General Epistles and Revelation.

"James warns of covetous desire, And shows that faith doth works require. While *Peter First* and *Second* commend To duty in view of the coming end. *First John* lays down the tests of love, And this both his *Second* and *Third* approve. *Jude* shows to wicked men their fate, So, too, the next: and these make eight. *Revelation* also treats of heaven, And New Testament Books are twenty-seven."

THE VOICE THAT COUNTS

FATHER, I wish I could sing. Florence sang at the club today, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there isn't any music in me. I wish I had a sweet voice."

"Is that so?" asked father, taking her wistful face between his hands. "Well, perhaps you can't sing, but don't tell me your voice has no music in it, sweetheart."

"Why, father, how can you say so?"

"Almost every evening," answered father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying, 'Don't cry, buddie; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary, 'I'm sorry your head aches. I'll do the dishes tonight.' That is the kind of music I like best. It cheers the whole household. Don't tell me my little daughter hasn't a sweet voice."—*Watchman*.

There's something that always fits you:

That never is out of style:

And yet it costs not a penny:

It's—JUST A PLEASANT SMILE!—Sel,

HERALD QUESTION CORNER

THE following question and answer has been received, with the requested quotation, "Please answer this in The Herald".

"QUESTION—In Romans 2:7, we read, in the King James' version: 'To them who by patient endurance in well doing, seek for glory, honor, immortality, eternal life.' Is not this translation decisive that immortality does not belong to man naturally, otherwise why should he be commanded to seek for that which he has already got?"

"ANSWER—If that were a good translation the question would be forever settled. But that translation is not correct. The Greek word translated 'immortality' is not 'ATHANASIA' but 'APTHARSIA'. Athanasia means immortality, but 'Aptharsia', means *incorruptibility*. Aptharsia is used fifteen times in the N. T. In 1 Cor. 15, it is used four times in connection with the resurrection body and is translated 'incorruption'. This same word aptharsia, is translated "sincerity" in Eph. 6:24 and Titus 2:6, carrying still the idea of unchangeableness and incorruption. When correctly translated, your question concerning this passage in Romans is answered correctly."

The above answer regarding Romans 2:7 is correct. "Aptharsia", which is the Greek word found in the text, means incorruption. Under the adjective "apthartos" the Critical Greek Lexicon gives the following definition: "Not liable to corruption. (A word never joined with the Hebrew or Greek words for "soul" or "spirit", etc. In Old Testament and New Testament, though they occur 1644 times Predicated of only one Being—God".) While the same authority, defining the word aptharsia, gives this meaning: Incorruption, immortality. (Not the inalienable possession of the human family since the fall. Now, it is restricted to "those who by patient continuance in well doing seek for" it, Rom. 2:7.)

It is this adjective, apthartos, that is found in 1 Tim. 1:17, where it reads, "Now unto the King eternal, immortal" It is also the noun, aptharsia, which is translated "immortality" in 2 Tim. 1:10. Both words occur in 1 Cor. 15:53, 54.

It would seem that while the word aptharsia is properly translated by the word incorruptible, yet said incorruptibility is that pertaining to immortality and it must be sought for today. The reward for such seeking, says Paul in Rom. 2:7, is "eternal life", and is "brought to light", writes Paul in 2 Tim. 1:10, "through the gospel". Thus, while the word incorruption or incorruptibility would be a more accurate translation, yet said incorruption or incorruptibility would pertain specifically to immortality.

"THE man of the world *can* 'get by' through the game of bluff and chicane, but he *must* play the game straight to get life through Jesus Christ."—*Haney*.

COULD GIVE THAT CHEERFULLY

A SMALL boy was sent to church by his father with a nickel and a dollar bill.

"You are to put what you please in the offertory bag, my boy. Listen to the sermon and make your offering in accordance with the impression upon you."

The boy returned. "Well, what did you put in the bag?"

"The nickel. I was going to put in the other when I remembered what the clergyman said in his sermon."

"What was that?"

"The Lord loveth a cheerful giver."—*Selected*.

"Show to others through your life the beauty of Christianity."

GOD'S APPOINTED OFFERINGS

(Continued from front page)

which God presented His Son an offering. This sin, or "asham", and the offering therefor, or "asam", are peculiarly Levitical in character. It is suggested that this sin refers to a lack of due and proper service of worship and homage to the Father. It does not especially, so far as the word itself may indicate, refer to that determined character of crookedness, or to the failure in act or thought to attain the ideal—the mark set by God.

Nor does this even suggest that our Lord did not become an offering for sin other than that described by "asham". His was to correct the sin of the world, to bring the earth into righteousness, righteousness approved by God, Himself.

Concerning the church, Christ "gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

IMPUTED RIGHTEOUSNESS

(Continued from page 100)

of implicit faith toward God. They are both reconciled to God in one body by the cross of Christ (Eph. 2:16), and both have access by one Spirit to the Father (vs. 18). They are fellow-heirs, of the same body, and partakers of God's promise in Christ by the gospel (Eph. 3:6). There is no difference between the Jew and the Greek (Rom. 10:12); "for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:23-26).—*Editorial in "The Faith"*.

HELL— What Is It?

"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:31.

The subject of "Hell", as understood by the majority of people called Christians, is one that deserves prayerful study by every person. It seems quite certain that the usually accepted view of this subject is wholly contrary to God's teachings regarding it. And, as any such contrary view gives one a false vision of the Creator, Himself, the reader is urged to carefully study every Bible text using this word, either in the original languages or in the English.

The English reader reads the English word "hell" with the usual thought that custom has associated with the word, but the Bible was written in ancient language—the Old Testament largely in Hebrew and the New Testament in Greek—and it is the thought conveyed by those original words that were chosen by inspiration that all readers should seek. By the use of any good concordance—Young's, for instance—the reader will see that the word "hell" in the Old Testament is always, 31 times, translated from the Hebrew word "sheol". He will also learn that the same Hebrew word "sheol" is in 31 instances translated by the English words "the grave", and in 3 instances by the English word "pit". Thus if "sheol" means the one and same thing throughout, then "pit", "hell" and "the grave", when translated from "sheol", mean one and the same thing.

That the reader may have all these texts grouped before his eye, they are printed herewith. He is asked to study the texts with a view to discover the Bible meaning in the use of the words.

The word "HELL", Hebrew, "sheol", is printed in capital letters; "the grave", Hebrew, "sheol", is printed in black-faced type; and "pit", Hebrew, "sheol", is printed in plain-faced type. Together these are all the occurrences of the Hebrew word "sheol" and are as follows:

1. Gen. 37:35, I will go down into the grave.
2. Gen. 42:38, then shall ye bring down my gray hairs with sorrow to the grave.
3. Gen. 44:29, with sorrow to the grave.
4. Gen. 44:31, with sorrow to the grave.
5. Num. 16:30, they go down quick into the pit.
6. Num. 16:33, they went down alive into the pit.
7. Deut. 32:22, shall burn unto the lowest HELL.
8. 1 Sam. 2:6, He bringeth down to the grave.
9. 2 Sam. 22:6, the sorrows (R. V., cords) of HELL compassed me.
10. 1 Kings 2:6, let not his hoar head go

- down to the grave in peace.
11. 1 Kings 2:9, his hoar head bring thou down to the grave.
12. Job 7:9, he that goeth down to the grave.
13. Job 11:8, deeper than HELL, what canst thou know?
14. Job 14:13, wouldst hide me in the grave.
15. Job 17:13, the grave is mine house.
16. Job 17:16, they shall go down to the bars of the pit.
17. Job 21:13, in a moment go down to the grave.
18. Job 24:19, so doth the grave those which have sinned.
19. Job 26:6, HELL is naked before him.
20. Psa. 6:5, in the grave who shall give thee thanks?
21. Psa. 9:17, the wicked shall be turned (R. V., returned) into HELL.
22. Psa. 16:10, thou wilt not leave my soul in HELL.
23. Psa. 18:5, the sorrows (R. V., cords) of HELL compassed me.
24. Psa. 30:3, thou hast brought up my soul from the grave.
25. Psa. 31:17, let them be silent in the grave.
26. Psa. 49:14, Like sheep they are laid in the grave.
27. Psa. 49:14, their beauty shall consume in the grave.
28. Psa. 49:15, God will redeem my soul from the power of the grave.
29. Psa. 55:15, let them go down quick into HELL. (A. V., margin, the grave.)
30. Psa. 86:13, thou hast delivered my soul from the lowest HELL. (A. V., margin, the grave.)
31. Psa. 88:3, my life draweth nigh unto the grave.
32. Psa. 89:48, shall he deliver his soul from the hand of the grave?
33. Psa. 116:3, pains of HELL gat hold upon me.
34. Psa. 139:8, if I make my bed in HELL, behold, thou art there.
35. Psa. 141:7, our bones are scattered at the grave's mouth.
36. Prov. 1:12, Let us swallow them up alive, as the grave.
37. Prov. 5:5, her steps take hold on HELL.
38. Prov. 7:27, Her house is the way to HELL.
39. Prov. 9:18, her guests are in the depths of HELL.
40. Prov. 15:11, HELL and destruction are before the Lord.
41. Prov. 15:24, that he may depart from HELL beneath.
42. Prov. 23:14, and shalt deliver his soul from HELL.
43. Prov. 27:20, HELL and destruction are never full.
44. Prov. 30:16, The grave; and the barren womb.
45. Eccl. 9:10, no work . . . in the grave.
46. Song of Sol. 8:6, jealousy is cruel as the grave.
47. Isa. 5:14, HELL hath enlarged herself.
48. Isa. 14:9, HELL from beneath is moved for thee. (A. V. margin, the grave.)
49. Isa. 14:11, thy pomp is brought down to the grave.
50. Isa. 14:15, thou shalt be brought down to HELL.
51. Isa. 28:15, with HELL are we at agreement.
52. Isa. 28:18, your agreement with HELL shall not stand.
53. Isa. 38:10, I shall go up to the gates of the grave.
54. Isa. 38:18, the grave cannot praise

- thee.
55. Isa. 57:9, didst debase thyself even unto HELL.
56. Ezek. 31:15, he went down to the grave.
57. Ezek. 31:16, I cast him down to HELL.
58. Ezek. 31:17, They also went down into HELL.
59. Ezek. 32:21, shall speak to him out of the midst of HELL.
60. Ezek. 32:27, are gone down to HELL with their weapons.
61. Hosea 13:14, O grave I will be thy destruction.
62. Hosea 13:14, I will ransom them from the power of the grave.
63. Amos 9:2, Though they dig into HELL.
64. Jonah 2:2, out of the belly of HELL cried I. (A. V., margin, the grave.)
65. Hab. 2:5, who enlargeth his desire as HELL.

On careful examination of the above list, a few facts stand out very clearly:

1. It will be observed that in a majority of cases **Sheol** is rendered the grave. The grave, therefore, stands out in the face of the above list as the best and commonest rendering.

2. With regard to the word **pit**, it will be observed that in each of these cases, the grave is so evidently meant, that we may at once substitute that word, and banish **pit** from our consideration as a rendering of **Sheol**.

3. As to the rendering **hell** it does not represent **Sheol**, because by colloquial usage **hell** means the place of punishment. **Sheol** has no such meaning, but denotes the present state of death.

4. The student will find that the grave, taken literally as well as figuratively, will meet all the requirements of the Hebrew **sheol**.

5. If we enquire of it in the above list of the occurrences of the word **Sheol**, it will teach:

- (a) As to direction, it is down.
- (b) As to place, it is in the earth.
- (c) As to nature, it is the state of death, or the state of the dead, of which the grave is a tangible evidence.
- (d) As to relation, it is in contrast with the state of the living. It is never once connected with the living, except by contrast.
- (e) As to duration, the dominion of **Sheol**, or the grave, or **hell**, will continue until, and end only with, resurrection. Hosea 13:14. Compare Psa. 16:10 with Acts 2:27, 31 and Acts 13:35.

Hell in the New Testament

The word, **Hades**, is found eleven times in the New Testament. It is the equivalent of the Hebrew, **Sheol**, and is invariably connected with death, never with life. All in **Hades** will "NOT LIVE AGAIN" until they are raised from the dead, Rev. 20:5. The English word **hell** by no means represents the Greek, **Hades**; as we have seen it does not give a correct idea of its Hebrew equivalent, **Sheol**.

Hades can mean only and exactly what **Sheol** means, viz., the place where corruption is, Acts 2:31 (Compare Acts

13:34-37), and from which resurrection is the only exit.

All the occurrences of the Greek word Hades are as follows. In each instance the word is rendered hell, excepting in 1 Cor. 15:55, where it is the grave.

- | | |
|-----------------|------------------|
| 1. Matt. 11:23. | 7. 1 Cor. 15:55. |
| 2. Matt. 16:18. | 8. Rev. 1:18. |
| 3. Luke 10:15. | 9. Rev. 6:8. |
| 4. Luke 16:23. | 10. Rev. 20:13. |
| 5. Acts 2:27. | 11. Rev. 20:14. |
| 6. Acts 2:31. | |

The English word Gehenna, is the equivalent of the Greek, Ghi-Hinnom, or valley of Hinnom, Josh. 15:8, where was the scene of Moloch worship. The name was not derived from that worship, but from the later use of the burning of carrion, by means of ever-burning fire. Jer. 31:40; Isa. 66:24. The English words, hell fire, equivalent to Gehenna, are found in three instances, Matt. 5:22, Matt. 18:9, and Mark

9:47. All of the occurrences of the word Gehenna are as follows:

- | | |
|---------------------|-------------------|
| 1. Matt. 5:29, 30. | 4. Mark 9:43, 45. |
| 2. Matt. 10:28. | 5. Luke 12:5. |
| 3. Matt. 23:15, 32. | 6. James 3:6. |

The word hell,—Greek, tartaros—as found in 2 Peter 2:4, is not Sheol or Hades, where all men go in death, nor is it where the wicked are to be consumed or destroyed, which is Gehenna. It is used only here, and here only of “the angels that sinned.” Jude 6.—Adapted from the Critical Lexicon and Concordance.

It will be seen from the foregoing that, throughout the Bible, excepting in twelve instances, hell has reference to, and is one and the same thing as the grave condition. It is not a place of excruciating and unending torture as is so commonly taught. Nor is there any other word or phrase in the Bible that pre-

sents the thought usually understood by the use of the word, “hell”.

In eleven instances the word “hell” originates from the Greek word “gehenna” which referred to a fire outside the wall of Jerusalem that was kept burning continually for the consuming of carcasses and all kinds of refuse.

God has ordained that “the wages of sin is death”, and that this death is a cessation of life. This death condition, sometimes called, hell, will yield to the call of Him who is the Resurrection and the Life. God is not a God of endless torment, and he does ill who so pictures the God of truth, and righteousness, and love.

This little tract may be obtained from the NATIONAL BIBLE INSTITUTION, Oregon, Illinois, at 20 cents per dozen, or \$1.25 per one hundred.

SING TO GOD

By Auntie Wince.

*Sing to God, O little ones,
Standing at your mother's knee.
He loves the songs of youthful tongues,
Loves youth's tender melody.*

*Sing the sweet and rapturous strains
That your dear old grandsires loved;
Songs that tell of coming days,
Songs that countless hearts have moved.*

*Sing of Jesus' coming reign,
When all men shall happy be;
And sin at last, and gruesome death,
Shall from this earth forever flee.*

*Come, O Master, quickly come,
Linger not another year;
We who love and watch for thee
Surely need Thy presence here.*

A COMMUNICATION

(Continued from page 107)

that show their love to Him by keeping His commandments, it isn't likely that the first four have run out by time limitation, only they were not, like our duty to our fellowman, “written” in the moral man's conscience. Ex. 20:6; Rom. 2:15. To love God truly, with all heart, all soul, all strength, all mind, the motive power has to be solely a desire to please Him above everything else. Luke 10:27; 17:10; Rom. 12:1. Hence those actuated by such desire will unconsciously fulfill the second table of the decalogue: Love thy neighbor as thyself. “Do we then nullify the law through faith? God forbid: Yea, we establish the law.” Rom. 3:31. “If ye keep my command-

ments—abide in my love—even as I have kept my Father's commandments and abide in His love.” John 15:10. “I and my Father are one”—in unity.

Now, these rules of conduct pertain to this life only, as no law is given that can give life after death. Nor can life be earned. But: “As the Father hath life in Himself (is self existing); so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also.” And the time “is coming, in the which all that are in the graves shall hear his voice, and shall come forth;” some to life, even eternal life which is the gift of God “through Jesus Christ our Lord.” John 6:26, 27; Rom. 6:23.—Mrs. Hannah Michaelson.

THE BOOK OF DANIEL

(Continued from page 102)

iel is chiefly concerned with the rise and fall of governments and nations. The prophecies now to be considered deal exclusively with these matters, and point out with great clearness the particular action or actions which caused the rise or fall of each. The event which marks the period when each of the empires was at the height of its power and glory is also clearly predicted; and it is a strange fact that the particular action which marked this period in the history of each was the same which ultimately caused its downfall.

The importance of these prophecies and the fact that conflicting views are held concerning their application and fulfillment, render it expedient that they should be explained in the clearest manner possible. This can best be accomplished by permitting the historians to describe in their own words the events foretold by the prophet. These cannot have had the slightest knowledge that their writings would be used for such a purpose, and their statements were therefore absolutely unbiased, in so far as the predictions of Daniel, or of any other prophet, were concerned.

TEN YEARS AFTER THE DECLARATION

London, October 26, 1927,
(By Cable)

Editor, *The New Palestine*:

TESTED by the events of the past ten years the policy embodied in the Balfour Declaration of 1917 has been amply justified. A regenerated Palestine is in the making, and the Jews are playing their full part in the work of reconstruction. The difficulties have been and will continue to be encountered, difficulties which are inherent in this task which the Jews have undertaken. But what has already been accomplished in Palestine is sufficient to show that they can be and will be surmounted. Under the wise and statesmanlike guidance of Dr. Weizmann, the Zionist Movement has already succeeded in laying the foundations of the Jewish National Home. I am convinced that Jews will not falter in the work to which they have set their hands, and that in the fullness of time their aspirations in Palestine will be realized. The Balfour Declaration, now incorporated in the Mandate for Palestine, is a pledge of British sympathy and goodwill. It is a pledge which will be strictly honored. The Declaration is accepted as binding by every party in the State, and no matter what Government may be in power, Great Britain will stand by her word. Let the Jews do their part and Great Britain can be relied upon to do hers.

David Lloyd George.

—In *The New Palestine*.

Pretoria, S. A., October 25, 1927.
(By Cable)

Editor, *The New Palestine*:

THE Balfour Declaration is one of the notable events in history, and its true importance will be realized more and more in the decades to come, when much else that occurred in the Great War will have become but a dim memory, for though it is not as spectacular as some of the other peace settlements, neither is it like many of them vitiated by injustice and war passion. On the contrary, it is based on a sense of historic justice, and constitutes a great act of historic reparation and renews once more the promise which is basic to Jewish history. But throughout the long centuries Palestine remained for the Jews a foreign land and the promise remained in abeyance. Then came the Great War in which their historic oppressors suffered crushing defeat, even to the verge of extinction. And from that awful judgment seat of history came at last the pronouncement known as the Balfour Declaration. It was apparently a minor incident in the midst of a world of shaking events, but in reality it was one of the remarkable events of history, for it was a renewal and fulfillment of the promise, and it showed historic justice triumphant at last across the long stretch of centuries. From the human point of view, and from the high spiritual point of view there is nothing more dramatic or more significant in history. What an

argument Job would have founded on this great act of fulfillment after almost two thousand years of doubt and denial. View it as we will, the Balfour Declaration, in its great setting of history, is one of the most wonderful confirmations of the moral and spiritual principle operating in human affairs.

General Jan Smuts.

—In *The New Palestine*.

Surely, God, in the light of the above cablegrams, as in the light of all that is being done today, is directing men and nations in the high vision of the restitution of His chosen people to the chosen land. Prophecy is visibly in fulfillment. True, there are severe and galling experiences through which Israel must yet pass, but her final destiny is plainly revealed:—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

It may interest some of THE HERALD readers to know that *The New Palestine*, 114 Fifth Ave., New York, which is the official organ of the Zionist Organization, has merged with *Palestine Pictorial*, and should henceforth be even more informative than heretofore.—Editor.

GOD'S OATH

DAVID BARON, the distinguished Jew, who was led by the Spirit through the unanswerable logic of Scripture to accept Jesus as the Messiah, is reported to have said in one of his addresses on prophecy that, if the claim of Jesus to the throne of David had not been known in Jerusalem to be absolutely without flaw, the Jews would never have driven Him to the Cross. They would need only—on the day He entered Jerusalem and was received with royal acclamation as the Son of David—to have denounced Him as an imposter and pretender, to silence forever any righteous claim He might make as leader or teacher; but neither on that day, nor on the day He put the solemn challenge to them as to the meaning of David's calling Him, Lord, was a voice raised to dispute His legal title.

Mr. Baron is also reported to have said that, up to Christ's rejection as King, all genealogical records were preserved in the temple, and easily accessible to all the people; but when Titus destroyed the city and the temple, these records were also destroyed; and since that day the genealogical tables of Matthew and Luke alone remain to give the lineal descent from David. Whatever may be the traditional belief of a Jew as to his family and his tribe, no man can bring legal documentary proof that he is of the tribe of Judah and lineage of David and rightful heir to David's throne.

Therefore the only living man who today can bring an unbroken genealogy, directly and incontrovertibly from David is Jesus of Nazareth, born King of the Jews, crucified King of the Jews, and to come again King of the Jews.—Ottman.

THE RESTITUTION HERALD

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NUMBER 8

Give Thanks unto the Lord

"Let the heavens rejoice, and let the earth be glad."

O SING unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless His name; shew forth His salvation from day to day. Declare His glory among the heathen, His wonders among all people.

For the LORD *is* great, and greatly to be praised: He *is* to be feared above all gods. For all the gods of the nations *are* idols: but the LORD made the heavens. Honour and majesty *are* before Him: strength and beauty *are* in His sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory *due unto* His name: bring an offering, and come into His courts.

O worship the LORD in the beauty of holiness: fear before Him, all the earth. Say among the heathen *that* the LORD reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; Let the sea roar, and the fulness thereof. Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice before the LORD: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.

—*Psalm Ninety-six.*



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THANKSGIVING

"But let the righteous be glad: let them rejoice before God; Yea, let them exceedingly rejoice."—Psalm 68:3.

THE DAY OF THANKSGIVING was set aside by the early Pilgrim fathers as a day in which the nation might formally and heartily give thanks to God for all of His protecting and providing care.

This is well.

No person and no nation can formally and heartily bow in grateful recognition to the Giver of all life and of all good things without being drawn even more closely and truly unto Him, who is Lord over all.

In addition to all this, there is reason for giving of thanks, that reaches deeper and farther into the ages than the mere reason for personal provision, proper and good though they also may be.

The book of Psalms is frequently interspersed with bursts of thanksgiving for the marvelous works and words of Jehovah. The climax of all these may be said to be reached in Psalms 145, when David, apparently prefiguring Him whom we might call the great and eternal David praises Jehovah most marvelously. The first verse of this beautiful psalm begins with the first letter of the Hebrew alphabet, and each succeeding verse begins with the following consecutive letters of the Hebrew alphabet unto its end.

(Praise Promised—For Jehovah)

1. I will extol Thee, my God, O king;
And I will bless Thy name for ever and ever.
2. Every day will I bless Thee;
And I will praise Thy name for ever and ever.

(This Praise Offered)

3. Great *is* the Lord, and greatly to be praised;
And His greatness *is* unsearchable.

(Praise Promised—For His Works)

4. One generation shall praise Thy works to another,
And shall declare Thy mighty acts.
5. I will speak of the glorious honour of Thy majesty,
And of thy wondrous works.
6. And *men* shall speak of the might of Thy terrible acts;
And I will declare Thy greatness.
7. They shall abundantly utter the memory of Thy great goodness,
And shall sing of Thy righteousness.

(The Praise Offered)

8. The Lord *is* gracious, and full of compassion;
Slow to anger, and of great mercy.
9. The Lord *is* good to all:
And His tender mercies *are* over all His works.
(Praise Promised—For His Kingdom)
10. All Thy works shall praise Thee, O Lord;
And Thy saints shall bless Thee.
11. They shall speak of the glory of Thy kingdom,
And talk of Thy power;
12. To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.

(The Praise Offered)

13. Thy kingdom *is* an everlasting kingdom,
And Thy dominion *endureth* throughout all generations.
14. The Lord upholdeth all that fall,
And raiseth up all *those that be* bowed down.
15. The eyes of all wait upon Thee;
And *Thou* givest them their meat in due season.
16. *Thou* openest Thine hand,
And satisfiest the desire of every living thing.
17. The Lord *is* righteous in all His ways,
And holy in all His works.
18. The Lord *is* nigh unto all them that call upon Him,
To all that call upon Him in truth.
19. He will fulfil the desire of them that fear Him:
He also will hear their cry, and will save them.
20. The Lord preserveth all them that love Him:

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But all the wicked will He destroy.

(Praise Promised)

21. My mouth shall speak the praise of the Lord:

And let all flesh bless His holy name for ever and ever.

—(From Companion Bible.)

This Psalm of thankful praise is then followed by five concluding Psalms of Praise, each of which Psalm begins and ends with "Praise ye the Lord".

It will be noticed that the reason for this thanksgiving of David is not to be found so much in the things which he has personally and selfishly enjoyed in life, but rather for the great, broad works of God, which extend over His marvelous creation and His wonderful plans therefor.

Surrounded with the atmosphere of such gratitude in response to his Father's work; of such appreciation of the various phases of the plans of the Almighty; what encouragement that we too should continuously revolve faith's search-light and peer into all the ways of Jehovah, that our hearts at all times may be filled to overflowing with gratitude, as we recognize everywhere His marvelous goodness and kindness to the children of men.

—o—
"Believe the truth, then you will not be bound by error."

—o—
FOR DAILY BREAD

By F. E. Siple

THE commonplace things of life, the blessings we have and use every day, we get in the habit of accepting as a matter of fact, with little expression, or even feeling of appreciation. The special blessings we notice, and we give thanks for them.

But were it not for the free, open air which God gives to us, and the daily bread provided, we could not even exist to enjoy the special gifts. The common things are the most worthwhile after all.

Our Savior taught His disciples to pray, "Give us this day our daily bread." The thought contained in those words is a petition for the Father to give us each day just the sustenance and provision which we need for that day. What a trust in God is implied in such a prayer!

So when we come to this Thanksgiving time of the year, and we look around to count some of the blessings of life for which we should be thankful, let us not forget the regular, daily help, comfort and cheer which have been ours. Thank God for loved ones and friends, tried and true, that have stood by us through all of life's turmoil,—who know our weaknesses and faults, but who love us in spite of them and who help us to be stronger. Thank God for the food that we eat and the air that we breathe.

Thank God for life today, and for the hope of life tomorrow.

HIS GATES

By R. H. Judd

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."—Psalm 100:4.

SCRIPTURAL language abounds with matters of human interest. It takes up the common things of life and weaves around them a message that appeals directly to the heart of the individual. Thus we get in the verse before us the uniquely suggestive thought of "*the gates of God*"—"Enter into his gates with thanksgiving."

Many and varied were the uses of the gate in Eastern lands, and from them many correspondingly beautiful lessons may be gleaned. One outstanding feature characteristic of them all is that they stand at the dividing of the ways: behind, the memories of experience, and before, the ever-expanding horizon of hope and endeavor.

Still another feature of the gate is that it compels us to "stand still" and "remember all the way which the Lord thy God hath led thee, these forty years," and though we may not see it now, we shall realize in later years that "he led them forth by a *right way*." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

It is not difficult to see from Psalm 118:19, 20 that King David had evidently come to a "gate" at the dividing of the ways; a "gate" that compelled him to look back and exclaim that "the Lord hath chastened me sore." Then, as he looked forward, he realized that "the voice of rejoicing and salvation is in the tabernacles of the righteous," and he burst forth with the cry: "*Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter.*"

May this THANKS-GIVING DAY be to each one of us a "gate"—yes, even one of "his gates", where we shall not only consider how "great things he hath done", but pass through "*into his courts with praise,*" and "be thankful unto him, and bless his name,"—yea, even His memorial name forever.

*O, enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud and bless His name always,
For it is seemly so to do.*

*For why? The Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.*

—o—
THE Jewish population of the world is 15,430,000, according to David Trietsch, the well known Jewish statistician. Poland and the Ukraine each have 3,300,000, while there are 3,100,000 in the United States, 900,000 in Russia, and 300,000 in the British Isles.—*Associated Press*.

GREATEST CAUSE FOR THANKSGIVING SAVED BY GRACE

By Samuel E. Haney

Let us call a spade a spade, and a hoe a hoe.

EVEN though Christendom is inebriated by "the cup of the wine of the fierceness of his wrath"; and her gratitude emanates from a mind that is influenced by a gormandizing palate, it is but charitable to concede her farcical actions as a token of sincerity. About one Christian in ten thousand adequately and heartily appreciates God's boundless love, that is so copiously and ubiquitously manifested every day in the year.

Were it possible to broadcast the conversations and actions from every symposium board in Christendom on Thanksgiving Day what a heterogeneous mass of nonsense could be heard and seen. About everything under the heavens could be heard—the things that appeal to the proud, vain, idolatrous, hypocritical, Adamic mind—and rarely a word of gratitude for all of God's goodness.

The few isolated "spiritually-minded" (Rom. 8:6; 1 Cor. 2:16) saints' acclamations of true Thanksgiving would be drowned out by the spirit of Babylon's orgies.

On the other hand, supposing all God's children who, with confidence and ecstatic joy are looking for the return of their Lord, were congregated at a banqueting board with a broadcasting outfit, what melody could be heard! Imagine the effect of such a mighty outburst as:

*All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.*

*Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all.*

Methinks the angels that sang at our Lord's nativity would join in and silence Babylon's harangue!

To individualize the subject, what a privilege and help it is to give testimony to what the Lord has done for us! Every one of us has had a different experience, due to his different needs, hence, a different story to tell, to the honor and glory of God, and to the mutual edification of all. Personally, I am a sinner saved by grace. I can now understand how and why God has led me through so many different and strange paths in bringing me to a comprehensive knowledge of the "Old Rugged Cross" where I can see Jesus, "who loved me (while yet a rebel), and gave himself for me", Gal. 2:20. Yes, glory to His name! The precious blood that flowed on Calvary washed all my sins away, and started me toward His kingdom with a "clean slate"; with instructions as to how to keep it clean (1 John 1:9); and to be always ready to "sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

"And one of the elders saith unto me, Weep not: be-

hold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Here we have the Great Magna Charta revealed to us, which makes accessible heavenly knowledge, liberty and peace, culminating in immortality: something well worthy of Thanksgiving every day.

Isaiah writes about it: "For 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", 51:3.

And John saw and heard things yet to come: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Then all heaven seemed to cry out, "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Rev. 7:9-12.

THE SPIRIT OF THANKFULNESS

By C. E. Randall

THE LAST THURSDAY in November is yearly set aside by Presidential proclamation as a day of Thanksgiving. It is wonderful that our government should recognize and honor our heavenly Father to the extent of asking all peoples of the nation to use this day as a day of thanking God for the many, many blessings received individually and nationally. We should be thankful that we have a government that so honors our God.

It would be well for the Christian people of this nation to heed Paul's exhortation to Timothy (1 Tim. 2:1, 2) and pray for those in authority. It would be much better to pray for those to whom the leadership of the nation is entrusted, than be continually finding fault and sowing seeds of discontent.

To the true child of God every day should be a day of Thanksgiving. Little do we realize that every blessing comes from the "Father of lights, with whom is no variableness, neither shadow of turning." In Him we live, and move, and have our being. Apart from His blessing there is no life. We are momentarily dependent upon Him, whether Christian or non-Christian. Daily all seek His tender, life-sustaining mercies. Daily should all thank Him.

The very spirit of Christianity demands that we thank the Father for all His blessings. "In every thing give thanks, for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:18. The letter of His Word requires it; the spirit willingly and freely complies. One and all should cultivate and practice thankfulness more and more towards man and to God.

GOD'S GIFT TO US WHAT DO WE GIVE TO HIM?

By M. A. Woodward

I AM OFFERING a prayer of thanks now and every day because of a Christ who helps you and me to solve the hard problems that are constantly confronting us. Home problems, where there is a poor, sick mother, with her fatherless brood of children looking to her for the comforts of life; homes where the wife is alone in her struggle to maintain her spiritual life, with a kind husband but one far from God. Do not despair, tired heart; for God hears, and if you keep faith with Him your prayers will yet be answered.

I am glad for a Christ who Himself depended upon the help of His Father to strengthen Him over the trying places in life. This very thing appeals to us when we have the hard things to solve, and we are almost ready to cry out in our weakness, "O God, it is too hard for me to solve! The burden is too heavy." Immediately the cry is answered with David's words of cheer, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Do we believe these words? If we do not, we are not getting the help from God's words that was meant for us. We feel like urging God's children to apply these words to their lives, "O, taste and see that the Lord is good: blessed is the man that trusteth in him."

I am so thankful for a Christ who has told us to cast our burdens upon Him, for we can ask Him about all our church problems: deciding on a minister for another year; money to pay for the new church; teachers for certain classes. O, beloveds, God and the blessed Christ know all about these hard problems *you* are trying to solve alone. Do not allow yourself to do that, but let God solve them for you. You act as His helper.

Listen to the Psalmist again, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." O, how thankful we should be for this divine help! We should take every opportunity of using it. But we must remember that God requires sacrifice from us, sacrifice of self for Him. Giving our tenth is not sufficient, as long as we know it takes more than our tenth to carry on the Lord's work. We should gladly, willingly, make a sacrifice to that end.

We may not receive even the interest on the money we use for the Lord's work, but some unsaved person may hear the "words of life" and be saved. You may not know who it is, but God knows, and some day bright jewels will shine in your crown of rejoicing. Give, give, with thanksgiving to God; for He has loaned it to you, and we do not want to rob Him.

Christ paid the price of our redemption with His own life. O God, help us all to be truly thankful for Thy Gift to us!

REAL CAUSE FOR REJOICING

By H. H. Hawkins

It is a good thing to give thanks unto the Lord.—Psa. 92:1.

AS THE LAST Thursday in November rolls round again, we are reminded of "Thanksgiving Day". The annual festival of Thanksgiving was first introduced in America in 1621 by the Pilgrims who, a few months before, had settled at Plymouth, Massachusetts. Their first harvest was a failure. A pint of corn was all they had at their "starving time", yet they were cheerful and praised God for all His manifold blessings. This custom prevailed among the early colonies, and later spread among the states. President Lincoln in 1863 issued a proclamation setting aside the last Thursday in November as a national observance, which example has been followed by all succeeding presidents.

The custom of "Thanksgiving", that is preserved and observed by man, is of ancient origin. We first read of the giving of thanks in Leviticus 7:12, in connection with the law of the sacrifice of peace offerings under the Mosaic dispensation of God's laws.

The Psalmist David, in the one hundred third Psalm, realizes his many mercies and benefits, which he recounts in verses one and two: "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." In this Psalm we believe that David recognized his weakness and frailty, and his entire indebtedness to Jehovah, and his cause for gratitude.

In the one hundred fifth Psalm he encourages men to give God thanks: "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works."

In Psalm one hundred seven, verses eight, fifteen, twenty-one and thirty-one, notice how he repeats: "Oh that *men* would praise the Lord *for his goodness*, and *for his wonderful works to the children of men!*"

We who have come to a knowledge of the truth should heed David's invitation to praise and bless Jehovah's name, especially in these "last days" when we see so many turning away with indifference, unmindful of the many things for which they should be thankful.

May we be reminded not only to consider "Thanksgiving" an annual event, but, as Paul says in Ephesians 5:20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

DEAR RESTITUTION HERALD: As Thanksgiving is almost here, I want to say how thankful I am for all of the blessings God has given us in the past year. I cannot express my thanks as many can, but my heavenly Father knows how I feel, above all for the gift of His dear Son, Jesus Christ.

Yours in the faith,

Carrie E. Hilsabeck,

Marshalltown, Iowa,

THANKSGIVING

By Lottie E. Young

WE ARE apt to think that Thanksgiving Day originated in Massachusetts in the early days of that colony, but I believe that after the children of Israel entered the promised land and conquered Jericho, under God's guidance, they truly had a real feast of thanksgiving. They praised God as they ate the products grown in the "land which flowed with milk and honey", after their long journey through the wilderness. Jehovah knew the weakness of mankind, though, and so He warns the Israelites in the sixth chapter of Deuteronomy, that after they are comfortably settled in the land, with houses and cisterns which they have not built, vineyards and olive trees which they have not planted: When "thou shalt have eaten, and be full; then BEWARE lest thou forget Jehovah."

The material prosperity of the United States has reached today the highest peak in its history. This should be cause for humblest gratitude rather than for pride and satisfaction. But to the majority of American citizens the "beware" of ancient days applies equally as with the Israelites. God is not taken into account. Thanksgiving used to be a day of rejoicing over bountiful harvests and for the prosperity of the nation during the year which had passed; a day of home-coming, looked forward to for months, when those who had been separated came together to talk over things in a sociable way. But now it is an occasion for a specially good dinner; then perhaps an automobile ride, a seat at a football or base ball game, and a "movie" in the evening, without one thought of real thankfulness for our manifold blessings to the Giver of All.

May every member of the Church of God be in the minority, and while we enjoy our temporal mercies, may we not close Thanksgiving Day without a hymn of praise to Him from whom all blessings flow for His loving-kindness.

A SONG OF THANKSGIVING

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation". Psalms. 68:19.

"Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." Psalms. 95:2.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O, Most High." Psalms. 92:1.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Psalms. 107:15.

"Who is like unto the Lord our God, who dwelleth on high." Psalms. 113:5.

"Let every thing that hath breath praise the Lord. Praise ye the Lord." Psalms. 150:6.

H. E. Russel,
Chico, California.

A ROBE OF THANKFULNESS

*Thankful these blessings come down from above,
From a Father of mercy! Our God of love!*

T Stands for truth, a jewel you see,
If we seek, we will find it, and thus be made free.
H Stands for honor—the best that is given,
Comes down from above, from our Father in heaven.
A Stands for aiming. Let us aim to abide,
In the promise of God, and walk by His side.
N Stands for nations—they angry will be,
Until God's kingdom on earth we shall see.
K Stands for knowledge—the earth soon will be
Full of God's glory from sea to sea.
S Stands for steadfast, and shining, too.
Let us walk uprightly, and always be true.
G Stands for going; also for growing.
If you give your mite, good seeds you are sowing.
I Stands for Iowa—it's a good state, we know,
In our good old U. S. where the tall corn will grow.
V Stands for vital and vying, too.
Seek things of the Spirit, they'll carry you through.
I Stands for idle, and industry, too.
Let us choose diligence; it's the best thing to do.
N Stands for needful—good thoughts we must seek.
They will make us patient, gentle and meek.
G Stands for goodness. O! may it prevail!
Let love be your light, and the light will not fail.

Mrs. C. H. Adams, Belle Plaine, Iowa.

WAITING FOR THE SUNRISE

*We are waiting for the sunrise,
For our Bridegroom to appear;
For we know He's surely coming,
And the time is drawing near.
Earth's dark night will soon be over,
Sin and pain forever cease,
And from all earth's cruel bondage
We shall then find sweet release.*

*We are waiting for the sunrise,
Though the shades of night close in,
Rays of sunlight in the valley
Cause our hearts to glow within.
Some may go through life's last sunset
And in death find sweet repose,
But they'll rise first in the morning,
Triumph o'er the King of foes!*

*We are waiting for the sunrise,
And our hearts exultant sing,
Sun of Righteousness arising,
Blessed healing in His wings!
Day of days with light unceasing!
Glorious Sun—'twill ne'er grow dim!
Jesus, Light of all the ages!
We shall shine for aye with Him.*

—Pentecostal Evangel.

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* * * *

SHALL WE ACCEPT CHRIST? WHY?

By Frances Byers

IN EZEKIEL 7:1-2 we read, "Moreover, the word of the Lord came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel, An end, the end is come upon the four corners of the land." And in the 10th verse, "Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed; pride hath budded." Do we realize that God scattered Israel to the four corners of the earth until the day of Judgment when they shall be regathered? We read on in the 7th chapter, where wickedness shall prevail; they shall reject God; horror shall come over them; their hands shall be feeble and their knees be as weak as water. Destruction shall come and they shall seek peace, when there shall be no peace. Do we want to be among those who think they are enjoying themselves by wickedness in this life but who are not really satisfied with their own souls or would we rather be among those who shall ascend in the air to meet Christ when He comes? "So shall we ever be with the Lord."

Rev. 21:3-4 "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 shall there be any more pain: for the former things are passed away." Without a doubt we would choose the last for we know that there shall be no wickedness, nothing but righteousness in God's kingdom, therefore, the wicked must die. Again we choose to reign with Christ and again we ask, "What must I do to be saved?" Acts 2:38 "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and ye

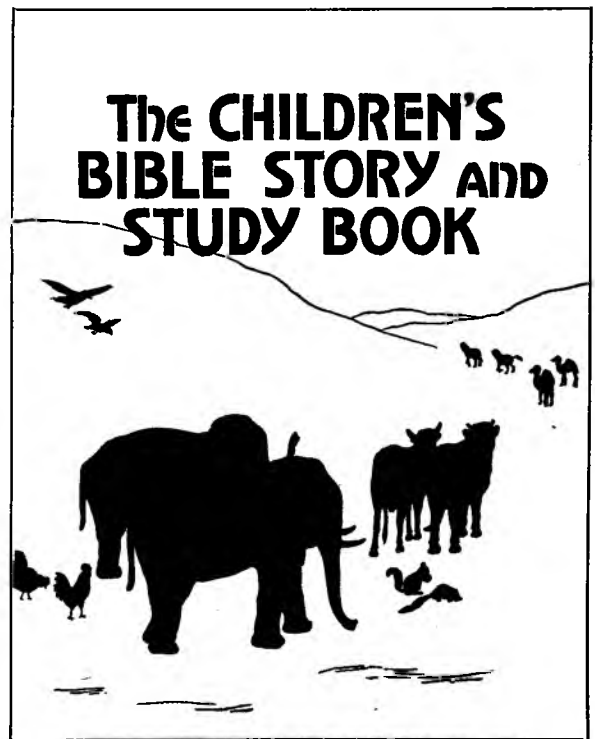
shall receive the gift of the Holy Ghost."

Mark 16:16, "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." We are to believe the gospel which Christ told His disciples to preach to every living creature. Ephesians 4:5, "One Lord, one faith, one baptism." Galatians 3:27 "For as many of you as have been baptized into Christ, have put on Christ." After we have repented of our sins and taken on Christ by baptism, we shall be forgiven of our sins if we pray for forgiveness, if we remain ever faithful.

Dear reader, think your life over seriously then; decide your future for yourself; no one can do that for you. Ask yourself the question, "Shall I be one of the world and die to live no more or overcome the temptations of this life and reign with Christ forever?" "His yoke is easy, his burden is light." May we pray to reign together in the Kingdom which is to come, not so far away.

* * * *

Below is a miniature of the cover design of the new Junior Berean Book. See description and prices on the "Church" page.



Let Everyone Give Thanks unto the Lord

BLESS THE LORD IN ALL PLACES OF HIS DOMINION

EVERY DAY A THANKSGIVING DAY

By Lyman Booth

THANKSGIVING DAY has come again; but why give thanks only one day in the year? Why not sing our grateful songs of praise throughout the year to Him who fills with blessings all our days? Surely one day alone is not enough of prayer and praise His gracious bounty to repay.

If the sun should shine only on Thanksgiving Day, and then in darkness disappear, from whence would come the blessings that continually fall at our feet? Would our homes be as bright and gay on all the other days? Where would be the silver rye or the golden wheat; the purple cluster of the vine; the drooping ears of yellow corn; the fragrance of the new-mown hay? Where would be the plenty that now burdens our festal board?

Now since the Lord is good and true,

*Let sacred hymns from lips of men ascend;
And daily let our thankful praise arise,*

And surround His throne of mercy in the skies.
Dixon, Illinois.

* * * *

THE TRUE MEANING OF THE DAY

By Sarah Mamwal

NOVEMBER is the month when our hearts are turned to God in thanks for the bountiful supply which we receive from His great storehouse. But with all this to supply our bodily needs, we are prone to forget the One who said, "I am the bread of life." Thanksgiving is a duty of which gratitude is the chief grace. This obligation of godliness is acknowledged by the universal sentiment of mankind. As a Christian grace, it has many blessings. It consists of gratitude for all the benefits of divine providence, especially for the general and personal gifts of redemption.

The ethical gratitude of Christianity connects every good gift and every perfect gift with the gift of Christ. "Thanks be to God for his unspeakable gift." Moreover, it is a virtue in Christian economy, and in it alone, which redounds to God for all things. "In every thing give thanks."

The rejoicing we have in the Lord, and the everlasting consolation we possess in Him, makes every possible variety of divine dispensation a token for good. It must be remembered that through the Patriarchal, Jewish, and Christian dispensations, the virtue of the one covenant of grace flowed. Ephesians 1:10: "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

Bremen, Indiana.

A GREAT PRIVILEGE

OUR EDITOR has asked us to write a Thanksgiving letter, so I want to tell every one that I am so glad and thankful for so many things in the past year, I hardly know where to begin. I will begin by saying that I was so thankful to be permitted to attend the General Conference at Oregon. There I met so many whom I had known through our paper, *The Herald*, for years, but whose faces I had never seen—dear Sr. Woodward, that old faithful soldier of the cross, Sisters Drew, Wilson, Sanford, Young, Underwood, Siple, besides many others, and many of our ministers. Especially was I pleased to meet those whom I had met years ago: Bro. Conner, Bro. Austin, and Bro. Siple. To see them still working hard in the Master's vineyard was an inspiration to press on. Then, too, there was our beloved Bro. Stilson, who is laboring so hard to make our paper what it should be. And then there was our Home for the alone ones at Oregon.

This, and much more, I can say fills my heart with Thanksgiving, for I was so unexpectedly permitted to be there and meet with all those dear people who are also striving for the Prize.

Mrs. A. J. Chaplin,
Arkansas City, Kansas.

* * * *

"And must I keep giving again and again?"

My selfish and querulous question came.

"Ah, No!" said the Angel, piercing me through,

"Just give till the Master stops giving to you."

—Selected.

* * * *

THANKS TO THE ONE WHO HELPS

EDITOR RESTITUTION HERALD: I am enclosing a little "thank" offering. It would be difficult for me to express in mere words the gratitude which I have for the Father. His "everlasting arm" has lifted me over the great black walls of persecution and despair many times.

When trials and sorrow overpower us, His great, divinely-inspired Book always contains a message of hope and relief. Once, when all seemed dark and hopeless and I really thought that my troubles were greater than all, that blessed Book gave me this message, "You have never yet worn a crown of thorns." I was indeed ashamed.

I cannot count all of my many blessings, yet the thing that I am most grateful for is the knowledge of things to come. Without that, life would be empty.

And so, let us all stop a moment, relinquish our hold upon things material, and be grateful to a loving God for all His many kindnesses,

Melba Glanton-Arlington,
Huntington, Indiana.

With Our Sunday Schools

LESSON X.—December 4, 1927

ISAIAH TEACHES RIGHT LIVING

Isaiah 3:1—5:30

Devotional Reading: Isaiah 55:6-13

GOLDEN TEXT

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.

A STUDY OF THE SUBJECT

Right Living. While the text here used for this subject was given specifically as pertaining to the conduct of the nation of Judah and its capital city Jerusalem, yet it emphasizes the outstanding fact that God attributes to the nation the character of the individuals making up the nation. The manner of life of the king indicates the manner of his rule; the manner of life of the subject indicates the prevailing character of the nation. Therefore, right living by the individual is at the foundation of all of God's requirements looking to God's rewards.

But the church of this dispensation is placed upon an entirely different basis than the kingdom. The kingdom was organized after the carnal man; the church after the new man, the spiritual. Therefore, the Christian who makes up the church must live after the spiritual, not after the carnal. His conduct and behavior must be according to the law of the spiritual.

Like the nation, so the church. Its character is determined by the character of the individuals composing it. Right living is even a greater necessity for the Christian; his conduct must be the overflow of his heart's intent. That heart to be spiritual like unto God who is Spirit. John 4:24, must be governed by the thought of God. Right living is the training of the heart, the intent, to be God-like. Failures are taken care of by God, but intentional disregard of God causes the overthrow of the Christian as it caused the overthrow of the people of the nation.

"An eye for an eye" was right living in the nation; but in the church it is required that the Christian will forgive. "Thou shalt not steal" was sufficient for right living in Israel; but in the church it requires "thou shalt not covet". Right living in the nation was heeded when one refrained from injuring his enemy; but in the church, the spiritual, it requires that one shall love the enemy by good works, kind deeds, helps.—F. L. A.

THE GOLDEN TEXT

"Religious observance, pure and unde-

filed with our God and Father, is this: To be visiting orphans and widows in their tribulation; unspotted to be keeping himself from the world." James 1:27. Roth.

James was writing to the twelve tribes who, in their religious life, laid practically all emphasis on the ceremonies of their worship and the keeping of the law. This was the letter of the law. They omitted the righteous, beneficent life of service which would make their worship pure and undefiled before God. There is the same danger of Christians today doing many things with an outward expression of a deep religious devotion and omitting the spirit of Christ which should animate the life of everyone made alive in Him.—F. A. S.

PRACTICAL APPLICATIONS

God's Goodness. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning". James 1:17. From the day in which the Creator placed Adam in the Garden of Eden, and gave him "every tree that is pleasant to the sight and good for food". Gen. 2:9, mankind has been surrounded by blessings of divine bestowal. Unappreciative of His goodness, our first parents sinned against God and forfeited the rich heritage of His favor. In this, they foreshadowed the conduct of practically all that would come after them.

God's Blessing to Israel. "What could have been done more to my vineyard, that I have not done in it"? v. 4. Delivered from bondage by the outstretched hand of Jehovah, throughout history Israel experienced the protection and the guidance of the Almighty. From the degradation of slavery, they were lifted to a place of glory and honor among the nations. Encompassed by His mighty power, they had no occasion to fear their enemies or to shrink from pestilence and famine. Yet in spite of all this, where God "looked for justice", He "beheld oppression"; when He sought for righteousness, He heard a cry!

God's Promised Blessing to the Gentiles. "Salvation is come unto the Gentiles".

Romans 11:11. The peculiar favor of Jehovah, once restricted to the house of Israel, is now freely offered to the "Gentiles through Jesus Christ". Gal. 3:14. As Adam was showered with blessings, and then asked to obey; as Israel was delivered from bondage, and afterwards invited to serve God; so the Gentiles are offered the gift of divine favor, together with a call to spiritual service. What will be our response to the Father's gracious invitation? Will His boundless love induce us to live lives of obedience and faith?

Results. "He that overcometh shall inherit all things, and I will be His God, and he shall be my son". Rev. 21:7. On the other hand, they "that know not God, and that obey not the gospel of our Lord Jesus Christ, . . . shall be punished with everlasting destruction". 2 Thess. 1:8, 9. —G. M. M.

INTERMEDIATE CLASS

Topic: *Tame or Wild Grapes?*

Israel had been a favored vineyard, indeed! Selected of God, fenced from all evil, with every care and protection of the Husbandman, planted with the true vine, and Jehovah Himself as a tower of defense, yet only wild grapes were being produced.

Likewise has God chosen us. Given every advantage and kindness, yet how often we bear only wild grapes! Jesus gave the essence of true religion as love of God and of fellow man. But love of God is manifested in service to man, and hence our dealings with others demonstrate the kind of fruit that is being produced. Selfishness, greed and pride are wild grapes, the results of our Adam nature. Mercy, kindness and love are the products of the spirit of God.

Discuss fully the results now and hereafter of both right living and wrong living.—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

Israel, God's vineyard: The desired fruitage. Definition of judgment and righteousness from the viewpoint of Isa. 5:7-17. God's final success with His vineyard. See Isaiah 52. Discern from this also God's large purpose in tending a vineyard during so many centuries,

DOINGS AMONG THE CHURCHES

Bro. L. E. Conner, of Cleveland, Ohio, had an appointment at Rensselaer, Ind., last Sunday.

* * *

Sr. May Moore, of Bartley, Neb., is greatly enjoying her temporary stay at Moravia, California.

* * *

Sr. Bert Thompson, of South Bend, Ind., who was reported early in the week to be very sick was later reported improved.

* * *

Mrs. Hugh Shafer of Plymouth, Ind., returned to her home Nov. 18, after a week's visit with her daughters, Mrs. Lulu Stilson and Mrs. Verna Thayer.

* * *

On Friday last, following the advice of an ear specialist of Dixon, Illinois, Bro. Thayer, of Golden Rule Home, hurried Sr. Thayer to South Bend, Indiana, that the surgeon who performed the mastoid operation for her in August last, could again examine her for what appeared to be a recurrence of the trouble. The Herald is glad to report that a telegram states that the South Bend doctor diagnoses the present trouble as not mastoid. At the time of going to press we are still waiting for further information.

Our Father is humbly petitioned to spare her of any further ordeals like the past and to grant her health and power for service.

* * *

TO OUR MINISTERS

The names of the ministers of The General Conference will be published next week and extra copies mailed to each. These extra copies can be forwarded to the Clergy Bureaus with applications for clergy transportation on the railroads. These applications are in order now for 1928.

* * *

MEETINGS AT BLAIR, NEBRASKA

Bro. E. E. Geisler, of Houston, Texas, arrived in Blair, Saturday, November 5, and began meeting on Sunday morning, November 6. An all-day meeting was held, with good attendance at every service. Quite a number of the brethren from a distance were with us.

These meetings continued throughout the week, with fair attendance, and closed on November 13 with another all-day meeting.

We all enjoyed Bro. Geisler's stay among us and hope to have the opportunity of having him with us again at some future time.

Yours in the Master's service,
Laura Bates,
Local Church Secretary.

* * *

MARSHALL, ILLINOIS

The meetings at Marshall came to a close on Sunday evening, Nov. 13, with a regret that we couldn't continue for another week. The first week the attendance increased each night and a splendid interest was manifested. The second week was a rainy period, making the

roads nearly impassible. The latter part of the week was fair and the interest soon revived.

Sunday afternoon two girls of high-school age obeyed the Christ in baptism. They are, Ruby Hendrix and Ina Newman. Several others are seriously considering this all important step, and had not the meeting been divided by inclement weather, we believe they would have put on Christ in baptism. We are very thankful for these two young ladies and pray the Father's richest blessing to abide with them and keep them in the holy way.

These meetings were the most interesting the writer has ever conducted. In Christian hospitality the Salem Church is not excelled. The young people are unusually willing in assisting through the meetings. They are not the back-seat kind. As soon as they enter the building they go to the choir loft and need never to be asked to help with the singing. Keep it up Salem Young Folks! All of the members did their very best to make the meetings a success. To them goes much credit. Bro. Siple was present and spoke two nights. Both sermons were appreciated.

Meetings are now in progress at Ripley. A goodly number were present for the first meeting. Pray for the Father's blessing upon this series.

Clyde Randall.

* * *

It is encouraging to get the various reports to the effect that different churches are steadily advancing in the amount of work which they are doing. Different ones are reporting steadily increased attendance in Sunday School and Church service. This is not only encouraging to the workers of the localities where these Churches labor, but it also indicates to the Brethren of other localities what can be done when the Brethren give themselves to the labors of the Lord. Grand Rapids and other places have not taken out patent papers on their method nor on their activity.

* * *

Bro. Jas. A. Patrick and others continually make very encouraging mention of the work which Bro. Patrick initiated and is conducting at Bowen, near Caledonia, Mich. Interesting work and progress are reported.

* * *

The Dixon, Ill. work continues to advance in interest and effort. It requires time after sowing the seed before one can expect to reap the harvest. It is the carrying of the burden during the intervening time between the sowing and reaping that taxes the strength of the workers. This principle is true in every line of effort and in every community in Church work.

* * *

There are some faithful workers in the Blair, Neb. Church. This Church is working under greater disadvantage than are some others. They are seeking diligently to devise some means whereby much greater progress can be made. Those who have visited this field are anticipating encouraging results in this location,

OUR NEW STORY BOOK

The new Children's Bible Story Book, is now ready for mailing. It is an exceptionally fine story and study book for juniors, aged 6 to 10. The theme of the book is the purpose of God in Creation, in story form, with questions following each story. The author, Sr. Verna Thayer is especially adapted to work with children, which in itself is a guarantee of the merit of the book. If you have a junior Berean class in your church, this is just the book you need. Price, single copies 35 cents; 5 to 24 copies, 30 cents; 25 or more, 25 cents. Address National B E R E A N Society, Oregon, Illinois.

* * *

THANKSGIVING OFFERING

Previously reported	\$ 15.00
Receipts	44.00
Total	\$ 59.00

CORRESPONDENCE

Dear Brother Editor: Please find enclosed my Thanksgiving offering. It is part of the tenth I promised for the Lord's work, to use as you see fit. You know where it is most needed better than I do. Hope everything is going along all right.

We had a fine attendance at every service on our annual gathering last Sunday; the church being nearly full at all three services.

Brother Clark, of Fontheil died Saturday, 83 years old.

Sister Elsie Moore has been confined to her bed for the past week, but is beginning to improve.

Yours in Christ,
George Rennard.

* * *

Dear Brethren: Enclosed please find check for our thank offering. If we stop and think of what we have to be thankful for, it surely would surprise us to see what the Lord has done. All to Him we owe though, I've heard some people say, "All I possess I made myself", not even giving credit to their helpmeet (if they had one) and none whatever to the Lord, who really deserves all the credit, for without His aid we can accomplish nothing. It is easier to tell what we have not to be thankful for, as that can be put down in one word "Nothing".

With Christian love to all in like precious faith,
Enos E. and Carrie Elton.

* * *

Brother Austin:
I would like to offer a word of commendation in behalf of your effort to impress on the brethren the importance of the Church of God. Paul says the Church is "the pillar and ground of the truth".

There can be no success in the proclamation of the Gospel unless there is a united effort, and that requires organization and systematic work. While all cannot give money, all can give their voices in support,

A. W. Darby,

EARLIER LIFE-TRUTH EXPONENTS

IN THE FOREWORD by the editor of *Words of Life* introducing the booklet entitled, "Earlier Life-truth Exponents" by A. J. Mills, we find these words:

"There are many today who have never heard anything of Conditional Immortality or, Life only in Christ and there are many others who set the doctrine down as one of many modern religious conceptions. To these this booklet will come as a surprise, showing that from the very days of the apostles it has been a doctrine, earnestly advocated in all the Christian Centuries, and strenuously upheld even to the loss of life. We trust the pamphlet will serve the double purpose of confirming believers and opening the eyes of many to the serious aspects of the question as a great fundamental divine truth, handed down to us by the Lord Himself and His apostles." Among the prominent men of the earlier centuries is the name of John Milton, greatest of English Sacred poets. The following extracts are taken from his 'Treatise of Christian Doctrine', chapter 13, 'Of the death of the body?' The death of the body is the loss or extinction of life. Here then arises an important question, which, owing to the prejudice of Divines in behalf of their pre-conceived opinions,

has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or his body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me the true doctrine, as collected from numberless passages of Scripture, without regarding the opinion of those who think that truth is to be sought in the schools of philosophy rather than in the sacred writings.

Inasmuch then as the whole man is uniformly said to consist of body, spirit and soul, I will show that in death the whole man and each component part suffer privation of life." A very large number of Scripture passages were examined, the author showing the absolute necessity of resurrection to eternal life and reward for the righteous at the appearing of Christ. In his chapter on "The Gospel and Christian Liberty", Milton says, "The gospel is the new dispensation of the covenant of grace, far more excellent and perfect than the law, . . . ordained to continue even to the end of the world, containing a promise of Eternal Life to all in all nations who shall believe in Christ when revealed to them, and eternal death to such as shall not believe."

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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.

GOD'S OTHER RAVEN

A DEAR white-haired missionary, who has been long, long years in India, tells us this incident of her work there.

She and her native helper, a Bible woman, were out on a tour among the needy ones and, becoming weary, they sat down in a sheltered place to eat their lunch. The missionary had her bit of bread and her tea; the other proceeded to make her *chepotie* (maybe that isn't spelled right) after the native fashion. It was a good-sized one and looked so appetizing to the hungry worker. But she never ate a crumb of it, for just as she was ready to eat, after bowing her head silently for a moment in thanks, a large crow circled out from a passing overhead flock and swooping down lower and lower, it fastened its claws, one on each side of the *chepotie*, and rising higher and higher in the air, soared far away before the astonished eyes of the workers.

Farther and farther it went until it was only a dot against the sky, then lost to sight completely. They wondered over this strange occurrence, then went on their way still "pondering in their hearts."

Several days later they saw a thin, gaunt woman with a starved looking babe in her arms and another clinging to her skirts, in the midst of a crowd of natives. She seemed to be telling them something strange, and there was a bewildered look on the listeners' faces.

The missionary drew near and found the woman was telling of how a few days ago as she and her children were on the road to some relatives, they became so famished they could not go farther, so they sank down by the dusty road. She began to pray earnestly to first one heathen god, then to another. But no help came from any of them. At last the thought came: "I will pray to the white missionary's God; maybe He will hear and help me as she says He does her." So she began to voice her prayer to the "unknown God", when, to her great surprise, a crow flew down out of the sky and dropped at her feet a large *chepotie*. She and the famished children quickly made a meal of it, then in the strength of it went on to the nearest village.

She told her story there, but soon saw their *chepoties* were not so large and good as the one the crow had

brought her. Someone suggested that maybe it had come from someone in the missionary's village, so she passed on with a crowd of followers after her, and there it was that she found what she wanted. The missionary and her Bible woman soon told their side of the story; it so impressed the woman that she cried out: "Teach me to know your God who listens when His children cry in sorrow for bread. I'll pray to none but Him after this." This, of course, the dear missionary was only too glad to do.

The story spread far and wide and many who had held out against the white teacher were compelled to see that hers was indeed a wonder-working God and they must now let their children come to her school to learn about Him.

Doesn't it seem that even yet, especially when our God says, "Prove me now herewith", that He may have some sort of raven to answer *our* cry, too?

—Selected by Madeline Gardiner.

"PRAISE YE THE LORD. Praise GOD in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the LORD. Praise ye the LORD."

THANKSGIVING

T means Thanks for everything.

H means Health and Hope for me

A means Assurance of His Love.

N means Nearness of God above.

K means Kindness I must show.

S means Something I must do.

G means Giving to those in need.

I means Innocent Lambs to feed.

V means Vain is not our work.

I means If It Is Done in His Name.

N means Now is the accepted time.

G means God is our Father kind.

—Mrs. Fred Hall.

Grateful Hearts from Here and There

COME BEFORE HIS PRESENCE WITH THANKSGIVING

DEAR BRETHREN: Thanksgiving is only a farce with many—yes, the majority. It is a day of general pleasure, football, horse racing, dancing, and not the least trying to see how much one can eat; and all this with seemingly no thought of giving thanks for well-provided tables.

We are thankful for the many good articles published in *The Restitution Herald*, many of which show in what perilous times we are now living. We are thankful for general good health, plenty to eat and wear. We are thankful we are living in peace with all persons. While we see so very many separations of husbands and wives, we are very thankful we live together in peace and harmony. We are thankful that these times are near an end, and that we have God's help in trying to live as we should in these trying times.

With Christian love to all of like precious Faith,

Enos E. and Carrie Elton,

Tustin, California.

* * * *

O GIVE THANKS unto the Lord; for he is good; because his mercy endureth for ever." Yes, give thanks unto the Lord for all His benefits: for sunshine and for rain; for life and health; and, in sickness, for the comfort we get from the great and precious promise that if we prove faithful unto the end we will receive a crown of life that fadeth not away.

"O praise the Lord, all ye nations: praise him, all ye people; for his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

Mary M. Renner,

Oregon, Illinois.

* * * *

DEAR ONES of like Precious Faith: As it is nearing Thanksgiving Day I feel I must not forget to send a little offering to help along the good work. God has blessed me in so many ways: one so recently in my visit to Iowa. Sisters Margaret and Ferne Moore made me so welcome. They are doing a good work for the Master in a small way. Sr. Moore has the Berean society at her home on Wednesday evening of each week. I enjoyed these meetings so much and there was quite an interest shown, an increase in number each week. The Sunday School is held at the Starbucks' home in Cedar Falls, every Sunday morning. Bro. Eychaner is an able leader, we got so much out of his teachings. Then the best of all to me was Bro. Williams' two wonderful sermons, and as he finished tears of joy flowed down my cheeks and I thanked my heavenly Father that I had the opportunity to listen to words of comfort given so plainly that a child could

have understood and comprehended. God bless the Iowa people in their work and for their loving kindness to me.

Sr. Moore and I entertained the Dorcas Society, of which Sr. Eychaner is president. They will miss her this winter during Bro. and Sr. Eychaner's stay in Florida. The Dorcas members are working hard for the building of a new church. I trust it will not be long before the foundation is started and by next Conference there will be a church built on their beautiful site.

Wishing you all, as a big family, a happy Thanksgiving, and God's blessing in your work for the Master, I am your sister, looking for the coming King,

Sr. Robinson,

Alexandria, Minnesota.

* * * *

DEAR RESTITUTION HERALD: I feel as if I wanted the readers of *The Restitution Herald* to know that God has been good to me; that through my dark hours this life would be past living if I didn't know the loving, heavenly Father was over all. My every prayer and hope is that I may so live that when the last trumpet sounds, I'll be among those called.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

Mary Edith Fike,

Vancouver, Washington.

* * * *

DEAR HERALD: I want to say, even if I am old and poor, that I have lots to be thankful for. The dear Father in heaven is surely good to me. I received some tracts from California, which is something to be thankful for; also for *The Herald*. I am trying to live a useful life and am looking for the coming of Jesus Christ.

Your friend,

Mrs. O. Morse,

Allegan, Michigan.

* * * *

DEAR BROTHER EDITOR: As another Thanksgiving is almost here, I, too, feel like praising my heavenly Father for all the blessings He surely has and is bestowing upon me every moment of my life. Just let us count our blessings and realize that it is through Him and by Him that we live, move, and have our being. Although I am ailing and old, yet Jesus is so precious to me, caring and aiding and guiding me through all my walks of life. O, that we all may praise Him! Let all nations praise Him for all His benefits! O, that men would praise the Lord for His goodness and for His wonderful works to the children of men! Praise ye the Lord!

Sister E. Pendleton,

Webster City, Iowa.

THE BOOK OF DANIEL

PART 20

By George Johnston

THE EMPIRES OF PERSIA AND GREECE (Daniel 11)

AND now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." At the time when these prophecies were given the Babylonian empire had passed away and the Medo-Persian had taken its place. It follows, therefore, that the predictions quoted related to Xerxes, who was the fourth Persian monarch, and whose reign marks the period when the power of the Medo-Persian empire was at its greatest. Xerxes is especially noted in history for his great wealth and for his invasion of Greece, the particular points to which the prophecy refers.

"If you consider this king," says Justin, "you may praise his riches, not the general; of which there was so great abundance in his kingdom that when rivers were dried up by his army, yet his wealth remained unexhausted."

At that time Pythias, a native of Lydia, was supposed to be the wealthiest man living, and he, after entertaining Xerxes and his army, tendered the king the huge sum of two thousand talents of silver, and three million nine hundred ninety-three pieces of gold, towards defraying the cost of the war against Greece. But Xerxes was so rich that he not only refused the offer, but he presented Pythias with seven thousand pieces of gold in order to make up the round sum of four million. As a gold piece equalled five dollars of our money some idea may be formed of the wealth of Xerxes, who had to feed and pay an army estimated at more than five million men. His invasion of Greece, while it marked the period of Persia's greatest glory, ended disastrously, and led, in the course of time, to the destruction of the Medo-Persian empire by those whom he had hoped to conquer.

"And a mighty king shall stand up, and shall rule with great dominion, and do according to his will." This mighty king was Alexander the Great (B. C. 336-323) who, in a reign of less than thirteen years, conquered Greece, Persia, and all the countries as far as India, in which he also made some conquests. In the battle of Arbela he completely routed the Persians, whose empire thereupon came to an end.

"And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." Immediately after the death of Alexander the various provincial governors began to act as though they were the supreme rulers of the territories committed to their charge. Within a period of twenty years, owing to the incessant warfare,

most of these petty rulers had been removed by death, the whole family of Alexander had been murdered, and only five of the original governors remained. These were Cassander, Lysimachus, Seleucus, Ptolemy, and Antigonus, all of whom had been generals in Alexander's armies. The whole of the empire had fallen into the hands of these five men, of whom the first-named four were fairly content with the particular portions over which they ruled. This was not the case, however, with Antigonus, who desired to add the territories adjoining the eastern shores of the Mediterranean Sea to his kingdom, and in consequence was continually at war with the others. Finally the others united their forces against him, and at the battle of Ipsus (B. C. 301) he was defeated and slain. Thereupon the victors divided the empire between them, in which division Cassander was given Macedonia, Greece, and the western lands; Lysimachus received Thrace, Bithynia, and the northern parts; Seleucus had Syria, and the eastern provinces; and Ptolemy retained his original kingdom which consisted of Egypt and the southern countries.

"And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion: his dominion shall be a great dominion." Between Ptolemy "the king of the south" and Antigonus, "one of his (Alexander's) princes", many fierce battles were waged, for possession of Palestine and the adjacent lands. During the struggle between these two princes the Jews suffered great hardships; thousands of them were carried into Egypt on the occasions when Ptolemy was victorious, while Antigonus treated them with the greatest cruelty.

The object of these prophecies was to set forth the complete destruction of Alexander's empire, though, as has been pointed out before, all its territories were united in later times under the title of "The Eastern Empire".

The predictions from this point to the end of the nineteenth verse are concerned with the fall, one after the other, of the four kingdoms into which Alexander's empire had been divided. The first of these to disappear was the northern, ruled by Lysimachus.

THANKFUL FOR THE HERALD

DEAR Brothers and Sisters in Christ, Greeting: One more year has almost gone, never to return, and we have been asked to write short Thanksgiving letters. I have a great deal to be thankful for, and one is that I get my Herald every week. Though I can't go to hear sermons, I thank every one for the good sermons in our paper.

To those who have lost dear ones, let me say that God has promised some day they shall all come from their graves and live for evermore. May we all be ready for that glad day when all tears shall be wiped away, and we shall meet to part no more. I wish you all a thankful Thanksgiving.

Amy Johnson,
Marshalltown, Iowa.

SWEET SLEEP

By Abbie C. Morrow Brown

"Tired nature's sweet restorer, balmy sleep."—Young.

*"He guides our feet, He guards our way,
His morning smiles bless all the day,
He spreads the evening veil to keep
The silent hours, and give sweet sleep."*

IN THESE last days of strenuous labor and the bearing of the burdens of those in deep distress, one trick of the enemy is to keep the saints from "balmy sleep".

"The God of all comfort; 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."—2 Cor. 1:3, 4.

So I will give some of the scriptures that have comforted me and others.

"Thou shalt lie down, and thy sleep shall be sweet."—Proverbs 3:24.

"I awaked, and beheld; and my sleep was sweet unto me."—Jeremiah 31:26.

The promises are conditional. The more perfectly we obey spiritual law, mental law and physical law, the more perfectly God can fulfil His promises of sweet sleep.

To sleep sweetly and soundly, and to awake refreshed, we must obey:

I. The Peace-Spiritual Laws.

1. "Seek peace."—1 Peter 3:11.
2. "Follow peace."—Hebrews 12:14.
3. "Be at peace."—1 Thessalonians 5:13.
4. "Live in peace."—2 Corinthians 13:11.
5. "Let . . . peace . . . rule,"—Colossians 3:15
6. Hold your "peace".—Mark 14:61.
7. Preach "peace".—Acts 10:36.

Obedience leads to resolution and faith. With the Psalmist we can say,

*"I laid me down and slept;
I awaked: for the Lord sustained me.
I will not be afraid."—Psalm 3:5, 6.*

God's order is, "Desire, pray, believe, receive, have."—Mark 11:24.

A lady, weak, frail and nervous, was about to be left alone for three nights. She and her husband prayed that she might be able to sleep. At dusk each night the neighbor's big watch dog came and curled down on her mat. She slept "in perfect peace". Isaiah 26:3.

II. The Love-Mental Laws.

Whatever is true,
Whatever is honorable,
Whatever is righteous,
Whatever is chaste,
Whatever is lovable,
If there be any virtue,
Anything worthy of praise,
"Think on these things."—Philippians 4:8.

Is there anything more true, more lovable, more worthy of praise than the Word of God? It pleases me to commit to memory perfectly, each morning in my early

quiet hour, seven verse from the Sacred Scriptures. And every evening, just before retiring, we have family prayer. Usually I lose consciousness quickly, and sleep refreshingly. If tempted to wakefulness, because of the many requests for prayer, I begin mentally to repeat the first chapter of the book I am committing to memory, and sometimes I do not recall three verses before sleep comes. But if my mind is diverted, I offer a petition and persevere with the texts until sweet sleep comes.

A missionary, in the wilds of Africa, coming to an inn, was told that they could only give him a cot under the trees, but there was danger from beasts and bandits. I do not know that he was familiar with the promise, "I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods."—Ezekiel 34:25. But God fulfilled it to him; for, as he lay down in a terror of fear, this promise was given, "He that keepeth thee will not slumber . . . nor sleep."—Psalm 121:3, 4. He said, "Lord, there is no use in our both keeping awake."

He slept soundly until morning and then saw a black man close beside him, holding a revolver.

III. The Essential Physical Laws.

Pure air. Ezekiel 37:9.

Pleasant exercise. 1 Timothy 4:8.

Proper eating. 1 Corinthians 10:31; 9:27.

Precious saints are laid in early graves for lack of attention to the wise man's words,

"When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite."—Proverbs 23:1, 2.

The warning is to "consider diligently" the quantity and the quality of the food before us, and use moderation as to quantity, and wisdom as to quality; and do this as we would if a drawn sword were waiting to smite us.

One of my dearest friends, a godly Bible teacher, had a serious heart trouble. His physician said to him, "Never eat a hearty meal. It will mean sure death."

Soon afterward, for lack of money, he fasted several days. When money came he was in a hotel and ate a hearty dinner. He went to his room and immediately passed away. The sword was there.

Beloved, Let us live becomingly, not in revellings, but put on the Lord Jesus Christ and make no provision for gratifying our earthly cravings. Romans 13:13, 14.

"If the soul is immortal and is the conscious, knowing entity in man and is a part of God—why are some people idiotic, insane etc.?"

"One reason so few enjoy the sweet communion and fellowship of the Holy Spirit, the serenity of a confident hope in God, and an unwavering faith in the Ransom is the unwillingness to mentally exchange the things attractive to the natural, for the things that appeal to the Spiritual. To get the cake one must surrender the penny."

1897—

FROM OPENING ADDRESS AT FIRST ZIONIST CONGRESS

*By Theodor Herzl**Basle, August 29th, 1897*

AS ONE OF THOSE who called this Congress into being, I have been granted the privilege of welcoming you. We want to lay the cornerstone of the edifice which is one day to house the Jewish nation. The homogeneity of our destiny has suffered a long interruption, although the scattered fragments of the Jewish people have everywhere undergone similar ills. In these times, so progressive in most respects, we know ourselves to be surrounded by the old, old hatred.

From times immemorial the world has been misinformed about us. The sentiment of solidarity with which we have been reproached so frequently and so acrimoniously was in process of disintegration at the period when we were attacked by anti-Semitism. And anti-Semitism served to strengthen it anew. We returned home, as it were. For Zionism is a home-coming to the Jewish fold even before it becomes a home-coming to the Jewish land.

We Zionists desire not so much an international league but international discussion. One of the first results of our movement, even now to be perceived in its larger outlines, will be the transformation of the Jewish question into a question of Zion. Congress will concern itself with the spiritual means to be employed for reviving and fostering the national consciousness of the Jews. . . . It was because the practical forerunners of Zionism realized this that they inaugurated agricultural work for the Jews. The result of colonization as it has been carried on hitherto was as satisfactory as its scope permitted. It con-

firmed the much-disputed fitness of the Jews for agricultural work. But colonization in its present form is not and cannot be the solution of the Jewish question. . . .

On the other hand, you know that to count on ten thousand settlers a year under existing circumstances is nothing short of fantastic. If one thinks that the Jews can steal into the land of their fathers, he is deceiving himself. Nowhere is the coming of Jews so promptly noted as in the historic home of the race. The immigration of Jews signifies an un hoped-for accession of strength for the land which is now so poor. . . .

In some lands the Jewish problem has come to mean calamity for the government. If it sides with the Jews, it is confronted by the ire of the masses; if it sides against the Jews, it may call disagreeable economic consequences down upon its head because of the peculiar influence of the Jews upon the business affairs of the world. Examples of the latter may be met with in Russia. But if the government maintains a neutral attitude the Jews find themselves unprotected by the established regime and rush into the arms of the revolutionaries. Zionism, or self-help for the Jews, points a way out of these numerous and extraordinary difficulties. Zionism is simply a peacemaker. . . . When once a satisfactory agreement is concluded with the various political units involved and a systematic Jewish migration begins, it will last only so long in each country as that country desires to be rid of its Jews. How will the current be stopped? Simply by the gradual cessation of anti-Semitism. It is thus we understand and anticipate the solution of the Jewish problem.

1927—

GOD'S PROPHETIC WORD BEING RAPIDLY FULFILLED

THIRTY YEARS AGO an epoch in Jewish history began here," was the introduction of Dr. Weizmann's address, as he opened the fifteenth bi-ennial Zionist Congress August 30th. He briefly pictured Dr. Herzl's vision and then at length summarized the accomplishments, which prove to all the presence of an unseen Omnipotent Hand in the returning movements of Israel.

He stated that "broken pieces of the Jewish people were brought to Palestine that they might gradually merge into an economic and spiritual entity", and then referred to achievements revealing mastery over many and great difficulties and obstructions. He continued, "the Jewish problem is a different one from that which

faced Herzl. The world now understands this problem; it can and must find its natural solution." "At the end of these thirty years we stand in the midst of great creative work and a mighty reconstruction. The national home which was spoken of and which was viewed as a fantastic dream, is now being transformed into a historic reality."

The Zionists are deeply cognizant of Israel being God's chosen nation and if present manifest fulfillment of prophecy evidences the truth of God's inspired word, we are rapidly approaching that day when she will recognize Him, who is by God's appointment, to be their true God-given Savior. Then the world will know as never before the greatness of God's truth through His people.

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THE FAITH THAT SAVES

By Robert Ashcroft

THE SALVATION REVEALED in the Scriptures is not made known elsewhere. It is to them we are indebted for all reliable information upon the subject. At no stage of the world's mental development have its foremost thinkers managed to hit upon an analogous scheme. To the oracles of God, therefore, do we turn for the one true solution of the problem which meets us at the earliest dawn of reason. In them alone do we read of a solution that meets our deepest needs.

It is therein connected with, and made conditional upon, a certain attitude of the mind which is described by the word "faith". The house of Israel is spoken of in Deut. 32:20, as "children in whom is no faith." This accusation is borne out in the Epistle to the Hebrews, where is a reference to those who fell in the wilderness, of whom it is said, "The word preached did not profit them, not being mixed with faith in them that heard it." In the same Epistle it is broadly stated that "without faith it is impossible to please God." This being the case, it is clearly of the utmost consequence that we be well informed as to the nature of faith—what it rests upon, how it is produced and sustained, and in what it will end.

It is the peculiar province of faith to deal with the future. In this respect it may be said to differ from belief. The latter is concerned with what is past—with the things God has already done upon the earth. He has chosen the nation of Israel, dispersed them among the Gentiles, promised of old to restore them unto their land, and place them under the care of a King and Shepherd of His own. He has raised His Son, Jesus Christ, from the dead in view of this, and has committed to Him the jurisdiction of the whole earth. No erudition is needed to enable one to know and understand the promises of God, which are the foundation of saving faith. He has simply to turn to his English Bible and search them out. There they are, couched in no ambiguous terms; and no one need make them one whit plainer.

What was it on which rested the faith of God's saints in ancient times? Surely there ought to be no great difficulty in answering a simple question like that! "Abraham believed God, and it was counted unto him for righteousness . . . They which be of faith are blessed with faithful Abraham."

In order then to share the blessing of Abraham, we must have his faith, and this we can not have unless we know and believe what was promised to him. If our faith is to be of any advantage to us, must it not rest upon that ancient foundation? Righteousness is to be imputed to all who walk in the steps of his faith. They are required to believe what He believed, to look for the things which were objects of faith and hope to Him.

Then comes the question, what sort of promise did God make to Abraham? Whatever it was, Paul regarded it as lying at the very foundation of the gospel which he preached. It is abundantly manifest that the very gospel itself, which we are required to believe, finds its germ and significance in that which God covenanted to Abraham.

In Rom. 4:13, Paul defines the promise as a guarantee that Abraham should be "the heir of the world". In Gal. 3:18, he says that God gave him the inheritance of the land, which his fleshly seed afterwards possessed under the law, by promise. In Heb. 11:8, we read that he "was called to go out into a place which he should after receive for an inheritance". Turning to Gen. 13:15, we find that this inheritance of land was on no limited tenure, but on one that should be permanent. "All the land which thou seest, to thee will I give it, and to thy seed forever." Paul shows the "seed" in this case is Christ, Gal. 3:16, and as many as have been baptized in Him.

One can see what such a promise as this involved. Mortal man can inherit nothing forever, only for his natural term of life. Abraham did not even have his inheritance for this limited period, and he quite understood that such was to be the case. He was content that it should be so, in sure trust and confidence that the whole territory would one day be his as perpetual owner.

He must, therefore, have been a believer in the resurrection of the dead. His must have been the conviction that God would bring him back to life, and give him a nature that would last as long as his everlasting inheritance. Deliverance from the power of the grave and a permanent inheritance in the earth, are the things to which we must ever and exclusively point. This is real, Scriptural belief on the Lord Jesus Christ, who has been con-

(Continued on page 143, column 2)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

ELDERS

THE ELDER is to the Church as the parent is to the home. He should in the interest of all, shapen its activity; ennoble, purify, develop the members in Christian growth. In truth, the elder should be the head of the Church. Likewise, the president or leader of any religious order should properly have the qualifications of an elder. He should not preside or direct in any spirit of self-rule or authority, but should preside for the earnest purpose of strengthening and benefiting those for and over whom he is thus made responsible.

* * * *

EVANGELIZING

THIS IS THE season of the year when many of the Churches contemplate evangelistic meetings. A lesson in advertising was brought very forcibly to the Editor's notice not long ago in a private letter from Dutton, Michigan, in which was stated that someone had assumed the responsibility and announced a certain Sunday meeting in the column of several weekly papers. The result was that a very large attendance for that Church turned out on Sunday morning, different families driving long distances from various directions to attend the meetings. Would it not be well to widely publish the announcement of meetings than to so fully report the results? True, both features should be announced, but if one is neglected, better neglect the report. Advertise, bring together the congregation for the evangelist to speak to. He is more likely to convert people who come to hear, than if he were talking to empty walls. If any Church contemplates an evangelistic meeting, see that every person within the proper radius of the place of the meeting is properly informed about the meetings. Advertise!

* * * *

DENOMINATIONALISM

WEBSTER'S definition of "denomination" as related to religion, is, "A class, or society of individuals called by the same name; a sect; as, a denomination of Christians". There are a number of people here and there that deplore the idea of denominationalism in Christianity. And yet, though they would like to see but one people of Christians, they feel that they can not conscientiously confirm all that all other professed Christians believe, nor approve of all that others choose as methods of procedure. They are, therefore, constrained to depart from affiliation with others and to establish a modest and simple procedure of their own making. The moment this is done, according to the definition of the dictionaries, a new denomination is added to the already too long list. Even a single, one-lo-

cality church, unaffiliated with any other church group, becomes a denomination all of its own the moment it is brought into existence.

More than that: any such established group or groups of Christian people can but be *human, man-made*, just as truly as are any others that may have been organized after the order that has been directed by the Bible itself.

It is undoubtedly true that there are great differences in the super-numerous denominations existing today. It can but be right and proper that each one should be conscientious in his Christian communion. But he who would create a new Class so as to avoid a man-made organization must needs absent himself from his own newly-made class.

Again, he who in his great burning anxiety to be *undenominational* goes about the nation drawing one from this and another from that denomination, to remould them all into another named Christian Association—organized, officered, financed, executed—most likely has some other motive in view than merely undenominationalizing himself and others. His organized body is a *denomination*, equally with those from which he has drawn to build his own.

Altogether too many sects of today can probably trace their excuse for existence more to the fact that some man has craved a following than to any sufficient or competent reason of Scripture necessitating a separate organic denomination.

* * * *

"THE BREAD WHICH WE BREAK"

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11:26.

There seems to be no biblical statement as to the time of day, or of week, or of year that the apostles were to assemble for the breaking of bread. Different ones have chosen different hours and days as more or less preferable for this commemoration. True, the Savior established the memorial in the evening time, but it is quite probable that the early church observed the commemoration largely upon the day time of the first day of the week.

To eat and drink worthily is the one thing emphasized by the Apostle in 1 Corinthians 10 and 11.

HERALD RECEIPTS

Mrs. A. M. Scroggs, Mrs. M. L. DeCounter, Mrs. Chas. Dunn, Mrs. Nellie Blakely, Martha Taylor, Mrs. J. E. Boyer, John E. Miller, Mrs. Lewis Goeke, David F. Beck, Mrs. F. M. Dorris, Miss Vera Evans, C. H. Newbery, F. Smalley.

SUBSCRIPTION FUND

Mr. and Mrs. Hanson

\$ 5.00.

THE PREDICTED APOSTASY

A FACTOR TO BE considered in this connection is the widespread and disastrous apostasy, predicted by the apostles, notably the apostle Paul. We are informed in 2 Thess. chapter 2: (a) that the beginnings of this apostasy were already manifest in the days of the apostles (v. 7); (b) that it would precede the day of Christ (vss.) 2, 3); and (c) that its effects would continue until terminated by the appearing of Christ (v.8). It is testified that because they received not the love of the truth that they might be saved, therefore God would send them strong delusion that they might believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness (vv. 1-12). The Apostle Peter added to this the information that many would "follow their pernicious ways, by reason of whom the way of truth would be evil spoken of" (2 Peter 2:2). This apostasy would proceed from within by having false teachers among the believers who would bring in "destructive heresies". What the apostles had wrought they would undo, and the entire dispensation would be occupied with the effects of this departure from apostolic teaching. It was said by the Spirit to the church at Ephesus that unless they repented of their departure from the divine standard, their candlestick would be removed out of its place (Rev. 2:5); and this was applicable to the other churches as well. Who knows not of the apostasy that took place in the very cradle of Christianity, so that within a few centuries there was scarcely a trace left in those parts of the doctrine taught by Christ and His apostles? Who was responsible for the appearance of this apostasy, and the corruptions it wrought? Did not faithful teachers, under the guidance of the Spirit, constantly warn against it, and exhort the believers to watchfulness and purity in doctrine as well as practice? Throughout their entire lives they gave the church no rest, but warned incessantly against departure from the living God in any particular. Nor did they content themselves with verbal warnings, which might soon be forgotten: they placed their warnings upon record in accessible form, so that after their decease the believers might have those things always in remembrance (2 Peter 1:12). What could have been done that was not done to keep those matters constantly before the minds of those who were entrusted with the care of the church of God? Note those solemn words of exhortation from the apostle Peter to the elders to feed or shepherd the flock of God, and the minute instructions as to how to go about this (1 Peter 5:1-4). Hear the words of warning addressed by the apostle Paul to the elders or bishops of the church at Ephesus, "I have kept back nothing that was profitable unto you"; and, "Take heed to yourselves, and to all the flock, over which the Holy Spirit hath made you overseers to feed the church of God, which He hath purchased with the blood of His own," and the warning which should never be forgotten, that after his departure grievous wolves would enter in among them, not sparing the flock. And of their own selves would men arise of perverse minds who would draw away disciples after them (Acts 20:20-

31). One would think that such warnings "night and day with tears" could not fail to impress and stimulate the most earnest endeavor to maintain the standard of teaching and conduct established by the apostles; but no sooner had those faithful teachers departed, than their warnings were neglected and forgotten, and the sheep became the prey of ravenous wolves. The predicted apostasy became a fact, the love of the truth in vast numbers grew cold; the way of truth was evil spoken of; the strong delusion came, whose corrupting influence is still at work in the world; and this state of things will continue until it is terminated by the brightness of the Lord's coming.

—*The Faith.*

RECEIVED BY POPE AND ITALIAN KING

KING Victor Emanuel of Italy received Nahum Sokolow, Chairman of the London Zionist Executive, at the Royal palace at San Rossore, on Saturday, October 29. In the interview, the King said that he watched the disintegration of Jewish communal life in the smaller towns of Italy with regret. "I sign very unwillingly orders for the dissolution of the small Kehlillahs in my country," he said. "The dissolution of the small Kehlillahs is due to the migration of the Jewish population from the smaller towns to the cities."

The King praised the war record of Italian Jews, stating that although the Jewish population of the country amounts to only 40,000 there were eleven Jewish generals in the Italian army. The King also spoke favorably of the achievements of Italian Jews in the colonies, like Rhodes and Tripoli.

He expressed his sympathy with the Zionist movement and showed himself conversant with Jewish matters and the situation in Palestine. He recalled distinctly the visit of Theodor Herzl, he said.

Preceding his visit to the King, Mr. Sokolow was received by Pope Pius XI. in an audience which lasted half an hour, states a despatch to the Jewish Telegraphic Agency. It was stated that the Pope displayed great interest in the activities of the Zionist Organization in Palestine and expressed his admiration for the revival of the Hebrew language. An assurance was given by the Pontiff that the Vatican will defend the Jews against persecutions.

A report from Rome to the Palestine Arab paper, *Falastin*, states that the Italian Crown Prince, Umberto, will visit Palestine during the spring.

TAKE ROCKEFELLER OFFER

THE government of Palestine has accepted the offer of John D. Rockefeller, Jr., to give \$2,000,000 to establish a museum of Palestinian archaeology in Jerusalem under conditions the gift museum must be constructed within three years to conform to the town planning ordinance.

—*New York Times.*

A RUNAWAY SLAVE

By Lottie E. Young

AMONG THE books of the Bible that of Philemon is the shortest, and is just the story of a slave, Onesimus, who ran away from his master, Philemon, while Paul was a prisoner in Rome. It would seem that Onesimus had stolen something from his owner, that he escaped from him, in some way meeting Paul in Rome. He was converted to a knowledge of the truth as it is in Christ Jesus. Then, to prove his regret for what he had done, he was ready to go back to Philemon, confess his fault and take whatever punishment might be meted out to him. Masters in those days had absolute power over the lives of their slaves, and the cruelest form of death was visited on those who had run away. So to make this hard task a little easier Paul wrote this letter to Philemon, a convert of Paul's and evidently a man of considerable standing in the city of Colosse.

We are apt to think of the great Apostle to the Gentiles as a profound thinker, a deep reasoner, and one who could and did denounce sin in no uncertain terms, but a study of this personal letter shows tenderness and love as dominant characteristics. First we will note the earnest plea he makes for the poor slave, who must have been lovable as verse ten calls him "my child" and verse thirteen says "whom I would fain have kept with me". Paul must have felt that he had the right to command Philemon to receive Onesimus, seeing how great a debtor he was to the one who had shown him that it is only through the blood of the Savior he can escape the punishment of eternal death. Instead he pleads: "I, Paul, the aged, do beseech you to take back this one who was unprofitable to you, but now through his acceptance of Christ he is profitable both to you and me; he is really your brother in the Lord, even though he may be your slave in the world." Then he generously tells Philemon that if Onesimus has stolen anything from him, it can be charged to his (Paul's) account, and he will pay for it. In this canceling of the debt how like to the Savior, of whom we sing, "Jesus paid it all; all to Him I owe".

Paul believed in the power of human prayer, and in the answer to the same, for whereas he was in prison with little human hope of escape, he writes "prepare me also a lodging for I hope that through your prayers I shall be granted unto you." If Christians of today had the firm belief in the efficacy of prayer those who lived in the days of Paul had, what a different world this would be!

Paul remembered in this letter those men and women with whom he had worked, and how proud Apphia must have been to be termed "our sister", while Archippus' title was "fellow soldier", not in the wars of kings, but as one who had put on "the whole armor of God" and used "the sword of the spirit" valiantly. If Paul in a prison cell, with the shadow of a cruel death hanging over him could write such a loving, cheerful letter to help a friend, should not we take a little more time to let our friends know they

are ever in our minds, and so comfort and strengthen those who are afflicted in body, or bereaved of dear ones? Remember Jesus said "Inasmuch as ye did it unto the least of these, ye did it unto me." Some day the excuses "I just hate to write letters", or "I did not have time" will not count. May we each and every one strive to live the following verse:—

*"If any little love of ours
Can make one life the sweeter;
If any little care of ours
Can make one step the fleeter;
If any little help may ease
The burdens of another;
God give us love and care and strength
To help our weary brother."*

A MODERN MIRACLE

Thoughts from the Detroit Free Press

The Dead Sea, which for 5000 years has born the most evil reputation of any spot on the earth's surface, is to be reclaimed at last by modern science, for the good of humanity. On its northern shores, where once stood Sodom and Gomorrah, immense factory laboratories will soon be built, to turn the chemical salts from its pestilential waters into road building material, fertilizers and useful drugs.

Dr. Elsworth Huntington, of Yale University, a few months ago took a boat out on the Dead Sea, which lies twelve thousand feet below the sea level, among the arid mountains and deserts of central Palestine. He nearly paid for that temerity with his life—not because of shipwreck, but because of noxious, feverish exhalations. The only two other men who ever set sail upon it in modern times, Costigan and Molineux, failed to survive the adventure.

Dr. Huntington, however, and other scientists who were content to carry their analyses and explorations near its shores, have estimated that there are more than forty million tons of useful chemicals in the Dead Sea's water, and that by the establishment of laboratories and factories at its northern end—the very spot where the Lord rained down fire and brimstone on Sodom and Gomorrah and where Lot's wife, looking back, was turned into a pillar of salt—this enormous treasure can be reclaimed.

In modern times, until the world war, the Dead Sea together with the whole Jericho valley, was a part of the Ottoman Empire and was also considered part of the personal belongings of the sultan. Various Sultans including Mohammed VI and Abdul Hamid, the Red Sultan, had schemes for using the waters of the river Jordan in gigantic impractical irrigation projects, but nothing ever came of it and the land remained as desolate as it was in the days of Abraham. At the conclusion of the World War, however, the British took over both Palestine and Transjordan, and this territory is gradually being opened up. Motor cars now travel where only camel caravans

journeyed before, and Zionist colony farms are springing up on desert edges where even goats and camels starved. Government negotiations are in progress in London for reclamation of the Dead Sea, as well as a part of the general economic reclamation of Palestine.

One of the chief constituents of the Dead Sea water is potash, an important chemical base of fertilizers; but other salts are present too—magnesium compounds used in cements; calcium salts used in road making; bromide used in medicine; and a dozen others. Their extraction will be undertaken by the same evaporation method now successfully used on a smaller scale in America, at Searles Lake, California.

The idea of most people that the Dead Sea is simply an inland lake, somewhat more salty than the Ocean, does not begin to approximate the extraordinary reality. The Dead Sea is literally dead, deader than any desert, mountain craig or cave. No fish of any sort swim in its turgid waters; no shell-fish, worms, or any living creatures inhabit its oozy beds; even the hardy weeds that grow in salt marshes elsewhere, shun the desolation of its shores. No life of any sort, either animal or vegetable, can survive its acrid qualities. The waters of the ocean, which actually taste like brine, as well as being called the briny deep by poets, contain only four and a half per cent of the salts; but the waters of the Dead Sea contain twenty five per cent of the salts, which means that the liquid is one-fourth solid, thicker than any sort of soup. A stick of wood lies almost entirely submerged on the surface, as if the water were the top of the table. With a human being it is not a matter of being able to float; it is impossible to sink. The water of the Dead Sea has a heavy, oily, disagreeable feeling, due to the presence of chloride of calcium; and a most disagreeable taste, caused by the chloride of magnesium. It is chiefly this latter chemical which makes it impossible for any fish to live in it. No land animals will go near it, and even to this day, when surrounding territory is being reclaimed rapidly by the British and Zionist colonists, the only human beings who venture near, unless drawn there as Dr. Huntington was for scientific reasons, are occasional tribes of nomad Bedoins.

But now that modern scientists are making a thorough exploration of this desolate locality, many strange tales and legends brought back by medieval travelers are proving to be partially true. For instance, there was a story told by Josephus that not only was it fatal to venture on the Dead Sea in boats, but that not even birds dared fly over it, because of the noxious and poisonous vapors. Dr. Huntington found that today, after more than two thousand years when Josephus made his observations, there are no birds of any sort above the surface of the Dead Sea; but he suggests that it is not so much due to the vapors as to the fact that there are no fish to attract the birds. As for the poisonous air which broods over the sea and which caused the death of Costigan and Molineux, it seems not to be a poison actually exhaled by chemicals in the black and evil smelling water but rather a miasmatic mist,

Scientific explorers have also discovered another extraordinary and significant fact about the Dead Sea, which rationalists, and even some modernists of extremely advanced views, suspect may offer a natural explanation of the fiery destruction of Sodom and Gomorrah. They have discovered that at certain seasons of the year thick, oily coatings of highly inflammable bitumen, almost as inflammable as naphtha and a close cousin to petroleum, float close to the shore. They are supposed to come from under-water stratum of bituminous marl. Now Sodom and Gomorrah, reputed the wickedest cities of all antiquity, were known as "the cities of the plain"; and stood side by side on low ground close to the water's edge. The Bible tells how Abraham, shocked at the dreadful wickedness of these cities, prayed to the Lord not to destroy them saying that he could find fifty righteous men perhaps in them. For their sakes the cities might be spared. But the Lord sent angels to investigate and found only one righteous man, Lot. Lot knew that the cities were to be destroyed by fire, and tried to persuade his sons-in law to repent and flee with him; but they mocked him. Lot fled, with his wife and daughters, and as they raced up the mountain side there was a great conflagration and the cities were burned.

Now at last after five thousand years, this desolate spot, certainly cursed by nature and perhaps by divine wrath, is to be transformed by science into a treasure house of material, reclaimed for modern civilization.

Latest chemical analysis of the water of the Dead Sea is as follows:

Specific gravity 1.1528 at 15.5 degrees centigrade.	
Substance	Grains
Calcium carbonate	70.00
Calcium sulphate	163.39
Magnesium nitrate	175.01
Potassium chloride	1089.06
Sodium chloride	5806.00
Calcium chloride	5944.46
Magnesium chloride	7388.21
Magnesium bromide	345.80
Iron and Aluminium oxides	10.50
Organic matter	317.57
<hr/>	
Total residue per gallon	21310.00

—○—
 "Many live above sin, but more live in sin."
 —○—

NEW PALESTINE CURRENCY INTRODUCED

THE POPULATION of Palestine went through a feverish day of transaction on Tuesday, November 1, when the amount of one million Egyptian pounds was withdrawn from circulation and the Palestine currency substituted. The new currency, the Palestinian pound, was officially introduced on Tuesday. Throughout the day banks were busy handing out the new currency in exchange for the old.

THE INSPIRATION AND THE INTEGRITY OF HOLY SCRIPTURE

THE FULFILLMENT OF PROPHECY A PROOF OF DIVINE INSPIRATION

TO THE informed and unbiased reader the fulfillment of prophecy affords an overpowering proof of its inspired character. "Come, see a man who told me all that ever I did: is not this the Christ?" said the woman of Samaria. But here is something far more wonderful. Come, read the Book which told the world all that it ever would do. Is not this the Word of God? God, by the mouth of Isaiah, challenges the idolaters of his day along this very line. "Let them (the idols) bring forth, and shew us what will happen," says He to whom the end is known from the beginning. Isa. 41:22.

Said the Emperor Frederick of Prussia to one of his generals: "Give me—in a word—a reason for your belief that the Bible is the Word of God." "Jews, Your Majesty," was the brief reply.

The foretold and fulfilled history of this race, Israel,—for the Jews are but one-twelfth of this Divinely-selected people—affords such a proof of supernatural foreknowledge that nothing but crass ignorance, or malignant contradiction, could possibly call the same in question. Not only during the Old Testament dispensation, but also during these New Testament times, the history of this people, in both sections of its divided condition, has so agreed with the forecast of Holy Scripture that the man who can only see coincidence instead of correspondence may be dismissed as one who—in the scathing words of Dr. Johnson—"can set an impossible hypothesis against demonstrable certainty, and is not to be reckoned amongst reasonable men."

In the second and seventh chapters of Daniel we have such a telescopic and microscopical foreview of the great world-empires of Babylon, Medo-Persia, Greece and Rome, in both secular and moral conditions, that even the stubborn mind of the skeptic Gibbon could only get out of difficulty of Divine inspiration by saying that the prophecies were written after the events. The derisive condition to which an unscholarly, and largely malignant, so-called Modernism is reduced, when it places the date of the authorship of Daniel at about 167 B. C., even then leaving the prophecy of the fall of Jerusalem, and the rise of the Mohammedan power as a proof of Divine foreknowledge!

*The symbols, and the things declared
So wondrously agree,
We boldly say, None but the Lord
Could show the mystery.
—Daniel Farmer in "Words of Life".*

"SCRIPTURE affirms that the devil is as a roaring lion, seeking whom he may devour. When we see and hear some people, this doesn't seem a very striking mark of identification in itself."—C. E. Randall,

ERROR

BY LYMAN BOOTH

ERROR, LIKE A SORE, is touchy. Our carnal affections are slow, very slow to have the judgment informed. They take away the sense or light of reason, and leave us with only the pride or pretense of reason. For this reason none are so angry as they who are beguiled into an erroneous opinion by some trivial interest; their sore spot must not be touched; it hurts. Conviction of a wrong or reproof of it will beget hatred. He who offers a word of reproof will generally be made to realize the meaning of the saying, "Am I become your enemy because I tell you the truth?" This should not be so. David counted the smiting of the righteous as an "excellent oil".

We may liken faithful reproof and kindly counsel unto a sword anointed with balsam that inflicts a wound and heals it at the same time. Many very unpleasant things must be said to sustain the plain truth. Self-love, the most tender and constant of all feelings, is painfully hurt by even mild censure. How many would dare say in what respect the full application of truth would not be a censure? Who would dare say in what respect the truth, unreservedly expressed by a friend, might not inflict a lasting injury? Hence the disposition to forever regard him as an enemy.

Is it a wise disposition to draw a protective line round every thing that is ours; round all our defects and faults which we may consciously possess, which, in fact, are our closest and most dangerous enemies? The right disposition of mind is that which most earnestly desires the truth, the whole truth in whatever manner it may come. The truth has its intrinsic and eternal value regardless of how it may be presented to us, even when told to us by an avowed enemy, for it has often been said we should be willing to learn, but more especially from a friend, and that friend a Christian.

A self-avowed, self-willed, self-indulgent Christian is nowhere to be found. Self-gratification is a curse rather than a blessing. A Christian must not expect anything of the kind in this life; but must wait till he awakens at the sound of the trumpet. We must bridle our desires and bind them with strong fetters.

Self-denial is our duty, yet it alone is not our hope. It is not our only safety. We may do all in our power to "crucify the flesh with its affections and lusts", but we must not expect to slay those monsters without the aid of Jesus, for if we give Him the glory He will give us the victory.

A little bit of glistening ore dug out of the ground, refined, and stamped with a national insigma—that's Money.

A nine-day racket of tongues, a few hollow flatteries—that's Fame.

A train of favor-seekers, feet kissed by a herd of obsequious grovellers—that's Power.

And that some men should sell their souls for such as these!—Anon.

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THEY THAT ARE WHOLE HAVE NO NEED OF THE PHYSICIAN, BUT THEY THAT ARE SICK.—MARK 2:17.

THE words of our Savior quoted above are a beautiful expression of His attitude toward sin and also toward sinners.

* * * *

The fact that He referred to the sinner as being sick, and needing a physician to remove his malady, shows plainly that Jesus did not compromise right with wrong, or look with favor upon sin. It was an enemy, and He was there to fight it.

* * * *

But, being definitely opposed to sin did not cause Him to be unkind, or even unfriendly, to sinners. He could serve them best by being their friend.

* * * *

The doctor does not shun you, or treat you coldly when he finds you have typhoid fever. In fact, he knows he can do more to help cure you if he keeps you cheerful and friendly and courageous. Therefore he is very nice to you, and you learn to like him and to trust him, and are glad to do as he requests.

* * * *

You are the doctor. Your sinner friend is the patient, and his sins constitute the disease. If you treat him coldly because he has sinned, you have lost the opportunity to help him. You do not need to encourage the disease simply because you are nice to the sick man.

* * * *

As Bereans let us be better doctors. Let us remember that Jesus was the perfect example and that He associated with and was kind to sinners that He might help them. Let your influence be pure, but let it reach into the hearts where it is needed.

* * * *

"LET YOUR LIGHT SO SHINE"

By Verna Himmelright

A CONVERTED Jew has been holding a series of meetings in one of the town churches. In one sermon he told of his early life in Russia, where his people were persecuted, babies killed, and homes destroyed by those who professed to be Christians and who did their evil deeds in the name of Christ, thinking, apparently, it was their religious duty to punish the people of the race who had once rejected our Savior. He asked the question: "Is it any wonder the Jews refuse to accept Christ, when He is depicted as One who allows these things to happen and

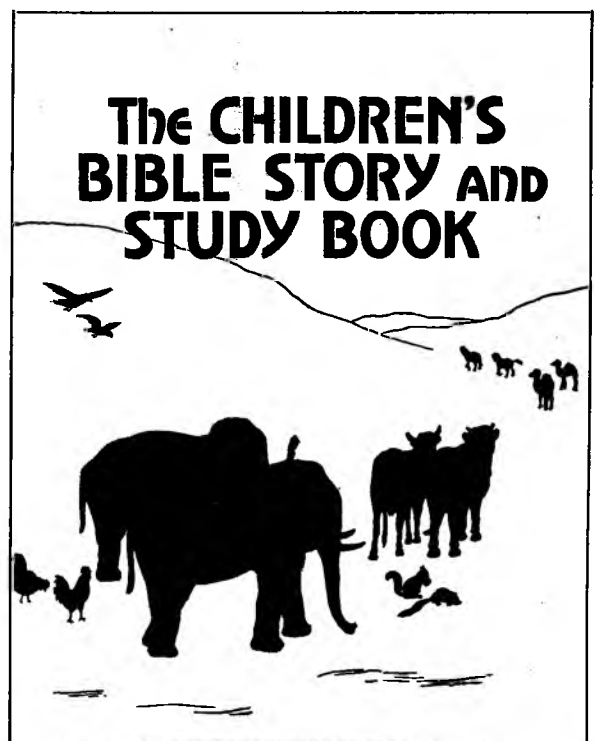
in whose name these outrages are committed?"

These Russians who did this were misrepresenting Christ; they had not found His true character. Christ does not command to kill, nor does He desire revenge. Matt. 26:52; Luke 23:34. Jesus does not cause suffering. The Christ we serve is not a Christ who seeks revenge; He is a Christ of love and forgiveness.

I wonder if we show every day by our actions the Christ we serve? Our deeds and our words should portray our Master in such a way that people will be drawn to Him instead of being driven from Him. We should guard against doing or saying things which might misrepresent our Master and thus bring reproach to Him.

Current topics of the day are, "What are you giving for Christmas this year?" "Have you started your Christmas shopping yet?" Do you know that our new Children's Bible Story Books will make excellent gifts to little friends of your acquaintances? They will be fine for teachers of Sunday School classes to give to their pupils.

Address all orders to the National Berean Society, Oregon, Illinois.



REGARDING THE WORD "DAY"

Genesis 2:17

By R. H. Judd

IN THE issue of "The Restitution Herald" of November fifteenth, appears an article relative to the above subject. The writer, presumably our beloved Editor, in his two closing paragraphs makes reference to Ezek. 36:33, saying, "in the day," evidently includes the whole time required to rebuild the waste places of Israel during the period of the future restoration." Then he adds, "A similar use of the word is *undoubtedly* (italics, mine) referred to in Gen. 2:17, thus conveying by the word in that place the same general thought as elsewhere."

I am sorry to find myself at variance with the Editor in these remarks. Were his opinion of this passage "undoubtedly" correct there could then be no room for difference, nor can I quite agree with him that all the instances quoted have "the same general thought". To my mind they are divided into two classes easily distinguishable, the six references first mentioned belonging to one class denoting a *specific* time, the remainder having a wider application, or, as the writer says, "a general thought".

It is to be regretted that my recent article in the issue of October eleventh had a whole sentence of considerable importance omitted. How this came about I do not know, but it will be noticed that the word "question" is in the plural, but only one question appears in the paragraph containing my second reason advanced. The question, in effect, was, If, as suggested by the Editor, "in the day" had reference to an extended period of 1000 years, *how could the day in which he ate be distinguished from another as the threat most assuredly implies?* It could not for various and obvious reasons.

But to return to our brother's article, quoting the Companion Bible he says, "It is the figure of synecdoche, by which a part is put for the whole or the whole for a part." Without commenting on Dr. Bullinger's remarks just quoted, I might say that not all who had a hand in producing the Companion Bible are of the same opinion regarding Gen. 2:17. He says, "*What that part is must be determined by the context in each particular case*" (italics mine). This I frankly admit, and it is *the context* that makes his comment on Ezek. 36:33, correct. The pertinent question then is, What is the context in the case of Genesis 2:17?

Let me quote: "In the day *that thou eatest thereof* thou shalt surely die." There is no generalizing here. There is a definite act and a definite time mentioned in connection with it. "The day in which thou eatest" automatically distinguishes it from every other day, undoubtedly so. Our author's next statement is that the Companion Bible "gives '*when*' as the meaning for the Hebrew word." The remark is apt, and applicable, I think, to every instance where the phrase occurs.

"In", "after", and "against" also have their advocates, and the word is said to be translated *thirteen* dif-

ferent ways. If the reader will carefully examine the first six references given, he will find on reference to the margins that "in the day" is the more literal translation, "when" being used as the better expression of English idiom, and that in each instance they have definite reference to *specific* occasion.

That Adam did not die in the day in which he ate the fruit is a matter of history, and Scripture records his death many centuries later. Clearly, to my mind, the threat involved penal death—an inflicted death—in contradiction to natural death, for Adam was already mortal by nature. Such a death did not take place, and if the whole incident is carefully reviewed the reasons will be abundantly manifest.

Fuller discussion of this phase of the subject will be found in "The Herald" of 1924, March 11th, April 8th, and June 17th, pages 196, 228 and 314.

The writer is strongly of the opinion that those who suffer what the Scriptures term the "second death", will suffer an inflicted death. There is one significant fact, which as yet I have not seen comment upon, and that is, with all the various suggestions put forward with reference to the phrase "in the day", such as "in", "after", "against", "when", so far as I know, not a single translation has seen fit to in any way alter the words as they stand in the Authorized Version. This would seem to be fairly good inferential evidence that they cannot be improved upon.

Let me close with a few words of kindly remark. Discussions such as these are not harmful, but helpful, if a brotherly spirit is maintained. They draw out thoughts from others as well as ourselves, and incite us to *search* the Scriptures as nothing else will do. The writer has found them helpful in the past, as doubtless have many others. None of us have all the truth, though we may all have some. The writer has more than once had to change his attitude toward various Bible themes. Let us each one seek to hold ourselves *willing* (and it is not by any means easy) to be convinced when that conviction comes, as it should always do, from the word of the Living God. Ephesians 4:13 and 14 is surely a helpful message for us each one to consider and reconsider.

HATE

- Is not of God;
- Drives out love;
- Destroys true happiness;
- Is cursing the world;
- Comes from a wicked heart;
- Of righteousness brings desolation.

—C. E. Randall.

"Some say what they mean, others what they don't mean."

When you find that you do not like to hear another praised, it is time to stop and ask yourself some questions,

With Our Sunday Schools

LESSON XI.—December 11, 1927

ISAIAH COUNSELS RULERS

Isaiah, Chapters 7, 31, 36, 37

Devotional Reading: Psalm 21:1-7

GOLDEN TEXT

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26:3.

A STUDY OF THE SUBJECT

Isaiah Counsels Rulers. It would be erroneous to infer that Isaiah's counsels to Hezekiah were applicable to any other ruler of any time. These words of God spoken through the prophet were of particular application to Hezekiah under the peculiar circumstances of the time. The lesson is evidence that God is concerned with the conduct of individuals in the world. It is evident that God gives attention to such individual conduct. He blesses one; He obstructs the other. He strengthens one nation; He weakens another. He gives life and direction to one; He breathes and death envelops the hosts of the other. God's sovereignty is supreme. He exercises it, where needful, at His will.

Rulers. God "removeth kings and setteth up kings; he giveth wisdom unto the wise." Dan. 2:21. See Job 12:18; Psa. 75:6, 7; Jer. 27:5. Not only does Jehovah have to do with the establishment of rulers but also in the kingdom of men, Dan. 4:32. It cannot be true that His counsel to Hezekiah is a counsel to non-God-serving rulers.

The fact that God distributes kingdoms to different kings does not suggest that therefore such kings are executing God's bidding. Nebuchadnezzar wanted to conquer Jerusalem; God granted him permission and thus used him to punish Jerusalem, His own untrue people. The man of sin rejoices in opposition to God; therefore God promises His devastating entrance amidst the professed faithful, for the reason that they "received not the love of the truth". 2 Thess. 2:8, 10, 11. The combined result of all such rulers redounds to the glory of God as per Isa. 37:20.

God's Favors. Kings, like others, enjoy the powers of God's favors only as they seek to walk within paths of God's declared righteousness. Neither individual, nor ruler, nor nation can seek counsel from God for the execution of any self-designed plan or purpose. No nation in war can expect God's favorable assistance further than such favor would build up and execute God's own righteous plan and purpose. The privilege of prayer is in no sense a privilege to petition Jehovah to assist in any and every self-designed, self-centered, and probably un-

just scheme. Hezekiah enjoyed much his opportunity of living and ruling in the name of and for Jehovah. He was thus able to secure counsel through Isaiah.

Questions on the Subject. Does God influence the establishment of various kings? Having assured Nebuchadnezzar, Dan. 2:37, that He was King of kings, did God then counsel him to war against Jerusalem? Did Nebuchadnezzar execute the desires of his own mind? Do kings with wicked aims obtain righteous counsel from God in the execution of their purposes? Just how could Isaiah's counsel to Hezekiah be applied to rulers having different and adverse ideals?—F. L. A.

THE GOLDEN TEXT

"A purpose sustained thou wilt guard saying, prosper! prosper!

Because in thee hath he been led to trust." Isaiah 26:3. Roth.

The one who has been led to trust the Father has a living hope in the mercy and grace of God. The blessing arising out of this hope gives one that peace of mind, that peace of conscience, and that peace with our fellow men which the finite mind cannot comprehend.—F. A. S.

PRACTICAL APPLICATIONS

The Value of Prayer. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength". Isaiah 26:4. It is only when we recognize the omnipotence of the heavenly Father, and, at the same time, our own helplessness, that we can kneel before the throne of grace in the spirit of humility shown by the Savior. Forever trusting in the Lord implies that we realize His power to guide and protect us at all times; and, like Hezekiah, we will do nothing until we have "prayed unto the Lord." And we know that against all odds, with God as our Leader, we shall prevail; for in Him is everlasting strength.

Prayer For Those in Authority. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty". 1 Tim. 2:1-2. To those who administer government in any of its forms, from the home

to the nation, the "prayer of faith" is a refuge and strength. Many are the perplexities of the present day that need to be carried to the foot of the throne; for the human mind is unable to solve the problems which the complex conditions of modern life have called forth. Let us then, like Hezekiah, carry all matters of moment to the heavenly Father for His guidance and help.—G. M. M.

INTERMEDIATE CLASS

Topic: God Rules.

Isaiah, the man of wisdom and servant of God, consistently counseled kings to put their trust in the living God. Though smaller and inferior in a military way to their neighboring nations, yet their identity and independence could be held if they trusted the divine arm instead of the sword. The eventual results and Israel's condition today are dramatic reminders that it does not pay to forget the God who rules.

But Jehovah rules in our homes and in our individual lives just as truly as in national affairs. Happy is the man who in reality learns this lesson. His home will be ruled in accordance with divine principles and his children will grow up to reverence the God of heaven. In his life he will recognize that all things work together for good, and his trust and peace of mind will reach deeply into the lives of others.

Name some evidences that God actually rules in nations, in homes, in lives. —F. E. S.

TOPICS FOR STUDY AND DISCUSSION

Action: Definition. (Manifestation of power); Two sources from which the prompting and control of activity may come; Contrast instinct control, flesh-mindedness, with mind control, spiritual-mindedness, in their results.

Are instincts in themselves wrong, or do the instincts in control lead to wrong? What is wrong? Can the instincts conceive of and appreciate God's purposes? How is mind developed in man? When did God begin the process?

Isaiah's application of flesh-control and spirit-control to the rulers in Judah. Relationship between spirit-control and the salvation of the world.—A. K.

DOINGS AMONG THE CHURCHES

Sr. Bert Thompson, of South Bend, Ind., who has been seriously ill, is recovering nicely and able to be up a while each day.

* * *

Bro. Paul Hatch of the Bible Training Class visited his parents, Bro. and Sr. J. E. Hatch, at Harvey, Illinois, over Thanksgiving vacation.

* * *

Bro. J. H. Anderson has been holding services at the Burr Oak Church in Ind., where Bro. J. A. Johnson spoke Thanksgiving night.

* * *

Sr. M. A. Woodward expects to speak at Blanchard, Mich., Sunday, Dec., 4. She has postponed her trip to Florida, until after Christmas.

* * *

Bro. F. L. Austin spent Thanksgiving day with the family of his brother, C. L. Austin, and his mother, Sr. M. A. Woodward, in Lansing, Michigan.

* * *

Bro. C. E. Randall expects to commence a series of special meetings at Plum River, Illinois, soon after December 4. Exact date will be published in next week's issue.

* * *

Bro. J. Arthur Johnson has an appointment with the Church at South Bend, Indiana for Sunday, Dec. 4th. Services will be held morning and evening in the hall of the Y. M. C. A.

* * *

Further report of the meetings at the Salem church has been received from Bro. Sylvan Richey, stating that the meetings held there recently by Bro. C. E. Randall were attended by large and interested audiences.

* * *

Bro. Clyde Randall, who has been conducting special meetings at Ripley, Illinois, is returning to Oregon. He will speak at Dixon, Illinois, upon Bro. F. E. Siple's regular appointment Sunday, December 4.

* * *

Bro. E. E. Geisler, of Houston, Texas, has been engaged by the Blair, Nebraska, Church to become its pastor. May God's blessing rest upon the pastor and the Church that much good may result to the Master's honor.

* * *

We are very glad to report that Sr. Priscilla Clark, of Fonthill, Ont., who has been very sick with bronchial pneumonia, is slowly improving; also, that Sr. C. B. Elliot, of the same place, has returned home from the hospital much improved.

* * *

Srs. Rilla and Anna Drew of the Dixon, Illinois, church, have been ill the

past two weeks with bronchitis. The last report was that they were convalescing. We pray for their full restoration to health in the near future. Sr. Anna Drew has been the mainstay of the Illinois Conference for a quarter of a century.

Large and appreciative audiences have been listening to a series of Sunday evening sermons by Bro. Austin in the church at Oregon, Illinois. His subject is "Life", dealing with it in its several phases: "What is Life"; "What is Death"; "How to Obtain Eternal Life"; "The Thief's Request", and kindred topics. His subject for Sunday evening, Dec. 4th, will be, "What Must the Non-Christian Do To Obtain Eternal Life?"

All are cordially invited to attend these services.

* * *

Bro. Arthur Johnson, who has been attending the Moody Bible Institute since September, has returned to Oregon. He had not been there many weeks till the authorities of the Institute discovered that his Biblical views were different from those put forth by those Church bodies known as being of the Evangelical Faith. Some little time was consumed in endeavoring to sufficiently harmonize his activities with the policy of the Institute. Finding that this could not be accomplished, it was deemed best to discontinue his studies with them.

* * *

Bro. Earl Thayer has returned to Oregon from South Bend, Indiana, having left Sr. Thayer with relatives near Plymouth, Indiana, for a period of rest and further observation by her old family physician. After three hospital doctors had examined her, it was the decision that her ailment was largely that of a nervous breakdown, that the difficulty was not in itself mastoid. Complete rest for four to six weeks, is the prescription. The last report was that she was feeling slightly improved, for which all are glad. She will be glad to hear from all at Rt. 1, care of A. J. Thayer, Plymouth, Indiana, but she can reply only as health permits.

* * *

"I wish to thank you for the paper," writes Mrs. Eli Abney, of 1594 S. Eighth St., Noblesville, Ind. She continues, "It gives me so much comfort to read."

This is but one of many similar letters which The Herald office receives from its readers. A number of such letters are received from those receiving The Herald from the Helping Fund.

Sr. Abney further writes that she is in poor health as she approaches her seventy-sixth birthday anniversary on December eighteenth.

* * *

WATERLOO and CEDAR FALLS

Our Sunday School is growing slowly, but surely. We had an attendance of 19 Sunday, Nov. 20, the smallest attendance for 4 or 5 Sundays past. Our average attendance has increased from 19 to 21.

We miss Bro. and Sr. Eychaner, two of our very faithful attendants, but we

know they are with us in silent prayer.

Mrs. Clara Young, Sec. It might be added that next Sunday, Dec. 4th, marks the beginning of two contests in the Sunday School. The first is an attendance contest in the junior department, which is being taught by Sr. Dorothy Starbuck. The second is a new member contest which is open to the entire Sunday School. These contests are scheduled to last through the last Sunday in May and very suitable prizes are in store for the winners. The Herald is expecting glowing reports from the work in this school.

* * *

SWEETWATER, TEXAS

Dear Ones of the Faith: We have only about ten members now who attend regularly, some from a distance occasionally. Several have moved away recently. We meet each Sunday morning at a private home for Sunday School and Communion Service, with a total of 15 to 30 for Sunday School. Last Sunday morning the Junior Class rendered a very much appreciated musical number.

We always have a very interesting sermon each Sunday morning and evening when Bro. Stewart is home to deliver same, also an interesting Bible lesson each Wednesday.

In Christian love,

Trudie B. Stone.

* * *

EDEN VALLEY, MINNESOTA

A two weeks' meeting came to a close here on the night before Thanksgiving. Rolly Chambers, who was one of my friends at Aurora College and now pastor of the Advent Christian Church at Annandale, Minn., did the speaking the first week, and Almus Adams, of Omaha, completed the meeting. The messages of both speakers were enjoyed by all who were able to attend, but very few could attend regularly due to an unusual snow storm.

Plans are now being made to hold a Christmas program, and to have a few surprises for the children in connection.

* * *

WENATCHEE, WASHINGTON

The program for the quarterly Conference of the Church of God of the Faith of Abraham to be held in Wenatchee, Dec. 2, 3 and 4th, as follows:

	Friday	
10:00 a.m.		Officers' Meeting
7:30 p.m.	Sermon	N. D. Titchenal.
	Saturday	
10:00 a.m.		Business Meeting
6:30 p.m.	Social Meeting	Earl Corbaley.
7:30 p.m.	Sermon	T. D. Foster.
	Sunday	
10:00 a.m.		Bible Study
11:00 a.m.	Sermon	Mrs. N. D. Titchenal.
3:30 p.m.		Members' Meeting
6:30 p.m.	Social Meeting	Frank Smalley.
7:30 p.m.	Sermon	A. L. Corbaley.
	Committee:	
		Ruth Chadbourne.
		Iver Larson.
		Kirby Billingsley,

SAMPLE QUARTERLIES

We have left on hand 50 or more quarterlies of the fourth quarter edition which we will be glad to send out to any who may be interested in them. If any of our readers know of any person who would appreciate a copy, send his name and address and a copy will be mailed.

We also have some samples of Children's lesson story papers with beautiful lithographed pictures for the little tots. These will be sent to schools on request. Several are already using them.

* * *

NOTICE—QUARTERLY SUBSCRIBERS

We will soon be printing the next quarterly and will be confronted with the question, "How many?"

We realize that there are always a few schools in rural communities which close during the first quarter. If these schools will notify us now, it will help us to estimate the quantity needed.

Our policy now will be to send the quarterlies out to those who have seemingly become regular subscribers unless we are notified otherwise.

* * *

MINISTERIAL LIST

The following is a list of the ministers of the General Conference of the Church of God under date of November 15, 1927. (Extra copies are being sent to the underscribed to be sent to the Passenger Associations with applications for Clergy rates on the railroads.)

ARKANSAS

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

CALIFORNIA

Hammond, J. E., Anaheim.

FLORIDA

Geiselman, N. H., Tampa.

ILLINOIS

Austin, F. L., Oregon.
Johnson, J. Arthur, Oregon.
Johnson, Paul C., Oregon.
Pope, E. Cedric, Cortland.
Siple, F. E., Oregon.
VanVactor, D. E., Evanston,
912 Hamilton, Street.

INDIANA

Anderson, J. H., Michigantown.

IOWA

Eychaner, A. J., Cedar Falls.
Howe, C. W., Waterloo, 1036 Newton St.
Jones, A. M., Eagle Grove.
Williams, J. W., Gladbrook.

MICHIGAN

Patrick, J. A., Caledonia.
Woodward, Mrs. M. A., Larsing.

MINNESOTA

Daubanton, Fred W., St. Cloud,
1434 Breckenridge Ave.
Magaw, Sydney E., Eden Valley.
Randall, C. E., Mora.

Savage, Thomas, W., Waite Park.

NEBRASKA

Cowles, J. E., Moorefield.

OHIO

Conner, L. E., Cleveland,
13906 Chautauqua Ave.
Lyon, M. W., Cleveland,
1428—E.—110th St.

NEW YORK

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

OREGON

Darby, A. W., Gresham.

TEXAS

Bradley, A. S., Mullin.
Geisler, E. E., Houston, 6609½ Ave. Q.
Stewart, E. O., Sweetwater.

VIRGINIA

Sheets, H. A., Maurertown.

HENRY AUGUSTUS KRIEDER

Was born in Marshall County, Indiana, on May, 19, 1856, and died at his home near Paynesville, Minnesota, on November 22, 1927. In 1880 he was united in marriage at Rochester, Indiana, to Christina Gerhing. To this union was born one child, Charles, who died at the age of eight years.

Besides his wife he leaves to mourn his loss two sisters, Mrs. Emma Staffer, of Argos, Indiana, and Mrs. Etta Metzger, of Rochester, Indiana. Our prayer for the bereaved is that God might comfort them through His Word with the hope of the resurrection.

Sydney E. Magaw.

CORRESPONDENCE

Dear N. B. I.: I am sending a Thank-giving offering and wish to tell you that I certainly enjoyed the conference at Oregon, and my three days' visit at Golden Rule Home. It was much better than I expected. I have been spreading the news that there is no better place for old people who have no homes, and who are of the household of faith; for they are close to church where they have preaching every Sunday. They have family worship every evening after supper, nice clean beds and plenty to eat. Best of all is the love and Christian fellowship they have towards each other. We should be careful how we judge before we investigate for ourselves. So, brothers and sisters who have not investigated, do not find fault, but be pleased and rejoice that we have a place for the aged and alone ones of the Church of God.

Mrs. H. B. Cramer,
Gresham, Oregon.

* * *

Dear Restitution Herald: Enclosed find \$10.00 to pay for my subscription to July, 1928. I know it is far past due, but think the amount will pay for it. I hope to be able to do better and do more to help you in the future. We are blessed with a crop this year, the first in three years.

Signed: _____

Now isn't that the right spirit? And are we not all glad to have been able to keep The Herald going forward to these appreciative readers during the years of their scarcity? All have been co-workers in this. It is another example of bearing one another's burdens.

Thanks for the appreciation and for the remittance.

Editor.

* * *

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.

10c per Doz.; 60c 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?

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.

Debate: Robison vs. Conner	Each	\$.05
Death Reigned from Adam to Moses,		
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 Gift.		.90
God,		
100 for \$1.75; 12 for 30c; 3 for 10c		

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.

Wall Mottoes priced from 10c to 50c each
Gospel In Song, 40c; 45c; and 50c each
Per 100, \$30; \$33; \$40

Keep an assortment on hand.

Order from, and make checks and money orders payable to NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

THE RESTITUTION HERALD

Published by the
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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.

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.

ISAIAH TEACHES RIGHT LIVING

By Mrs. Lydia Railsback

IN THE time of Isaiah, God compared His people, Israel, to a vineyard. Do you know what a vineyard is? It is a garden where grapes grow. The grape vines must be planted and cared for, by cultivating and pruning, so that they will grow strong, and bear large bunches of sweet, delicious grapes. Without this care the grapes would be little and sour, perhaps so much so that they would be of no use to the owner of the vineyard.

God called Israel His vineyard and Judah His pleasant vine. God loved Israel and Judah and did much for them to teach them the way they should live and do as He said they should do; but Israel, with all the love and care that God gave them, would not do as He said. They worshiped idols instead of the true God.

If one should plant a vineyard and after giving it good care, the vine would not grow nor bear fruit, the owner no doubt in course of time would quit taking care of it, and perhaps take the fence away so that thorns and weeds would grow up among the vines.

This is just what God did to Israel. After He had loved and cared for them for a long time and they would not do to please Him, He took away His love and care. Had Israel done what God wanted them to do, and lived good, pure lives and worshiped Him instead of idols, God would still have protected and loved them, but they would not; they were naughty, so God punished them for it.

If little boys and girls want God to love them and care for them so that some day they may see Jesus and live with Him, they must study and learn what God has told them and then do the things He wants them to do.

ISAIAH COUNSELS RULERS

By Mrs. Dessie Fox

HEZEKIAH was king of Judah, and a very good king he was. He rid the country of idol worship and "did that which was right in the sight of the Lord." "He trusted in the Lord God of Israel."

During the fourteenth year of Hezekiah's reign, Sen-

nacherib, king of Assyria, invaded and captured the walled cities of Judah. The Assyrian king sent three men with armies against the cities of Judah, and Rabshakeh carried a message to king Hezekiah and other men of the household, saying, "Let not Hezekiah deceive you, for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord."

After Hezekiah received the message, he rent his clothes and went to the house of the Lord. He sent his servants to Isaiah, the prophet, for advice and comfort. When these servants reached Isaiah, he told them not to be afraid of the words that they had heard from the servants of the king of Assyria.

Isaiah told these men the Assyrian king would not invade their city, but would return to his own land and fall by the sword. Rabshakeh returned, and surely, as had been prophesied, the king of Assyria returned home and later was slain by the hands of his own sons.

Again messengers were sent to Hezekiah, saying to him, "Let not thy God in whom thou trusteth, deceive thee, saying Jerusalem shall not be given into the hands of the king of Assyria."

When Hezekiah read the letter, he went into the house of the Lord and prayed, asking God to save him from the hand of the Assyrian king, "that all kingdoms of the earth may know that thou art the Lord, even thou, only." The Lord granted his request.

BOOKS OF THE BIBLE

X. A General Review

But all the Books are sixty-six,
To which the seal of God is fixed.
Though written at various times and places,
They show the same great truths and graces.
The Books combined "The Bible" we call
Intended by God for one and all.

SOMETHING TO DO

1. Memorize James 1:27.
2. Learn Isaiah 5:11.
3. Read Matt. 21:33 to end.

FACTS ABOUT THE BIBLE

10. The shortest verse of the New Testament is John 11:35.

TO PARENTS WHO READ THIS PAGE

Our new CHILDREN'S BIBLE STORY BOOK of twenty-five stories and fifty lessons, was written by Sr. Verna Thayer, originator of the Junior Extension Division of the National Berean Society. If your child is situated so that he cannot enjoy the benefits of Sunday School, this is just the book he will appreciate.

Prices, single copies, 35 cents; 5 to 24 copies, each, 30 cents; more than 25 copies, each, 25 cents.

Order from NATIONAL BEREAN SOCIETY, OREGON, ILLINOIS.

OUR CONVERSATION

By Mrs. A. J. Chaplin

WE READ in Second Peter 2:7, of Lot, who was a just man; one who feared God and lived uprightly in His presence. Lot dwelt among a people who carried on so much filthy conversation, it is said, that seeing and hearing this vexed his righteous soul from day to day. The Lord had pity on Lot and delivered him out of it all.

I wondered as I read this statement if there were any professed followers of God among these people who were indulging and finding pleasure in filthy conversation. And I found in reading on that in verses 9 and 10 they are called unjust ones, those who were walking after the flesh in the lust thereof. So if the thought is carried that the unjust are prodigal followers of God, here we find this class, or some of them, located in Sodom at the time of its overthrow.

The thought here presents itself: If righteous Lot is an example of godliness, can one who has been enlightened and purified by obeying the truth in the act of baptism, indulge in the filthy conversation of which these Sodomites were guilty? We are told to shun the very appearance of evil, for out of the abundance of the heart the mouth speaketh. When our mind dwells upon these things, and we allow them to dominate us, this is sinful, and they which do those things are under condemnation for so doing.

The Apostle Paul says in Phil. 3:12-14, that he did not claim to be perfect, but he says, "This one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus". Do we forget the things that are behind? No doubt, in Paul's life, before he obeyed the truth, there were many things of which he was ashamed. But we never hear of him repeating many of those sins. He said that he forgot those things which were in the past and pressed toward the mark for the prize of the high calling in Christ Jesus. He was not proud of his past life, neither did he try to justify himself for any evil thing he may have done. He kept silent on those things, and put his mind on things pure and holy.

So let it be with us who believe that our Savior will return soon. 2 Peter 3:11 says, "What manner of persons ought ye to be in all holy conversation and godliness?" Therefore, put off concerning the former conversation the old man. Is it possible that any of those who are supposed to know God are contaminated with the old man? Paul says there were such in his day, and he tells us a little more about it, that they which do those things are corrupt according to the deceitful lust. Eph. 4:29, says, "Let no corrupt communication proceed out of your mouth". One definition for "corrupt" in Webster is "To lose purity". It would seem that the Apostle Paul dwelt on this question of corrupt conversation, and the reason given was that if it were indulged in, purity would finally be lost.

Ephesians 5:4, 8, 11, 12, read, "Neither filthiness, nor

foolish talking, . . . walk as children of light; and have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." If we ever expect an entrance into the kingdom of God, here are some of the things that will bar us from it if we allow ourselves to participate in them. To come up to the standard, we must cleanse ourselves from all these things, perfecting a life pleasing in God's sight. The Apostle Paul gives us a list of things to think about, things that are true, that are honest, just, pure, lovely, of good report. If there be any virtue, any praise, think on these things! Then the peace of God which passeth all understanding, shall keep your mind and heart through Jesus Christ.

HOPE

By Mrs. Cora Foster

*Oh, could I fly on angel's wing,
And tell the earth of Messiah King,
My heart would sing of wondrous love
And mercy, from the Prince above!*

*To suff'ring people would I fly,
And tell of One who came to die:
To die, that they might live once more,
And sound His praise on Eden's shore.*

*To earth's dark dungeons would I go;
To captives bound in chains of woe;
I'd tell them that the Savior kind
Forgives their sins—gives peace of mind.*

*Dark-hearted scoffers would I tell;
And each misguided soul who fell,
Of One whom Lazarus and Mary loved,
And Martha, too, as her service proved.*

*To all those held in sin's vile clutch,
How I would hasten with love so much!
But first, oh child of God! to thee
I'd cry, "Oh, you must ready be!"*

*Oh, Church! Think of the Lord who gave
His life, that you might all be saved;
As the dear Lamb's wife, to be His bride,
And live forever by His side.*

*Then let us rise, put strife to rout,
Gird on His armor, His work be about;
Put self aside, to our Savior bow;
For He gives us rest, evermore and now.*

"Something 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."

THE BOOK OF DANIEL

PART 21

By George Johnston

THE EMPIRES OF PERSIA AND GREECE
(Daniel 11)

AND IN THE END of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement." The fulfillment of all these prophecies is very fully described in "Rollin's Ancient History" from which the following remarks are taken. "Lysimachus, in order to strengthen himself in his dominions entered into a particular treaty with Ptolemy, king of Egypt, and strengthened the alliance between them by espousing one of his daughters, named Arsinoe; shortly after his son Agathocles married another called Lysandra."

"But she shall not retain the power of the arm; neither shall he stand, nor his arm." "The different interests of these two sisters led them into all sorts of intrigues, to form a powerful party in their favor upon the death of Lysimachus The arrival of Ceraunus, the brother of Philadelphus, (king of Egypt who succeeded his father, Ptolemy Soter) at this court made Arsinoe apprehensive that his interest would strengthen too much the party of Lysandra, who was his sister by the same mother; and that they would accomplish the destruction of herself and her two children at the death of Lysimachus. This calamity she was determined to prevent by sacrificing Agathocles to her suspicions; and she succeeded in her design by representing him to her husband as one who had formed a conspiracy against his life and crown, by which she so much incensed him against his own son that he caused him to be imprisoned and put to death. Lysandra and her children, with her brother Ceraunus and Alexander, another son of Lysimachus, took sanctuary in the court of Seleucus, king of Syria, and prevailed upon him to declare war against Lysimachus. . . . Seleucus was easily induced to undertake this war, for which he was already sufficiently disposed by views of interest. . . . He thought of nothing but marching against Lysimachus. He therefore put himself at the head of a fine army, and advanced into Asia Minor. All the country submitted to him as far as Sardis, which he besieged and took; by means of which he became master of all the treasures of Lysimachus. This last, having passed the Hellespont, in order to check the progress of Seleucus, gave him battle in Phrygia, but was defeated and slain; in consequence of which Seleucus rendered himself master of all his dominions."

"But she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times." The triumph of Seleucus on this occasion was of no long continuance, for when he went seven months after his victory (B. C. 281) to take possession of Macedonia, where he proposed to pass the remainder of his days in the bosom of his native country, he was

basely assassinated by Ceraunus, on whom he had conferred innumerable honors and obligations. . . . The friends of Lysimachus, with those who had served under that prince, at first considered Ceraunus as the avenger of his death, and acknowledged him as their king; but his conduct soon caused them to change their sentiments."

Shortly after Ceraunus ascended the throne he persuaded his sister, the widow of Lysimachus, to marry him, in order to strengthen his position. No sooner, however, had she done so when he caused her two sons to be murdered in their mother's arms. Immediately afterwards she was dragged out of the city, with her hair dishevelled and her robes torn, and banished into Samothrace with only two of her Egyptian servants to attend her. A little later Ceraunus himself was slain in a battle fought against the invading Gauls, and the kingdom passed into possession of the Syrian monarch who in the remaining prophecies concerning the Grecian kingdoms is called "the king of the north".

"But out of the branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than the king of the north." Arsinoe, the widow of Lysimachus and of Ceraunus, escaped into Egypt after the death of the latter, where she married again. Her third husband was Ptolemy II of Egypt, who was also her brother. This king had already been married to a daughter of Lysimachus, also called Arsinoe, but whom he had banished to the island of Coptos for conspiring against him. The son of this Arsinoe, however, later became king of Egypt, and it was by him, Ptolemy Euergetes, that the events here foretold were fulfilled. The peculiarity of the sentence "out of a branch of her roots" is explained by the fact that the elder Arsinoe was the widow of Lysimachus the grandfather of Euergetes; also widow of his full uncle, Ceraunus; half-sister of his mother; full sister, and also wife, of his father; besides other relationships which it is unnecessary to define.

"Ptolemy Euergetes no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom than he came with a great army and entered into the provinces of the king of the north, that is, of Seleucus Callinicus, who with his mother Laodice reigned in Syria: and he acted against them and prevailed so far that he took Syria and Cilicia, and the upper parts beyond Euphrates, and almost all Asia.

"And when he had heard that a sedition was raised in Egypt, he plundered the kingdom of Seleucus, and took forty thousand talents of silver, and precious vessels, and images of the gods, two thousand and five hundred; among them those which Cambysses, after he had taken Egypt, had carried into Persia (B. C. 523). And for thus restoring their gods after many years, the Egyptians, who were a nation much addicted to idolatry, compliment-

ed him with the title of Euergetes, or benefactor." (Jerome)

From Polybius we learn that Euergetes being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Selucia, which was kept for some years afterwards by the garrisons of the kings of Egypt. Thus he "entered into the fortress of the king of the north", and performed all the actions which the prophet had foretold. He also continued more years than the king of the north, for the latter was killed by a fall from his horse long before the death of Euergetes took place.

"But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress." The sons of Seleucus were Ceraunus and Antiochus, who was later on surnamed "Magnus" or "The Great". Ceraunus succeeded to the throne on the death of his father, and at once raised a large army in order to recover those portions of the kingdom which were held by the Egyptians, but owing to the want of money, and the disobedience of his soldiers, he had little success. He was murdered by some of his officers after a reign of a few years. The prophet stated that "one shall certainly come, and overflow", and this one was Antiochus the Great, who ascended the throne after murder of his brother. He advanced against the Egyptians, whom he defeated, retook Seleucia, and recovered Syria.

THE BETTER WAY

*It is better to lose with a conscience clean
Than to win with a trick unfair;
It is better to fail and to know you've been,
Whatever the prize was, square
Than to claim the joy of a far-off goal
And the cheers of the standers by,
And to know down deep in your inmost soul
A cheat you must live and die.*

*Who wins by trick may take the prize,
And at first he may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.
For the man who lost shall be glad at heart
And walk with his head up high,
While his conqueror knows he must play the part
Of a cheat and a living lie.*

*The prize seems fair when the fight is on,
But save it is truly won
You will hate the thing when the crowd is gone,
For it stands for a false deed done.
And it's better you never should reach your goal
Than ever success to buy
At the price of knowing down in your soul
That your glory is all a lie.*

Detroit Free Press.

THE FAITH THAT SAVES

(Continued from front page)

stituted the name of salvation. God has deposited salvation in Him, who by delivering over to the claims of death the nature inherited from Adam, has become free from its dominion, and by His resurrection, has opened the gates of death, and has prepared the way for the fulfillment, in due time of all that was promised to the fathers. To Him has been committed the honor of calling them from the grave and of endowing them with that immortality which will qualify them for their everlasting inheritance in the glorious land. All of this is wrapped up in the covenant made with Abraham.

The possession of a saving faith will work wonders for us even now. It will do for us what it did for Abraham. It reconciled him to his lot as a stranger and pilgrim on the earth. His faith saved him from perpetual fret; his worldly affairs might prosper or they might not. "The fashion of this world passeth away." "He that doeth the will of God abideth forever." Life is lighted up with the glorious hope of the Gospel.

There are issues to faith of a certain character. Its roots stretch far out into the historic past, and entwine themselves around facts which are among the best accredited of all that appertain to the human race. And it will culminate in such blessedness as hath not entered into the heart of the natural man. To be accounted worthy of recognition by Him to whom God has given all power in heaven and in earth; to be called to His side, invited to follow and assist Him in the great work which the Father has given Him to do; to wield authority over the cities of the nations, with unlimited resources of wealth, wisdom, beneficence, and strength at instantaneous command! These are the prominent characteristics of a future that will be crowded with transcendent glory—"an inheritance incorruptible and undefiled that fadeth not away."

—Selected from "The Scriptures Opened"

"HOME—The place where we grumble the most and are treated the best."—Selected.

GOD'S WAGES

*"Who does God's work will get God's pay,
However long may seem the day.
However weary be the way.
Though powers and princes thunder "Nay",
No human hand God's hand can stay.
Who does God's work will get God's pay.
He does not pay as others pay,
In gold, or land, or raiment gay,
In goods that perish and decay.
But God's high wisdom knows a way;
And that is sure, let come what may.
Who does God's work will get God's pay."*

—Author unknown.

A STATEMENT BY THE NEW ZIONIST EXECUTIVE

APPEALS TO WORLD JEWRY FOR GENEROUS SUPPORT IN
DIFFICULT TASK—WILL INSTITUTE BALANCED BUDGET

THE POLICY of the Zionist Executive elected recently at the Fifteenth Zionist Congress held in Basle the latter part of August is set forth in an official statement issued in London, on October 3rd, by the members of the new Executive. The statement is signed by Chaim Weizmann, Nahum Sokolow, Dr. M. D. Eder, Col. F. H. Kisch, Louis Lipsky, Felix Rosenbluth, Harry Sacher and Henrietta Szold, and reads as follows:

"The new Executive elected by the Fifteenth Congress takes office in difficult circumstances. It is confident, however, that the task imposed upon it by Zionists throughout the world and by the Jewish people can be successfully performed if the Executive has the steady and determined support of all to whom the building up of Jewish Palestine is a vital matter. The task of the new Executive is one of consolidation and extension, and if consolidation must take precedence in time, it is always subject to the condition that consolidation prepares the way and lays the foundations for the extension of Zionist work. The new Executive has assumed as its first obligation that of balancing the budget, introducing such changes and such economies as are necessitated by present financial conditions of the Organization and by the dictates of efficiency. In carrying out this task, the new Executive, which represents no party, no interest and no purpose but the welfare of a Jewish Palestine as a whole, will be governed by no prepossessions, but will consider each problem on its merits and seek to arrive at a solution which will further the growth of the Jewish National Home. The new Executive is free from any bias and therefore confidently expects the generous co-operation of all the elements which make up the Zionist Movement. If decisions made from time to time have to be taken which call for sacrifices, the new Executive is entitled to ask for the counsel, the support and co-operation of all, including those from whom the sacrifice is required. It is in Palestine that the most difficult tasks arise, and Palestine which must, in the first instance, be called upon for self-abnegation. But it is precisely because Palestine will ultimately enjoy the fruits of these labors and of these sacrifices, and because the record of Palestine is one of high courage and selfless devotion to the cause of Zion, that the Executive looks with confidence to Palestine for the same generous measure of advice and assistance as its predecessors have always received in the past. The problems arising out of unemployment are grave and urgent, and although the Executive does not claim to have any ready-made solution, they will, of necessity, occupy a large part of its mind. Special financial efforts are being made and will continue to be made, and nothing will be spared within

the limits of financial stability to mitigate the sufferings arising from unemployment and to provide remedies. It goes without saying the spiritual values of the Jewish National Home are as dear to the new Executive as to any of its predecessors, and that no effort will be spared to preserve them inviolate.

"Zionists in the Diaspora have a not less important, though a less difficult, duty to perform than that which falls upon the Jews of Palestine. They especially must undertake the responsibility of providing the means for carrying out the task with which they entrusted the Executive. The financial undertaking upon which they have entered constitutes the minimum of what they must perform. It is manifest that unless that minimum is substantially exceeded the Executive will be gravely hampered in dealing with the most urgent and serious of its duties, that of grappling with unemployment. The Executive is confident that Jews in the Diaspora will rise to the full height of their responsibility. But in order that that shall be done, they must apply themselves to their task forthwith and must continue their efforts without relaxation.

"The Executive, while it invites the co-operation of every element of the Jewish people, will strive towards a like understanding and like co-operation with the administrative authorities in Palestine and outside Palestine who are responsible under the Mandate for the government of the country and for promoting the establishment of the Jewish National Home. The Executive believes that it is assured of such sympathetic support and understanding from His Majesty's Government and the Government of Palestine."

* * * *

JERUSALEM POLISH CONSUL ON PALESTINE

IN AN INTERVIEW with the correspondent of the Jewish Telegraphic Agency in Moscow, the Polish Consul General in Jerusalem, M. Zbyszewski, now on a visit in Moscow, expressed the opinion that the relations between the Jews and the Arabs in Palestine are satisfactory and that single points of friction are of a temporary nature. He further asserted that there is no danger of Communism spreading in Palestine. Even the extreme labor elements of the Jewish population in Palestine stand on the ground of the Jewish National Home idea which has nothing in common with Communism. The work of the Palestine administration is conducted for the welfare of the country and is obviously in correspondence with the Balfour Declaration. The economic crisis is of a temporary nature and does not contain a danger for the future of the country. The Polish Jews in Palestine are a great factor for the expansion of the influence of Polish commerce in industry in the Near East. Direct steamship communication between Poland and Palestine will shortly be established. Zionism is a historic movement and though it is now living through temporary mishaps which are unavoidable the main thing is to continue the work with persistence, he declared.

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The God of All Grace

By Lyman Booth

"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace."

GRACE means favor, and hence our God is a God of all favors. His hands are very strong and very full and to such we can go for our supplies, confident of receiving of His bounty. Our many weaknesses and our many wants are sufficient reasons why our God should be so abundantly able to minister to us. Our Father is the God of all grace, a fountain overflowing with blessings; one that cannot be drained dry, no, nor not so much as diminished. The work of salvation is all grace from its beginning to its completion. Free grace in its plan was designed in the wise counsel of God and performed in love by His own hand. His Son, sent in the flesh, and His Spirit, sent into the hearts of His chosen to apply Christ's teaching, are the agents He has employed to dispense His blessings.

All grace is in Him, and flows from Him. He is the God of pardoning grace, because He cleanses every stain of His children's transgressions, for His own name's sake. He is also the God of sanctifying grace. All whom He would make up into vessels of glory He refines and purifies. He holds in His hands all the means necessary for doing this mysterious work. He purges them by trials and afflictions, many and devious. His abundant riches are expressed in the title, "The God of all grace." Nothing need be added thereto, for it includes all favors. In it we have the beginning and the end of the work of salvation coupled together; the beginning of His work of grace upon us is the effectual calling; and the end, the entrance into His eternal glory.

"Who hath called us to his eternal glory." Consider what that means to the earnest heart and the fixed look of an heir to His glory! He who has his affections firmly fixed upon such an end has nothing to fear. Who would refuse to suffer awhile, just a few years, either inwardly or outwardly, mentally or physically, to obtain such a glorious result? Who would not say, "The suffering will

soon be overpast, then I shall be 'overpaid' in the entry of that glory that shall never end? I know I should never reach that happy goal if I depended upon my own strength alone. Only through God's free grace can I hope to reach it. I build my hope of salvation upon God's promise that He will 'perfect, stablish, strengthen, settle' me."

The voice that called Moses to service spoke from a burning bush, and 'mid the thunders of a dark cloud. The same voice speaks gracious words of life through His Son. I try to walk beside Him. I may fail at times. I may lay wise plans only to have them miscarry. If I commit blunders, He may overrule them for my good. When I think the way seems dark, behold, I find it light. What shall befall me I know not; only this I know, that God would shape me to Himself either by discipline of sorrow or of joy. It is His choice to make me perfect as He is perfect, which is the end of His work of grace. Everything not helpful to my eternal good, He has wisely hid from me.

At every step as I follow Him, I take my reward in the pleasure of His service. I know that the charity that suffereth long and thinketh no evil, will be given a power of love that will last till tongues shall cease, and till that which is perfect is come. The struggles of patience will be given that degree of endurance that smiles on bitter pain; for faith, simple, child-like faith, looks beyond the dark clouds, to the sunlit hills of glory, where no doubts ever cast a shadow, but where the vision will be ever-brightening. Its glories will not be seen "as through a glass darkly," but as face to face. Therefore, let none of us seek our own glory, or boast in our own might; but let us all put our trust in God, live in this age as lonely pilgrims, and wait patiently for Christ; and, "To him, the God of all grace, be glory and might to the ages of ages. Amen."

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

PARADISE

PARADISE was a much more common word in eastern countries in ancient times than it is with us today. Paradises were built by eastern monarchs much the same as home parks and landscapes are built today, by those having ability.

It is said that in the British Museum are inscriptions, dating as far back as 2500 B. C., describing these paradises. "Assur-nazer-pal, king of Assyria, founded such a paradise and describes how he stocked it." Botanical and zoological specimens were given position in these paradises. They were mostly the kings, the royalties, who indulged in these creations.

How pertinent that the Savior answered the question of the crucified thief, "Lord, remember me when thou comest into thy kingdom," by assuring him that "Thou shalt be with me in paradise." If the Savior was to be King, nothing would be more appropriate than that He should construct a beautiful garden, paradise.

* * * *

"I MADE ME GARDENS AND ORCHARDS"

Ecclesiastes 2:5

IT IS Solomon, the great king of Israel, speaking. The word "gardens", which he here uses, is the word naming the cultivated portions for vegetables, fruits, etc., even as the word is used in this present day. But the word "orchard" is the Hebrew word "pardesin", which is the equivalent of the English word "paradise".

His description of these in the following verses suggests something of the beauty and pleasure that his paradise placed before the eye, and something of the comfort and leisure that was afforded those having access thereto.

* * * *

THE TREE OF LIFE

IN THAT marvelous book of Revelation, a reward is offered to the overcomers of the church at Ephesus; namely, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7. One of the trees, which will be abundant in His paradise, is named. That tree is the same species as was in the garden (paradise) of Eden, to which also Adam and Eve were given access. But as soon as they had transgressed and God's curse was pronounced upon the earth, the tree of life was guarded lest they should eat thereof and live forever.

While John assures this reward, he does not announce any location for paradise, or time for the bestowal of the announced reward.

THE THIRD HEAVEN

PAUL, in Second Corinthians twelve, rather than to boast of his position or his labor, refers to visions or revelations of God. It should be noted that these revelations were afforded him by the Father.

He "knew a man in Christ above fourteen years ago . . . caught up to the third heaven." He "knew such a man, . . . how that he was caught up into paradise, and heard unspeakable words, . . ." These words have force and beauty when we realize that the word "up", here used, conveys the thought of the word "away", in fact, the Greek word is very properly so translated in different places. This man was caught *away* into the third heaven, into paradise.

Peter, in his second epistle, 3:5-13, speaks of the heaven and the earth which then were, how that they having been overflowed with water, perished. He then speaks of the heaven and the earth which are now; these would be number *two*. Of these, he says they are reserved unto fire. Then at verse 13, he declares, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Such heaven and earth are assuredly number *three* and are yet future. They are not due until after the overthrow of the *present* order; until it is time for the establishment of the *new* and *better* order, the order eternal.

Therefore, if the revelation to Paul revealed a man caught away to the third heaven, they revealed one caught away in spirit to a yet future day, a day of righteousness.

* * * *

"GOD HIMSELF SHALL BE WITH THEM"

THESE words, Rev. 21:1-7, are spoken by John the Revelator and are timed of that day when there shall be a new heaven and a new earth. God will then dwell with men. He dwelt with man once—in the garden of Eden. It was from God that Adam hid himself in the cool of the day. Since that time, God has, for the most part, been

HERALD RECEIPTS

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hidden from man.

In that day, when God will again dwell with man, no tears, no death, no sorrow, no pain will fall on man. God will remove all such. It is of that day that John writes, Rev. 22:1-7, that the *tree of life* will bloom once more; its ripened fruits will be suspended every month; its healing leaves will be for the nations. How touchingly the revelator presents the beautiful thought, "there shall be no more curse."

Previous to the curse in Adam's day, the tree of life was afforded. Throughout the long, dark centuries intervening between Adam's sin and the future day, when the curse will be removed, the tree of life is never made accessible to man. It will again be present in the beautiful garden, paradise, of the Lord before His throne, within the royal domain of His Son in that glad day coming.

This is the tree of life in paradise promised to the overcomer of Rev. 2:7. This is the paradise, even the third earth and its heaven, concerning which Paul received his revelation, 2 Cor. 12:1-4. This is the paradise of the kingdom of God's dear Son; the paradise of which He assured the thief, Luke 23:43, "thou shalt be with me."

THOUGHTS ON LIFE AND DEATH

"In fact, no such doctrine is revealed to us." "The wicked are never spoken of as being *kept alive*, but as forfeiting life."—*Archbishop Whately*.

"Hope in death can only spring from the principle of Immortality, and this principle *has no root* save in Christ."—*Principal Tulloch*.

"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.*

"I wish with the greatest possible emphasis to state that, in my own experience, the reception of this doctrine (Conditional Immortality) has not only enfeebled my belief in the great doctrines of the Evangelical faith, and especially in the doctrines of Incarnation, the Atonement, and Regeneration, but has given to all these doctrines a firmer hold on my intellect, my conscience, and my heart."—*R. W. Dale, D.D.*

"The advocates of what they call 'Conditional Immortality' have done great 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*.

BIBLE TRAINING CLASS

WE ARE glad to say a word to the different ones who are contributing to the support of our Bible Training Class movement. This work is moving along better than it ever has before. Why should it not? The experience of the past is at least worthwhile, and the present opportunity has a trifle better setting of circumstances than has our former work.

It is with pleasure that we announce that some of the students are indicating much better spiritual grasp, and much clearer vision of Christian truth and opportunity than was expected.

In the light of much that is taking place in the world of today, too much cannot be said by way of exhorting the Church of today to devote strong and ample means for the Bible training of our homes. When it is realized that education is stressed and emphasized more and more as the years roll by, and that youth is afforded greatly improved methods and means for attaining education along practically any desired line, it should be realized by Christian enthusiasts that carefully prepared courses should be afforded every youth inquiring for Bible knowledge, and that the youth should be ever more urged to study the ways of God.

It is an earnest hope that the little beginning, now active, may be developed and increased until this Bible Training Class can be a great influence in the nation for true Biblical and Christian development.

F. L. Austin.



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IMITATORS

By Lottie E. Young

PAUL'S LETTER to the Ephesian church is regarded by many as the most spiritual of all the writings of this great apostle. The first chapters tell of thanksgiving that some of the inhabitants of the rich and licentious city of Ephesus in Asia, where the worship of Diana, and the practice of magical arts had made it truly "wicked" in all the name means, had taken upon themselves the Name of Jesus. They also enumerate Christian privileges and tell of the mystical union between Christ and His church. Toward the end of the fourth chapter, however, he talks more simply of the daily life of the follower of the Great Example, how that "bitterness, and wrath, and anger", should put away, summing it all up in the first verse of the fifth chapter in the words, "Be ye therefore imitators (R. V.) of God."

We all know the meaning of the word "imitation". Children begin early in life to practice it, first by copying the words of the older ones. Then the little girl is putting on an apron and taking a dust cloth in imitation of mother; while the boy would rather watch father as he handles the saw or plow. Not so many years ago, "copy" books were used in schools, where examples of beautiful penmanship stood at the heads of pages and the scholar had to try to imitate those perfect characters. Perhaps some of you who read this may recall the fact that the first one or two trials you made were pretty good, then, further down the page, you either grew careless or, looking at your own attempts, began to imitate them instead of the "copy" which had been set for you.

Is this not true in our spiritual life also? When we first begin "to run the race" which is set before us, are not our eyes fixed on our Great Example, and we resolve to let others see what a Christian should be? Later on we are apt to think our own lives are a little bit better than the majority of those around us, and we say, "What's the use of trying to measure up to our Divine Pattern?" We are like Peter who, when he kept his eyes fixed on Jesus, could tread the sea, but when he looked at himself and his surroundings, he sank into the tossing water. So, instead of "looking unto Jesus, the author and finisher of our faith", we are content with our own actions.

We know we cannot possess the omniscience or omnipresence of our Heavenly Father, but is it not possible for the oldest and the youngest Christian to heed the words, "Be ye kind one to another, tender hearted, forgiving one another," and "Walk in love, as Christ also hath loved us, and hath given himself for us, an offering", and in this way be "imitators of God"? Let us all remember the warning James gives in the third chapter of his epistle and daily say the prayer of David, "Set a watch, O Lord, before my mouth; keep the door of my lips."

LOVE is the outstanding virtue of every true child of God, the basis of every worth-while deed.—C. E. Randall.

THE LETTER AND THE SPIRIT

By Samuel E. Haney

DON'T YOU think the Lord's children are suffering, and being severely tried these days?" The speaker was a Christian in modern circumstances, possessing an enviable knowledge of the Bible, well groomed, dressed in the elite of society, with conventional skirt hovering about knees. The incongruity of the whole affair started the writer to thinking—this article being the outcome. Doubtless the sister really believes her sufferings and trials are the natural result of following Christ's teachings. Johnny Brown was sent out with five dollars to purchase provisions. Seeing a gaudy hat just like Johnny Jones, he gave the money for it, but *suffered* a severe spanking on his return. Get the simile?

The sister's mistaken premise of cause and effect is unconsciously shared by most Christians, whose sufferings and trials are discreditable in the Lord's sight. All the while these dear deluded souls imagine they are suffering "for righteousness' sake", "for the Lord Jesus' sake", and "for the gospel's sake"; whereas their sufferings and trials are engendered and fostered by the evil one who preys upon the minds of his too credulous and inadvertent victims. Primarily, they suffer for the devil's sake; secondarily, to satisfy the proud, vain cravings of omnivorous self: food for the old Adamic man's sake.

The thing that most worries many enlightened Christians these days is not so much a fear that God will fail to supply their need, as the probability of not having their omnivorous wants supplied. Want, by the way, is motivated by cruel habit's tenacious grip on fallen man. The Holy Spirit is the only power that can master these Gargantua monsters, want and habit, which, if allowed free course, are likely to cause many dear ones to be "left" when He comes for His "overcoming" saints, Rev. 2:7, 26; 3:21; 21:7.

How often do we hear God's children saying, "They are wearing them so and so," and, "Such and such are popular colors," etc.! They are oblivious of the fact that by following the "they" class and the customs of this world, they are doing the things that are most inimical to their spiritual progress that can be conceived of, and that may eventually nullify their heirship with God and His Son, Rom. 8:17.

True, the battle for life, involving all its phases: spiritual, physical, mental, moral, and intellectual—is becoming more arduous and poignant every day. The enchantment of weak flesh keeps apace with the increasing illusions of this sinful world, but the promise is, "Be thou faithful unto death, and I will give thee a crown of life." Yet, knowing this, many Christians allow themselves to be carried away by things appealing to their pride and vanity. Sooner or later, they will learn that wants beyond actual "need"; habits that are inimical to spiritual growth; aping society: all must be eradicated to "receive a crown of glory that fadeth not away";

and to "escape" the impending trouble "such as never was."

Oh, if Christians were as thorough about religious activities as they are about secular affairs, what sufferings and trials might be averted! Every day we see Christians, with seeming impunity, ignoring objectionable commandments to avoid mortification and vexation—aversions of proud, repellent flesh. Like children learning to read, they skip the hard words. Then, many do not like to be called "peculiar" and old-fashioned, and illogical! In worldly enterprises one gets nowhere unless he concentrates his mind on the matter in hand, and zealously utilizes that knowledge. The same rule applies to Christians striving for life in this sin-cursed world. In trifling with heavenly knowledge, one is trifling with God. How rarely do we meet with Christians who are on good terms, even speaking acquaintance, with God and His Son Jesus Christ!

Often the difference between the letter and the spirit of the Word is not understood. Paul says, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life," 2 Cor. 3:6. God's message is spirit; and is efficacious, "giveth life", when associated with a spirit-begotten soul. But, "the letter killeth", makes one heady, self-important, self-sufficient, alienating man from God, and godliness. A closer *walk* with God, and a baptism of the Holy Spirit are the deficiencies.

Were Christians to be honest with God and with themselves, and obey His Word, as Paul and Isaiah express it, by setting their "affections on things above, not on things on the earth" (idolizing); and keeping their minds "stayed" on God, Col. 3:2-3; Isa. 26:3, they might have "perfect peace". They might be able to discriminate between suffering for the Devil's and the old man's sake, and suffering for righteousness, the Lord, and the Gospel's sake.

The acid test for creditable suffering: "Marvel not, my brethren, if the world hate you." "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." "Woe unto you, when all men (the world) shall speak well of you! for so did their fathers to the false prophets."—1 John 3:13; John 15:18, 19; Luke 6:26. If the world gives us a "ZO" rating, our recording angel is likely to rate us "A-1". So, Peter warns us, "Neither be troubled."

Note Paul and Peter: "All that will live godly in Christ Jesus shall suffer persecution." "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Living godly", and "believing on him" imply obedience to ALL His teachings, both the sweet and the bitter. Peter says, "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled . . . for it is better, if the will of God be so, that ye suffer for well doing than for evil doing." Paul suffered the loss

of all things that he might win Christ. He was "troubled on every side, yet not distressed; . . . perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."—2 Cor. 4:8-9. Can we accomplish such feats? Yes, if from our hearts, we can say with Paul, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 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. 8:16-18.

"What shall I give for Christmas?"

"The Restitution Herald for a year is a fine gift."

POVERTY AND CRIME

GRANTING that Jehovah understood best how to rule and build a nation for its own good, it is a crime for any nation to so frame its laws and conduct its national affairs, as to encourage such mastery of one citizen over another as to cause the poverty and utter need of that other.

Hunger, accompanied by inability to be satisfied, craving for the higher and nobler ideals of life with inability to rise out of the lowest and filthiest of surroundings; these fruits of poverty always have been used as excuses for crime and immorality. God, in His law, has provided against this.

ATHEISM

IT SHOULD be noted in the Reader's personal column of "Who's Who," that Mr. Haldeman-Julius, who has been so much heralded throughout the United States in the past two weeks, because that he has publicly approved of the companionate marriage by his daughter, is reported to be an atheist of long standing. He has no reverence for the Word of the eternal God, whose Word has proven even in the very matters concerning which he now upholds, that God knew best and is, in spite of all argument, the omniscient One, who only is able to direct man unto greater good.

The looseness of the marriage vow, which this reported atheist upholds, has been cause of some of the greatest evil and injury to the human race. His statement that "there is no disgrace in a divorce" must be understood as true only from the standpoint of him who, in his own little vision, thus discerns no disgrace to the great world at large or to the nobler element of the race.

To those who seek growth and advancement toward the ideal of Jehovah, there is nought but greater or less disgrace resultant from every divorce, excepting that divorce be for the one only cause permitted in Scripture. In this case the disgrace precedes the divorce and the divorce seems by God to be granted in order to discontinue such disgrace.

THE CHURCH OF GOD'S CALLING

By N. H. Geiselman

IT SEEMS throughout the world, people are becoming more and more discouraged, and justly, too, for they are more and more distressed. The cost of living according to statistics, has advanced 78 per cent and crime, 400 per cent since 1910. These conditions prevail despite efforts on the part of governments to adjust and control the situation.

During the world war the people of this country were stimulated with the idea of winning the war, thus putting down autocracy. The hope of the common people was engendered with the thought of establishing a democracy such as would make the world a safe place to live in, and thus establish upon principles of peace and good will governments whose differences might be settled by arbitration, rather than autocratic power. Hence, the "League of Nations as a peace pact", and as an aftermath of the war.

Let this be as it may, it acted as a great stimulant and led up to great sacrifice on the part of the people; so much so, that many offered up the supreme gift, namely, their lives. And what is the result? Many so-called leaders have felt the necessity of riveting chains, so to speak, upon the people, to arrest, if possible, the spirit of discontent forced upon them by the burdens of taxation and high living, of which we have made mention. Governments cannot patron wars without disaster, for bonds issued for which they are security, must be paid and that with interest. The poor and industrial classes feel the chilly hands of uncertainty in everything, and the hardships forced upon them day by day are fostering more and more the spirit of unrest.

Now, since wars have failed and political economy is so weak, we see an inter-church movement taking upon itself the salvation of the world from ruin and disaster. Some four or five years ago the Editor of *Manufacturer's Record* mapped out a program of prayer, mentioning specifically each article of importance to be observed with contrition and faith as in former days, when people were more sincere in their devotions. In his judgment it would bring the world back to a condition where peace and good will would be supreme. That the church is the chosen factor, under divine leadership, to do the work so much needed by the world, we verily believe and to this end do we hope and pray. But we would like to ask, "Who is the church, and which one of the denominations is to be the chosen vessel to lead the world out of Egypt?"

Jesus, while on earth, founded a church and declared that the bars of death should not prevail against it. It was said of that church in Acts 4:32 that "the multitude of them that believed were of one heart and of one soul." We believe that that church exists to-day, as a divine institution, although it may be in a dismembered condition, so to speak, nevertheless God-ordained and recognized on the heavenly roll, its sacred mission will be fulfilled in

the deliverance of the world from the thralldom of sin and death in due time.

The development of the church is stage-matic, as is indicated in Mark 4:28: first the blade, then the ear, then the full corn in the ear. So when the harvest is come, He putteth in the sickle and reapeth His firstfruits, which will constitute His royal priesthood after the order of Melchizedek; which priestly office is an office of gifts and blessings. Jesus says in John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." 1 John 3:2 reads, "Beloved, now are we the sons of God." (Embryonic, though we be), "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." Thus when the church is exalted to the divine nature and endowed with divine power, we will soon understand who the church is, and which one of the churches will be the chosen factor to lead the world out of Egyptian darkness.

Who is the church? Let us see if we can find any Scripture for the answer. In Eph. 1:22, 23, God says He "hath put all things under his (Christ's) feet, and gave him to be the head over all things to the church, which is his body". In Eph. 5, Paul refers us to the sacred ties of matrimony, to show the relation of the church to its espoused Head, describing the intimate relation that should exist between them—"members of his body, of his flesh, and of his bones." And "for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."

Sectarianism has nothing whatsoever to do with the founding, naming, or organization of this church. Jesus, the Christ, founded it upon His own character and His divine origin and told Peter, that upon this rock, namely, that He is the Christ, would He build His church, and the gates of hell would not prevail against it. As to the name, God saw fit to call it after His own name, as I will direct you to read: Acts 20:28; 1 Cor. 1:2; 10:32; 11:22; 15:9; Gal. 1:13; 1 Tim. 3:5.

In the divine economy the church in this age is after the order of the Aaronic priesthood, which priestly office was an office of sacrifice and offerings. The church as footstep followers of our Lord, must finish their course and keep the faith, as did Jesus, and as did Paul, and all the faithful of God. As Jesus in the resurrection changed His nature to that of a full and completely divine one, and entered upon His Melchizedek order of priesthood, so the church will be called to that high and lofty position in the kingdom as associate rulers with Him.

When we contemplate the promise of God to the church, we can only exclaim as did Paul, "Eye hath not seen, nor ear heard, neither have it entered into the heart of man, the things which God hath prepared for them that love him." Our hearts cry out from the very depths of our beings and say, "Come Lord Jesus, and come quickly! Take up thine unlimited scepter, which the Almighty Father hath bequeathed Thee, for all nature sighs to be released!"

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

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

"NOT FORSAKING THE ASSEMBLING OF YOURSELVES TOGETHER, AS THE MANNER OF SOME IS; BUT EXHORTING ONE ANOTHER: AND SO MUCH THE MORE AS YE SEE THE DAY APPROACHING."

THE gathering of God's children together at frequent times to study and talk over their hope and faith is of great value and inspiration. Don't neglect your meetings.

* * * *

One of our Berean classes is planning to have another rally day soon. Good idea, why not have one every little while?

* * * *

WE'RE GROWING!

THE Rockford (Ill.) Berean Class has set Saturday night, January 7th, as the date for a Rally Day service, to which each of our members will endeavor to bring at least one interested outsider. All neighbor Bereans are cordially invited to attend, accompanied by some good, constructive ideas and lots of enthusiasm.

The program will consist of a short Berean lesson, some special musical numbers and a sermon by Bro. F. E. Siple. The place of meeting will be announced later.

Keep the date in mind, Bereans, and let's enlist our best efforts in labor and prayer to make this a genuine Rally Ray.

Dorothy W. Lyon, President.

* * * *
DANIEL

By Bernice Sealine

WHEN Nebuchadnezzar was king of Babylon and had captured many countries and people, he asked Ashpenaz, the master of the eunuchs, to send certain children of Israel of the king's seed, princes, in whom were no blemishes, but well-favored, skillful in wisdom and cunning in knowledge. Those who had ability he stood before the king's palace, to teach the learning and the tongue of the Chaldeans. Among these were the children of Judah: Daniel, Hananiah, Mishael, and Azariah. Daniel was named Belteshazzar, Hananiah was named Shadrach, Mishael, Meshach, and Azariah, Abednego. Daniel was the most favored of this group. God gave them great wisdom, knowledge and skill.

In the second year of his reign, Nebuchadnezzar dreamed dreams and called some of his men in and offered great riches for the meaning of these dreams. He dreamed a dream which troubled him because he couldn't remember

what he had dreamed. He called in the magicians, astrologers, sorcerers and the Chaldeans, and told them to tell him what he had dreamed. They couldn't do this and Nebuchadnezzar got angry and ordered all the wise men to be destroyed.

They sought for Daniel and his men to slay them, but the secret of the dream was revealed to Daniel, and Daniel praised God. He went to King Nebuchadnezzar and told him that God had told him the dream.

This is the interpretation which Daniel gave: "Thou, O king, art a king of kings. . . . Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom 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. And whereas thou sawest the feet and toes part of potters' clay and part of iron, the kingdom shall be divided; . . . so the kingdom shall be partly strong, and partly broken."

The king fell on his face to Daniel and ordered great favors unto him. He decided that Daniel's God was the right God and that every one should worship Him.

Then King Nebuchadnezzar made an image of gold and called all the great men of his rule to the dedication of the image. He commanded them to fall on their faces when they had heard the music, and anyone who didn't fall down and worship it would be thrown into a fiery furnace.

Everybody but Daniel's three companions fell down. Daniel was not there. These three men: Shadrach, Meshach, and Abednego, were brought before the king. He said he would give them another chance, but if they didn't fall down before the image this time, the furnace would be made seven times hotter. They didn't do it and they were bound and thrown into the fire. The fire was so hot that it killed the men that had bound them.

When they looked into the furnace they saw four men, one like the Son of God, unhurt by the fire.

Nebuchadnezzar then went to the furnace and called to them. He said, "Ye servants of the most high God, come forth." They came forth from the midst of the fire, which had had no power upon them, nor did they smell of fire. Then Nebuchadnezzar worshiped their God,

(Continued next week)

A PURIFYING HOPE

By Mrs. A. J. Chaplin

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he (Christ) is pure." 1 John 3:1-4.

It seems to me that as a church we have stressed our teaching too much along doctrinal lines, to the detriment of the church life and have not said enough about living the Christ-life. Knowledge alone will never admit a single person into the kingdom of God. It is one step, just one, and like any other of the requirements of the Gospel. If we stop after we have obtained a knowledge of the truth, it will never profit us anything. I am fully aware that it takes a knowledge of God's will concerning us, as revealed in His Word, and a faith that reaches out and embraces these promises. But after we have obeyed from the heart that form of doctrine delivered unto us, and have in so doing become the servants of righteousness, being made free from sin, purified, what then is required of us? 1 John 3:3 says, "Every man that hath this hope in him purifieth himself, even as he (Christ) is pure."

So we find the purifying process should begin at baptism, and keep on until the coming of the Lord, or until we lay our armor down. Do we ever seriously think about just what it means to live a pure life? We are over and over admonished to come out from the world and be a separate people, and Christ will receive us when He comes. We are told to love not the world, neither the things of the world; for if we love the world the love of the Father is not in us. 1 Peter 1:13-15 says, "Wherefore, gird up the loins of your mind, . . . not fashioning yourselves according to the former lusts: . . . but as he is holy . . . so be ye holy, in all manner of conversation."

Be not conformed to this world, but be transformed by the renewing of our minds, to prove what is that good and acceptable will of God. We say that straight is the gate and narrow the way, yet we follow many crooked paths. But the command is to make straight paths for your feet. Why? Lest the lame be turned out of the way. Each one has a personal influence. The world is looking at our life. If we are reflecting Christ, they see it and know it. Often you will hear this expression made, "There is a good Christian man, or woman; their life and conduct is upright." Or, on the contrary, "I would not give much for that man's or woman's religion." Why?

There are just two paths—one a straight path and the other, a crooked one: one leads the lame aright, and the other leads out of the way.

The hope we have, which is sure and steadfast and reaches to that within the veil, is so pure of itself and so

holy, that it will take only those who are tested and tried here, those who have gone through the refining process and have come out pure gold, to reach the prize of the high calling in Christ Jesus.

Hence we are told of the great love the Father hath bestowed upon us, that we should be called the sons of God. Then the Apostle John says, "Every man that hath this hope in him purifieth himself, even as he (Christ) is pure." Are we purifying ourselves in thought, in words, in actions, that we may receive the prize, and be accounted worthy to rule and reign with Christ when He comes to execute justice, mercy and judgment in the earth?

Let us make ourselves fit for the Master's use.

YOUTH—

- Is a character forming period;
- Is the time to remember the Creator;
- Can be trained in righteousness;
- Has purity, and needs only development;
- Should be led and not driven;
- Must be recognized in Church effort.

—C. E. Randall.

BE NOT ASHAMED

*Be not ashamed of Christ your Lord,
In word, in deed, or thought;
But show to all the world around
The doctrines which He taught.*

*Be not ashamed, because your Lord
Is not ashamed of you;
He counts as brethren all who love
And keep His precepts, too.*

*Be not ashamed of Him in word,
But boldly speak His name;
And never give the world a cause
To couple it with shame.*

*Be not ashamed of Him in deed,
But firmly do His will;
Care not for what His foes may say,
Keep His commandments still.*

*Be not ashamed of Him in thought,
But treasure in your heart
The thought of all His love to you,
And bravely do your part.*

*Be not ashamed of Christ your Lord,
Be not ashamed at all;
God calls Himself the God of those
Who on His great name call.*

—T. T.

The thrills of self-aggrandizement and sinful indulgence are but the serpent's rattlers announcing its preparedness to deliver its fatal, venomous sting.—S. E. H.

With Our Sunday Schools

LESSON XII.—December 18, 1927

REVIEW: THE EARLY PROPHETS OF ISRAEL

Devotional Reading: Psalm 67

GOLDEN TEXT

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son. Heb. 1:1, 2.

INTRODUCTION

Covering a period of practically two hundred years, the quarter's studies bring permanently to view the repeated and varied means which God used to awaken both Israel and Judah to a sense of their constant and increasing falling-away from their covenant with God. They reveal manifold evidences that God is strong to bless the right and to destroy the wrong in whatever field these may be found. They reveal that God requires the individual to choose his course. So also He requires the nation. See Ex. 19:5, "If ye will". They further reveal God's constant love even in the face of the most persistent and revolting blasphemy and repudiation of Himself. Again, they reveal that God never allows His love to ignore and sanction the unrighteousness of those whom He loves.

While the kings are God's anointed servants to execute the will of God in the nation, the prophets are His anointed ones to speak the word of God. Both done in truth, not in falsehood, reveal God in word and in action.

SUMMARY

Lesson 1. Elijah on Mount Carmel. God's lone prophet faced the 450 prophets of Baal. Elijah stood for and represented God; the 450 stood for Baal. Elijah counted not the human opposers; he rested and trusted all unto Jehovah. Samaria, Tyre, idolatry, and the multitude were vanquished by God through the lone and single man Elijah.

Lesson 2. Elijah Hears God's Voice. After having personally experienced God's greatness and certainty, Elijah later permitted the tempests and waves of human influence to momentarily shatter his faith. God sustained him, again revealed Himself; Elijah's faith returned; his active, faithful service was renewed.

Lesson 3. Elijah in Naboth's Vineyard. Wicked Jezebel, a most ferocious opposer of God and Elijah, slew Naboth in order to secure his pitiful inheritance with which to increase the king's lustful pleasure. Elijah repudiated the queen and king and pronounced God's righteous death warrant for the unrighteousness resultant from the night of their power.

Lesson 4. The Call of the Prophet. The prophet is the spokesman of Jehovah. He is the most important messenger from on high. Through him God reveals His secrets, conveys His instructions, pronounces His warnings, foretells His plans. Without God's spokesman man

would be ignorant of God, of His ways, His purposes. With that spokesman finite man is brought into mental concept of the things and ways of God. Because of this, man has opportunity to intelligently choose to follow the Creator and His methods and is made responsible for his choice.

Lesson 5. Amos Denounces Sin. Amos, loved of God, was His spokesman sent to Israel. The fact of God's love did not excuse the vileness of Israel's sin. Amos, for God, recounted to Israel their numerous transgressions; he revealed the natural end of those wrongs, and urgently warned Israel to heartily renounce their sins and lay firm and hearty hold upon the ways of God. Likewise, inebriety is a choice morsel which sin craves to dull its sense of self-condemnation and to open the flood-gate of lust generally.

Lesson 6. Amos Pleads for Justice. Revealing plainly to Israel their own fallen condition in sin, Amos pleaded for God that Israel should recognize their utter injustice toward self and toward God and would in their own interest forsake the cravings of their sinful lusts and recognize and support justice toward their Maker, themselves, and their children.

Lesson 7. Hosea Preaches God's Love. Hosea, too, was God's spokesman. Citing the history of the past, he forcibly reasoned of the great love wherewith God had brought up, led, protected, and enriched Israel. The ardor of this love was not cooled by the repeated and indifferent slights and renunciations of Israel. After frequent enslavement, resulting from their sins, God's love had loosened their bondage, renewed their provisions, and reinstated their strength. It could not be said that God's righteous judgments were motivated by insufficient love.

Lesson 8. Micah Champions the Oppressed. Through Micah, another one called to serve as God's spokesman, Jehovah pleaded with His failing people whom He chose. Micah, rather, Jehovah, championed the people even under their oppression. He had repeatedly thrown into their faces the fact that the cause of their wickednesses, failures, poverties, was in their own hands. Not only had they violated God's truths, they had renounced His instructions, had loved and done obeisance to gods which were no gods. On top of all this Jehovah was their champion helper, their only salvation. Micah presented their cause and opportunities to them anew.

Lesson 9. Isaiah Teaches True Worship. By the mouth and visage of still

another spokesman God revealed to Israel their status and their own inexcusable cause therefor. What God had provided as atonement for their misdeeds done in weakness they had used as excuse for constant and purposeful misconduct. Isaiah unfolded to them that burnt offerings, sacrifices, and such were not even desired by Jehovah; they were only provided for Israel's use unto redemption from those sins resulting in spite of their honest devotion to God. True worship could only result from the out-pourings of the honest heart.

The same is true in Christian worship. Formality can hardly be avoided; but it should always be a means for manifesting the deeper worship from the heart. It is no substitute by which the worshipper can procure remission of sin and salvation.

Lesson 10. Isaiah Teaches Right Living. Like the vineyard well planted and well tended by the faithful husbandman, so Israel well nurtured and well provided by Jehovah, should in all righteousness and justice return unto God, the Giver and Provider, equitable, proper, and just fruitage. Right living in Israel's day consisted in proper and right service unto Him who in His omniscient way comprehended and provided for the highest needs of Israel. The same is true of the church. It is God's creation, God's tending, and God rightly expects and requires just returns. Right living for the Christian is that which brings the Christian unto the largest fruitage and harvest of that kind required by Jehovah, the Maker and Tender.

Lesson 11. Isaiah Counsels Rulers. Hezekiah, king of Judah, was conspicuous in that he endeavored to return to Jehovah proper and just development of the nation over whom God placed him. The people were God's; the rule must be for God. Proper rule would be with reference to God. Isaiah responds to Hezekiah's request for counsel and direction under the emergency brought about by the invasion of the Assyrians.

Questions. Name a leading and conspicuous truth in each lesson. Do the centuries reveal justice of God in building, guiding, and tending Israel? Could Israel have justly required more of Jehovah? Why did Jehovah permit Israel the privilege to reject Him and fail to enjoy His rewards? Name the outstanding facts in the characters of the several prophets and kings of the lessons of the past six months.

DOINGS AMONG THE CHURCHES

Full report of the Ripley, Ill., meeting will be in next week's issue.

* * *

Bro. Randall reports good attendance and interest at the meetings at Dixon, Ill., last Sunday.

* * *

Sr. Thayer is reported to be gaining very nicely. She is taking a much needed rest with her people near Plymouth, Ind.

* * *

Bro. Siple's meetings at Hammond, La., were progressing nicely at last writing, with warm, balmy weather in their favor.

* * *

Bro. Paul Johnson will fill the Adeline appointment next Sunday. Let's have another good attendance.

* * *

Bro. Clyde Randall, who is assisting in the work for the Illinois Conference this fall expects to spend this present week in services at the Plum River Church, near Lanark.

* * *

The Mora, Minnesota meetings are being directed by Bro. Emil Fredlund during Bro. Randall's absence in Illinois. Bro. Fredlund is a faithful and able laborer for his Master.

* * *

Sr. Susan Randall of Mora, Minnesota, 86 years of age, one of the charter members of the Minnesota Conference, is reported to have recently suffered a slight stroke.

* * *

Sisters Alta and Fern Mitchell of Lanark, Illinois spent their Thanksgiving vacation with Sr. Louise Bryant of Argos, Ind. The three availed themselves of the services being held at Burr Oak, Indiana.

* * *

Bro. Anderson held a series of meetings at Burr Oak, Indiana, Nov. 16 to 27, with good attendance. Bro. Arthur Johnson spoke one night during Bro. Anderson's absence to conduct a funeral. Sunday night, the closing night of the meetings, the young people gave the play, "The Challenge of the Cross", followed by a sermon on the same theme. During the meetings, one was received into Christ, Charles Guge. We pray that he may be ever faithful.

Merle Hatten, Sec.

* * *

Members of the Oregon Church are always in search of new ideas and so some of them go visiting occasionally. Two or three of them motored to Dixon Wednesday evening last and attended the Bible Study there. They found a real, live class in the Dixon Church with choir practice following. Two or three attended the Rockford Berean Class on Friday night and here, too, they found a wide-awake group of young folks, searching the

Scriptures and exchanging thoughts. When it doesn't conflict with our own home church duties, let's visit neighboring groups and encourage them and receive enthusiasm ourselves.

* * *

FOR CHRISTMAS GIFTS

Consult our announcements on pages 158, 159, 160. Notice the 12½ per cent discount on all Bibles. The prices quoted are the regular catalogue prices issued by The Bible Publishers themselves. We are giving 12½ per cent off their list price.

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* * *

Truth Seekers' Sunday School Quarterly for the first quarter of 1928 covers the very interesting study of the beginning of Christ's ministry by Mark's Gospel. Isolated ones, as well as all Sunday School workers, should have this number for study. Prices: 12 cents each per quarter; 5 or more to one address, 10 cents each per quarter.

A year's subscription, 48 cents, makes an appropriate and beneficial Christmas gift. Order early.

* * *

The Oregon Sunday School, which has been growing noticeably in the past few months, is hard at work on a Christmas program. The committee in charge as well as the children are full of enthusiasm and hope to provide an instructive and entertaining evening. If your interest is flagging, try this method of reviving it. It is well worth the effort.

The Oregon choir, which has been providing some beautiful music for the services each Sunday, is also planning to give a Cantata on Christmas night.

* * *

EMMA ICELY

Mrs. Emma Icely was born March 25, 1872 and died November 30, 1927. On June 10, 1910 she was married to Daniel Icely, of Leaf River, Ill., who preceded her in death, Jan. 4, 1920. She united with the Church of God when fifteen years of age and always lived a Christian life. She was one of eleven children born to T. J. and M. E. Lindsay, both preceding her in death. The remaining brothers and sister are Samuel of Los Angeles, Cal., Oliver of Algona, Iowa, Margaret of Leaf River, Charles of Pearl City, William of Kewanee, and Louis of Rockford, Illinois.

On Dec. 2, Sister Icely was laid to rest

by the side of her husband in the Lightsville cemetery. Brother Paul Johnson assisted by Rev. S. R. Foltz of Leaf River, spoke words of comfort to the sorrowing relatives and friends.

* * *

REPORT FOR NOVEMBER

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; No. Salem, 1; Burr Oak, 12.

Baptisms, 2.

Funerals, 2.

Money received: Pleasant View, \$30.00; Rensselaer, \$25.00; Plymouth, \$15.00; No. Salem, \$3.00; Burr Oak, \$35.00; Conf. Board, \$3.22.

Expenses: \$11.22.

J. H. Anderson.

* * *

THANKSGIVING OFFERING

Previously reported	\$ 59.00
Receipts	194.30
Total	\$253.30

* * *

TRAINING CLASS

Receipts	\$241.66
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* * *

A THANKSGIVING PRAYER

By Mary Carolyn Davis

We thank You, God, for all the stings
This year brought, and the power to
bear them,

Our crosses changed to lighter things,
Since loved ones help to share them.

We thank You for the strength we won,
From frustrate plans and hopes denied;
And longed-for, prideful deeds undone,
And dreams unsatisfied.

For these have taught us sympathy,
Lost fights and goals we did not win.
The stricken by our side we see,
At last to be our kin.

Not for the bounteous gifts alone,
Not for the pleasures and the sweet,
Not for these only, God, your own
Kneel grateful at your feet;

But Oh, our thanks we humbly voice,
To You this blessed year again;
And in your wisdom we rejoice,
Who knew we needed pain.

* * *

A SILENT WITNESS

A fine illustration of the worth of Christian character was seen in a teacher of one of the Government schools of Japan. His contract was that he was not to teach Christianity—not to proselyte—and, so far as words were concerned, he kept it faithfully. But all the while his life was so blameless and beautiful that it did the work without words. As evidence of this, forty of the students, without his knowledge, met in a grove secretly, and signed a covenant to forsake idolatry—for the religion of their teacher. And some of them are now preaching the Gospel in their native land.—Sel. by Madeline Gardiner.

MOTHER'S REWARD

OH THE satisfaction of Hannah in seeing Samuel serving at the altar! Of Mother Eunice in seeing her Timothy learned in the Scriptures! That is the mother's recompense—to see her children growing up useful in the world; pitying the ignorant, earnest and helpful in every sphere. It throws a new light on the old familiar Bible whenever she reads it, and is an ointment to soothe the aching limbs of decrepitude and light up the closing hours of life's day with the glories of an autumnal sunset.—*Talmage.*

The one who denies himself, and takes up his cross daily, and follows Christ, can appreciate the sad plight of Lot, and why Peter wrote the following: "But when righteous Lot was sore distressed by the gross misconduct of immoral men He rescued him. (For their lawless deeds were torture, day after day, to the pure soul of that righteous man—all that he saw and heard whilst living in their midst.) Since all this is so, the Lord knows how to rescue godly men from temptation, and on the other hand how to keep the unrighteous under pun-

ishment in readiness for the Day of Judgment, and especially those who are abandoned to sensuality—craving, as they do, for polluted things, and scorning control."—2 Peter 2:7-10, Weymouth.



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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.

REVIEW: EARLY PROPHETS OF ISRAEL

THE stories of these three months have not been at all happy, pleasant stories. They have shown God's goodness to an ungrateful nation, and the many kinds of evil in which Israel indulged. God sent His prophets again and again to warn the people of punishment if they did not repent and do justly, love mercy, and walk humbly with Him. Each prophet brought a little different kind of message.

Elijah showed the Israelites God's power, and warned the rulers. Amos reasoned with the people and recommended temperance and justice. Hosea taught them that God loved them as a father. Micah tried to help the poor. Isaiah preached heart-worship and clean living, and foretold the coming of Jesus.

SOMETHING TO DO

Read the following poem and hunt up the accompanying references.

THE BIBLE

The Bible is the Book of truth (John 1:17; 17:17);
The Staff of Age (Eccl. 12:1-7),
The Guide of Youth (2 Tim. 3:14-17).
And we may from its pages learn
The Way (John 14:6) that leads beyond the storm (Job 3:17)—
The storm of life in mortal state,
And enter at the Golden Gate
Where blessed angels wait (Rev. 21:7-27; 22:14-16).
—R. A. Humphreys.

How many of these questions can you answer correctly?

1. What did Elijah do on Mt. Carmel?
2. What did Elijah do on Mt. Horeb?
3. Who received Elijah's mantle?
4. Who was Amos?
5. Who dreamed that a hot coal touched his lips?
6. What was the message of Amos?
7. What was Hosea's message?
8. Whom did Micah try to help?
9. What kind of worship does God want?
10. What were Isaiah's teachings?

FACTS ABOUT THE BIBLE

11. The middle chapter of the entire Bible is also the shortest—the 117th Psalm.

12. The middle verse of the entire Bible is the eighth of the 118th Psalm.

BAPTISM

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 2:38. In this verse we are told what we should do by Peter, one of the apostles; why we should be baptized: for the remission of sins; and into whose name—the name of Jesus Christ. Then later we will receive our reward.

Rom. 6:4, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Col. 2:12, "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."

Here in these verses we are very plainly told how to be baptized—buried in water.

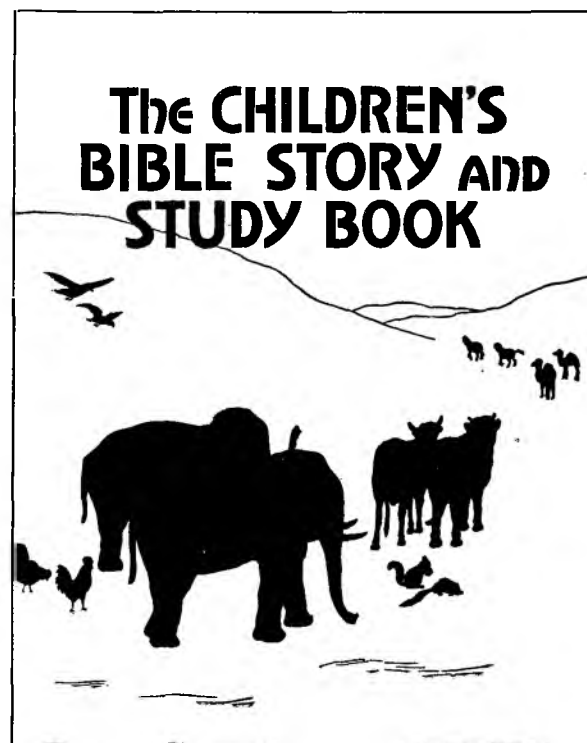
Rom. 6:5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." We are here promised to rise in the likeness of His resurrection, if we have been buried in the likeness of His death.

Given W. Cleek,

Warm Springs, Virginia.

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THE BOOK OF DANIEL

Part 22

By George Johnston

IT MUST be remembered that while these prophecies deal with the rise and fall of kingdoms, they also fulfill the promise made by the angel to Daniel, "I am come to make thee understand what shall befall thy people in the latter days." During the incessant war between Syria and Egypt the Jews suffered great hardships. Their country was crossed and recrossed by contending armies; their towns and villages were almost continually occupied by hostile soldiers; their houses rifled, and torn or burned down; their crops were seized or trampled under foot; and they themselves were forced to support with arms the king who chanced to be victorious. All these trials were visited upon them by the Almighty to punish them for their neglect of Him; for though they no longer worshipped the false gods of their neighbors, their religion had deteriorated into a mere performance of certain formalities; and only by such measures as God adopts can the hearts of the majority of human beings be turned to Him. When, a little later on, their temple was devastated, and their religion attacked by Antiochus Epiphanes, many of the Jews were truly aroused, and for a time the flame of pure and earnest religion burned brightly again.

"And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it." The king of Egypt at this time was Ptolemy Philopater, who succeeded to the throne on the death of his father, Euergetes (B. C. 222). Philopater was a most licentious and vicious monarch, with very little ambition; but angered at the intelligence that Antiochus the Great had obtained possession of Galilee and the country east of the Jordan, he raised a formidable army and marched against him. The army of Antiochus was much greater than that of Philopater, but nevertheless at Raphia, where they encountered each other, the former was defeated, many thousands of his men were either slain or captured by the Egyptians, and Antiochus was compelled to enter into a treaty of peace. Philopater returned to Egypt and, elated with his success, gave himself up to a life of feasting and debauchery. Thus, although he had defeated the Syrians, he was in no way strengthened thereby.

"For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." Peace between Syria and Egypt

lasted about fourteen years, during which period Antiochus the Great accumulated much wealth, and built up a formidable army. In the meantime Ptolemy Philopater had died (B. C. 205) and his son Epiphanes, a child of five years old, had succeeded to the throne. This boy had been placed under the guardianship of the Roman senate, and that body was fully determined to protect his interests. Consequently war against Egypt meant also war against Rome. Antiochus, however, considered this a favorable time to attack the Egyptians, and he entered into an agreement with Philip, king of Macedonia that, in return for his assistance in seizing the Egyptian kingdom, its territories would be equally divided between them. After some delay, occasioned by warfare in various localities, Antiochus succeeded in regaining possession of Palestine and part of Syria, and on his entry into Jerusalem (B. C. 198) he was received with great joy by the Jews, who had suffered great hardships under the rule of the Egyptians. After granting them certain favors, he proceeded with a powerful fleet around the coast of Asia Minor, and took possession of the Thracian Chersonese. In the meantime war had been in progress between Philip of Macedonia and the Romans, in which the former was defeated, and forced to accept the terms laid down by his conquerors. The latter then sent to Antiochus and demanded that he should restore all that he had taken, not only from the young king of Egypt, but also from Philip. This Antiochus refused to do, and war ensued. A battle was fought at Thermopylae (B. C. 181), in which Antiochus was worsted, and forced to retire into Asia. In the following year the Romans crossed the Hellespont, and near Magnesia, the army of Antiochus was decisively beaten, and he was condemned to pay all the expenses of the war, which amounted to eighteen thousand talents. In hope of obtaining this huge sum, Antiochus attempted to plunder a temple in Elymais in which great riches were said to be stored, but the inhabitants, enraged at the desecration, rose in a body and slew him and his attendants (B. C. 187).

"Also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." The people referred to as "the robbers of the people" were the Macedonians, of which nation Alexander the Great and the kings who seized his territories were members. Reference has already been made to the defeat of that nation by the Romans, and to the acceptance by Philip of the terms laid down by them. During the lifetime of Philip those terms were fully observed, but after his death in B. C. 179, his son and successor, Perseus, attempted to shake off the Roman yoke. He was extremely popular with his subjects, and soon became so powerful that the Romans were forced to take steps to curb his ambition. After some negotiations, which proved futile, they sent an army into Thessaly, and after a war of four years' duration the Macedonians were decisively defeated at the battle of Pydna (B. C. 168), and their kingdom was transformed into a Roman province. Thus the second of the kingdoms into which Alexander's empire was divided, was brought to an end. In the same year the remaining two—Syria and Egypt—met with the same fate.

WHAT IS EFFICIENCY?

"After the battles are all over and we are safe in His Kingdom," writes Samuel E. Haney, "we shall wish that we had exercised just such "efficiency" as this in His service." He then refers to the following statements under the above caption by Dr. Frank Crane.

"What is efficiency?

It is doing things, not wishing you could do them, dreaming about doing them, or wondering if you can do them.

It is the power to learn how to do things by doing them, as learning to walk by walking, or learning to sell goods by selling them.

It is knowing how to apply theory to practice.

It is the trick of turning defeat into experience and using it to achieve success.

It is the ability to mass one's personality at any given time or place: it is skill in quick mobilization of one's resources.

It is making everything that is past minister to the future.

It is the elimination of the three microbes of weakness, regret, worry, and fear.

It is self-reliance clothed with modesty.

It is persistence plus politeness.

It is self-mastery, concentration, vision, and common sense.

It is the sum total of all that's in a man."

Dr. Frank Crane.

* * *

OUTRAGE AGAINST GOD

"Denouncing certain ministers, university professors and women, heralded as moral leaders and preachers", The Philadelphia Inquirer of Nov. 7, reports some very pertinent statements in a recent address in New York City, delivered by Bishop William T. Manning, as to the sanctity of marriage.

Bishop Manning is reported to have assailed the advisors of youth who commend "free love, thinly disguised under the name of 'trial marriage'." The report continues:

"Surely it is time for the Christian church to speak out and strip the mask off such teachings and tell these apostles of libertinism, both male and female, in words which no one can misunderstand that their proposals are an outrage against God, a shame and dishonor to the time in which they live, and an insult to all decent manhood and womanhood."

And is he not right? Is it not a fact that all of this discussion and deciphering of the great problem of marriage and divorce is an effort, after all, to rid man and society of those fundamental truths announced by God, which truths are truths not for sectionalism or particular periods of time or of ages, but are fundamental truths for all time, for all classes, for all society.

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Type Specimens listed on page 159

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Real Morocco is genuine goatskin and is considered the strongest and most satisfactory.

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OXFORD FAMILY REGISTER TEXT BIBLES

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WHEN THINGS SWAY

A gunner, describing the intense moment just before the new recruits came up under Blucher that turned that decisive battle of modern times, said that moment seemed like ages, and the dust and smoke of the battle were so thick and intense that the gunner as he stood on the height on which he had been placed by the commanding officer, could not see five yards in front of him. He felt the swaying tides of the battle move this way and that, and he did not know at one time whether he was among friend or foe. Someone asked him: "Well my friend, what did you do in that supreme hour of darkness and solitude?" "I stood by my guns," said he. That is all you and I have to do. We are not responsible for the swaying tides of battle: we are not responsible for apparent defeat or failure. The question is: Am I where God put me, and do I do as God would have me do?—A. T. Pierson.

THE BIBLE and BUSINESS

Bruce Barton says in "Printer's Ink": "The Bible is the greatest one-volume text-book of modern business ever written. For two centuries a sentence lay buried in the pages of that great business manual. We passed it by as merely a bit of rhetoric. It reads thus: And whosoever will be chief among you, let him be your servant. A very pretty sentiment, men thought, but wholly impractical in the hard, practical world. Impractical? Turn over the pages of any national magazine today and what do you find? Almost every advertisement is written about that thought. We have all come at last to understand that nothing but honesty pays. To endure, an institution must rest upon the solid foundation of justice to customer and employee alike; of service and of vision that can look beyond this year's material rewards."

WHEN TROUBLE COMES

When trouble comes it seems to bring strength with it. We are often surprised by the courage with which people meet disaster. The reason that worry wears us out faster than misfortune does is that we are not given strength to meet difficulties in advance. If we are sensible enough to wait for trouble to overtake us, instead of running to meet it, we will find ourselves equal to it, no matter what it is.—Sel.

BEGGAR OR PRINCE?

Some one has said: "If you come to God as a prince, you go away as a beggar; if you come as a beggar you go away as a prince." It is to the needy that God opens the wardrobe of heaven, and brings out the robe of righteousness.—Sovereign Grace.

OXFORD BIBLES

OXFORD CONCORDANCE BIBLES

Contain a dictionary of proper names, and a subject index, in addition to the concordance.

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Specimens of Type of Bibles Listed

Table with columns for Ruby Type, Nonpareil Black Face Type, Black Face Pearl Type, Minion Type, Small Pica Type, Brevere Type, and Long Primer Type. Each column contains a specimen of text from the Bible, such as Proverbs 29 and Matthew 6, demonstrating the specific typeface used.

Specimens are Actual Size

DAM THE DIVORCE CANYON

Deeper and deeper is the rushing stream of the divorce evil washing out the very rock foundation of society, and is evidently having no little ill effect upon the morals and the crime of society in general and upon the integrity of Christianity.

According to quotations of the Philadelphia Inquirer of Nov. 14, Dr. Macartney would eliminate every cause for divorce excepting the one sole reason announced by God in His inspired word. In this way he would have the church build a strong religious dam against the onflow of this undermining evil.

Dr. Macartney is a member of a special committee in the educational department of the church, assigned to the divorce problem. His letter is in preparation of the minds of his people with a view to action at the coming General Assembly next May.

"Divorce is now competing with death as a dissolver of marriages in the United States," Dr. Macartney declares. "One out of every six marriages ends in the divorce courts. It is easy to demonstrate from history that the increase in divorce, the thawing of family morality and the breakdown of the sanctity of the home, have been the heralds of national decline and decay.

"The attitude of the Church of Christ towards divorce," says the Philadelphia Inquirer in reporting further Dr. Macartney's declarations, "is not a matter of expediency, or of particular application to conditions as they may exist in this or that society or community of men, but loyalty to the spirit and teaching of her divine Founder, Jesus Christ.

"On many of the social questions Christ was almost strangely noncommittal. But on the subject of divorce His attitude was quite the reverse. Some of the most explicit legislation and teaching in the Gospels is that of Jesus on divorce.

"Jesus lays down as truth that monogamy, one man living together with one woman, is the divine and original plan of marriage. Jesus declares that the race started in a monogamous relationship, but through sin fell away from it into polygamy, and divorce, and kindred corruptions.

"Our conclusion is that the New Testament, as revealing the mind of Christ, recognizes but one cause as ground for divorce, adultery. When we're beyond that ground and sanction divorce and remarriage upon other grounds, we have parted company with Christ. If a strict adherence to the deliverance of Christ on marriage and divorce seems a severe course to follow when dealing with particular cases, let it be remembered that loyalty to the command of Christ can work but good to mankind in general."

DIVORCE MILLS

One of our correspondents, who is an extensive reader of the statistics of the day and a deep student of the Scripture, has the following caustic remarks to make and feels justified therefore by the facts of Scripture and his implicit faith therein. This correspondent, whose name was not signed to this particular note to the Editor, has this to say:

"Macartney and others need not worry about this little matter of divorce mills.

Divorces cost \$300.00; and this bunch of apes need the money for pleasure, clothes and make-ups.

It is a matter of months only, when these human immortal vultures will be mating up, for a season, like the birds.

It is written, "And it grieved Yahweh that He had made man in the earth. And He took scrow unto His heart"—Gen. 6:6.

Soon—very soon—there will be cause for God to again be grieved and sorry that He made man in the earth. (Luke 17:28-30)"

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THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, DECEMBER 13 1927

NUMBER 14

CHRIST—WHO IS HE?

IN THE *Who's Who Column* it is more than proper for the Christian or for him who would consider Christ, to ascertain who Christ is from God's point of view. In this world filled with its teeming millions of God's creation, there are now, as there have been in all past time, particular persons, ones whom the Father uses more specifically toward some given end than He uses others. For instance, Abram was especially set aside by Jehovah for a work peculiar unto himself, a work never offered to any other; David was assigned by the Director of the universe to a position unsought by himself, if not undreamed of; Nebuchadnezzar was pointed out for a special labor. And who shall say that Luther, Napoleon, Washington, Herzl, Wilson and scores of others, were not likewise given over by Jehovah to the accomplishment of certain labors? Every such one evidently had his position in God's great record of *Who's Who*.

Who, then, is Jesus? That He was pointed out from ancient days is unquestioned: that Jehovah saw Him to be the One in whom all the various and momentous needs of man could be centered, is likewise evident: that these various needs originated from various directions and were realized by following out several respective lines of procedure is to be seen by the reading of Scripture. Let us briefly look at a few scriptures indicative of some of these lines.

The New Testament is introduced by four several delineations of the life of Christ. The gospels of Matthew, Mark, Luke and John, while they differ each from the others, are biographical of the ministerial life of Christ. That they differ, does not say that they contradict each other: that they severally depict our Savior's life, does not say that they must necessarily narrate the same things: that they are four several statements, each from a respective point of view, is, to say the least, in accordance with prophetic foreview of the Savior.

UNTO DAVID A RIGHTEOUS BRANCH

Jeremiah 23:5-6 reveals that He (Jehovah) "will raise unto David a righteous Branch," even a King. This word "Branch" is from the Hebrew word "*Zemach*". It does not mean a limb or twig shooting out from the trunk of a tree, but rather, a shoot or sprout growing up

out of the ground from the roots of a tree. This root-shoot is a Branch of David. But David was God's appointed King over His kingdom. He, who should grow from his roots, must naturally become King in David's stead, and such is the prophetic utterance repeatedly stated. Thus, as God looked upon the new born Babe in Bethlehem, He saw Him who was the Son of David.

Matthew, by inspiration, portrays Him in the gospel narrative as that kingly Son. His genealogy is revealed by this inspired writer, who goes back to the very beginning and recites His line of ancestry down to the Babe Himself. Matthew then takes up the ministry of the Master and proclaims the kingdom and reveals Him as King; after which he shows how the Jews first rejected Him who is God's foreseen "root and offspring of David", and then he shows how the Jews rejected such kingdom. Rev. 22:16. Compare Isa. 11:1; 53:2; Jer. 33:15.

MY SERVANT THE BRANCH

Zechariah 3:8 records Jehovah's words thus: "Behold, I will bring forth my servant, THE BRANCH." Compare Isa. 42:1-4—"Behold my servant, whom I uphold." It is Jehovah speaking. He has a Servant; One who is upheld by the Creator's hand. Like David, who was servant as well as king, Isa. 37:35, so Jesus, though God saw in Him the One who was King of mankind, He also saw in Him the One who was Servant of the Most High, and that in the truest, most loyal and complete sense. How strikingly Mark in his gospel thus reveals the Master. It is never customary to trace the genealogy of a servant. He is picked up even as he is, whosoever he may be. Family ties are of little consequences. Mark omits all ancestral data and launches "immediately" into narration of the service that Christ rendered unto God's men, and that service performed was always "immediately" the opportunity was presented.

THE MAN WHOSE NAME IS THE BRANCH

Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his

(Continued on page 175, column 1)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

"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*."—Ezekiel 21:26, 27.

* * * *

"MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."—Daniel 5:25b-28.

* * * *

GOVERNMENT HAS been the underlying truth of all God's work. By it He has revealed and declared Himself to be the Ruler of the universe.

* * * *

God directed Adam to have dominion over the earth. He then instructed him as to the way in which he could enter into the greatness of his God-given opportunity. Discovery of God's ways and obedience to the truth thereof, would constitute him equal to his task of exercising dominion.

* * * *

God continued to hold supreme rulership, even though He committed to Adam the subordinated task of ruling over man and the creatures of earth. When Adam undertook to rule in the strength of his own wisdom, Jehovah at once revealed His superior rulership by overruling Adam and surrounding him with the condition of death, over which Jehovah had given him no authority.

* * * *

At Babel, following the flood, men apparently undertook to gain such mastery as would assure them protection, even though they might not follow in the ways of Jehovah. In a moment of time, by a single word, God revealed His surpassing rulership in that He confounded their language and reduced them to that weakness which obtains by inability of men to cooperate with each other.

* * * *

Egypt came to be the pride of the nations. All commerce and learning was centered therein. The wee small nation of Israel was apparently swallowed up thereby. Though reduced to serfdom, the Israelites greatly multiplied in numbers. In a most unreasonable, unpromising

manner, Jehovah commissioned one only man with his brother to journey from the wilderness of Sinai to the land of Egypt and lead out the oppressed, enslaved Israelites from the "iron furnace of Egypt". Through plagues, through opened sea, through sweetened waters, through daily provisions of manna, Jehovah revealed His mighty power to rule over that oppressed people to her own good.

* * * *

To-Israed God offered the headship, even the rulership of the nations.—Deut. 14:2; 26:18, 19. He surrounded her with the greatest of blessings; He surrounded her with laws of direction and conduct from heaven, itself; He positioned her in the hill of His holiness; He attended her with the manifestation of His own divine presence. But Israed refused divine supervision over her headship of the nations, refused divine supervision over the laws of her own people. As with others, so with Israel, God overturned the throne "until he come whose right it is".

* * * *

Babylon, a foreign people without fear of God, was advanced to temporary headship of the nations. "And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all," Dan. 2:38, were the words to Nebuchadnezzar by Daniel, who spoke in the name of Jehovah. Neither did Nebuchadnezzar and Babylon regard the rightful authority and rulership of the Creator of the universe. He, too, was "weighed in the balances and found wanting."

* * * *

Today, as in times past, nations are check-mating other nations in common strife for national position with a view to advancement to headship, each seeking earth-wide dominion over the nations of earth. Not one is asking the Father's advice, nor His consent. Each is laboring in his own unrestrained ambition to be chief in the king-

HERALD RECEIPTS

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row of the nations. To this end also, tends all the advancement of our times. Man, as a whole, is striving in the strength of man, and man alone, to attain to the height of the goal portrayed by Jehovah. Like all past similar efforts, this, too, is doomed to disappointment and utter failure.

* * * *

God is the master of all authority over man. Though He, on occasions innumerable, has delegated limited power to individuals and to nations, yet history is replete with evidences that Jehovah is supreme Monarch, even over those thus delegated.

"The Lord God shall give unto him the throne of his father David". This angelic utterance was made concerning Jesus, who was soon to be born to Jerusalem, the city of our God. In Him was to be found One who, though appointed to reign "from sea to sea, and from the river unto the ends of the earth", would, nevertheless, accord to the God of all, that authority which He alone may ever possess: One who at the same time would reign in righteous zeal for the good of man, for the ennoblement of the race, for the honor of Jehovah from whom He would receive His appointment. Though King of kings, yet He, Himself, will honor Him who occupies the throne of the universe.

SOON HE THAT IS TO COME WILL COME

SIGNS OF THE TIMES

EVERYONE recognizes that there is a wonderful change in living conditions in the last few years. Were this change in a single locality only, or in some particular state or nation, or even in some particular continent only, it might be worthy of only local notice. But the public press reveals to all that such change is well nigh universal throughout the civilized portions of the earth.

cleavers, knives and beer bottles served as weapons, a squad of Federal prohibition agents early yesterday closed three resorts at Rockaway Beach, fourteen miles south of San Francisco. . . The raids were caused by an Oakland man, whose seventeen-year-old daughter had been rendered half unconscious by liquor in a Rockaway Beach resort; dragged from her drunken escort to an inner room and assaulted, . . .

He, whose ideal is noble manhood, pure womanhood, exalted morality, looks upon these rapidly shifting conditions with amazement, and quickens his step in an effort to thwart the increasing tendency toward wrong and to build the ideals of moral righteousness unto stronger and sturdier establishment. He, whose ideal is high and exalted patriotism for his municipality, his local state or nation, looks upon the reeking conditions of vice and wrong as being inimical to the best interests of state and at once seeks legislation and executive activity for the overthrow of all these things and for the advancement of constitutional honor and purity in the society of the state. But he, who visualizes these things through the inspired word of God, sees not only decline in the nobleness of the individual, decline in the conditions of state and society in general, but he sees the fulfillment of prophetic statement long ago registered, so to speak, across the very dome of the illuminated heavens. In connection with these conditions, inspired writ announces that it is the day of increasing darkness that is sure to precede the morning light of that day to be ushered in by the rising of Him, who is the Sun of righteousness.

"In all three places they met with stiff resistance and arrested Herbert Basonetti, Charles Gust, and Jim Karkalos, proprietors, only after a fight. Karkalos grabbed a meat cleaver and launched an attack on the officers. He threw the cleaver into a group of them. It narrowly missed one of the agents and imbedded itself in the wall. Karkalos then drew a gun, but one of the officers struck it from his hand with a beer bottle before he could fire.

"In Gust's place the agents were confronted with a revolver in the hand of the proprietor. Gust was subdued after his barroom was virtually wrecked in a battle waged against the officers. . . Basonetti, who was named as the man who attacked the Oakland girl, submitted without resistance. The fight in Gust's barroom was carried on to the accompaniment of screams and hysterical laughter from an adjoining room, where hilarious drinking parties were in progress. The parties were made up almost exclusively of girls and boys of college and high school age, the officers said. All were intoxicated, and many of the girls were partially disrobed."

CURRENT FACTS CONFIRM GOD'S WORD

The purpose of the above item, together with other similar items received, seems to be to indicate that the old Americanized stock of these United States of America is being displaced by a Latin stock of largely reversed ideals, many individuals of which are set forth as having tendencies toward degradation. Without passing upon

(Continued on page 166)

From a type written sheet entitled *Current California History* issued by the *Nordic Guard of California*, San Francisco, we quote the following:

FEDERAL OFFICERS BESET BY GUNS, KNIVES, CLEAVERS

"In a series of barroom battles in which guns, meat

POPE INSPIRED FUTILE MEXICAN REVOLT

HOW LITTLE is the general public aware of the controlling activity of the Sovereign Pontiff in moving Gomez and Serrano to the violent treason in Mexico for which the latter so quickly paid the penalty with his life. But there appears little doubt that the rebellion was inspired in Rome.

With feverish eagerness has the Roman press in this country exploited with much exaggeration the frequent outbreaks of sedition and bloodshed in Mexico. In some instances those outbreaks were actively led by Roman priests. The boycott incited by the hierarchy has been pressed with great industry in every part of Mexico for more than a year in order to aggravate the unrest and if possible overturn the government.

Prelates banished from that country for disloyalty hastened to Rome after brief sojourn here to encourage the plotting against Mexico. Their visits at the Vatican provided the occasion for the Pontifical throne to thunder its vitriolic anathemas against President Calles. Finally the Secretary of State in the papal government handed to Michael Williams, a press correspondent, for the widest possible exploitation this avalanche of rage, which appeared October 2 in *The New York Times*:

Again and again the voice of the Pope has been raised both in solemn allocutions and encyclical letters to tell the truth about Mexico to the world, but the carefully laid plans of the persecutors of the Church have prevented it being heard by all in its entirety; indeed, sometimes it has hardly been understood at all, especially where such understanding would have been most useful.

The press of America is in a position above all others to remedy this wrong. The gratitude of the Holy Father will therefore go out to all who will help him to make the truth known to the civilized nations and thus alleviate the miseries of an immense region, and of a whole nation borne down by the hardest and most unjust of religious persecutions.

Nothing like this persecution has ever been known in history, not even in the first centuries of the Church. For then, even under Nero, Caligula and Domitian, there was no general persecutions of private religious homes, the catacombs or the cemeteries.

But now in Mexico nothing that is Catholic is tolerated, not even the private celebration of the mass and the administration of the sacraments, punishment for which has in many cases been the death penalty, and always fines, imprisonment and murderous outrages. Massacres are of daily occurrence. Every sort of brutal attack on Catholics is committed with impunity. The most criminal violence is employed to force them to apostatize from the faith into corruption and civil and moral anarchy.

Notwithstanding their noble resistance—the admiration of ourselves, and of the whole world that knows the fact—this people of confessors and martyrs find hardly a soul to respond to their cry for aid to save them from utter ruin, and to save all civilized nations, and indeed the whole human race, from the infamy of a savage persecution now being tolerated in this twentieth century, the boasted era of civilization and progress.

If the whole press, the whole nation, of the United States can find an opportune remedy for this disastrous social catastrophe, it will merit undying glory in the history of civilization and religion.

Mexico City press reports September 29 said Father Sedano, a Roman priest, had been captured, tried, convicted and executed for leading a band of rebels against the government. The Vatican statement was designed to encourage hostilities against the government with a view to its overthrow by conquest from without or by bloody revolution within.

No law of Mexico discriminates against Roman Catholic priests or people. All constitutional and statutory provisions in relation to churches apply with perfect equality to every denomination. The administration of all such provisions is apparently impartial. Other communions recognize the righteous efforts of the Calles government to free the country from alien domination and they sympathize with that effort.

But it is not equality which the Vatican and its hierarchy enthroned here and in Mexico demand. Just and equal treatment is the last thing they are willing to accept. Their demand is for exclusive right to plunder the nation and debauch its schools and suppress all dissenting faiths. Such is their attitude and policy in every country under their control. There is no pretense of religious liberty in any papal land.

While fuming with rage because Protestants here decline to help them whip Mexico to her knees and again fasten the papal yoke on her, papists are demanding suppression of Protestant activities in Italy. The foregoing utterance of the Sovereign Pontiff against Mexico was set in ten point type in three-column form and run as a streamer heavily leaded in six columns at the top of the third page of *The New York Times*. Nearly all the rest of the page was occupied by an extremely favorable account of the alleged Vatican program in the world politics, the whole set off with a flattering four-column portrait of Pope Pius XI.

Soon after the sulphurous papal utterance was given out and the same day that it was published in the United States, the two political favorites whom Vatican influence and the controlled press were apparently grooming for the presidency of Mexico headed a mutiny and rebellion of several companies of Mexican soldiers.

Controlled newspapers here paraded the rebellion in the obvious hope that it presaged the end of the Calles administration and the setting up of a military dictator acceptable to the Pope as in Italy, Spain, and Poland. But the mutiny was crushed and one of its leaders tried

by court martial, convicted and executed within forty-eight hours. The other leader was a fugitive in hiding as this statement was written.

The danger of attempting to carry out in Mexico treasonable plots hatched in the Vatican has been demonstrated. It seems unfortunate that those primarily responsible for the mutiny and rebellion are beyond the reach of justice. But the incident may help the world take their measure. The mills of the gods appear to grind very slowly, but their ultimate product is fine. The guilty will not always escape.—*The Protestant*.

THE KINGDOM OF GOD

By R. H. Judd

(In Bro. Judd's article in *The Herald* of October 4, Page 16, 14th line from close, the word "not" was omitted from the sentence reading, "Some will experience the second death." This sentence should have read, "Some will not experience the second death.")

The nature of the following article requires that it should have been published when received. We regret its omission from the issue of August 9, for which it was assigned.—Ed.)

IT SEEMS to me that Bro. Johnston's article which appears in *The Herald* of June 28 calls for some additional comments to those already made to his first two contributions on the above subject.

I would point out in the first place that he does not give definite reply to the specific questions asked in mine of May 17th, but seeks to prove that my interpretation of Psalm 9:17 is incorrect. For the sake of clearness it may be well to restate. In the May 17 issue I contended that as individuals are, in Scripture, said to return to the ground from whence they are taken, so in Psalm 9:17, Scripture affirms the same thing with reference to nations, which are, of course, composed of individuals. Bro. Johnston disputes the correctness of this, and says, "According to this view the punishment which shall be inflicted on 'all the nations which forget God' shall be DEATH (*caps mine*): they shall go to 'the grave' and become extinct." He then immediately adds, "Many Bible passages might be quoted in refutation of this view, but perhaps it will be sufficient to refer to a few that deal with a particular nation." Our Bro. here seems to imply that he has in reserve a host of Scripture passages to support him in his assertion that Scripture refutes the idea that the punishment of "the wicked" and "all the nations that forget GOD" shall be death, but so far he has failed to give, as asked, "One Old Testament instance (other than Psalm 9:17) where the meaning he assigns to Sheol with reference to outside nations, is definitely indicated by the context." It is easy to imply that Scripture supports any given view, and comparatively easy to produce passages into which and from which the view contended for may be imparted or extracted, but such exegesis cannot be regarded as proof. Proof must be

founded on direct statement and be irrefutable. Has Bro. Johnston, in his article of June 28, thus proved by direct Scripture statement that "death" (*italics mine*) is not, as he says, the punishment of which "the wicked" and "all the nations that forget God" are destined? Ezekiel 32:26 is quoted as proof that the hosts of Gog are not subject to death, yet this very verse states that they are "slain by the sword though they caused their terror in the land of the living." A more complete picture of death and destruction could hardly be imagined. That a whole nation is not destroyed in one generation is by no means disproof of its ultimate destruction. If, as Bro. Johnston says, "Many Scriptures might be quoted in refutation of the view that death is the punishment of the 'wicked' and 'the nations that forget God' (for he cannot separate one from the other) then for once Scripture is proved self-contradictory and therefore untrue; for passages which positively declare in various ways that "the wicked shall perish" and that Jehovah will make a "full end" of certain nations are too numerous to mention in a short article like this. We, however, note a few. "For yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place and he shall not be."—Psa. 37:10, R. V. "But the wicked shall perish . . . in smoke shall they consume away."—Psa. 37:20, R. V. Our contributor will surely concede that when Jehovah says he will "cut off" certain nations he means their destruction. For proof, compare Deut. 19:1 and 31:3-4. See also Psalm 34:16; Prov. 10:25; Isa. 60:12. The unalterable Scripture declaration that "Sin when it is finished bringeth forth death", James 1:15, is as true of nations as of individuals, both now and in the future. Where to-day are Sodom and Gomorrah (see Jude), and where to-day are the nations of the Amalekites and others, who as nations have long since gone into oblivion? Surely the words of Jehovah in Jer. 12:17, "But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord," also in Jer. 18:7-10, and Ezek. 18, are sufficient evidence that "the wages of sin", whether of the individual or of the nation, "is death."

Bro. Johnston may, or may not, be correct in his positively stated conjectures relative to the "east sea" and the "utmost sea". Young, in his concordance, specifies the former to be that sea into which the Jordan flows, and the latter to be the Mediterranean or the sea of the Philistines, and there would seem to be Scriptural basis for his belief. Both arguments of Bro. Johnston, viz., that relating to Gog and Magog, and that to the distinctive seas, are plausible and merit distinctive novelty and originality, but as for proof, well, his proof itself requires proof.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you a hundred virtues which the idle never know.—*Kingsley*.

SOON HE THAT IS TO COME WILL COME

(Continued from page 163)

the thought thus intended, the purpose of the quotation here is to draw attention to the fact that no longer are the races divided as definitely as they once were within their respective boundaries, but that the world is coming to be as ONE and is giving itself freely to activities prompted by carnality. Naturally unrestrained carnality must gain in physical mastery over higher ideals and efforts. The facts in action prove the truthfulness of inspired writ that in the last days "evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim. 3:13.

From the "*Chicago Herald and Examiner*", under date of December 9, we quote the following from a front page, first column article. The writer, Mr. Dunn, must be lauded for his righteous attitude and his work. After appropriate introduction, the article continues:

"Mr. Dunn describes certain conditions in some of the courts as 'reeking.'

"FIGHT FOR ELECTION"

"Mr. Dunn's letter follows:

"The courageous statement of my good friend, Judge Edgar Jonas, in *The Herald and Examiner* this morning is a clarion call to the lawyers to battle. It moves me to urge upon the Chicago Bar Association an affirmative answer to the inquiry recently to the members asking whether we should go farther than a mere vote upon which of the sitting judges are entitled to re-election.

"The question was whether the Bar Association members should take a vote upon candidates for judge to take the place of such of the sitting judges as are voted unfit.

"Most emphatically I vote, "Yes," on that question. But let us not stop there. Let us lay our plans to elect our nominees. Let us raise a campaign fund of ample proportions. Then let us ask every member of our association to volunteer as a speaker and worker to give as much of his time—all of it if necessary—during the campaign to elect our candidates.'"

"CHALLENGES JUDGES"

"What a travesty it is to see the Bar Association vote upon judicial candidates year after year in an advisory way and then see the politicians go out and select and elect the men they want on the bench who "can be seen," as the ward workers so naively put it.

"How many judges now on the bench could hold up their right hands and swear they have never "been approached" in litigation before them? Not one! Thank God there are some of them who cannot successfully "be seen". But you and I—and every lawyer of long practice at the bar—know that "seeing the judge" is a matter of daily occurrence in Chicago.

"As Judge Jonas says, why should honest policemen risk their lives to arrest criminals when they know that it is a futile thing? I confess I am surprised they take as many chances as they do.

"Have you heard, as I have, that it was suggested that a cash register be installed at the Harrison st. court while a certain judge recently was sitting there? What are we lawyers going to do about seeing that that judge and others like him are not re-elected? And what are we going to do to see that the men who are elected to take their places are men who cannot "be seen"?"

"Isn't this our particular business as lawyers? I recognize the power of the politicians. But we all know the power of public opinion when properly aroused. The situation is rotten, reeking, filthy. The spring of justice is polluted at its source. The good people of Chicago look to the lawyers to cleanse the courts. The lawyers look to you and the other officers of our bar association to lead us. I believe the rank and file are ready.

"*The Herald and Examiner* and every other newspaper knows that what Judge Jonas says is true. Now is the time to lead a crusade to cleanse the halls of justice. Single-handed it is hopeless. In a body we can do it. Will you lead us?"

The above refers distinctly to the very basic corner stone in the structure of true nationality. It charges the judicial department, than which there is none greater or more important, with "reeking" corruption. There are evidences that such conditions exist elsewhere than in Chicago, and that far too commonly. Did such exist in one city or country only, perchance the Bible student would not be justified in suggesting that the conditions were in harmony with inspired prophecy, but the press agencies, which search out every nook and cranny of the universe of earth, force their readers to conclude that such like conditions are also more or less common in other nations and continents, that is, that they are more or less world wide.

The fact that crime kings and their lieutenants can depend, even to a small degree, upon the cooperation of the judicial department of any state, large or small, for protection and for aid to avoid due and proper conviction and punishment, is in itself an evidence that any such state or municipality is in a corresponding degree governed and ruled by "evil men and seducers", and is being "farmed" by such for their own greed or immoral or lustful, iniquitous gain.

Such conditions have been on the rapid increase for some time past. Such conditions portend that man's ability to govern is now being "weighed in the balances and found wanting". These conditions do, in themselves, show the fulfillment of certain prophecy. The same prophetic word, which prophesied such like condition, also announces that they should be followed by Him who will reign in righteousness, who will overthrow wickedness, who will establish justice, who will come to reign from "sea to sea, and from the river unto the ends of the earth."

The signs of our day indicate the approach of the King of kings.

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—*Olshausen*,

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"A WISE MAN IS STRONG; YEA, A MAN OF KNOWLEDGE INCREASETH STRENGTH."—PROVERBS 24:5.

THE above words show very plainly wherein strength lies. He who *knows* is eventually the one sought after, and this is true of biblical matters as well as in worldly affairs.

* * * *

Therein lies the great value of Berean work. It encourages different ones to study, and thus to know God's plan. Avail yourselves of the opportunity, and become strong.

* * * *

The New Ford is out. Some are pleased and some are disappointed. But the Ford will register a big sale, and be a good car for its price. Yes, and the copy for the new Senior Berean Book is now in the hands of the printer, and soon it will be out. Again, some will be pleased, and perhaps some will be disappointed, but it is going to be a good book, and will register the largest sale of any Berean book ever published.

* * * *

STATE PRESIDENTS

Please send the name of the chairman of your tract committee to the National Tract Committee Chairman, Sidney Jackson, Oregon, Illinois.

* * * *

Following are the newly elected officers of the Junior Berean Society of Waterloo-Cedar Falls, Iowa: President, Virginia Phillips; Vice-president, Louis Aiken; Secretary-Treasurer, Ronald Howe.

The Senior Society elected the following: President, Mrs. J. L. Harland; Vice-president, C. W. Howe; Secretary-Treasurer, Ferne Moore.

* * * *

DEAR BEREANS:—I had the pleasure of having church service and Berean meeting at my home on November 20th. The Berean lesson was, "Steadfastness", Bro. Arthur Johnson, the leader. The following are a few thoughts brought out in the lesson.

To be steadfast means to be established, standing firm, unchanging; steadfast in what is right and in God's laws. We are not to be a stubborn and rebellious generation as the Israelites were, "that prepared not their heart aright and whose spirit was not steadfast with God."

We turn to Heb. 6:18-20, and see what God has promised for us, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Jesus is our Rock, our hope of salvation. He gave His life and passed through the valley of the shadow of death, that through Him we should have hope of eternal life. Our hope is anchor grounded upon the rock, Jesus, which is steadfast and sure.

Paul said in Heb. 3:6, 14, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." If we have faith, we must have works, for faith without works is dead.

Paul admonishes us in 1 Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Let us take heed to this wonderful admonition and be like Paul, steadfast, unmoveable, always abounding in the work of the Lord. Why? Because our labor is not in vain in the Lord. Let us be able to say as Paul said in 2 Tim. 4:7, 8, "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."

Jessie M. Wilson.

* * * *

DANIEL

By Bernice Sealine

(Continued from last week)

He had another dream, and called the magicians to him, but they could not tell him the meaning of it. Then Daniel came and King Nebuchadnezzar told him his dream.

He said, "I saw, and, behold, a tree in the midst of the earth, and the height thereof was great." He told the

(Continued on page 171, column 2)

IS MAN IMMATERIAL AND IMMORTAL?

By Rufus A. Curtis

THOSE who hold to the inherent immortality of the race of Adam, and to the thought that personality inheres in an intangible, deathless something, variously styled "immortal soul" or "never dying spirit" that inhabits the body during natural life, and vacates it at death are not consistent in their reasoning. They quote the words of Jesus, in His colloquy with the penitent thief, as recorded in Luke 23:43, "Verily I say unto thee, To-day shalt thou be with me in paradise;" and earnestly argue that the pronoun "thou" was addressed to an immaterial, immortal personality that occupied the body, as a tenant occupies a house.

Now, if that view is in harmony with facts, common sense, and the Bible in this case, will it not be true in other occurrences in the Bible where the pronoun "thou" is used? Let us see. In Genesis 3:17-19, we will have to change our views somewhat concerning this immaterial and imaginary man that is supposed to be all on the inside, and get him on the outside where we can view him, and have some concrete idea as to his tangibility. After Adam had eaten of the forbidden fruit in the garden of Eden, the following penalty was pronounced upon him by his Maker, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: 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."

From the biblical usage of the pronoun "thou" we are irresistibly drawn to the conclusion that the person addressed by this pronoun was a material being that had a "face" that could actually "sweat" from physical exercise; and could eat literal fruit, herbs and bread. Man that the Lord God formed had nostrils through which to breath into his lungs the vitalizing properties of oxygen contained in the atmosphere, Gen. 2:7. This man that God created and recognized "is of the earth, earthy", 1 Cor. 15:47; Psalm 103:13-16. So far from being a deathless creature, he is mortal and corruptible, Job. 4:17; Rom. 1:23. Being "of few days", "he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." His race is soon run, and he "dieth, and wasteth away." Job. 14:1, 2, 10; James 4:14.

Of the federal head of the human race, it is recorded, "And all the days that Adam lived were nine hundred and thiry years: and he died."—Gen. 5:5. God's threatened penalty of death for disobedience was carried out, and His word vindicated, Num. 23:19. Adam could not transmit to his posterity what he did not himself possess. Mortality was entailed upon the race by Adam's disobedience. "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, 18. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22. The theory of natural immortality for the race is not only without evidence from the Bible, but it is positively contradicted by its unanimous testimony. God does not desire that any one in open rebellion to His righteous government should live forever. That point has been well guarded from the beginning of the race, Gen. 3:22-24. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"—Psa. 89:48; 48:6-12.

Take another illustration from the Bible usage of the pronoun, "thou". In Isaiah 38:1 the following language occurs: "Thus saith the Lord; Set thine house in order: for thou shalt die, and not live." The above language is the Lord's message to Hezekiah, king of Judah, delivered by Isaiah the prophet. It throws a flood of light upon the question under consideration. It clearly reveals the fact, that the *ego*, the selfhood or personality of Hezekiah consisted in a material body that could be afflicted with pining sickness and boils that could terminate his existence as a sentient being, verse 9 to 19, inclusive. No lexicographer can give a truer definition of what it is to die than the Lord gave to Hezekiah, when He said, "Set thine house in order: for thou shalt die, and not live." In death man's thoughts perish, Psa. 146:3-4. "When man can see without eyes, hear without ears, feel without nerves, and breathe without lungs, then may it be assumed that he can think without a brain." Divine theology and modern ghostology cannot be made to harmonize.

THE JOY SET BEFORE CHRIST

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 forces 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 greatest blessings of complete atonement, complete reconciliation, complete forgiveness to those who should come to God through Him. This great, unspeakable joy was sufficient to cause Him to endure the cross and despise all shame that could be heaped upon Him by poor, erring sinful man.—*Selected.*

With Our Sunday Schools

LESSON XIII.—December 25, 1927

CHRISTMAS LESSON

Luke 2:1-20

Devotional Reading: Luke 2:8-20

GOLDEN TEXT

Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1:21.

A STUDY OF THE LESSON TEXT

Luke 2:1. It came to pass in those days. This is the seventh and last occurrence of this phrase in the Scriptures. It always marks a time of trouble ending in blessing. Cf. Gen. 14:1; Ruth 1:1; Isa. 7:1; Jer. 1:3; Esther 1:1; 2 Sam. 21:1. A decree. An edict, a command. **Caesar.** The ruler at Rome. **All taxed.** To be enrolled or registered with payment of poll tax.

3. **All.** Figure of synecdoche. **His own city.** Every person must needs go to the home city of his ancestry.

4. **From Galilee.** Joseph's present residence. **City of David.** The city of Joseph's ancestry. **Bethlehem.** The city of David.

5. **Espoused.** Married, not merely betrothed.

7. **Swaddling.** A medical term meaning bandage; used only by Luke the physician.

8. **Same country.** Region of City of David. David here fed his father's sheep. **Abiding.** Continuing through the night; still there. **Keeping watch.** Awake, not dreaming.

9. **Lo.** A word drawing attention. **The angel.** No article in Greek. An angel.—**Diag. Of the Lord.** Jehovah; His messenger. **Came upon them.** Stood by them.—**Diag.** They were awake; the angel was present. It was a fact. **The glory of the Lord.** The shekinah in which God had frequently manifested Himself to Israel. See Ex. 24:16; 40:34. Shone round about them. This shekinah had often been a pillar of fire by night; it illuminated Israel in the Red Sea, blinded Egypt. It "shone round about" them, the shepherds. **Were sore afraid.** Centuries had transpired since the frequency of this shekinah had been customary to Israel. They were afraid.

10. **The angel said.** He was God's messenger, spokesman, prophet, to them. **Fear not.** The shepherds were apparently of God's faithful ones. They were readily calmed by the angelic assurance. Being calmed, the angels proceeded. **Behold.** Another word to attract. **I.** In the singular; only one. **Bring you good tidings of great joy.** Greek, "evangelizomai".—**Diag. and Comp. Bible.** Mean-

ing, I evangelize you great joy. **Which.** Which joy. At first 't was to the shepherds only. **Shall be unto all people.** The joy should extend. **All.** Figure, synecdoche.

11. **For.** Greek "hoti", meaning that the evangel was "that unto you is born today". **Unto you.** The shepherds. **Is born.** This spokesman revealed what had already occurred. **A Saviour.** One who acts for lost ones. Cf. Judges 2:16, margin; 2:18. **Which is Christ.** The Messiah, God's anointed. **The Lord.** Not only Savior and anointed, but the appointed Lord, head, of Israel. This evangel announced the good news of a God-anointed Savior who shall be Lord to restore Israel unto the unspeakable promises and benefits of God.

12. **A sign.** Not a marvel, but a condition mentioned by which they could recognize the Babe.

13. **Suddenly.** Without warning or announcement. **A multitude.** The angel was no longer alone; a great multitude like him stood with him. **Of the heavenly host.** This word "host" is the same word as the Greek translation uses in 2 Sam. 3:23, speaking of Joab's army. Also used the same in 1 Kings 11:15. In both these references the Hebrew word is the one regularly used of the host when referring to army. Is it this heavenly host which is referred to in Rev. 19:14, where the army of heaven comes forth with Christ?

14. **Glory.** God's heavenly host is always an army of peace. In this instance it ascribes glory, honor, to God because of the birth of the Prince of Peace. **To God.** To God, not to men, must be attributed this honor. **In the highest.** Either in the highest heaven or in the highest way, or both. **And on earth.** Their joy for earth is of another nature. It is because of peace. **Good will toward men.** Both these must be the result of the life of this anointed Savior, the Lord.

The testimony of this host of heaven, these warriors of God, soldiers of peace, has now been written. The heavenly host is for and behind this anointed Messiah. One appeared in testimony relative to His begetting; a company were here in testimony of His birth; they ministered unto Him on the occasion of His temptation; they strengthened Him in the gar-

den; they watched over Him at the sepulchre; they stood by Him at His ascension; they will come forth in multitudinous strength at His return. Truly, God's host testified to the fact of God's Son.

15. **As the angels were gone . . . the shepherds said, etc.** Surely after such unmistakable testimony they could but recognize the momentousness of the message and of the event. They were surely chosen of God to announce these facts to others. They must go **unto Bethlehem,** the City of David, v. 11, announced by the angel. **And see.** Discern, recognize for announcement. **Is come to pass.** It already existed. **Which the Lord hath made known.** No man-made record could have revealed or made satisfactory announcement of this most marvelous, humanly unexplainable event. Not one angel, but a host had stood by in witness, testimony, and verification of the fact—heralded for God. These all were God's spokesmen to the shepherds.

16. **Came with haste.** Notice the interest and concern. **Found Mary, and Joseph, and the babe lying in a manger.** As it had been told of them; the fact, therefore, signified the Babe which was the Messiah.

17. **They made known abroad, etc.** That which had been reported to them was by them disseminated to the world.

18. **All they that heard it wondered.** They marveled. It was all but incomprehensible. More evidence and sign would soon be forthcoming to corroborate the shepherds' words.

19. **Mary kept all these things.** It was no longer new unto her. She had been pondering these things for months, for earlier she had been likewise instructed by one of the host of heaven.

20. **The shepherds returned.** Their duty done, they hastened back to their shepherdless flocks. **Glorifying and praising God.** It was a change in the management of the universe second only to that change which shall occur when this Messiah shall again appear in Bethlehem, not as a Babe but as the King of kings, and Lord of lords, with the armies of heaven supporting Him in His mighty stroke against the wickedness of Israel and of the world.—F. L. A.

DOINGS AMONG THE CHURCHES

Copy has just been received from Bro. Lyon for the new Berean Book, as stated on the Berean Page. This copy will be put on the Linograph and press just as soon as the present seasonal rush shall have been handled.

* * *

Bro. C. E. Randall will supply the regular appointments of Bro. F. E. Siple this week. He will be at Kewanee, Ill., on Friday evening, Dec. 16, and at Ripley on Saturday night and Sunday.

* * *

Bro. C. E. Randall reported encouraging interest in Plum River. The inclement weather and unimproved roads forced an adjournment the middle of the week, but the meetings were taken up again on Sunday morning.

* * *

The Waterloo and Cedar Falls (Iowa) Sunday School Class will give a special program on Christmas Day, immediately following the Sunday School hour, at the home of L. A. Starbuck, Cedar Falls. Everybody is invited to come and enjoy this program.

Clara M. Young, Sec.

* * *

It is not yet too late to make a Christmas gift of a subscription to The Restitution Herald for the year 1928. A neat announcement of gift will accompany each such subscription by The Herald to the recipient. This will include Christmas number and the balance of the year's subscription, beginning January, 1928.

* * *

A pleasant surprise was presented to all the Oregon Church on Sunday morning when Sr. Verna Thayer entered the services. Without announcement she returned to Oregon on Saturday evening. She is feeling much improved. Her physician warns her to discontinue much of her writing and primary work for at least a year.

* * *

Elsewhere is a line from Sr. Rahn, Sacramento, California, requesting information regarding members located at or near that place. Would that all the isolated members everywhere would busy themselves in like manner. Two or three are sufficient to organize Berean class work, awaken an interest and make it opportune that services be held for the public. Some call this Home Missionary Work, others call it Evangelistic Labor; whatever it is called, it is worthy of hearty commendation and earnest encouragement.

* * *

Word has been received from Bro. L. E. Conner that immediately following the family Christmas in Cleveland, he will leave for California, where he expects to spend several weeks. By personal request of the Editor, he has consented that The Herald may announce his trip and may say that if there are those near Los Angeles, who would care for him to visit them in a ministerial capacity, he will be pleased to do so, in so far as his appointments already arranged for will permit. Plans already made will not allow him to go far from Los Angeles or

often in such capacity. However, on his way homeward, he expects to return by a northern route and has consented to consider stopping once or twice along the way, should his services be sought. Until further notice, correspondence may be addressed to him in care of The Restitution Herald, Oregon, Illinois.

LOS ANGELES, CALIFORNIA

We expect Bro. Conner to be with us early in January. He will speak for us each Sunday morning at eleven o'clock. Bro. Conner has been pastor of the church in Cleveland, Ohio, for nineteen years. He is well known among our people, and considered one of our most able speakers. We extend a cordial invitation to all lovers of truth wherever they may be, to meet with us and enjoy these services. Bro. Conner has several children in California, and he will visit them while here. The first service will be held on Sunday, January 8, at 1359½ West 24th Street.

Ella H. Wyman, Sec.,
1620 Baxter St., Los Angeles, Calif.

THE RIPLEY MEETING

Our meeting of twelve days at the Ripley Church closed Sunday, Nov. 27, Bro. C. E. Randall being with us the full time, and Bro. F. E. Siple, three days. This was one of the best meetings we have had for some years. There was deep interest manifested and very regular attendance; large crowds, sometimes the house being filled to its capacity.

Beginning on the third evening of the series Bible class was conducted just before the evening sermon. Very much benefit was received during class period. Weather was good with the exception of two nights, which made it favorable for our Camden brethren and others who live some distance away to be with us most of the time. We also were very glad to have Sr. Leota Hanson from St. Louis, present during the last four days.

Although no additions were made to the body, we feel the seed has been sown from which good may be manifested later. May the Bible truths which were so earnestly presented to us sink deeply into our hearts and cause each to strive harder than ever before to put into service the knowledge we have concerning these truths and our church duties, that we may be worthy in God's sight, is our prayer.

Tessa Laning, Sec.

* * *

EDWARD WILLIAM CLARK

In the death of Bro. Edward William Clark, of Fonthill, Ontario, the Church of God suffered the loss of a most faithful member, and the community a splendid citizen, neighbor and friend. Through his long residence in the village he had earned both the respect and love of all.

Edward W. Clark, son of Thomas and Isabelle Clark, was born in Ontario, Canada, October 21, 1844; and gently fell asleep in death November 5, 1927. He was a member of the Church of God for thirty years. He is survived by his widow, Sr. Priscella Clark, and four nephews.

The funeral service was conducted by the writer, pastor of the Fonthill Church

of God, and he was laid to rest in the beautiful cemetery on the hill near his home, where he awaits in dreamless slumber the dawn of the new day and the coming of his Lord.

Sr. Clark was confined to her bed at the time of her husband's death with an attack of bronchial pneumonia; but is now slowly recovering at the home of her niece, Mrs. Wm. Matthews.

G. Eldred Marsh.

* * *

Dear Brethren: We have moved temporarily from active service to a place where there is no church body and would like to know if any of the readers of The Herald know of any brethren living in Sacramento or nearby. Or do any of you have relatives or know of some one who might be interested in joining a Berean Class?

Address me at 3231 San Jose Way, Sacramento, California.

Yours in the Master's service,
Mrs. George J. Rahn.

* * *

A WORD OF ENCOURAGEMENT

I am sending my Christmas contribution now, so that it may be used in the department of the General Conference work most needed by the time the holiday season arrives. The undertaking of giving instruction to the young, so that they may be better fitted to present the gospel to the world seems a most worthy endeavor.

The Restitution Herald, too, is doing a good service, especially among the scattered members of the Church of God. How we miss this weekly visitor when it is delayed one day in arriving! Hearty and deserving words of praise for the unselfish efforts of Bros. Austin and Stilson will help to lighten the burden of their labors. Bro. Siple's arms, too, should be held up in the Berean work, and the various contributors to The Herald, as well as the General Conference work, need the encouragement of all. We must look beyond the agency of mortality for perfection, yet God has purposely chosen frail humanity as a means to carry forward His work.

There are at least two purposes in criticism: to weaken a cause; or to strengthen it by constructive suggestion. We are living in a time also, when hewing to the line of righteousness and standing for the truth without compromise, will often make enemies, but we must strive to adhere to this policy if we in the end become victorious. Jesus is coming soon to fill the God-given position the Father planned, and for which He has been faithfully building through all the centuries, even from the foundation of the world. Let us not make the mistake of thinking that all who profess Christ are to be chosen at His coming. It will be a time when sincerity in action, obedience and faithfulness to truth, and striving to walk humbly before God will be of weight in the balances. May 1928 have in store many rich blessings for those to whom these lines are written to encourage, and for each one, also, who may read them.

J. E. Hammond,

NOTICE OF STOCKHOLDERS' MEETING

NOTICE is hereby given that there will be a meeting of the stockholders of THE RESTITUTION PUBLISHING COMPANY, held at the Office of said company in Oregon, Illinois, at 2 o'clock, P. M., on the 29th day of December, 1927, the purpose of such meeting is to consider and take action upon the proposal to transfer the publishing plant and all property, real and personal, now owned by the said, THE RESTITUTION PUBLISHING COMPANY, to the NATIONAL BIBLE INSTITUTION; and also to consider the advisability of the dissolution of the said, THE RESTITUTION PUBLISHING COMPANY.

The above meeting is being called in accordance with petitions of a majority of the stockholders of said, THE RESTITUTION PUBLISHING COMPANY and for the purposes above stated.

Given this ninth day of December, A. D., Nineteen Hundred Twenty-seven.

L. E. Conner, President Board of Directors,
Attest, F. H. Knodle, Secretary.

DANIEL

(Continued from Berean Page)

king the rest of his dream.

Then King Nebuchadnezzar said, "Now tell me the meaning of this dream." Then Daniel's thoughts troubled him. Finally he said, "The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth, . . . It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew that tree down, . . . , 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 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. . . . All this came upon the king Nebuchadnezzar."

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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



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

THE MESSAGE OF THE ANGELS

THIS WEEK we have the most wonderful story in the Bible, the one we all love, and are always glad to hear over and over again.

What more beautiful beginning to any story,—“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.” Is it not a restful, peaceful picture? All quiet—the sheep resting, the shepherds taking turns at watching against enemies, the dogs quiet but alert at the slightest stir.

Then all at once an angel was with them and the very brightest light shone all about them. It was so sudden and unusual that the shepherds were afraid, until the angel said, “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.”

Their fear must have changed to great joy; for they had long been watching and waiting for this very message, and now, this day, the longed-for One had really come. He was only a Baby—the dear Baby Jesus, but He was to be their Savior—God’s messenger had said so.

The angel also told them where they could go to find the new Baby King—the queerest place for a baby to be lying—in a lowly manger. Then suddenly a whole host of angels began to sing, “Glory to God in the highest, and on earth peace, good will toward men.” When the song was finished and the angels had gone from them into the heavens, the shepherds said, “Let us go down to Bethlehem and see what the Lord has told us about.” Sometimes I have wondered if they took a pure, little, white lamb along for a gift to the new baby; although the Bible does not say so. But the Bible does say that they hurried to the manger and found Mary and Joseph and the Baby Jesus. Then they told all the others that they met what they had seen and heard; and the people were amazed at the wonderful news. Even Mary pondered over these thoughts in her heart. And the shepherds were so pleased and happy that they returned, glorifying and praising God.

Now, at each Christmas time we, too, sing praises and happy songs of rejoicing; for that same Baby Jesus is

our Savior, too.

Of which are you thinking the most—what you will receive, or what you will give?

SOMETHING TO DO

1. Read Luke 2:1-20.
2. Memorize Luke 2:10-11.

FACTS ABOUT THE BIBLE

13. The word, *Jehovah*, occurs 6,855 times in the Old Testament.

MY GIFT

*“What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a Wise Man,
I would do my part:—
Yet, what can I give Him?
I’ll give Him my heart.”*

—Christina Rossetti.

CRADLE HYMN

*Away in a manger,
No crib for His bed,
The little Lord Jesus
Laid down His sweet head.
The stars in the sky
Looked down where He lay,
The little Lord Jesus,
Asleep on the hay.*

*The cattle are lowing,
The poor Baby wakes,
But little Lord Jesus
No crying He makes.
I love Thee, Lord Jesus,
Look down from the sky,
And stay by my cradle
Till morning is nigh.*

—Martin Luther.

MY WISH TO YOU ALL

The very happiest Christmas, and the most worthwhile, Christ-like New Year.

Lois Hunt.

BEAUTY

*Health is beauty, prophets tell;
Precious jewel, guard it well.
Wholesome food and exercise
Put the brightness in your eyes.
Give to sleep and work and play,
Each its fair share of the day.
When right living you attain,
Beauty follows in its train.*

—Nina Willis Walters.

WHY NOT?

By M. A. Woodward

BROTHER ministers, laymen, every one related to the Christ: Why not everyone of us, send to the N. B. I. one-tenth of the money we spend for Christmas gifts for our friends and children? We can make a very close estimate of what we spend. Some one says, "Well, it would not be much I have spent." I would be much surprised if it is not two or three times as much as you think it is. Now come on. Let us be real honest with ourselves and with God, and cheer the hearts of those who are working so hard to give us our good paper. Suppose you spend \$30 this year. That would mean \$3 as a tithe, and if we all would send that, what cheer would be felt in the printing press room! They could almost see the new press doing its fine work. Do we want to see our beloved paper growing dim in its work? Only the other day a sister said to me, "What splendid print *The Herald* has; one can almost read it without glasses." Another said, "What a splendid paper they are giving us! One page almost pays for the price of the paper." Another sister, 81 years old (or young) said, "I save my paper until Sunday, then get my Bible and study the Sunday School Lesson first; then look at 'Doings among the Churches'; after that, the rest of the paper."

What shall we offer in return for these blessings? Unless new machinery is soon installed the print will be growing dim, the paper smaller, and then what fault finding we will hear. With all our little offerings now, what a help it will be toward that new machinery! Is it a sacrifice on our part? God will be just that much more pleased with our little mites, if it has cost us something to give them. Brother minister, is He worth your tenth? What would you have done when you last stood before your congregation if this same Christ had not lifted you up above yourself, and shown Himself to you in such a way that the picture you gave of His love, mercy, and patience with this old world, had not touched the hearts of your listeners and made them see His love? If He had not given them a strong desire to turn from self to Him, who bought us with His precious blood, what would have been the result of your day's work? For remember, beloved workers, it is not you, that is drawing the sinner to God, but the dear God Himself. Have you thanked Him for the influence of His blessed Spirit in your work? What can we offer Him in return for all His benefits? **A WILLING HEART TO SERVE HIM WITH OUR INCREASE.** Oh, it is so little any of us can do, for the most of us are poor in this world's goods. But if the offering is only ten cents, coming from a glad heart, it is most acceptable, in His sight. No time better than now to help His work, on the dear Christ's birthday. Let us set the example this year and send a birthday present to the Christ.

Hark! what did I hear you say, Brother? The money sent to the N. B. I. is not used discreetly? How do you know? Heard so? Well, we hear many things. Were

you there to see and feel the anxiety felt by that committee as to where was the best place to spend or use the money sent there? No. Well, do you ever make mistakes, financial errors? How would you have felt if your dearest friends, those you had depended on for advice and assistance, left you to bear all the weight of that mistake alone? Was that like the Master? When Peter cursed and swore that he never knew Him, did Christ desert him, leave him to bear the sting of his mistake alone? Oh, no, we hear him saying after His resurrection, "Go tell my disciples, and Peter, I go before them into Galilee."

Christ knew what Peter had suffered since He left him, and especially wanted them not to forget PETER. O, brethren, may God help us to be more like the Christ. My little birthday gift is on the way. Is yours?

FORBEARANCE

- Is a Christian virtue;
- Will prevent many hard feelings;
- Should be freely practiced in the church;
- Is not a condoning of continued sin;
- When over used, ceases to be a virtue.

—C. E. Randall.

AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES

The American Issue suggests one possible reason for the zealous activity of the "wets" with reference to the character of him who shall be next president of the United States. This organ states:

THE WETS' real objective in their effort to put one of their own number in the White House is the capture of the Supreme Court of the United States. At least, that is the inference drawn from a statement credited by the *New York Times* of October 21 to Captain William H. Stayton, head of the Association Against the Prohibition amendment.

In this statement is clearly seen a warning to Smith, Reed, and Ritchie.

The *New York Times* quotes Stayton as saying: "The idea that thirty-six states are necessary to upset the Eighteenth Amendment is a fallacy. What is needed is one more member of the United States Supreme Court to be a 'liberal'."

The article continues:

However, Captain Stayton's unguarded statement reveals the true purpose of the wets in their frantic effort to elect a president. The president appoints the members of the Supreme Court, and apparently this is the stake for which they are playing. *And then is added,*

We need and must have a President who, if called upon to fill any vacancies in the court, will consider judicial character and capacity rather than "liberalism" on the question of liquor in the matter of making appointments.

THE BOOK OF DANIEL

PART 23

By George Johnston

THE FALL OF SYRIA

(Daniel 11:15-19)

THE PROPHECIES now to be considered relate to the Syrian king, Antiochus Epiphanes, during whose reign the last of the four Grecian kingdoms was added to the Roman Empire. This king was particularly anxious to establish the religion of the Greeks in all of his realm, and his efforts were everywhere successful except in Judea. There he found it necessary to employ force to carry out his design, and as his actions in this respect much resembled those of the rulers of the Holy Roman Empire in later days, some commentators have concluded that all the remaining prophecies in the Book of Daniel refer to him. It is in no way surprising, therefore, that they are unable to reconcile the words of the prophet with the events of the Syrian king's reign. Under these circumstances one would imagine that they would recognize and admit that their conclusions are erroneous, but instead of doing so, they place the blame on Daniel, and declare that his book is not authentic. But, as the Jewish youth declared to the Persian king, Darius Hystaspis: "Truth is great, and mighty above all things." No matter how or by whom it may be attacked it is bound to be triumphant.

"So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand. . . . But he that cometh against him shall do according to his own will, and none shall stand before him." "Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion over two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war with Ptolemy, king of Egypt: but Ptolemy was afraid of him, and fled; and many were wounded to death."—1 Macc. 1:16-19.

"And he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do." "And after Antiochus had smitten Egypt, he returned again in the hundred and forty and third year; and went up against Israel and Jerusalem with a great multitude; and entered proudly into the sanctuary; and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all of which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. There-

fore there was great mourning in Israel, in every place they went; so that the princes and the elders mourned, the virgins and the young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

"And after two years fully expired, the king sent his chief officer of tribute into the cities of Judah, who came into Jerusalem with a great multitude, and spake peaceable words unto them. But all was deceit; for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls on every side. But the women and children took they captive, and possessed the cattle."—1 Macc. 1.

"And he shall give him the daughter of women, corrupting her." The symbolic expression "daughter of women" denotes the Jewish nation as a religious body. In Ezekiel 16 Judah and Israel are spoken of as the *daughters of women* throughout the whole chapter; and terms of a similar nature are applied to them in various parts of the Bible. This prediction refers to the treacherous actions of Jason, the brother of the Jewish high priest, who, from motives of self-interest, agreed to further the designs of the Syrian monarch.

"But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias, labored underhanded to be high priest, promising unto the king by intercession, three hundred and threescore talents of silver, and of another revenue eighty talents: beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place of exercise, and for the training of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. Which, when the king had granted, and he gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion."—2 Macc. 4.

"Moreover king Antiochus wrote to his whole kingdom that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, also many of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, and forbid burnt offerings, and sacrifices, and drink offerings in the temple; and that they should profane the sabbath and festival days; and pollute the sanctuary and holy place; set up altars and temples, and chapels of idols, and sacrifice swine's flesh, and unclean beasts; that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: to the end they might forget the law, and change all ordinances. And whomsoever would not do according to the commandment of the king, he said he should die."—1 Macc. 1.

CHRIST—WHO IS HE?

(Continued from front page)

throne: and the counsel of peace shall be between them both."—Zech. 6:12-13. There is little question but what this prophecy is a foreview of the Savior—but it is not a foreview of Him as of royal descent, not a foreview of Him as Servant of God—it is the foreview of One who is a "man"; One who grows out of the very root of man himself; One who grows from this lowly estate to be the Builder of God's Temple, to bear its glory and to ultimately rule.

Such, also, is the picture painted of the Master in gospel narrative by Luke. Not only does he give special narration as to the apparent lowly birth of Jesus, but he also gives the genealogy step by step clear back unto the first man of God's creation, even back to God Himself. Luke reveals the upbuilding, the upgrowing of the lowly Nazarene. He pictures Him not so much as the royal Heir of David, but, after throwing the searchlight upon His lowly birth, he follows Him in His ascendance, and reveals Him in His masterful, mighty attainments under God's appointment. Not only does Luke place the threefold motto above His head upon the cross, "This is the King of the Jews," but he gives that tender touch to the heart-stained, body-wounded thief by His side, when he reveals the Savior's tender words to a brother-man, "Thou shalt be with me in paradise."

THE BRANCH OF JEHOVAH

But it remains for John, the apostle of special and tender love who pillows his head upon the bosom of his Lord, to reveal the Savior from a viewpoint different from any of his brother-writers. Once the would-be critic or skeptic will see the beautiful harmony in the four several gospel narratives, each revealing the Master as He who peculiarly fulfills a particular position in the economy of the Creator, he will then, like Thomas in the upper room, exclaim at heart, "My Lord and my God."

Isaiah 4:2 speaks of the Messiah thus: "In that day shall the branch of the Lord be beautiful and glorious." The result of this is shown in the following verses, but notice He is here "branch of the LORD," branch of Jehovah, a root-shoot, not of a kingly house of man, not as a Servant, nor as a Son of man, but a shoot, a "branch of the LORD," of Jehovah, Himself. What startling contrast of the Branch here from what it is in the other scriptures cited above! It is the same Hebrew word "*zemach*", but Isaiah here portrays Him as altogether another personage. It would not be difficult for those who listened to the God-prompted words of Isaiah to feel that Isaiah spoke of one person in 4:2, but of a different person in 42:1. Not so. Mark reveals that 42:1 was fulfilled in Christ, the Servant of God, while John's beautiful gospel of love reveals that Jesus was the very root and offspring of Jehovah Himself. "The word", God's word, "was made flesh, and dwelt among us."

It was left for John alone to tell this wonder-truth, and throughout his gospel narrative he reveals the Savior

in such different light than do the other gospel writers. He uses much of the same history he reveals some of the parables, he recites miracles, but all these records are made in revelation of Jesus, as the One divinely appointed, divinely commissioned, God-sent. No genealogy is needed. Like Adam of old, who was the son of God by God's command, so too was Jesus. Though born of woman, as depicted by Luke, though Branch of King David, as narrated by Matthew, though Servant without any interesting genealogy, as viewed by Mark, He is, nevertheless, God's Son "That whosoever believeth in him should not perish, but have everlasting life." This is John's picture, and by John's narration the reader is enabled to get this added vision and understanding of the Master.

THE HEAVEN ILLUMINED BRANCH

Who is Jesus? He is the All and in all in God's plan. He is the Chief of the royal house; He is the Chief of all servants; He is the Chief of mankind; He is God's Son. He is God's Son even though He is David's, though Adam's, though, also, the Servant of all. Not only is all this recorded, and that so beautifully and touchingly upon the pages of sacred writ, but, like Bible cross references, this same "Branch", "*zemach*", is the name of the brightest star of the constellation called Virgo. This constellation, Virgo, has from days immemorial been accepted as the zodiacal sign of the coming Messiah. It is portrayed as the woman with a manchild in her arms. This, even in the starry firmaments of heaven, has emblazoned the "Branch", *zemach*, unto all generations of man, as the divinely promised, surely coming One, who shall reveal Himself to all phases of God's prophesied work and shall fill all positions of leadership—royal Heir, Servant, Son of man, Son of God, which God has assigned and ordained to be focused in, centered upon, and allotted to Him who is the Son of the Highest.

This, in part, is Christ. Who is He? Jesus our Savior, Israel's Redeemer, the world's King, God's Servant and Son.

HEBREW SCHOOLS IN PALESTINE REOPENED

"All the Hebrew schools in Palestine cities and colonies were opened on Sunday, November 27th, according to a despatch from Jerusalem to the Jewish Telegraphic Agency. An exception was made with the schools in Tel Aviv and Haifa, due to the pending negotiations between the Jerusalem Zionist Executive and the municipalities. The Zionist Executive insists that the municipalities sign an agreement taking a formal obligation concerning their contribution toward the education budget."

DEPARTURE OF ZIONIST EXILES FROM RUSSIA

Russian Zionists in exile lost their permission to go to Palestine if they did not exercise it before December 1, so a despatch from Moscom to the *Davar*, a Hebrew daily in Palestine, stated. According to the despatch, the exiled Zionists were informed by Ogpu, the Soviet political police, to hasten their departure before the permission expired.

A VISION OF THAT WHICH IS NOT

IT TAKES vision of that which does not yet exist, of that which will be, to turn the wilderness into a garden; to turn the forest into a waving field; to convert an idea into a structure. There are scores of disappointments lurking ahead for the trail-blazer; failure after failure attends him who dares to seize the opportunity of possibility and persevere till there begins to be realized sufficient to encourage others to unite forces unto greater realization and efficiency.

Zionism is no exception. With one of the greatest visions of national attainment on record a few men of heart-hunger for Nationality, with Dr. Herzl as captain of their visionary Ship of State, pointed their prow in 1897 toward the Holy Land. Startling results, all but miraculous in nature, have resulted in the thirty intervening years. Those who, in spite of failure on top of failure; in spite of the fact that the majority have never warmed up to Israel's opportunity; in spite of the discourager, the opposer, the disloyalist;—those, I say, who, in spite of all hindrances and discouragements have persevered, counting not their own lives and comforts, are able to present to the Father of all some very happy results of achievement. The New Palestine gives its readers many interesting reviews of the development of the country and of the advantages accorded many of Israel's people. We quote extracts from these as follows:

PIPE LINE ROUTE FOR MESOPOTAMIA OIL

"American interests will have the final decision in determining the route for the projected pipe line to carry the oil from Mesopotamia to the Mediterranean ports, according to information received from reliable sources in London by the Jewish Telegraphic Agency. The matter rests with the Anglo-Persian Oil Company and the Turkish Petroleum Company, which have the concessions on the export of the output of the Mesopotamian oil wells. In order to bring the oil to the world's markets, a pipe line from Iraq to the Mediterranean seaboard is planned. Keen competition over the route of the pipe line is now going on between Palestine and Syria. While Palestine is interested to have the line laid to Haifa, the French shareholders in the two companies insist that the line be laid to Alexandretta, Syria. The correspondent of the Jewish Telegraphic Agency learns that King Feisul of Mesopotamia, who is now a visitor in London, is anxious to have the pipe and rail lines go from Iraq to Haifa. American capital is strongly represented in the two companies and the final decision will rest with the Americans."

OUTLINE PLAN OF PALESTINE MUSEUM

"Additional facts with regard to plans for the archaeological museum, to be erected in Jerusalem through the gift of \$2,000,000 by John D. Rockefeller, Jr., to the Palestine government, were made public by Professor James Breasted of Chicago, director of the Oriental Institute of the University of Chicago and famous Egyptologist. Negotiations preliminary to the making of the gift by Mr.

Rockefeller were carried on by Professor Breasted with Lord Plumer, High Commissioner for Palestine, while Professor Breasted was in Egypt directing work of the Oriental Institute early this year.

"Since the Great War, the Palestine Government, under a British mandate, has been courageously meeting its economic problems with a regime of strict economy," said Professor Breasted in a press interview. "Yet from an already burdened treasury it has annually appropriated 16,000 pounds sterling to the administration of the Antiquities Department. As a result of the wise application of these funds and the steady accumulation of newly discovered monuments, the Department has greatly expanded the already existent collection of antiquities. Palestine has never possessed a museum building and the funds required for an adequate building to house the collection have heretofore exceeded the Government's available means. The present gift is further expression of appreciation of this and other problems in the Near East, and of her desire to cooperate in meeting them.

"The Palestine Government has agreed to contribute as the site for the new museum a plot of land called in Arabic, *Karm-el-Sheikk*, which means, "vineyard of the Sheik." Professor Breasted declared. "It is situated outside and immediately north of the northeast corner of the wall of Jerusalem in a slightly position, commanding a view of the Mount of Olives eastward and an impressive prospect of the Temple Mount on the south. This plot of land was early appropriated by the Crusaders and on it still stands a picturesque and massive tower of one of their early castles which it is hoped can be permanently preserved in connection with the new museum building. Overshadowing this Crusader's Castle stands one of the finest cedars in Palestine and looks down upon an ancient olive grove which covers much of the seven and a half acre site. It is hoped to preserve the venerable cedar also. The new development of the site and the museum building will form part of the so-called *Jerusalem Town Planning Scheme* now being carried out with great energy by the Palestine Government.

"The new museum building will not only provide ample facilities for displaying the collection now in hand but also for an anticipated expansion in the future as a result of discoveries being made each season by the numerous archaeological expeditions now excavating in Palestine. Mr. Austen St. B. Harrison, the able English architect at present attached to the Public Works Department of Jerusalem and previously associated with Sir Arthur Lutyens, the architect of the great Delhi group of British Government buildings in India and of the new British Embassy in Washington, has already submitted preliminary sketches for the museum. He proposes a building in the Romanesque style, characteristic of the Mediterranean from Sicily eastward and therefore entirely appropriate for Palestine. The building material to be used will be local limestone which will blend harmoniously with both the ancient and modern structures of Jerusalem," Professor Breasted said."

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Christmas

By Alice B. Curtis

Oh! Bethlehem seems far away, and long ago the day,
When in that quiet, little town the infant Savior lay.
The wise men and the shepherds now sleep beneath the hill,
And the sweet song the angels sang long, long ago is still.

We need not go to Bethlehem to seek the Lord to-day;
For we can find Him in our homes and to Him homage pay.
And we can see the heavenly light, as shepherds did of old,
And the words the angel told to them have unto us been told.

But far and wide upon the earth these words still wing their way,
"Unto all men there has been born a Savior, Christ, to-day."
And rich and poor alike are glad the little Christ-child came;
For all who trust in Him shall find salvation in His name.

And some sweet day the future shall the angels' song fulfill,
When peace shall be upon the earth and to all men, good will.
Then shall the hills break forth in song; the floods shall clap their hands;
The fir and myrtle trees shall grow where now the briar stands.

The beasts of prey shall peaceful grow, and by a child be led;
And Israel to Zion come with blessings on her head.
Then Christ shall sit on David's throne, and reign from sea to sea;
Lost Paradise shall be restored, and men shall righteous be.

While we still wait for Christ to come to beautify the earth,
We keep as hallowed the day that marks this Christ-child's birth.
And on this blessed Christmas day we grateful hearts uplift
To God, who has bestowed on us our Savior—man's best gift.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

CHRISTMAS GREETINGS

TO ALL *The Herald Family* we extend hearty wishes for the blessings of the Christ-child, whose birth all gladly celebrate.

* * * *

CHRISTMAS PRAISE

"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 suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:10, 14.

* * * *

GIFTS OF GOD

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

THE GIFT OF A KING

TO THE down-trodden, disconsolate nation of God's early choosing, the angels proclaimed upon midnight air the birth of One, who "shall rule my people Israel," Matt. 2:6. No greater gift had ever formerly been presented to that nation. Saul, Solomon, David, numbers had occupied the throne, each one only to verify his utter inability to properly rule a people as God would have it ruled. Not one from among those of mighty stature; nor the humble lad of the sheep fold; nor a man of wisdom; nor one of military prowess; but One, who was yet unborn, untried, unheralded, was this time chosen by Jehovah and set before His people Israel to be their victorious King, restoring them to the fullness of God's promises to His faithful followers.

Such was God's gift to Israel upon that first Christmas.

A GIFT TO MANKIND

JOHN, upon the Isle of Patmos, in vision beholds the four living creatures, Rev. 4:8, crying night and day: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." And when those living ones acclaimed such glory, John saw the four and twenty elders worshipping "him that liveth for ever and ever". They, too, joined in the glad song of praise: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Marvelous as this grand picture must have been to the vision of John, yet it could not have been more marvelous than the picture painted across the dome of heaven before

the eyes of angels, who were caused to exultantly sing, "Glory to God in the highest, and on earth peace, good will toward men." It was caused by the birth of our Savior, not alone that a child was born, but a Child who later should be "a light to lighten the Gentiles, and the glory of thy people Israel."

True, in Him Israel was to find a King. Yea, He was to be "King of kings and Lord of lords", but also was He to be the Savior of man from sin, from death, from that low estate in which man was then found.

This, too, was a gift of God to man upon the first Christmas day.

THE UNSPEAKABLE GIFT OF GOD

JOHN TELLS US in 1:14 of Jesus possessed with "glory as of the only begotten of the Father". Rendered more literally, this might read: The glory of a Son who, being beside the Father, participates in the Father's glory. His was not the glory, the exultation, the standing merely of a man among men, but His was the glory and the standing of One who enjoyed, by the side of the Father, the Father's position, honor, glory. He was truly of His Father's family. His was the glory of the Father's name. It was such that inspiration visioned upon the mind of John the Apostle, and this was the One whom the Father recognized as worthy and able to consummate all things unto the Father's liking and to stand one with the Father Himself.

This was the One whom the Father "gave"; even His "only begotten Son". He gave that Son to man; not to man of high and royal standing, nor man of unique social position, nor particularly, man of humble station, but to man as a whole—to each one whomsoever he might be. To such, God gave that Son. He gave Him that "whosoever believeth in him should not perish, but have everlasting life."

This, too, the greatest of all God's gifts, was the gift in preparation, presented upon that first Christmas day.

HERALD RECEIPTS

Mrs. Eva Underwood; Mrs. W. J. Allender; J. C. Wagoner; Frank Wilson; E. D. Eaton; Ernest T. Poole; Mrs. Margaret Donaly; Wm. Ford; Lucy B. Groat; Elizabeth M. Oakley; Wm. Hardesty; Mrs. Robena Morrison; Mrs. Verna Weatherwax; Mrs. Mattie Scott; Leona Marsh; G. W. Wagoner; W. H. Norris; Everett Warren; Mrs. Harriett Boice; Ruth Booth; Mrs. Blanche Hart; John M. Funk; V. C. Railsback; M. V. Brantley; Mrs. David Long; Emma B. Smith; Mrs. H. V. Ward; Mrs. Ada Vaught; Mrs. Wesley Morss; H. A. Smith; Edna Wood; Mrs. Flora Hogue; Mrs. Elmer Winfrey; Mrs. Russell Kirkley; Ruby Stephenson; Mrs. William Bunfil; Mrs. Richard Pascoe; Mrs. L. M. Hagarth; Bernard Crafton; Frank Switzer; Charles Thomas; Clyde Randall; Sadie E. Peterson; Sarah E. Smith.

THIS IS HIS NAME

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

—Jer. 23:5-6.

THIS BRANCH, of which Jeremiah speaks, is the Branch or Shoot that grows out of the root. The root, which God Himself planted, established, was David. Of him God said, "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. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—2 Sam. 7:12-16.

In announcing the birth of Jesus, Matthew very strikingly and emphatically refers to Jesus as of the generation of David: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."—Matt 1:1. He does not question the fact that Jesus rightly and properly had other relationships to God, other purposes in the economy of God, but he does emphatically assure his readers that Jesus was manifestly presented to mankind as of the house of David. He is, therefore, heir apparent to the throne of David over the house of Israel. He is, therefore, one whom the ruling Romans feared, of whom Herod, the appointed governor of conquered Palestine, must rid himself for the protection of the sovereign Roman kingdom.

Thus, "when Jesus was born in Bethlehem of Judea in the days of Herod the king, . . ." Herod heard and demanded of the wise men where Christ should be born. But before Herod came to know and was able to send messengers of death after this new-born King, the King of heaven had sent His messengers under angelic appointment to search Him out and to announce the arrival of the Joy of David, the Joy of Israel. Not only shepherds from their midnight watch were hastened to greet the new-born Prince, but wise men with wisdom not of this world, but with wisdom from on High, were also heralded to hasten to Bethlehem with gifts of "gold, and frankincense, and myrrh".

The root, which God had planted in Israel-ground, though its trunk and top had long since been cut off, had now sent forth a Shoot, a Branch, which was to rule "my people Israel". Two master crowns strove concerning this Branch, the new-born Child. One was the Crown of heaven, the Crown of the universe, itself, announcing, assuring, yea, guaranteeing not only to Israel and to Rome, but to the world of man, that He, who should be King of the Jews in deed and in truth, was born and that no power of man was able to thwart the Creator in the consummation of the plan as foreseen by His Om-

niscient mind. The other was the crown of Rome, the dominant empire of the earth.

Matthew, so faithfully, so beautifully, so convincingly, reveals in God-given words the coming to light of this Branch of God's house of David. He not only announces the birth of this King, but he also continues and depicts His life-work, evidencing so fully the fact that with Kingly power from on High, He has authority over His fellow-men under most astonishing circumstances, in most comprehending and absolute manner. Power also over the very earth, itself, over sea, over air; power over the lifeless, sleeping dead about Him; and power from the great, from the mighty God of the universe, breaking His own stone-sealed tomb, vanquishing mortality and death and lifting Him to the triumphant glory of the immortal God.

Such an One is the King whom Matthew announces as having been born in Bethlehem of Judea, whom the wise men sought and glorified, whom Herod sought and feared to molest.

In the light of all this, how strikingly beautiful are the words of David, as he by inspiration records God's announcement in 2 Samuel 7:12-29, where at verse 19 he says, "And *is* this the manner of man, O Lord GOD?" or, as the more literal rendering of the Hebrew words has it, "And this is a law of humanity."

This word plan, of God extends to all mankind; all are affected thereby. David's house was exalted by the Father above all others, and Jesus, the Branch, the Shoot, is He of whom the Father thus spoke.

MY SERVANT

"Behold, I will bring forth my servant the BRANCH."—Zech. 3:8.

NO BIRTH record was needed of the Servant. Little matter from whence He came, who His parentage, what His destiny. No prophetic statement, announcing the Branch as being the Servant of God, cites any of these important points. Mark stands forth among the gospel narrators, conspicuous for the fact that he not even refers to the birth or lineage of our Master. So far as we might judge from Mark's gospel, the birth of our Savior was of little or no moment; nothing of anniversary thought was revealed therein.

Nevertheless, Mark's gospel wonderfully emphasizes how that even as the humblest of men—as Servant of servants, Servant of sinners, Servant of downtrodden Israel, Servant of the mighty God of heaven—Jesus was faithful even unto death. Even as Servant, Mark, in carrying out the truth and greatness of His life, portrays the climax of the Savior's work and the resurrection greatness to which He was born.

Like Matthew portraying the King, so Mark, portraying the Servant, speaks also of His parting works, as though to cite servants to their labors after His departure: "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."

BEHOLD THE MAN

"Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."—Zech. 6:12-13.

THE DAY of the birth of this "man whose name *is* The BRANCH" was a day of glad joy. Long since, even in the very garden of Eden itself, the glory of man had been blighted. Sin had so marred his visage, dethroned his power, wrecked his opportunity, that though man multiplied and filled the earth, yet his exalted position, offered him in the beginning, had been completely lost and there was no man to restore conditions fitting for man to occupy in agreement with God's first preparation for man.

Luke has presented to the world the glad news of the birth of a Man. No other writer of the Bible reveals Jesus to mankind in just the same light or with the same apparent objective in view, as does Luke. When he acclaims the birth of our Lord, he does so with the glad words of the angel who 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." He is not only "the glory of thy people Israel," but as well, "a light to lighten the Gentiles".

Luke is not emphasizing His kingly ancestry, he is not referring to Him as the Servant of the Almighty, nor as a Servant particularly of man, but he refers to Him as a Branch shooting forth out of the very root and stock of mankind and growing up into a beauty and grandeur that becomes beneficial and powerful in behalf of man as man. He does not refer to Him as especially and altogether of Israelitish importance, but as important and wholly necessary to multitudes other than Israel.

True, Luke in his glad gospel of the Lord is in perfect agreement with the other gospel writers, that the Lord is King of God's kingdom, even King of Israel, and that the same Lord is crowned and magnified by the God of heaven. But this kingship develops out of His position among men growing into the kingdom of the Lord. Jesus is to rule from "sea to sea and from the river unto the ends of the earth." *Gentiles* will bring their honor into that glad kingdom. One nation shall say unto another nation, "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. 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. 2:3-4.

But notice, these nations, thus entering and obeying

that kingdom, are nations of mankind other than Israel. Truly, in agreement with Zechariah 6:12-13, Jesus "the Man", grew up out of His place and came to be in Himself a Temple, a Building for the indwelling of the Lord. And further, by gathering together unto Himself a church—individuals not only of Israel's blood but also of all nations—He still continues the construction and erection of a "temple of the Lord": for, does not Paul, by inspiration, say of the Church, "Ye are the temple of the living God."

Little wonder in the light of such entrancing revelation since recorded, that at the birth of such a One who should grow up to such greatness, grandeur, holiness, that "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:13-14.

May men ever recognize and appreciate this Branch who has already grown so majestically and divinely, and who is welcoming unto Himself all those of men, who will forsake the way that leads downward and will journey with Him on the upward way to "bear the glory" of the temple He is building—the abiding place of Jehovah Himself.

THE BRANCH OF THE LORD

"In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."—Isa. 4:2.

IF AT FIRST it seems out of place to think of Jehovah as having a Branch to shoot out of the very roots of Himself, let the reader smother that feeling temporarily and read inspired writ relative to that wonder-truth. Was not Jesus the production of Jehovah, and in that sense His offspring, more than He was the production of David's royal family or than He was the production of the Adam race? Is it not literal fact that fresh water could not issue from a salt spring; that a guiltless, untarnished, unstained man could only by miracle be born from a genealogy that coursed through sin?

How marvelously, wonderfully true are the words of John, as he opens his gospel, not with royal genealogical record, not with happy announcement of a Savior born, not with words to spread joy over the face of Israel or the face of man, but with that deep wonder-meaning statement, "In the beginning was the word", and "the word was made flesh and dwelt among us." No ancestry revealed here. Like Adam of old, Christ was *made* by God. He had no predecessors. As with Adam, so with Jesus, there were none who preceded Him in the position, the standing, He enjoyed before God. His was "the glory as of the only begotten of the Father", that is, His glory was as the glory of the Son standing beside His glorified Father.

None other had ever been placed thus beside almighty God, and John, who learned his lessons with his head

upon the Savior's bosom, reveals as does no other sacred writer, this wonder-truth—that Jesus from whatever source He came according to man's analysis, was, nevertheless, the creation of God, even as Adam, His older brother.

As such, He was God's wonder-gift to man. God "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No other gift like this. He was Son of God, "Bread of life," Water of life. He was God's own well beloved Son, made as had been no other; given, as none other could have been; Savior, as only He could be; King, different from any former in earth; Servant, even the Appointed of Jehovah; God's beloved Son in whom He was "well pleased", the glorified, Shining-one, uplifted.

PREPOSITIONS IN SECOND PETER

By R. H. Judd

MUCH IS being said and written these days relative to Bible inspiration, some contending earnestly that *every word* as it is rendered in the Authorized Version of the Scriptures is the GOD-chosen vehicle of interpreting His message. Were such an idea logically correct, it would then necessarily follow that in translating the Scriptures into other languages than English which are foreign to the Hebrew and Greek, there must be in them, also, a recognized translation divinely inspired in every particular. There are few, if any, who would accept such a conclusion. While it may be quite true that the original Scriptures were verbally inspired, it should not be forgotten that a richness of meaning often lay dormant in the Hebrew and Greek, not found in any other tongues. In some instances words have been chosen which in all fairness may be variously translated, and it would sometimes seem that the shades of meaning thus brought out were intended by the Divine Author.

We have in 2 Peter some excellent examples of these thoughts. In some of the prepositions used, the Revised Version translates the same Greek words differently from that given in the Authorized Version—both being true, and, therefore, both being instructive and helpful in application. For instance, in verse 2 in the Authorized Version Peter desires that "grace and truth be multiplied unto you *through* the knowledge of GOD." The Revised Version gives "*in* the knowledge of GOD". Probably, in this instance, the difference is not of great moment, though the former expression does not appear to convey the intimate closeness of the latter. "Knowledge" in the latter case seems to indicate personal contact rather than merely outward acquaintance—internal (in contrast to mere external knowledge) knowledge of the heart. But let us go back to verse 1. There we find the prepositions "through" and "in" variously translated by the Authorized Version and the Revised Version, conveying in each case a distinct and different thought. Those to whom Peter was writing are said (in the A. V.) to "have obtained like precious faith with us *through* the right-

eousness of GOD." There is no occasion whatever to dispute the accuracy of the thought conveyed by the translation quoted, but now turn to the Revised Version and note carefully that another thought is begotten by the simple change of the English preposition, both being legitimate translations of the original Greek. "To them that have obtained like precious faith (or as the Greek says, "equally precious faith") *in* the righteousness of GOD." There are two points in this translation that seem to bring out the thought that I wish to make clear. Notice the words "have obtained". Do they not suggest a *process of experience*, and do not the words "equally precious faith", (said in the margin to be the literal translation of the Greek) corroborate and intensify the thought? Peter's faith *in* the righteousness of GOD was "precious" because it was not given only, but "*obtained*". How was it obtained? The reader has but to review the life history of Peter, and his witness to those whose faith *in* the righteousness of GOD was "equally precious", because they, too, had passed through similar experiences, and their faith was also both "through" and "in" GOD.

Thus, if we carefully examine the various renderings of well known responsible translators, we shall find our viewpoint of Scripture study greatly enlarged; just as our conception of the beauty of a building is enhanced by a knowledge of its various aspects obtained from different standpoints, each adding to the beauty of the whole in harmonious completeness.

HAVE YOU EVER?

*Have you ever heard the story
Of the Babe of Bethlehem,
Who was worshiped by the angels
And the wise and holy men?
How He taught the learned doctors
In the temple far away?
Oh, I'm glad, so glad, to tell you,
He is just the same to-day!*

*Have you ever heard the story
How He walked upon the sea,
To His dear disciples, tossing
On the waves of Galilee?
How the waves in angry motion
Quickly did His will obey?
Oh, I'm glad, so glad, to tell you,
He is just the same to-day!*

*Have you ever heard of Jesus,
Praying in Gethsemane,
And the ever-thrilling story,
How He died upon the tree,
Cruel thorns His forehead piercing
As His spirit passed away?
This He did for you, my brother,
And He's just the same to-day!*

—Selected.

THE BIRTH OF OUR LORD

AT THIS time when the whole Christian world pauses in consideration of the birth of Jesus Christ, it should be realized by all, that while the existence of Christ means much and after all is the real fact for consideration, nevertheless, the manner of Christ's life affects so much our understanding of God's plans and purposes that it seems very important that we should carefully and kindly study this immense subject in the hope of aiding ourselves in a clearer and more complete comprehension of God's whole revelation to man. One's understanding of the record of Christ's temptation in the wilderness must of necessity be modified by his understanding of Christ Himself. One's comprehension of Christ's death is, likewise, affected by his understanding of Christ's life. The manner in which Christ became the "sin of the world" can be properly understood only with a proper understanding regarding Christ—Who is He?

Was Christ of dual nature? Was He part God and part human? If such, was He partly tempted and partly not tempted? Did He partly die and partly live? Was He only in part a sacrifice? These, to the writer, are very important questions. They are important because the proper understanding of them must be obtained if one is to properly understand and comprehend God in His dealings with, and cultivation of man.

The Bible declares that Christ's birth was unnatural and as such was miraculous. To accept this fact confounds generally the rest of Scripture regarding Him as usually understood by man. It is stated in Genesis 1 and 2 that God made man. The scientist and the evolutionist question sometimes God's method, and undertake to presume that, after all, God did not make him, but rather that he was the natural outcome of natural means in process of development through previous ages. But the biblical student who is a believer in God feels that he has abundant proof to accept the assurances that Adam was the creature of God's Hand. It is said that God made him of the dust of the ground. This put God in position of fully creating Adam at that particular time. Adam had never before existed, in person or in ancestry. God gave to him that nature and life and condition, which in His great wisdom He knew was best.

Really, the same truth is stated with reference to Christ. It is true that His genealogy is scripturally traced back to David, Abraham, and Adam. It seems only good to think that God would thus establish Him as one of the same race and of like nature as is Adam's family. But, on the other hand, it is taught definitely that God made Him. If God used such agency as would associate Him with Adamic generations, that does not at all affect the value of the instruction that He was the handiwork of God. It neither lessens nor hinders God's ability when we are assured that He "was made of woman," "made under the law," "made like unto His brethren." God was equally able to make Him through such agencies as He was able to make Adam of the dust

of the ground—yes, to make both of like nature, one race—brothers. Nor was it any more necessary for God to permit Christ to *inherit* from the race through which He made Him, than it was necessary for Him to give to Adam inheritance from the dust because that Adam was made thereof. It seems beautifully true that God's creation of Christ placed Him in that same state of newness of creation as was Adam when he first "became a living soul." Jesus was God's creature. By miracle of God He was made sinless, spotless, pure, clean. He was untainted, untarnished, unspotted by any inheritance from ancestry. In respect to sin He had no inheritance, either from Adam, Abraham, David, Mary, or any other. He was miraculously God's own creature after the fashion and nature of Adam. He had the problems of Adam, the problems of Abraham, David, and of the human race, to solve; but these He received, not from any human *inheritance*, but because it was given Him of God to solve them in behalf of His brethren. He was free from death, but capable of dying; free from sin, but capable of sinning; free from righteousness, but capable of doing right—free, wholly free, like Adam in every sense of the word, as He came forth from the creative hand of God, to enter upon the great duty of life and of responsibility to His Maker. As such, He was tempted, tried, tested, proved; in every sense did God develop Him for the marvelous positions which He had for Him to occupy. When tempted, He was tempted not because of any inherited bad disposition, but tempted by outer environments. When He died, He died not because of any inherited sin, or of any committed sin, but because of being wholly and entirely capable of dying, and, refusing to resist the wicked onslaughts of man, He suffered death as caused from without, but in no sense as caused from within. Through this process, having been proven true and loyal to God in every particular, even unto death, He was raised by the same God who had given Him existence. God enlarged His power, enlarged His life, heightened His position over man. He was now God's Son in power. It necessitated death, death of the old, mortal, fleshly, Adam-like nature, before God could give unto Him, in its place, the larger, higher, new nature for service. In both natures He was the Creature of God.

He was the gift of God by God's own creating Hand. His existence was miraculous; even more so than was Adam's. One great, outstanding truth of Scripture seems to be that Jesus was of God, possessing nature, not like unto God, but such as God gave to Him in His creative work.

THE LETTER AND THE SPIRIT

By Samuel E. Haney

(CORRECTION)

A sentence was unintentionally omitted by *The Herald* on page 149, from the above entitled article. The word "old-fashioned" should have been followed by a period and the following inserted: "And yet, they expect to accrue the Christian's reward. How unreasonable, illogical!"—Editor.

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AS FAITHFUL BEREANS, LET US ALL AT THIS CHRISTMAS TIME FERVENTLY THANK GOD FOR THE GIFT OF HIS DEAR SON TO MAN.

BEREAN work in Waterloo has taken a new step forward with the organization of a Junior class. The Juniors organized and elected officers Wednesday evening, November 23. We now have a membership of ten, which we hope to increase. Perhaps we can make our class bigger than the Seniors. At least we can try.

Ronald Howe, Junior Secretary.

* * * *

THE BOOK OF ESTHER

THIS BOOK is found at the end of the historical books of the Old Testament. Its place in the English Bible has, no doubt, been determined by a desire to bring together the whole of the historical books. It is not in its chronological order as that order stands, (1) Daniel, (2) Esther, (3) Nehemiah, (4) Ezra. The time of the events of this book is during the Medo-Persian kingdom as depicted by the great image in Daniel 2. Ahasuerus is thought to be a title rather than a name, and that the king at this time is believed to be Xerxes I. of ancient history.

At this time, God's people, the Jews, were in exile, having been taken captives during the Babylonian kingdom under the reign of Nebuchadnezzar. They were scattered abroad throughout every province of the Medo-Persian kingdom.

Esther is the only book in the entire Bible in which the Divine Name is not found: but notes in Companion Bible tell us that the Divine name really occurs in the Hebrew, though it is hidden in Acrostics.

Companion Bible notes also say, "Jehovah had declared, Deut. 31:16-18, that if His people forsook Him, He would hide His face from them. Here this threatening was fulfilled. But, though He was hidden from them, He was working for them. Though the book reveals Him as overruling all, His Name is hidden. It is there for His people to see, not for His enemies to see or hear. His working was secret and hidden: hence, the name of Jehovah is hidden secretly four times in this book, and the name, Ehyeh, (I AM THAT I AM) once."

"In these five Acrostics we have something far beyond a mere coincidence; we have design. When we read the denunciation in Deut. 31:16-18, and see it carried out in Persia, we learn that though God was not among His people there, He was FOR them. Though He was not acting as Jehovah, "That dwelleth between the Cherubims," He was 'The God of Heaven' ruling and over-

ruling all in the heavens above and in the Earth beneath for the fulfillment of His purposes, and in the deliverance of His people. Hence, though His name, as well as His presence, is HIDDEN, yet it is there, in the Word; and so wonderfully interwoven that no enemy will ever know how to put it out."

Lydia Railsback.

* * * *

GOD'S DWELLING PLACE

"WHAT! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—1 Cor. 6:19. Again, "Ye are the temple of the living God."—2 Cor. 6:16.

We learn that in former times a house or dwelling for God was a temple erected and set apart for the worship of the true God. Now, through the Scriptures, we learn that *we* are God's temple. What greater thing could we desire to be? Of the erection and shape of our temple for God we have no choice, but in the preparation and keeping, we have charge, a privilege too often let go undone, or done in a careless way.

"Then faith cometh by hearing, and hearing by the word of God." We hear of God and as we hear we believe in His promises. We want Him to dwell in our temple. But already sin is in the temple, "for whatsoever is not of faith is sin", Rom. 14:23. The first thing we are to do is to "repent", then be "baptized"; that is, turn out and away from sin, then cleanse the temple. Now you are Christ's temple. "For as many of you as have been baptized into Christ have put on Christ."

The next thing is to so fill this temple with Christ-like things that there will be no room for sin. What things shall we put in? Peter tells us to begin with virtue; commendable practices; add knowledge; temperance; endurance, without murmuring; godliness; brotherly love and charity. "For if these things be in you, and abound, make you that ye shall be neither barren nor in the knowledge of our Lord Jesus Christ."

* * * *

"I will bless the LORD at all continually be in my mouth boast in the LORD: the heart glad. O magnify the name together."

OUR MORNING PRAYER

By N. H. Geiselman

OUR FATHER which art in heaven, we thank Thee for the day when life and immortality were brought to light through the gospel. We thank Thee, O God, for the confirmation of that gospel by the resurrection of the Lord Jesus Christ from the dead.

O Lord God, we sorrow for the sufferings of Thine only Son upon the cross. By that suffering Thou hast blotted out for ever our iniquities and our sins, and it is with deepest gratitude that we remember those crimson footsteps to the cross, the platted crown of thorns upon His brow; the bleeding hands and feet as, hanging between malefactors, His life's blood ebbed away: all this for the sins of the world! Father, help us while we live, that we may not be guilty of bringing an unhallowed offering, as a shadow over Thy commended love.

We thank Thee, dear Father, for the Spirit's power, by which the grave was robbed of its treasure; that Thou hast made it possible for us to have a living Christ to cheer us on our way. Help us, dear Father, to live upon the earth as those that are in touch with Thee. May we sit in heavenly places in Christ Jesus, looking for that blessed hope, and Thy transforming power, which shall change our bodies that they may be fashioned like unto His glorious body.

O our Father, may the light of Thy countenance shine deeply into our very souls day by day, comforting us and healing us from all sin. We ask it all in the name of our Lord Jesus Christ. Amen.

—○—
"For unto you is born this day, . . . a Saviour."
—○—

WILLIAM B. BLUMENTHAL ON PALESTINE

"The following is an extract from a letter to Mr. Bernard Stone from Mr. William B. Blumenthal of New York who is now in Palestine.

"THE FIRST day of our arrival (November 1) was the date of issue of the first Hebrew-inscribed currency since Bar Kochba—1800 years. What romance on Herzl and Nachlat Benjamin Streets in Tel Aviv as the shops and stores handed out the new money! The next day was celebrated as the tenth anniversary of the Balfour Declaration. We were of the 8,000 at the Bet Am in Tel Aviv and had the honor of being seated on the stage next to Bialik. We followed a torch procession up Allenby Street and then took tea with Bialik. Great Bialik!

"But Tel Aviv gave us heart pangs. The sight of Jewish University girls with thick eye-glasses and bandaged bare feet hammering unweildy stones for paving stones in the glare of the burning sun made us shiver. What waste of precious flowers, what poor economy! Hunger stalks in the eyes of the populace in the poorer section of the city and especially of Nordia, situated on the N. F. land. The courage of these people, who walk proud and erect, their confidence, is amazing."

AN APPEAL TO MY BOYS

By M. A. Woodward

I THANK GOD that there are several of them here and there: some have fallen asleep; others are preaching the blessed gospel; a few are preaching another gospel; and some have fallen by the wayside and are wounded—the world promised them much pleasure, but has disappointed them.

May I ask these a question? If I should stand quietly by and see a friend approaching a very dangerous precipice, and should not hurry to warn him of his danger, would he ever have any confidence in my love again? No. No matter how often I said that I loved him he would not believe me. I know, boys, that the wound you received is very serious: it has left serious scars. I know of a remedy that will even efface the scars. It is for all who will apply for it. Would I be kind or prove my love for you, if I did not urge you to use this wonderful remedy? You are not satisfied with what the world gave you, for it left all hope for anything but present pleasures out of its promises, with no warning of the terrible sting it was sure to leave. The world has left its scar upon you in the shape of doubts. You doubt your own strength to prove true, even if you apply the remedy. You are sick, or you would trust and accept. The wounds you received are not healed, and there are indications of blood poisoning.

I have a sure remedy: it has never failed; it is advertised by only one Physician; it is patented, only the Teacher knows the formula. I hear Him say, "They that are whole need not a physician; but they that are sick." What, to the sick and wounded ones? So simple you dread to stop at His office. He sees you passing by, and the cry comes down to you, "Turn ye, turn ye, . . . ; for why will ye die?" Listen! "I came not to call the righteous, but sinners to repentance." "Be ye reconciled to God."

Are your burdens heavy? Cast them upon the Lord. What more can be done for the sick and weary? God has provided the remedy. Are you afraid to try because of your own weakness? Listen to Paul. To Timothy he said, "Christ Jesus came into the world to save sinners, of whom I am chief." To the Ephesians he said, I am "the least of all saints." So willing to acknowledge his weakness, but so glad to tell of his power and willingness to receive all who will come. Paul did not wait a moment after he found the remedy. He applied it to his needs and immediately began to tell others how this great Physician came to heal and save all who would come to Him. He is the best friend you have ever had; for He has such patience with us all.

I am praying for you. Will you help God to answer my prayers? They cannot be answered unless you come back to God.

Yours, waiting to meet you when Christ comes.

—○—
CHRISTIAN serving is Christian living. Christian living is Christ in us the hope of glory.—C. E. Randall.

With Our Sunday Schools

LESSON I.—January 1, 1928

JOHN THE BAPTIST AND JESUS

Mark 1:1-13

Devotional Reading: Isaiah 40:3-11

GOLDEN TEXT

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

A STUDY OF THE SUBJECT

John Prepares the Way for Jesus. It had been four hundred years since the voice of Judah's last prophet, Malachi. The Jews, though professedly believing the law and the prophets, were reluctant to accept its fulfillment in their immediate present. Throughout Judea, John the cousin of Jesus, endowed with the spirit of God, had been sent out to announce the ripe time for the appearing of the prophesied Messiah. He had aroused the attention of the whole populace promiscuously. All classes and all ages went out to hear him. Promiscuously, he prepared their minds for the coming event.

Repentance. The same prophetic word upon which John relied for authority to herald the approach of the Messiah is the authority for announcing the return of that same Christ to finish the work which He had begun. The Bible conveys God's own word to man to instruct him of the approaching events and fulfillment of the divine purpose more, even, than in John's day. It is necessary that he who would profit by the soon-coming Lord should repent, that is, change over his line of thought to the thought presented by God's word, and confessing, that is, acclaiming the correctness thereof: should follow the Messiah with all those who would share in the joy and the glory of God's completed purpose.

Questions on the Subject. What was the sense in which the way needed to be prepared for the approach of Jesus? Did John have any special authority for presuming to make this special preparation? What was it? Just what was done by John the Baptist by way of accomplishing the preparation for the Messiah?

Was the repentance of the people in John's day any different in principle than the repentance that should prevail relative to God's word?—F. L. A.

THE GOLDEN TEXT

That one must needs be increasing; but I, be decreasing.—John 3:30, Roth.

Exalt Christ, not self. Conversions should be to Christ, not to the one who proclaims the gospel.

The individual worker should sink into insignificance before Christ when He is lifted up. "And I, if I be lifted up, . . . will draw all men unto me," said the Christ. It is the work of the Christian to lift Him up and keep self in the background. John said, "Behold the Lamb of

God, which taketh away the sin of the world."—F. A. S.

PRACTICAL APPLICATIONS

Unity of the Word of God. "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets . . ." To rightly understand the Scriptures it is necessary that we should recognize their unity of authorship and purpose. Neither the Old nor the New Testament was intended to be complete in itself. The Old Testament forms the foundation of the New, and the New Testament complements the Old. The principles of truth, and of righteousness, presented in the Old Testament, are fully developed and completed in the New. The links, which bind the teachings of Moses and the prophets with those of Jesus and the apostles, cannot be broken without losing the continuity of thought presented in both Testaments, which, in turn, would prohibit a clear comprehension of the harmony of God's entire plan as revealed in the Bible.

Preparation. Successful leadership in any vocation must be preceded by careful personal preparation on the part of the would-be leader. Before John could "prepare the way of the Lord", by leading the back-slidden Jews to repentance and faith, he first spent years in the desert, where, no doubt, he devoted himself to prayerful meditation and to the study of the sacred writings. The young person who is moved by a fervent desire to lead sinners out of darkness and into the glorious light of the gospel of Christ, would do well to consider the example of Jesus, who spent years in study and long nights in prayer; of John the Baptist, and his period of preparation in the desert; and of Paul, a student from early youth, who became thoroughly educated in the philosophy of the Greeks, the learning of the Romans and the Law and Prophets of the Hebrews, and who, "immediately after his conversion to Christianity seems to have gone into Arabia, where he remained three years, Gal. 1:11-17; and where he, in all probability, was chiefly occupied, by meditation and study, in preparing himself for the great work to which he had been called."—Pop. and Crit. Bib. Ency.—G. E. M.

INTERMEDIATE CLASS

Topic: John prepares the way for Jesus.

He who properly prepares the way for that which is worth while is a very important factor in the whole development.

Jesus Himself was to tread the earth for only a short time. Each day, therefore, was important. And so it was that John came as a forerunner, proclaiming the message of a coming Messiah, preparing the hearts of many to receive the coming One, and selecting and developing a few individuals to be ready to help the Master in His work.

The simplicity and earnestness of John's life and work were abundant evidence of his sincerity, and that he recognized the great importance of his task. He gave the best that he had, and even died as a result of his firm stand for right.

Our Savior is coming again. To us the message is given, and some must proclaim that good news as forerunners of their Lord. A group must be called out and trained to assist Christ when He appears.

Is it just as important to bear the message of the coming Lord to-day as it was then? Tell some ways in which the Christian can impress the coming of Christ upon others.—F. E. S.

JUNIOR CLASS

Topic: John preparing the way for Jesus.

In this lesson Mark tells us a very interesting story of John the Baptist and his preaching of the kingdom news. What a strange looking preacher he was—clothed with camel's hair with a belt of skin.

One day while John was at the Jordan River he looked up and saw Jesus coming. He said, "Behold the Lamb of God". Jesus told him that He Himself wanted to be baptized. John did not feel worthy to do it. But Jesus said, "Suffer it to be so now". And John baptized Him. As Jesus came up out of the water the Spirit of God lighted upon Him in the form of a dove, and a voice said, "Thou art my beloved Son, in whom I am well pleased".

How happy John must have been to know he was honored in this way. John was God's messenger to prepare the way of the Lord; and God is using men and women today to prepare the way of the second coming of our blessed Christ. Are we helping or hindering?—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

John the Baptist and the light: What wondrous advancement in the development of life in man to the light state did John introduce? What unique and all-important contribution does the Christ make toward this development of man into light? See John 1:9, 14-17 with John 14:6, 7.—A. K.

DOINGS AMONG THE CHURCHES

Bro. J. Arthur Johnson will speak at Burr Oak Christmas Sunday.

* * *

The Christmas program of the Dixon church will be given Friday evening. Come all, for Merry Christmas.

* * *

Sr. Alta King reports interesting and instructive meetings conducted by Bros. Williams and Cowles at Lincoln, Nebr.

* * *

Good meetings at Kewanee Friday evening and at Ripley over Sunday, the 18th, were reported by Bro. C. E. Randall.

Bro. Randall will begin work at Eldorado, Illinois, on Christmas Sunday. Let everybody cooperate in the work.

* * *

MICHIGAN

Mild weather and thunder showers are cutting off many of old man Winter's days; no matter how hard he may take hold now, he cannot bring as much discomfort as if he had gotten a good hold earlier in the season.

Twenty-eight adults were in attendance at the West Bowne Bible class on the evening of the 14th. Several new ones have been attending lately.

Some time ago Bro. Patrick assisted Mrs. Ira Johnston, of Alto, to put on Christ in baptism. Three others had planned on being baptized, but sickness prevented.

The interest in the Grand Rapids work is growing. One hundred fifty were in attendance at Sunday School on the 4th, and one hundred fifty-one on the 11th. The preaching services are well attended.

Bro. Patrick has resigned as state worker for Michigan to take effect the first of April. Much pressure is being brought to bear to have him change his decision. The people living in the vicinity of the church; and who have attended the services more or less regularly, circulated a petition praying that he remain. Sixty-three names were affixed thereto. This did not include any of the church membership.

Bro. Merle Patrick of Fort Wayne, Indiana, is visiting his parents, Bro. and Sr. Jas. A. Patrick of Caledonia, Michigan, during the holiday season.

* * *

PLUM RIVER, ILLINOIS

Meetings on Sunday, Monday and Tuesday were well attended and good interest was manifest. There is a promising field at Plum River, if time can be found when weather and road condition will permit. Two were to be baptized, but sickness prevented. Others were considering the same.

C. E. Randall.

* * *

HAMMOND, LOUISIANA

We have just completed an interesting series of meetings at the Happy Woods school house, near Hammond, Louisiana. There are different emotions which combine to make this always a pleasant work, as it is the old boyhood home and our aged mother as well as other relatives and friends are still located here.

The attendance throughout the meeting was exceptionally good, with faithful interest, and we are thankful to be able to introduce to the brotherhood Sr. (Mrs.) Martin Bankston, Springfield, Louisiana, who was baptized December 12. Sr. Bankston, a highly respected young wife and mother, has carefully considered this step, and we all rejoiced in her decision. Others are also considering, and we trust they will come also to present themselves before it is too late.

F. E. Siple.

* * *

COME OVER TO OUR CHURCH

Have you heard that a Christmas program is to be given at the Oregon church on Saturday night, December 24? This is really going to happen. Let's all come out to hear the children and young people pay tribute to our Lord and Savior.

On Christmas night the Choir will give a musical program. The choir is increasing in number and enthusiasm.

Let's have a full attendance in each class Sunday morning, December, 25. Now, this doesn't mean only Christmas morning, but every Sunday after. Should we older ones sit back and see the smaller classes burst the church walls? Let the children burst the walls, but let the rest of us do more than that. Some of us do not realize how inspiring it is to see the children march in and recite their verses and sing their songs. Let's push the work!

Ruth Gesin, S. S. Sec'y.

* * *

SAC CITY, IOWA

Dear Sisters and Brothers in the Household of faith: It is nearing the time when, in the long ago, our heavenly Father set the Star of Bethlehem to guide the wise men to the birth manger of His dear Son. There they presented Him with gifts of appreciation to the Father who sent His only Begotten, that through our faith in Him, we might receive eternal life.

Our Sac City Berean Society would like to carry this thought of our heavenly Father on through the years to come, and so we are sending a small gift (as this is all we can do at present) in appreciation of your efforts there in Oregon for our good Restitution Herald, for which we wait anxiously every week; also in appreciation of the home you are giving to our alone ones; and last and of great importance, the aid you are giving to our young men, preparing them that they may be guided by our heavenly Father to go out into the world and proclaim the gospel of the kingdom and the return of His dear Son, our Savior.

Our Berean Society has been organized two years and four months. We have sixteen members at present; we lost two members, but two new ones have been added of late. We meet on Wednesday evening of each week. Our members are scattered, and many times there are just two or three in attendance, but we feel that by keeping our dues paid we can help a little with state dues and with the balance of our money we can help in a small way with other things. We study from the Berean Lesson Books and find

them very interesting.

With best wishes for a Merry Christmas and Happy New Year, and may all your work be blessed.

Yours in the Master's service,
Mrs. W. W. Cooper, Sec'y and Treas.

* * *

MRS. MARY ELLEN MORGAN

Of 342 North Sixteenth Street, Corvallis, Oregon, who had been ill for several weeks, died November 25, 1927.

Funeral services were held from the Keeney Funeral Home on Sunday, November 27. Sr. Morgan had been a resident of Corvallis almost 26 years, the family arriving in this city November 28, 1901.

She was born in Lawrence, Kansas, January 13, 1861, to Mr. and Mrs. Caswell Anderson. Her marriage to Eugene A. Morgan, who survives her occurred in Benton County, Arkansas, April 28, 1878.

Eight children were born to Sr. Morgan. Two preceded her in death. The six living are: Sr. Ethel Ebi, Hood River, Oregon; Sr. Clifford Kerr and Bro. Bruce Morgan, Corvallis, Oregon; Sr. Albia Walthers, Denver, Colorado; Sr. Clara Stinnette, Moorfield, Nebraska; and Bro. Ralph Morgan, Imbler, Oregon.

There are also three brothers: James Anderson, of Arkansas; William of Amarilla, Texas; and Thomas, of Burbank, California.

Sr. Morgan was a member of Ellsworth Post, Woman's Relief Corps, and for 35 years had been a member of the Church of God. She was loved by all who knew her and a true, devoted wife and mother. She was 66 years, 10 months, and 14 days old.

We laid her away in the family plot in the I. O. O. F. Cemetery, to wait for the call to life eternal, when our dear Lord comes, when we hope to meet our dear sister again.

Mrs. Hogue.

* * *

MRS. AMOS RANDALL

Susan Elizabeth Dean was born in Ottawa County, Ohio, February 6, 1842. When a young girl she became a Christian, joining the Methodist Episcopal Church. In 1859 she was married to Amos J. Randall. The family moved to Minnesota in 1865, locating at Silver Lake, on a homestead. Nineteen years later they moved to Eden Valley, where they made their home for thirty-seven years.

When the Church of God in Minnesota was organized in 1876 at Silver Lake both Mr. and Mrs. Randall became charter members and have always proved true and loyal to that faith.

Her husband, Amos, preceded her in death January 6th, 1911. Since 1921 she has made her home at Mora, Minnesota, with her son, George.

Three sons are left to mourn their mother's death: Mr. George Randall, of Mora; Mr. Cyrus Randall, of Glenwood, Minnesota; and Mr. Stanton Randall, of Echo, Saskatchewan, Canada. There are fourteen grandchildren and twenty-five great-grandchildren, as well as many other relatives and friends who will miss the cheering presence of Grandma Randall, as she was lovingly called.

Funeral services were conducted from

the Church of God at Eden Valley, Minnesota, on December 10, by the writer. Words of comfort were spoken for the bereaved from 1 Thess. 4:16-18, after which she was placed near the side of her husband in Eden Valley Cemetery, there to await the call of her Savior on the dawn of the Resurrection morning.

Sr. Randall will always be remembered as a kind hearted, faithful Christian, and her influence for right still remains as a monument of honor to her.

Sydney E. Magaw, Pastor.

FROM DARKNESS TO LIGHT

Topic: John's ministry.

The ministry of John the Baptist is the beginning of a marked advance in man's relationship to God. His mission was to bear witness of **The Light**. By John 1:1-4 we know (1) that **The Light** is God's life—not mere physical life that results in physical activity, but life that is light, that is conscious intelligence; (2) that this life (light) was in God, not in man; (3) that this life was the light of men and had shone from the beginning into the darkness of man's ignorance, but was not itself comprehended by that darkness. And how truly Bible records bear out this brief statement of the Apostle John concerning man's evolution out of ignorance into light, up to the time of Christ. From the beginning God's life, in its complete, highest form, des-

ignated as **word, light** (mind, conscious intelligence in full perfection) had been manifesting itself in creative works, in special miracles, and in spoken law and teachings; and there had been evolving in man by reason of his contacts with these manifestations, that intelligence which distinguishes man from the rest of the animal kingdom, in fulfillment of God's design to make man in His own likeness. But intelligence thus developed in man was only partial, for it totally lacked comprehension of the light itself, of the word of God Himself. This fact is demonstrated in a small way by man's intelligence concerning electricity, evolved through man's contacts with electricity in action, an intelligence completely devoid of comprehension of electricity itself.

However, the time came when God saw fit to manifest life, His life, in such manner that man could comprehend it; that is, comprehend the light, the word, God Himself. And He sent John to bear witness of this manifestation of the light, His life, which manifestation is the word made flesh—God's perfect and full intelligence (which fullness is grace and truth) embodied in Christ Jesus. Through this manifestation alone can the light dispel ignorance so that man may comprehend God's fullness—grace and truth. No man can come to, (comprehend), the Father, except through the Christ.

And this wondrous manifestation of the light, which made possible and began, in a concrete way, man's fellowship with God, was introduced by John the Baptist. As yet the world little realizes the advancement made in man's development into God's likeness when John began his preaching.—A. K.

IT DOES NOT PAY—

To do less than the best we can.

To fool ourselves by thinking that we are fooling others.

To try to get something for nothing—or anything for less than it's worth.

To lose our temper, and with it the respect of one we love.

To make an enemy, when it is so much easier and pleasanter to make a friend.

To advertise our stupidity by being cynical, irreverent, vulgar and discourteous.

To worship God in the morning and play the devil in the evening.

To "have a good time" at the expense of a bad headache and a painful conscience.

To sow wild oats and have to harvest the crop and live on the stuff ever after.

To spend the last half of one's life regretting the first half.

There are many other things that do not pay, but with due heed to the above we are not likely to be "stung" by the other unprofitable transactions of life.

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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.



JOHN THE BAPTIST AND JESUS

(Mark 1:1-13)

YEARS AGO, in the land of Judea, lived a good woman, named Elizabeth and her husband, Zacharias, who was a priest. They had no children, although they wanted them very much. But one day an angel appeared in the temple before Zacharias, and told him that they were to be given a son, whom they should name John. This son was to be very great, with a special mission, and a most wonderful privilege. He was to bring many Israelites back to their Lord; he was to be filled with the Holy Spirit from his birth; and greatest of all, he was to prepare the way for the promised Savior.

Accordingly, in due time, John was born, and a few months later the baby Jesus came into the world. Mary, the mother of Jesus, and Elizabeth were cousins so the two boys must have known one another. The Bible tells us very little of their boyhood. It does say that John was to touch no wine nor strong drink and that he "was in the deserts till the day of his shewing unto Israel." So we are most sure that both boys were kind, thoughtful, obedient, and helpful wherever they were.

Several years passed by, when all at once John appeared, coming from the wilderness preaching a new doctrine. He lived very simply, eating very plain food and wearing very plain clothing, but his message attracted the attention of all Judea, even Jerusalem, and many came to hear him.

What was this message? "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

And who was the One mightier? Jesus. John was not one bit jealous of Jesus. Instead, he felt very humble and unworthy in comparison.

And what did John mean by, "I have baptized you with water"? Why he told the people that if they were sorry for the wrong things they had done, they could go down into the water and be baptized. Thus, they were clean again, as if their sins had been washed away, and

then they were ready to start out in a new life. In this way, in their faith, the people were being prepared to receive Jesus, when He should appear.

The prophets had foretold all this just as it had worked out: "Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

One day Jesus came from Nazareth of Galilee to John and insisted that John baptize Him as he had many others. Of course Jesus had no sins to wash away, but He wanted to fulfill all righteousness.

And what do you think happened as Jesus came up out of the Jordan River. The Spirit, in the form of a dove, came from Heaven and alighted on Jesus, and a voice said, "This is my beloved Son, in whom I am well pleased." Then Jesus went into the wilderness, too.

NEW YEAR GREETINGS!

"Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ."—Gal. 1:3.

Will you try to learn a Memory Verse every week? Fifty new ones!

Number 1. Genesis 1:1.

SOME THINGS TO THINK ABOUT

1. Why was John called, "the Baptist"?
2. Are we trying to prepare the way for the Second Coming of Christ?
3. Are we living as simply as John lived?
4. If Jesus had been merely sprinkled, would the Bible have said, "coming up out of the water"?
5. Have you been baptized?
6. When will you be baptized?

SOMETHING TO DO

1. Read Luke 3:1-23.
2. Read again the article on Baptism in *The Herald* of December 6, by Given W. Cleek.

TINY TOTS

John the Baptist was a great preacher. He told people that a great, good Man was to come and save them. This great, good Man was Jesus.

One day Jesus came to see John. He told John He wanted to be baptized. So John took Jesus down into the River Jordan and baptized Him. Then God said to Jesus, "Thou art my beloved Son, in whom I am well pleased."

NEW YEAR PRAYER

*"Father, lead me day by day,
Ever in Thine own sweet way:
Teach me to be pure and true,
Show me what I ought to do.*

*"When in danger make me brave;
Make me know that Thou canst save:
Keep me safe by Thy dear side;
Let me in Thy love abide. Amen."*

—Hymns of Worship and Service.

IF YE KNOW THESE THINGS

By Samuel E. Haney

"If ye know these things, happy are ye if ye do them."
—John 13:17.

TO UNDERSTAND the full significance of the text, one must read the preceding verses of the chapter. Note: "Now just before the Feast of the Passover this incident took place."—V. 1, Weymouth. The incident, menial act, was a practical demonstration of humility, not the introduction of a new ritualistic form of worship. The Lord often made use of contemporaneous customs and things to illustrate His teachings. Walking was the principal mode of travel, and sandals were the only protection to the feet; hence, a foot bath after a long journey was salutary and refreshing. The Master taught the same lesson verbally: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Matt. 18:1-4; Luke 14:11.

As the writer sees it, feet washing, in this case, was but a means to an end; the text, "If ye know these things, happy are ye if ye do them," being the apex of the whole incident, "these things" referring to His and His apostles' teachings in particular, and the whole of God's Word in general. Conversely, if we know these things, and do not do them, we shall be unhappy. The writer believes this explains the cause of so many enlightened Christians being out of harmony with the spirit that actuated Paul, that is, "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. 6:4-10. "Rejoice in the Lord always: and again I say, Rejoice. Rejoice evermore."

The difficulty with many of us is that we fail to perceive the import of the scriptural expression, "Word of God." Jesus said, "It is the spirit that quickeneth (giveth life, R. V.); the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John 6:63. John saw Jesus symbolically: "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."—Rev. 19:13. The beloved John began his general epistle by referring to the Redeemer as the "Word was God"—"In the beginning was the Word, and the Word was with God, and the Word was God." With these facts in mind, how momentous Paul's words become: "Let the word of Christ dwell in you richly in all wisdom."—Col. 3:16.

The Word of God being Spirit, it is enforced by omnipotence; hence we read: "For the word of God is quick and powerful (living and active, R. V.), and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4:12. Nothing so grave as dealing with the Word of God intelligently. Ananias and his wife lied "to the Holy Spirit", not "unto (mere) men", as they

supposed, . . . Then there were two funerals.

The crux of the subject is obedience to the Word of God regardless of personal consideration, without a choice of our own. Let us be in accord with the "remnant of Judah", "that the LORD thy God may shew us the way wherein ye may (should, R. V.) walk, and the thing that we may (should, R. V.) do. . . . That it may be well with us, when we obey the voice of the LORD our God."—Jer. 42:3-6. Stephen stigmatized the Jews as having the antithesis of this spirit: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your father did, so do ye."—Acts 7:51. It is a fearful thing to "resist" the word of God, which is tantamount to resisting the Holy Spirit; and yet we frequently see such conduct.

The principle underlying the Christian's fear and distress is a disregard of the first commandment, i. e., "Thou shalt have no other gods before me." Most Christians are making "gods" of themselves. Their mirrors, which reflect their imaginary Shekinah, are venerated. Break their mirrors, and you break their heart! But the "name" of the "gods" of Christendom is Legion, "for they are many".

Little Johnny well illustrates some good folk's flippant idea of the Word of God. All were seated about the Thanksgiving Day feast. *Preacher*—Johnny, can you tell me what other thing we ought to think of on Thanksgiving Day besides turkey? *Johnny*—"Yes Sir: cranberry sauce." Again, many who are disregarding and misapplying the Word of God will, in the near future, have about the same conception of the Bible as Johnny had of salt. *Teacher*—"Johnny, what is salt?" *Johnny*—"Salt is that stuff what makes eggs taste nasty when you don't put it on."

Probably the "thing" (commandment) next in order that we all "know", but most of us *do not* "do" (obey) is "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."—2 Cor. 6:17-18. "Happy are ye if ye do them"—(this). To be "sons and daughters" ought to make us "happy". It did me, when I left Catholicism, though it cost me the love and good-will of many relatives and friends: but I have been compensated an hundred-fold by the love of many brethren who have "the love of God shed abroad in their hearts" by the Holy Spirit, the Word of God. "Blood is thicker than water", but the Holy Spirit is much *thicker* than blood. It is impossible to rise above the water in which one swims.

The stability of this world's love is as unreliable as smoke. Wisdom expresses one cause: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Ecl. 8:11. Godly love does not emanate from a heart that "is deceitful above all things, and desperately wicked".

Oh! it costs much these days to do "these things"—obey the Word of God—and the price is advancing, while

the resisting power is weakening rapidly. The followers of Christ are daily becoming more lonesome, and finding the path kingdomward narrowing. Is John 6:66-67 being repeated?—"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?"

The alloy is being burned out of us: we are in the "seven times" crucial testing period, "And who may stand in thy sight when once thou art angry?"—Psa. 76:7.

Esau made a bad birthright deal, but we can make one a thousand times worse.

THE BOOK OF DANIEL

PART 24

By George Johnston

THE FALL OF SYRIA

(Daniel 11:15-19)

BUT SHE shall not stand on his side, neither be for him." Far from standing on his side, the Jews, led by Judas Maccabæus, fought strenuously against the imposition of the Syrian laws and forms of worship; and the books of the Maccabees contain detailed descriptions of the many battles which they fought against the armies of Epiphanes, and the wonderful victories which they gained. "So he (Judas) gat his people great honor, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey. For he pursued the wicked, and sought them out, and burnt up those that vexed his people. Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. Moreover, he went through the cities of Judah, destroying the ungodly out of them and turning away the wrath from Israel; so that he was renowned unto the utmost part of the land, and he received unto him such as were ready to perish." —1 Macc. 3.

"After this shall he turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him." In the year B. C. 168, Antiochus again invaded Egypt, which had passed almost entirely out of his control, owing to the reconciliation of the two Egyptian princes, the elder of whom had been raised to the throne contrary to the wishes of Antiochus. He proceeded thence by land at the head of his army, and advanced directly toward Alexandria, which had so far successfully desisted his efforts to capture it. Meanwhile his fleet took possession of Cyprus; and the defeat of the Egyptian navy near Pelusian rendered him master of the whole seacoast. These actions on his part were most insulting to the Roman Senate, to whose care the youthful Egyptian king had been committed by his guardians, and an envoy was

immediately despatched from Rome to Antiochus to demand restitution of all that he had taken and the withdrawal of himself and his armies from all the territories of the Egyptian king.

The following extracts from Mommsen's *History of Rome*, Book 3, chapter 10, explain how the predictions of the prophet were fulfilled in every detail:

"Just as Antiochus Epiphanes lay before Alexandria, not long after the battle of Pydna, the Roman envoy, Gaius Popillius, a harsh, rude man arrived, and intimated to him the command of the senate that he should restore all that he had conquered, and should evacuate Egypt within a set time. Antiochus asked time for consideration; but the consular drew with his staff a circle around the king, and bade him declare his intentions before he stepped beyond the circle."

"Then he shall turn his face toward the fort of his own land." "Antiochus replied that he would comply; and marched off to his capital." Thus he turned his face toward the fort of his own land, no longer an independent sovereign, but a mere vassal of the Romans, into whose hands his territories had passed, not through battle or force of arms, but through the threat of a prince for his own behalf, a prince who desired to please those whom he represented, and succeeded in adding a province to the Roman Empire, without a battle, and without the loss of a single life.

"Egypt voluntarily submitted to the Roman protectorate; and thereupon the kings of Syria also desisted from the last effort to maintain their independence against Rome. Like Macedonia in the war waged by Perseus, the Seleucidæ in the war regarding Colesyria had made a final effort to recover their earlier power; but it is a significant indication of the difference between the two kingdoms, that in the former case the legions, in the latter the abrupt language of a diplomatist, decided the controversy. . . .

"All the Hellenistic states had thus been completely subjected to the protectorate of Rome, and the whole empire of Alexander the Great had fallen to the Roman Commonwealth, just as if the city had inherited it from his heirs. . . .

"Polybius dates from the battle of Pydna the full establishment of the universal empire of Rome. It was in fact the last battle in which a civilized state confronted Rome in the field on a footing of equality with her as a power; all subsequent struggles were rebellions or wars with peoples beyond the pale of the Romano-Greek civilization—the barbarians, as they were called."

"But he shall stumble and fall, and not be found." Shortly after the foregoing events occurred Antiochus, while engaged in quelling a revolt in Persia, received intelligence of the disasters which had befallen his armies in Palestine, and, enraged beyond measure, he immediately hastened homewards with the intention of utterly destroying the Jewish nation. On the way, however, he was seized with a loathsome disease, and died in great agony.

At this point the prophecies concerning the Grecian

kingdoms come to an end. One by one those kingdoms had fallen, and passed into the hands of the Romans, though it was destined that in later times they should again be united in a single empire—the Eastern.

To the Jews the fall of Grecian power was of great benefit. They were no longer persecuted on account of their religion, and for many years their rulers were men of their own blood.

CHRISTMAS FROM THE BELIEVERS' VIEWPOINT

Adapted from an address by the late Robert McLaughlan

THE ECHOES of Christmas anthems and sweet Christmas greetings are sounding in our ears. Let us speak on God's great gift to the world in the person of His Son, Christ Jesus.

The reason of that gift, as stated by Christ Himself in His memorable conversation with Nicodemus, was that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. How great the gift that made everlasting life available to the children of a mortal race! This gift overshadows and far surpasses all other gifts because, without everlasting life, the best of Heaven's gifts could not be enjoyed.

In order to understand the condition on which eternal life is to be conferred on man, you must study the Divine Records. Briefly they are: "Believe on the Lord Jesus Christ." "This is the record, that God hath given to us eternal life, and this life is in his Son."—1 John 5:11. Whosoever sets this testimony aside destroys the teachings of the Old and New Testaments.

This invests the birth of Christ with a new and deeper interest to us and to all mankind, if they could only be brought to see it.

But we come to the biblical narrative itself.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."—Matt. 2:1-2.

The historic facts of the Bible, which infidels are ever trying to disparage, are so many bulwarks around the citadel of truth, and any attempt to discredit them ought to be resented. Think of the innumerable prophecies verified in the birth of Christ. Truly, "the testimony of Jesus is the spirit of prophecy", Rev. 19:10. "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts 10:43.

A bright morning dawned upon the world when the angel of the Lord appeared to the shepherds on the plains of Bethlehem and made the glad announcement, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10.

No wonder that on the occurrence of an event of such

world-wide importance, affecting not only time but eternity, there should suddenly be 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." Neither was it any wonder that old Simeon, that just and devout man who was waiting for the consolation of Israel, to whom the Holy Spirit had revealed that he should not see death before he had seen the Lord's Christ, took the child "up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Nor was it any wonder that Anna the prophetess gave thanks unto the Lord, and spake of Him to all that looked for redemption in Jerusalem, Luke 2:27-38.

O STAR OF THE EAST!

By Frances Byers

*O Star of the East, Let Thy light clearly shine
On the men of the world, who think not of time;
Their knowledge increases, they run to and fro;
They think not of Christ, our Savior, who'll go
For ever before us, preparing life's way;
Nor do they e'er think of the great Judgment Day.*

*I think of the life on the cross which He gave
For you and for me, for all sinners, to save;
I trust then that we in this life shall go on
Until we may say, "Temptation, I've won."
God, help us stand fast and teach us to pray:
O Star of the East, thou true Light, guide our way.*

NOTICE OF STOCKHOLDERS' MEETING

NOTICE is hereby given that there will be a meeting of the stockholders of THE RESTITUTION PUBLISHING COMPANY, held at the Office of said company in Oregon, Illinois, at 2 o'clock, P. M., on the 29th day of December, 1927, the purpose of such meeting is to consider and take action upon the proposal to transfer the publishing plant and all property, real and personal, now owned by the said, THE RESTITUTION PUBLISHING COMPANY, to the NATIONAL BIBLE INSTITUTION; and also to consider the advisability of the dissolution of the said, THE RESTITUTION PUBLISHING COMPANY.

The above meeting is being called in accordance with petitions of a majority of the stockholders of said, THE RESTITUTION PUBLISHING COMPANY and for the purposes above stated.

Given this ninth day of December, A. D., Nineteen Hundred Twenty-seven.

L. E. Conner, President Board of Directors,
Attest, F. H. Knodle, Secretary.

WORD OF GOD

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord."—Ex. 19:9.

"The secret (things belong) unto the Lord our God: but those (things which are) revealed (belong) unto us and to our children for ever, that (we) may do all the words of this law."—Deut. 29:29.

"Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."—Deut. 31:26.

"Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."—Job 22:22.

"But his delight (is) in the law of the Lord; and in his law doth he meditate day and night."—Psalm 1:2.

"The words of the Lord (are) pure words: (as) silver tried in a furnace of earth, purified seven times."—Psalm 12:6.

"The law of the Lord (is) perfect, converting the soul: the testimony of the Lord (is) sure, making wise the simple. The statutes of the Lord (are) right, rejoicing the heart: the commandment of the Lord (is) pure, enlightening the eyes."—Psalm 19:7-8.

"For the word of the Lord (is) right; By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."—Psalm 33:4-6.

"I will hear what God the Lord will speak: for he will speak peace unto his people, and to saints: but let them not turn again to folly."—Psalm 85:8.

"Wherewithal shall a young man cleanse his way? by taking heed (thereto) according to thy word." "Thy word have I hid in mine heart, that I might not sin against thee."—Psalm 119:9, 11.

"Every word of God (is) pure: he (is) a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:5-6.

"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."—Matt. 7:24.

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" "But in vain they do worship me, teaching (for) doctrines the commandments of men."—Matt. 15:3, 9.

"And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?"—Mark 12:24.

"So then faith (cometh) by hearing, and hearing by the word of God."—Rom. 10:17.

"But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."—Rom. 16:26.

"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.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."—1 Cor. 15:3.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and

hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:6.

"For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—1 Tim. 4:5-6.

"Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed (is) he that readeth, and they that hear the

words of this prophecy, and keep those things which are written therein: for the time (is) at hand."—Rev. 1:2-3.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and (from) the things which are written in this book."—Rev. 22:18-19.

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THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, DECEMBER 27, 1927

NUMBER 13


What Did You Do in 1927?

*Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road?
Or did you just let him go on with his load?*


*Did you help him along? He's a sinner like you,
But the grasp of your hand might have carried him through.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Do you know what he bore in that burden of cares,
That is every man's load, and that sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?*

*Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip,
And the glistening tears down the pale cheek that slip?
Were you a brother of his when the time came to be?
Did you offer to help him, or didn't you see?*

*Don't you know it's the part of a brother of man,
To find what the grief is and help when you can?
Did you stop when he asked you to give him a lift,
Or were you so busy you left him to shift?
Oh! I know what you meant—what you say may be true—
But the test of your manhood is, What did you do?
Did you reach out a hand? Did you find him the road?
Or did you just let him go by with his load?—Selected.*



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

GREETINGS

AT THIS SEASON of the year, when the old is passing out and the new is coming in all enriched with the recurrent joys of the new-born King, we wish to express to one and all of *The Herald Family* our sincere appreciation for every manifestation of loyalty to and cooperation in our mutual services in His name. Loyalty of faith in God and Christ, and cooperation in service thereunto are the greatest assets afforded the church by its members. Without them, little could be accomplished; with them, the Master's work can be carried forward to the full of the Master's pleasure in us.

Life is *service*: service to Him whose we are. Success is faithfulness in that service. There is no other ideal worthy of man. As we enter the new year, may it be the glad privilege of all to behold, as under the light of Him who is the ever-radiant Star of Bethlehem, the true opportunity that beckons each life to share in the Master's work; and may each one give that energy of loyalty that is becoming to every true-hearted Christian worker.

The Babe of Bethlehem has long been absent. The reverberation of Heaven's joys over His birth and of the soulful ecstasies of the groaning multitudes, because of the Glad News revealed in His words and works, now fill the whole round earth. Yes, more! The evidences of His soon return, as King indeed, mount higher and higher in the Eastern dawning.

Compelled by the urge of such inspiring vision, let us fill the coming year with the greatness of faith-wrought *service* that will enable workers all at the year's closing to exclaim with Paul of old: "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: . . ."

* * * *

APPEALS

SEVERAL YEARS ago the frequent publishing in *The Herald* of appeals for aid made it seem neccessary to wholly discontinue the practice. The reason was because different appeals were made by persons who were afterward found to be apparently able people who appeared to be literally living, in whole or in part, upon the gifts of others, some of whom seemed far less able to give than was the one making the appeal to go without the gift. Therefore, in order that God's people might still enjoy the privilege of aiding those in real need Sr. Orpha Sanford, 2934 W. Jackson Boulevard, Chicago, Illinois, was designated

as one to whom appeals could be made and to whom gifts could be made with an assurance that care would be taken to ascertain, in every instance, the needs of those soliciting help.

This system is in constant operation and Sr. Sanford is the one to whom all appeals reaching *The Herald*, or the National Bible Institution, have been sent. The system has proven to be better for all concerned than was the former way of each one sending directly, which resulted in some receiving much, while others received little. This present system *The Herald* recommends to all. But—

Without establishing a precedent, and without opening the door for other appeals to follow later, we desire to publish the following appeal by Bro. E. O. Stewart. In doing so the writer wishes to personally assume the responsibility of soliciting some of the brethren who have been blessed with large and overabundant incomes from oil wells or other large enterprises—and *especially to such brethren resident in Texas*—to see to it that this brother who has been laboring for the welfare and salvation of many shall not need for the comforts of life.

We repeat that the publication of this appeal does not indicate that others will follow. We have no expectation of printing others from whatever source.

AN APPEAL

By E. O. Stewart

DEAR BRETHREN AND READERS OF THE HERALD: On account of my wife's illness for the last four or five years, and the low price of cotton last year, cotton being the money crop of this state, and having been out so much expenses during my wife's afflictions, I am asking the readers of *The Restitution Herald*, if they can without any ill convenience, to each help us as he feels best. The Bible says to "make your wants known", and I am making this appeal as a privilege which the Bible allows; so I do not feel as badly in doing this as I would if I did not realize that God grants me this privilege. Just a small donation from as many as can conveniently give such will be appreciated.

Yours in His service,

E. O. Stewart,

Box 485, Sweetwater, Texas.

HERALD RECEIPTS

Mrs. Vera Lewis, Mrs. Edward, John Squires, Levi Gabrielson, Mrs. Florie Houstons, Mrs. H. E. Russel, Irena Margrave, Mrs. J. W. Dismukes, W. D. Haile.

GREETINGS

TO THE PEOPLE OF THE CHURCH OF GOD:

We hereby extend heartiest greetings at this festival season to one and all of our Christian Brethren for their every evidence of loyalty to Him, whose we are, and for their cooperation in the common effort to provoke one another unto love and good works in His name. The spirit of loyalty, which carries with it earnestness of cooperation, is by far the greatest asset any body of people can compute. Its value is more than that of gold; its power greater than can be measured. From these spring forth the efforts of the several workers, each diligently striving to perform such part as he deems ability and training in Christ to make him to be most fitted.

Our greetings to one and all are made more fervent as a result of the continuous evidences of support and cooperation which throughout the year have been daily reaching our Headquarters' Office from all parts of the country. May the Father's blessing reward each one in just such measure as the Father alone knows proper and best; and may each one hold more firmly the hand of Him, who is our Guide, and be led in the strait and narrow path throughout the coming year—path that leads eventually to the radiant glory announcing His return.

Looking backward over the year now closing, we are reminded of no little progress of achievement in the Master's name. Anticipating a fuller statement to appear later, we call attention to the introduction and development of the Truth Seekers' Quarterly. Judging from the written testimony of many, this Quarterly is appreciated and valued far beyond the most sanguine expectations of those responsible for it. It is reported that different Sunday Schools have been strengthened and made more efficient by the use of this medium of help. It may be beneficial to some to be informed that this Quarterly is already used by individuals of other denominations to assist them as teachers in the preparation of the lessons for their respective Sunday School classes.

The Brotherhood, by cooperating to publish this Quarterly, has made it possible to benefit and strengthen our churches everywhere. Not only has this proffered aid reached and aided the adult Christian, but it has also already had its influence upon the children of our respective homes and upon the children of other homes in shapening and determining their faith toward God. As it is through the determination of faith that one comes to realize salvation, we are therefore warranted in hoping the Truth Seekers' Quarterlies are an aid that will assist many to come to be glorified with Christ in the fullness of salvation. For cooperation to bring this work about it must be that He who knows will here, too, compute faith to be righteousness, and will clothe the worker with just and proper reward.

Another effort that has been reestablished during the past year is our Bible Training Class. Though small, very small in its present status, nevertheless, testimony

has already been given that the work presented in the Bible Training Class is in some important respects equal to or surpassing that that has been afforded in similar courses by larger institutions. Whatever results from this labor, whatever church or department of religious work may be benefited by the services of any who may go forth from this effort, such benefits must be assigned to those who, by their faithfulness of cooperation, have made it possible that this work, too, though tiny in its scope, should be performed.

And so, to one and all, without further reference to the results of common effort, we again extend heartiest thanks at this joyful season of the year and bid that He who judges righteously will look intently upon the heart of each cooperating one and reward him in full measure for his every faith in Christ and every labor in His name in our mutual labors.

F. L. Austin, Executive Secretary.

1927 GRATITUDE 1928

AS WE PAUSE before the threshold and gaze through the portal upon the incoming year, our hearts are filled with gratitude to God and His people for the joy and gladness that comes through common and constant service to Him.

When we stop to consider the goodness of God, how that it is abused and perverted by the majority of mankind, we almost agree that, "The greatest miracle in the world is God's patience and bounty to an ungrateful world." Let us look forward to the New Year without sorrow or regret of the year gone by, but stand forth free from the past, and ready for the labor that awaits every follower of the lowly Nazarene.

In the name of our Lord and Master we desire to thank one and all who, in so many different ways, have contributed to whatever measure of success and accomplishment we have attained unto in the year that has now become history.

Take courage! the waiting time will not be long and He who is to come will not tarry.

F. A. Stilson.

THE EARLS of Lincoln held their title and estates from the throne on the condition that they gave to the king annually one white rose in the time of roses. Now, that was not much to give, white roses are abundant and cheap enough in the time of roses, yet it was enough. It was a lovely sign of loyalty; it signified that these nobles held all from the throne and for the throne, and that they would be found by the king's side whenever they were summoned. So God is not ever asking from us the great, the costly, the difficult, but rather the easy, the simple, the practicable—the one white rose in the time of roses; and if we cheerfully, lovingly, loyally render that modest service, it is enough in His reckoning to whom things are neither great nor small. If the smallest thing is the only possible thing, it is a king's ransom.—*Selected.*

DEAD TO LAW

By C. E. Randall

WHEREFORE, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Romans 7:4.

Death brings cessation of operation. The law became inoperative through the death of Christ, thereby justifying all to be married to another, even Christ. Being married or bound to the law prevents those thus united from bringing "forth fruit unto God". There is no fruit-bearing under law. The righteous are the fruit-bearing class. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners." 1 Tim. 1:9,10.

The law "was added (to the promises) because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3:19. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." If the law was given only until Christ came, wherefore then serve the law? Has Christ come? If we keep the law, do we not by that very act deny that Christ has come?

Paul tells us in Heb. 10:1 that the law was a shadow of good things to come and not the very image. Hence, in keeping the shadow we are thereby precluding ourselves from the blessings proceeding from the image. It seems evident that this is the reason why Paul says in Col. 2:16, 17, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days. Which are a shadow of things to come; but the body is of Christ".

It has been argued that we are duty bound to keep the ten commandments. Their existence is useless as far as living the Christ-life is concerned. Under the New Covenant a man is judged guilty before he ever commits the overt act, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5:27, 28. The same is true of the command, "Thou shalt not kill". Christ judges a man a "murderer" when he hates a brother without a cause. Matt. 5:21, 22.

The law of the New Covenant written in the fleshly tables of the heart convicts and judges a man guilty when the letter of the Mosaic law would justify him. The New Covenant is not according to the Old Covenant. Heb. 8:8-13. If the ten commandments were a part of the New Covenant, it would be according to the Old Covenant. It is a better covenant; established upon better promises; ratified by the precious blood of Christ; providing redemption for the transgressions that were under the first testament and opening a door to the Gentiles that they might share in the covenants of promise. Heb. 8:6; 9:14, 15; Eph. 2:12-16.

There is a veil over the minds of many today because, like the persecutors of Christ, they can not steadfastly look to the end of that which was abolished. 2 Cor. 3. "If righteousness come by the law, then Christ is dead in vain. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Gal. 2:21; 3:11.

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

WORK

By Emma C. Railsback

THE SAVIOR said, "I must work the works of him that sent me while it is day: the night cometh, when no man can work." The Apostle James asked the pointed question: "Wilt thou know, O vain man, that faith without works is dead?" The great Apostle to the Gentiles exhorted: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

He that has strong faith in the promises of God is impelled by that faith to work in the Master's vineyard. Each one is exhorted to work according to his ability. Some may think they have no ability, but everyone has some ability, and it will grow and develop in proportion as it is made use of. To be "steadfast, unmoveable", and "always abounding in the work of the Lord" requires strong faith, particularly in these last days, when true faith is so scarce among the masses of humanity, and many are departing therefrom. The Scriptures are being ridiculed because of the many false theories advanced. Truly, "the night cometh, when no man can work."

How can professed followers of the Savior sit idly by and manifest indifference to the cause of truth and righteousness, when the signs reveal so clearly the very near approach of the Savior? The harvest is ripe, but the laborers are few. No one should become discouraged because jealousies arise on account of their activities and success, and because of being falsely accused; for as long as man is mortal, these conditions will exist, and they will develop in us if we are not rightly exercised by that qualification so conspicuous for its absence, viz, "Patience".

Every follower of the Lord can invite someone to come and hear the gospel preached: he can be friendly when the stranger comes to hear: he can have a well prepared Sunday School lesson: he can be faithful and punctual at all services.

Yes, opportunities for service are numerous, and if we are to abound in the work of the Lord we must recognize and take hold of each one of them. What blessing and rejoicing there will be to all the faithful when the Sun of Righteousness arises; but what disappointment and sorrow to those who are left to go through the great tribulation!

BABE AND SAVIOR

By R. H. Judd

For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to lighten the Gentiles, and the glory of thy people Israel.
—Luke 2:32.

To give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace.
—Luke 1:79.

THE MARVELOUS beauty of God's Word grows upon us as we contemplate the wondrous unity of thought expressed in spontaneous utterance by the people of God. In all the wonders of this present age, which almost daily vie with each other to stretch the imaginative powers of mankind to the limit, little is as yet known of that ever present power which we call light.

That the Almighty Creator of heaven and earth called it first into existence as the supreme *necessity* in the preparation of the earth for the habitation of man, is beyond dispute to all reverent believers of the Word of God; and it should be, if it is not already, demonstrative evidence, in some degree, of the estimate which He places upon it.

With these few thoughts in mind, we begin to understand somewhat why Old Testament prophecy and New Testament record unite in frequent testimony to the Messiah as the Light.

Four times, at least, does Isaiah, that prince of prophets, in the sublimity of his language, make reference to this fact; and Simeon, as he stands upon the threshold of old and new dispensations, bears witness to the same great truth. Then we have Zacharias, Matthew, Luke John, and Paul, each, according to the intensity of his sanctified personality, proclaiming in his own way that JESUS CHRIST is the "light to lighten the Gentiles, and the glory of thy people Israel."

There is one beautiful thought brought out by the Revised Version in the testimony of Zacharias in Luke 1:79. Instead of the words, "to give light to" we have the words, "to shine upon them that sit in darkness, and the shadow of death." To a casual reader, perhaps there is small difference in the two versions and wonder may be expressed as to the need. But difference there certainly is. By the first rendering, the language employed does not necessitate that the light be one's own—it may be another's which is carried and conveyed—but in the Revised Version the underlying thought surely is that the Dayspring from on high is *Himself* the source of light and power to those who sit in darkness, and it is *He* who is "the light to lighten the Gentiles," and who will be "the glory of thy people Israel."

Then surely, as we review the whole sacred history of the nativity of our Savior and endeavor to comprehend the wonderful predictions spontaneously made concerning that Babe in arms, and the human possibilities of such predictions coming to pass, we cannot be less than amazed.

What then, if after a lapse of eighteen hundred years, as our eyes scan the historic *past* and the present *now*? We find these very predictions fulfilled and being fulfilled, to the letter: find that "this same Jesus" who once was Bethlehem's Babe, is now in actual fact a "light to lighten the Gentiles" throughout the whole wide world.

If those who scoff at Christianity will but quietly consider this tremendously remarkable fact, they cannot but realize that a greater than human power and wisdom controls the destinies of individuals and of nations.

Of this same Babe of Bethlehem is the promise made that He shall be "the glory of thy people Israel." Is not the horizon of that glorious day even now shedding its glimpses of dawn, as the streamers of the Sun of Righteousness—the forerunners of His glory—proclaim the fact that the *kingdom is preparing* and the *KING already lives*?

To-day, this Christmas day, we celebrate the fact that "unto us a child is born"; *to-morrow* them that sleep in Jesus, and those that are alive and remain, may hear the joyful trump of Him who comes not as a humble Babe, not as the Man of sorrows, not as the Bearer of sin, but "unto them that look (wait, R. V.) for him shall he appear the second time apart from sin unto salvation." Yes, *UNTO SALVATION!* God speed the day.

We regret that the above Christmas article did not reach "The Herald" office until after the Christmas Number had been mailed out.—Editor.

THOUGHTS ON GENESIS 2:17

By Dr. A. W. Taylor

THE READING of the article by Bro. Judd, in *The Herald* of November 29, leads me to make the following suggestion as to what application we give to what God told Adam was to be the penalty of partaking of the forbidden fruit. My understanding is that the death penalty was executed that very day, namely, upon the innocent substitutes for Adam and Eve. This fact is told where we read, "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." These coats with which they were clothed must have been taken from the slain lambs upon which, as substitutes for Adam and Eve, the death penalty had been executed. These were slain in symbol of the "Lamb of God, which taketh away the sin of the world," even of "the Lamb slain from the foundation of the world".—Rev. 13:8.

This same substitutional truth is symbolized by the lamb which God provided, Gen. 22:8, as a substitute in place of Isaac. It was in this same mount that, centuries after this lamb offered by Abraham in place of Isaac, the Lamb of God was for sinners slain, "the just for the unjust", that we through his death and living again, might have life and have it more abundantly, "even life for evermore". So now repentance and remission of sin is preached in His name to all nations, "that whosoever believeth in him should not perish, but have everlasting life." Amen and amen,

PARABLES OF JESUS

(Matt. 13:31-33)

Selected by Mrs. A. J. Chaplin

IN AN OLD quarterly magazine published at Glasgow, Scotland, in 1883, edited by Thomas Nesbit, I found what to me was a beautiful explanation of the parables of Matt. 13:31-33, and am sending it to our paper. The explanation was asked for, and was given by C. F. Smith with the following:

"WHAT IS to be understood by the parable of the mustard seed, Matt. 13:31-32, and that of the leaven, v. 33? To begin with, a parable is a word picture. As in a painting, the accessories surround and give prominence to one or more leading figures in it, there are points or ideas to be deeply impressed on the hearers.

"In turning to Matt. 13:33, we read this parable, 'The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.' In order to ascertain the chief point desired to be imparted, we inquire, 'What is the kingdom of heaven like?' It is not likened here to leaven (leaven by itself), but to *leaven hid in meal*. The likeness, then, is to the operation going on in the meal, and which goes on until the whole mass is leavened. Having found the exact point desired to be implanted in the mind, we next inquire, 'Where is the likeness when we come to the literal which is thus hidden in the parable?' The likeness is very perfect. The message of Jesus to Israel was the word of the kingdom; not the history of its past weak, earthly state, but the good news of its glorified, spiritual condition.

"The kingdom, then, was the import of the word: sowing the word was sowing the kingdom, concerning its King, and its doctrines. This great truth was hid in the mass of people, (the world). Some received it without noise or outward show. This apparently silent and imperceptible process has been going on through all the ages, unobserved by the world. Although the world will ultimately be leavened by it, when the glory of the Lord shall cover the earth as the waters cover the sea.

"The parable of the mustard seed is similar. The particular point desired to be fixed on the mind is the exceeding smallness of the Christ kingdom in its beginning, but the certainty of its growth; so that in the end, it will fill the whole earth. All nations will dwell under the shadow of the King. Compared in its beginning with the great world system, it was as small as a mustard seed."

PAUL writes of being constrained by the love of Christ. Occasionally we meet Christians who are constrained by torture of body and mind; the greater the suffering, the nearer they are being drawn to the throne of grace. They can't withstand physical and mental prosperity which create an appetite for more of Babylon's "wine". Then the old, evil physical nature again has a hilarious time with the world and the devil.—*Haney*,

NEW YEAR'S GREETING

The following poem was clipped from "Gospel Banner and Millennial Advocate", of 1866, by L. Booth.

It is so much nicer than anything I might write that I have concluded to send it to the paper.

Rejoice, my fellow-servant! another year is past:
The heat and burden of the day will not forever last;
And yet the work is pleasant now, and sweet the Master's smile,
And well may we be diligent through all our "little while",
We serve a faithful Ruler—the ever-gracious Lord—
So let us help each other with a hearty hand and word.

Rejoice, my comrad soldier! for in this long campaign
Another march is ended now, and we must rest again.
What if to-morrow's dawning renews the march of fight,
Thus far the war has shown that we may trust our Captain's
 night;
Some enemies are driven back, some ramparts overthrown,
Some earnest giv'n that victory at length shall be our own.

Rejoice, my called brother! the race is nearer run,
The goal is drawing nearer with each now revolving sun;
The trumpet sounds yet loud and clear—"Redemption draweth
 nigh;"
The victor's wreath—the crown of life—see, there it greets
 our eye!
Now, we must not, no! will not, faint, but brace our loins,
 and on;
A short sharp struggle, and the prize of our high calling's won!

Rejoice, dear fellow-pilgrim! another stage is o'er,
Of weary homeward journey to be traveled through no more.
The work of our Forerunner is finished, and our home
Is ready built and furnished, to meet us He will come;
Then no more clouds and shadows shall darken all our sky;
No more these snares and stumbling-blocks across our path
 shall lie.

The light which shone through all the past will still our
 steps attend,
The Guide who led us hitherto will lead us to the end;
The distant view is bright'ning,—with fewer clouds to hide;
And faith's fair vision now doth see the wondrous, glorious Bride,
God's own majestic city—home of the white-robed kings—
The hope of which across our path a radiance now flings.

But nearer e'en than this, gleams the dawning of the day,
When our long expected Savior will His majesty display;
When forever with the Lord and the loved ones dead before,
We shall meet and reign in glory, in life for evermore!
New mercies from the Father's hand with each new year may
 come,

But that will be the best of all, a blissful, welcome home!
—H. L. H.

THE CHURCH

- Is the world's greatest organization;
 - Is to the world what Christ is to the church;
 - Is composed of active workers for Christ;
 - Is one, as Christ and the Father are One;
 - Is founded upon the Living Word;
 - Is scripturally called, "The Church of God."
- C. E. Randall.

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

CHRISTMAS IS PAST, AND THE NEW YEAR IS BEFORE US. LET US EACH RENDER BETTER CHRISTIAN SERVICE THAN WE HAVE BEFORE

THE BEREAN work in a number of localities has very noticeably advanced in 1927. Now the New Year opens before us, with unlimited opportunities. Consider carefully your own field of activity, and do everything you can to advance the cause.

* * * *

THE PUDDING

Take some human nature as we find it,
The commonest variety will do;
Put a little graciousness behind it,
Add a lump of charity, or two.

Squeeze in just a drop of moderation,
Half as much frugality, or less,
Add some very fine consideration,
Strain off all of poverty's distress.

Pour some milk of human kindness in it,
Put in all the happiness you can;
Stir it up with laughter every minute,
Season with good will toward every man.

Set it on the fire of heart's affection,
Leave it till the jolly bubbles rise;
Sprinkle with kisses, for confection,
Sweeten with a look of loving eyes.

Flavor it with children's merry chatter,
Frost it with the snow of wintry dells,
Place it on a service-garnished platter,
And serve it with the song of New Year bells.
—Author in hiding.—Selected by Jessie M. Wilson.

* * * *

THE WORLD OVERCOME

AS CHRIST hath suffered for us in the flesh, so likewise we must suffer, and cease from the sinful ways of the world; and submit ourselves unto God, that He may cleanse us and make us pure. Whereby the world judges us for not partaking of their riotous living and speaks evil against us. But God alone can judge the quick and the dead. Therefore, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

Rejoice that "ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad

also with exceeding joy." And "if ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of; but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him", casting all cares upon Him. Be sober and vigilant. Stand steadfast in the faith, that through suffering we shall be made perfect.

Beatrice Walters.

* * * *

DANIEL

By Bernice Sealine

Number Three

Then Belshazzar took the throne. He brought gold and silver vessels from the Lord's temple and had a feast. They drank wine from these vessels and worshiped idols. Then a hand came and wrote on the wall.

The king called his magicians to tell him the writing and the meaning. They couldn't, and then Daniel was called. He said that writing which was, Mene, Mene, Tekel, Upharsin, meant thus: "Mene: God hath numbered thy kingdom, and finished it. Tekel: Thou art weighed in the balances, and art found wanting. Peres: Thy kingdom is divided, and given to the Medes and Persians." Belshazzar was slain and Darius took his place.

Daniel prayed to God all of the time and the people of this country did not like this. So they came to Darius and asked him to make a law, saying that for thirty days no one should worship any but him, and if they did they should be thrown into a den of lions.

Darius was pleased at this thought and so he made it a law. Daniel kept on praying to his God, and soon was brought before the king. Darius was sorry for what he had done, but as the law of the Medes and Persians could not be changed, he had to have Daniel thrown into the den of lions. Darius fasted and did not sleep all night.

An angel had come to the den and shut all the lions' mouths. When King Darius came out in the morning, he called into the den of lions, and when he found that Daniel was still alive and unhurt, he had him taken out.

RENOVATION OF THE EARTH

By C. E. Weaver

IMEDIATELY after the destruction of Satan, that is, after the millennium is over, John says: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven (atmosphere of the earth) fled away, and there was found no place for them."—Rev. 20:11.

John then describes the judgment of the "great white throne" and then adds, "I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—Rev. 21:1.

Of such a change in this earth, we are not ignorant. John does not tell us how it is to come to pass, but the Apostle Peter does: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, (the great white throne judgment). The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness."—2 Peter 3:7, 10, 13.

It is clear that Peter is referring to the same event as John, for he says it is to be at the "day of judgment and perdition of ungodly men", and that is the great white throne judgment of the wicked dead.

A surface reading of the above passage would lead one to believe that the earth, as a planet, and the sidereal heavens, are to be destroyed by fire and pass away, but a careful study of the Scriptures will show us that this is not so; that what is to happen is that this present earth, and the atmosphere surrounding it, are to be renovated by fire, so that the exterior surface shall be completely changed; all that sin has brought into existence, such as thorns and thistles, disease germs, insect pests, etc., shall be destroyed; and the atmosphere purified and forever freed from evil spirits and destructive agencies. That this is the correct view of the passage is clear from Peter's words in verses 5 and 6—"By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

The world that the apostle is referring to here, was not the "antediluvian world" that was changed by the flood, but to the "primeval world" mentioned in Gen. 1:1, and which was made waste and void by a flood that completely submerged it, Gen. 1:2. The Apostle Peter divided the history of the earth into three periods: the period before the earth was made "formless and void", or the "primeval earth", which he calls "the world that then was"; the present period which he calls "the heavens and the earth which are now", and in which there has been one great change since the restoration of the earth described in Gen. 1:3; 2:1; and new heaven and earth,

which is yet future, 2 Peter 3:5, 7, 13.

Now, as the framework of the "primeval earth" was not destroyed by its "watery bath", so the framework of the "present earth" is not to be destroyed by its "baptism of fire".

This is confirmed by the Apostle's use of the Greek word *kosmos*, which means the land surface, the habitable part of the earth, and not the earth as a planet; it is the exterior surface of the earth that is to "melt with fervent heat", and the works therein burnt up. The intense heat will cause the gases in the atmosphere to explode, which the Apostle describes as the "heaven (the atmosphere) passing away with a great noise". The result will be the destruction of all animal and vegetable life, and the alteration of the earth's surface.

The Greek work *Parerehomai*, translated "pass away", does not mean "termination of existence", or "annihilation", but it means "to pass from one condition of existence to another". The Apostle Paul, in his letter to Titus (Titus 3:12), speaking of the "regeneration of men", used the same word that Jesus used when, in Matt. 19:28, He promised His disciples that in the "regeneration" they should sit on twelve thrones, judging the twelve tribes of Israel. Now, no one supposes that the regeneration of a man is his annihilation; it is simply a renewing process by which he is brought back to the condition of man as before the fall. The word "restitution" in Acts 3:21, means the same thing. The dissolving of which Peter speaks, 2 Peter 3:11, is the same word that Jesus used when He said of the colt, "Loose him and let him go." The teaching of the Scriptures is that creation is at present in a state of captivity, waiting to be loosed from the bondage that sin has caused, Rom. 8:19-23.

The Holy Spirit by Solomon said, "The earth abideth forever."—Eccl. 1:4. It is specifically promised that the "meek shall inherit the earth," Matt. 5:5, and that the children of Israel shall dwell in it forever, Isa. 60:21; 66:22. And if God's people are to inhabit it forever, it must *exist forever*. It is clear, then, that this earth, as a planet, is not to be *annihilated*, but is to be *cleansed* and *purified* by fire and made fit for the home of those peoples and nations that are to occupy it after its renovation.

This earth that has been consecrated by the presence of the Son of God, where the costliest sacrifice that the universe could furnish was offered up on Calvary to redeem a race, and for which God had a great future is too sacred a place to be ever blotted out, or cease to exist; for it is the most cherished orb in the mind of God of all His great creation.

*Oh, what a glorious earth!
When purged from sin and crime:
Beauty surpassing all the worth,
And glory of our time.*

*Our thirsty spirits faint,
To reach the home we love;
The bright inheritance of saints—
Jerusalem above.*

With Our Sunday Schools

LESSON II.—January 8, 1928

JESUS AND THE SICK

Mark 1:21-45

Devotional Reading: Psalm 103:1-8

GOLDEN TEXT

He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.—Mark 7:37.

A STUDY OF THE SUBJECT

Jesus' Relation to Their Sickness. "The LORD is our judge, the LORD is our law-giver, the Lord is our king; he will save us . . . and the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."—Isa. 33:22-24.

Jesus had just been introduced to the people of Judah as God's Messiah. Marvelously wonderful things are required in God's name. Jesus, about His "Father's business", accepted the responsibilities of such a work. By His labors He showed the mighty power of Jehovah for good.

Jesus' Service Toward Sickness. There was uncleanness of character and uncleanness of physique in the people then as now. To redeem man from one and not from the other, would have been but partial restoration. The man who had a spirit of uncleanness, rebelling against the Messiah, calling for permission to continue in his old way, Mark 1:23, needed healing as much as the woman who was physically prostrated, Mark 1:30. As Servant of God, the Master's work was to serve the people in such a way as would restore them to become recipients of the blessings of God.

His service not only gave health and strength to the people, but also assured them that He was performing a much prophesied work, and, therefore, was working the works of God. As His teachings would increasingly assure them of His standing before God, His instructions to them would have deeper meaning and would be heeded with truer obedience.

Jesus' Approach to the People. In approaching the multitude with the mighty gospel of salvation, Jesus did not begin by narrating His genealogy; outlining God's plan of salvation; drawing word-pictures of the grandeur of the age to come; but He approached the people by proving to them that first of all He was a friend in their need. He touched the life of the individual in those places where the touch would bring the heartiest rebound. He was thus, first of all, their friend. He was concerned with their interests.

True, the greater the heights which the servant of God scales, the greater the physical blessings, but these blessings are not always realized until the heights may have been reached; so, for their good and for the accomplishment of His larger work, as their servant, He first appealed to them most of all by touching their wounded bodies and their bleeding hearts.

Questions on the Subject. Is sickness

a normal condition for man? Needed the prophesied Messiah ability to overpower sickness? Did Jesus confirm His Messiahship in His treatment of uncleanness and sickness?

Is man easier interested in present temporal realized conditions, or in future spiritual expectations? How did Jesus most directly appeal to the people; through their present physical needs, or through their anticipated blessings from God? Did He gain confidence of the people by serving them in their ailments?—F. L. A.

THE GOLDEN TEXT

And superabundantly were they being struck with astonishment, saying, Well, all things has he done! Both the deaf is he causing to hear, and the dumb to speak!—Mark 7:37, Roth.

Christ's miracles of opening blind eyes and unstopping deaf ears are but signs of His wonderful power to bless mankind. The few instances of healing given us in the Word are only examples of that power which shall be made manifest in the day when He shall exercise His authority as King of kings over the nations.

In this present time there are many with eyes that see not and ears that hear not. It will not be thus when the knowledge of the Lord shall cover the earth as the waters cover the sea. Israel is now blind and deaf. "This is a hard saying; who can hear it?" The time will come when the veil of blindness will be lifted and they shall hear also and understand.—F. A. S.

PRACTICAL APPLICATIONS

Authority. "They were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes." V. 22. It was not so much the things that Jesus taught that aroused the astonishment of the multitude, as it was the manner in which He delivered His message. He spoke as One having a divinely-given right to instruct and to command. In the tones of His voice, as well as in the words He uttered, He indicated that He knew Himself to be the Son of God, possessed of both the authority and power of the Father.

That same authority is conferred today upon all those who are "called according to his purpose." One who knows the truth is authorized to proclaim it with the power and assurance born of his definite knowledge and belief in its unmistakable veracity.

Confirmation. "They went forth, and preached everywhere, the Lord working with them, and confirming the word with

signs following." Mark 16:20. The primary purpose of miracles, as they were wrought by Christ and His apostles, was to establish the truth of the gospel they taught. The people recognized in the power to perform miracles, an evidence of supernal authority. Nicodemus was not alone in realizing the truth that "no man can do these miracles that thou doest, except God be with him." John 3:1-2. And because God was so evidently with the Master in His works, they also believed His words to be inspired.

Miraculous manifestation of the power of the gospel to transform and glorify the lives of men and women who come under its influence to-day is the strongest evidence that can be adduced to prove to the sceptic that it is indeed the "power of God unto salvation to every one that believeth."—G. E. M.

INTERMEDIATE CLASS

Topic: Jesus manifests sympathy and power.

The very opening scene of our Savior's work and ministry portray His outstanding characteristics, and also the purpose and character of the kingdom which He was proclaiming. Sympathy was evident, always, with sufficient power to reach the cases of need.

Whether the case was one of mental sickness such as the first one in to-day's lesson, or one of physical disease, the Master's sympathy was at once evident. What a wonderful man He was, possessing limitless power, but looking with tenderest consideration down into the lives of the humblest persons! Perhaps we can understand this better by remembering that Mark 1:14, 15 show that His message was the proclamation of the kingdom of God. He was to be its King, and these were samples of the condition that will prevail when that kingdom is literally established.

Is it natural and common for persons to increase in sympathy as they increase in power, or are they more likely to become less sympathetic? Was Christ's example one in accordance with human nature, or one to lead us to overcome the natural tendencies of the flesh?—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

Jesus' power to heal: What are the mediums through which man's mental development and therefore comprehension of God take place?

What is the Christ's all-pervasive mission as regards life? What does "life more abundantly" mean? Why is Jesus given the power to cure physical ills?

DOINGS AMONG THE CHURCHES

Bro. Wm. McGraw spent Christmas with his family and Oregon friends.

* * *

Bro. George Headley is spending holidays with his people at Marion, Ohio.

* * *

Bro. Paul Hatch spent the week end at the home of his parents in Harvey, Ill.

* * *

Bro. Arthur Johnson will speak for the South Bend Church on New Years day, at the Y. M. C. A. building.

* * *

Oregon attendants report an excellent Christmas program by the Dixon Sunday School Friday evening.

* * *

Nello Hardacre, of Lanark, Illinois, is visiting with his children in the west. He expects to be gone a few weeks.

* * *

On account of Christmas holiday the Herald is this week being printed Saturday instead of Monday. The same order will prevail for next issue.

* * *

Bro. F. E. Siple has returned from Hammond, Louisiana. He will resume his regular appointments in Illinois, beginning January 1, at Dixon.

* * *

Sr. Thelma Alexander, of Hammond, Louisiana, was married on December 21 to Mr. Mahlon Bairley, of the same place. Their future address will be Hammond.

* * *

Bro. R. H. Judd, Grafton, Ontario, writes that his loving companion, who has been suffering considerably from sickness, is slightly improved. This adds to the Season's glad blessings.

* * *

"Hell—What Is It?" a neat little eight-page tract, can be had from this office at 20 cents per dozen, \$1.25 per hundred. The text was adapted from an appendix in The Companion Bible, and is worthy of study.

* * *

Sr. E. K. Robinson of Alexandria, Minnesota, recently returned from a two weeks' treatment at a hospital, and is "greatly improved in health." She passes on to others, "Merry Christmas and a Happy and Prosperous New Year."

* * *

You may sometime have occasion to send a report, announcement or article to The Herald—or some other paper—for publication. Read, therefore, the little paragraph on the next page entitled, "To Contributors".

* * *

To The Household of Faith:

We were truly gratified when we read in the Restitution Herald that Bro. J. Arthur Johnson, who has been attending the Moody Bible Institute at Chicago, had "graduated" therefrom, for we could conceive of no grander diploma than the fact that they had discharged him because they could not harmonize his views with those of the Institute.

This proves conclusively:

1st That he is sound in the faith,

2nd That he was not ashamed of the Gospel of Christ.

3rd That he was not afraid to let his light shine.

We certainly would recommend him to the Household of faith as a minister, sound in doctrine and fearless in the teaching of it.

A Brother and Sister in the faith,
M. W. Perrine and Wife.

* * *

Grand Rapids, Mich., Jan. 15-29, 1928

Wm. A. Hanson, Secretary, asks The Herald to announce that Bro. Jas. A. Patrick, assisted by Bro. E. Cedric Pope, of Cortland, Ill., will hold a special evangelistic meeting at the Grand Rapids, Mich., church from Jan. 15 to 29, 1928. Bro. Pope will assist through the last week.

As with all other such meetings, the success of these meetings will rest as much with the faithful cooperation of the membership as it will with the speakers. Team work—all "on the bit", ready and willing at the word of the teamster, the PASTOR—is just as helpful to success in Church work as in any other effort of life. Hearty, earnest, personal talks with neighbors and friends by devoted brethren help more than words can tell.

Let none be fearful about being overenthusiastic.

May God bless and prosper this effort also.

Grand Rapids, Mich., Jan. 15-29, 1928

A FULL EXPRESSION

In Jesus the Christ God gave full expression to His life—life in its fullness and perfection. He thus expressed His life in Jesus because He designed that man should comprehend and receive His life and thus come into fellowship with Him.

But as Jesus went about among men He found many physical defects that hindered the entrance of God's life into their beings. Among the chief of these were deafness and blindness. Hence Jesus, to bring God's life more fully within the comprehension of man, healed such defects.

But physical blindness and deafness are not the worst form of such defects. There is a mental blindness and deafness in which the sound and optic picture are received by the brain, but the mind is incapable of interpreting and comprehending what is heard and seen. This blindness and deafness the Christ must and will cure in order to fulfill His mission of giving God's life to mankind.

But there is a still worse form of blindness and deafness with which the Life-giver must deal—the blindness and deafness of a self-centered mind. The cure of this blindness and deafness is most painful, as Paul and Peter found, and as we find as soon as we honestly put ourselves into God's hands to receive of His life, His way, and His thinking. But, as the cure takes place, there is gratefulness for the light and beauty that come in, and thankfulness that the Christ is equal to this most difficult and painful phase of His mission.—A. K.

SIX THOUSAND YEARS AGO

In Eden's bowers a sinless pair
Was placed by God below,
Monarchs of earth and sea and air
Six thousand years ago.

And fadeless groves of fruitage fair
Through Paradise did grow:
The tree of life was blooming there
Six thousand years ago.

No pestilence at noonday stalked
With poisoned shaft and bow,
Nor fell disease in darkness walked
Six thousand years ago.

No winter frost, no summer blight,
Laid withering herbage low;
No tempest cloud obscured the light
Six thousand years ago.

No sickness, sorrow, death, nor pain
Caused tears of grief to flow;
No graves were heaped above the slain
Six thousand years ago.

'Twas sin that palled the world in gloom,
Made earth a wild of woe,
And ope'd for man the grave and tomb,
Six thousand years ago.

But Christ will come—in Him we trust,
And crowns of life bestow;
Regain the Eden that was lost
Six thousand years ago.

God's Paradise shall bloom once more,
And cloudless skies shall glow
O'er heaven-blest scenes, as once before,
Six thousand years ago.

For Restitution, Lord, we wait,
Though circling years move slow,
Since exiled from our blest estate
Six thousand years ago.

S. A. Chaplin.

NEARER HOME

O'er the hill the sun is setting,
And the eve is drawing on;
Slowly droops the gentle twilight,
For another day is gone.
Gone for aye—its race is over,
Soon the darker shades will come;
Still it's sweet to know at even
We are one day nearer home.

One day nearer—sings the mariner,
As he glides the water o'er,
While the light is softly dying
On his distant native shore.
Thus the Christian on life's ocean,
As his life-boat cuts the foam,
In the evening cries with rapture—
I am one day nearer home.

Worn and weary, oft the pilgrim,
Hails the setting of the sun,
For his goal is one day nearer,
And his journey nearly done;
Thus we feel when o'er life's desert,
Heart and sandal-sore we roam,
As the twilight gathers o'er us,
We are one day nearer home.

Nearer home? Yes, one day nearer
To our Father's house so bright—
To the green fields and the fountains
In the land of pure delight;
For the heavens grow brighter o'er us,
And the lamps hang in the dome,
And our tents are pitched still closer,
For we're one day nearer home.

—Unknown.

TO CONTRIBUTORS

Here are a few rules for contributors. Jot them down.

1. Use either typewriter or pen and ink, never pencil. Pencil-written articles generally must be written over "before taking". We are too busy to do that.
2. If you quote from the Bible, please quote and punctuate correctly.
3. Write constructively. There is too much of the destructive already. Use positives, not negatives.
4. Don't tell us what others should not teach, and what you do not believe. Tell us what you do believe.
5. Use one side of the paper only.
6. Leave out much of your emphasis. It makes the article stronger.
7. Don't worry the editor with unexplainable hieroglyphics! He has all he can do to make out plain-written English.
8. Start and finish each line at least one inch back from the edge of the sheet.

He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.—Prov. 24:21.

NOTICE OF STOCKHOLDERS' MEETING

NOTICE is hereby given that there will be a meeting of the stockholders of THE RESTITUTION PUBLISHING COMPANY, held at the Office of said company in Oregon, Illinois, at 2 o'clock, P. M., on the 29th day of December, 1927, the purpose of such meeting is to consider and take action upon the proposal to transfer the publishing plant and all property, real and personal, now owned by the said, THE RESTITUTION PUBLISHING COMPANY, to the NATIONAL BIBLE INSTITUTION; and also to consider the advisability of the dissolution of the said, THE RESTITUTION PUBLISHING COMPANY.

The above meeting is being called in accordance with petitions of a majority of the stockholders of said, THE RESTITUTION PUBLISHING COMPANY and for the purposes above stated.

Given this ninth day of December, A. D., Nineteen Hundred Twenty-seven.

L. E. Conner, President Board of Directors,
Attest, F. H. Knodle, Secretary.

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.

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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

JESUS AND THE SICK

(Mark 1:21-45)

WHEN YOU are not well what does Mother do? First try home remedies, and then, if you are not better, send for the doctor? And I am most sure she adds a little prayer.

How splendid it would be if Jesus were on earth, and we could have Him come and cure us so quickly! I wonder if the people long ago really appreciated this wonderful privilege; for Jesus really did heal many of them.

You remember, when the dove alighted on Jesus at His baptism, that God proclaimed Jesus as His Son, and gave Him power to do many wonderful things. Very soon Jesus began His teaching and preaching. He and His newly chosen helpers went into Capernaum—a well-known city near the Sea of Galilee. On the Sabbath day Jesus went into the church, or synagogue, and when He began to teach, the people were astonished, for His preaching was so much better than that of the scribes. He was so sure of what He was telling them. He knew whereof He spoke.

All at once a voice cried out, "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."

Jesus rebuked the voice, saying, "Hold thy peace, and come out of him." You see, there was a man in the synagogue with an unclean spirit—we sometimes say, with a troubled mind; but when Jesus spoke the unclean spirit cried with a loud voice and came out of the man. Then the man's mind became whole, and at peace.

This amazed the people even more, and they said, "What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." And of course they told their friends until all the people in Galilee heard about the wonderful new Leader and Preacher.

After the man with the unclean spirit had been relieved of his trouble, Jesus and four of His disciples went into Simon Peter's house where Simon's mother-in-law was very sick with a fever. When Jesus was told about

her illness, He took her by the hand and lifted her up, and she became so well that at once she ministered unto them.

When people heard of these miracles, is it any wonder that they came to Jesus for help? By evening a great crowd had gathered, and Jesus healed many other sick people. Was not that a busy day—a busy Sabbath?

The next morning Jesus arose early and went out into a quiet place that He might pray without being disturbed. However, so many sought Jesus that Simon and other helpers finally found Him and said, "All men seek for thee."

Then Jesus answered, "Let us go into the next towns, that I may preach there also: for therefore came I forth." And they did go on into all the other towns of Galilee, preaching and healing.

At one place a leper came to Jesus, begging that he be made clean. Leprosy was such a terrible and contagious disease that anyone afflicted with it had to live away from other people. Just imagine having to go away sick and alone! Jesus always felt sorry for others who were in trouble, so He naturally felt sorry for this poor leper, and cleanse him from the dreadful disease. He told him to show himself to the priest and make sacrifices, as the law required, but not to tell other people. But as soon as the man saw that he was healed he was so happy and grateful that he told everybody.

Soon it became impossible for Jesus to walk on the streets because of the crowds that followed Him. Then Jesus went out into the country, but still the needy continued to come.

What a wonderful Savior! And what a wonderful time there will be when He returns and there is no more sickness and no more sorrow!

SOMETHING TO DO

READ:

1. Monday—Mark 1:14-15.
2. Tuesday—Mark 1:16-20.
3. Wednesday—Mark 1:21-28.
4. Thursday—Mark 1:29-31.
5. Friday—Mark 1:32-34.
6. Saturday—Mark 1:35-39.
7. Sunday—Mark 1:40-45.

SOMETHING TO THINK ABOUT

1. Are you living according to health rules, so as to keep well and fit for the Master's service?
2. How can you go to Jesus for help now?

MEMORY VERSE

Ecclesiastes 12:1.

TINY TOTS

JESUS was very kind to sick people. God gave Him power to make them well.

One Sabbath day He cured a man with a sick mind. Then He made the fever leave a sick woman and in the evening healed ever so many others.

The next day many more came. Then Jesus and His helpers went into other towns to heal and to preach,

BIBLE NUMBERS

By Abbie C. Brown

ONE, THE SOVEREIGN NUMBER

IN SOVEREIGNTY,

God created only ONE man and builded ONE woman, Gen. 2:7-22;

Only ONE man was called from his own country to Canaan, Gen. 12:1;

ONE tribe was set apart for the office of the priesthood, Num. 1:49;

ONE unconditional covenant was made, God the ONLY contracting party, Gen. 17:1-8.

There was ONE Abraham—type of God the Father, who gave His "only Son", (Gen. 22:2) John 3:16, and afterward made a marriage for His Son, (Gen. 24:1-4) Matt. 22:2;

There was ONE Melchizedec—type of Christ, our Priest-King, forever, Heb. 7:1-21;

*"He, as our Melchizedec,
Pleads before the Father's face,
Knowing all our needed solace,
Claiming all our needed grace,
Girded with the golden girdle,
Shining as the mighty sun,
Sure His pierced hands will finish
All His work of love begun."*

ONE Isaac—type of the Son, our Bridegroom, (Gen. 24:63) Rev. 19:7-9.

ONE Eliezer—type of the Holy Spirit, imparting gifts to the Bride and escorting her to the Bridegroom, (Gen. 24:53, 67) John 16:13;

ONE Passover feast, the FIRST, Ex. 12:2, 27.

"Christ our Passover", 1 Cor. 5:7;

"Offered ONE sacrifice", Heb. 10:12;

"To put away sin by the sacrifice of HIMSELF", Heb. 9:26;

ONE brazen serpent—type of Christ on the cross, bearing our sicknesses, (Num. 21:8-9) John 3:14-15;

ONE David—type of the Beloved Son, rejected, risen, reigning now, spiritually, Heb. 12:2.

*"Lead on, O King eternal,
We follow without fears;
For gladness breaks the morning,
Where're Thy face appears.
Thy banner is above us,
We journey in its light,
The crown awaits the conquest,
Lead on, O King of Might."*

ONE Solomon—type of the Bridegroom King, reigning literally during the millennium, (Song of Sol. 8:12-14) Isa. 35:1.

*"Thoughts of His coming! For that joyful day
In patient hope I watch, and wait, and pray;
The day draws nigh, the midnight shadows flee,
And what a sunrise will that advent be!
Thus, while I journey on, my Lord to meet,
My thoughts and meditations are so sweet*

*Of Him on whom I lean—my strength, my stay—
I can forget the sorrows of the way."*

ONE Rebecca—type of the Bride, forsaking all for the Bridegroom, (Gen. 24:58) Psa. 45:10-11;

Only ONE Isaiah, who prophesied of the suffering Messiah—"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us ALL."—Isa. 53:6.

"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."

MAN'S INFALLIBLE GUIDE BOOK

THIS BOOK reveals the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, and the gates of hell are disclosed. Christ is its grand subject, our good, its design, and the glory of God, its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents."—*Selected.*

A KINDLY DEED

Selected by Mrs. Harriet Reed

*Do something for somebody, somewhere
While jogging along life's road
Help someone to carry his burden
And lighter will grow your load.*

*Do something for somebody gladly,
'Twill sweeten your every care
In sharing the sorrows of others
Your own are less hard to bear.*

*Do something for somebody, striving
To help where the way seems long;
And the homeless hearts that languish,
Cheer up with a little song.*

*Do something for somebody, always;
Whatever may be your creed,
There's nothing on earth can help you
So much as a Kindly Deed.*

THE BOOK OF DANIEL

PART 25

By George Johnston

THE FALL OF JERUSALEM AND OF ROME (Daniel 11)

AS WE HAVE already stated, the prophet, in the case of the various empires, points out three distinct periods in the history of each: that when it first became powerful; that when its power and glory were at their highest; and that when it fell. The Roman empire had been founded long before the days of the prophet; and it therefore follows that the predictions concerning it which we shall now consider, can only relate to the period when its power and glory were greatest. This period is clearly indicated in Mommsen's *History of Rome*, from which our quotations are taken, Book IV., chapter 3.

"For a whole generation after the battle of Pydna the Roman state enjoyed a profound calm, scarcely varied by a ripple here and there on the surface. Its dominion extended over the three continents; the lustre of the Roman power and the glory of the Roman name were constantly on the increase; all eyes rested on Italy, all talents and all riches flowed thither; it seemed as if a golden age of peaceful prosperity and intellectual enjoyment of life could not but there begin. The Orientals of this period told each other with astonishment of the mighty republic of the West, 'which subdued kingdoms far and near, so that every one who heard its name trembled; but which kept good faith with its friends and clients. Such was the glory of the Romans, and yet no one usurped the crown and no one glittered in purple dress; but they obeyed whomsoever from year to year they made their master, and there was among them neither envy nor discord'."

Such was the condition of the Roman state when Gaius Sempronius Gracchus was elected tribune of Rome on the tenth of December, B. C. 124. This was the individual to whom the prophet referred, and by whom the predictions were faithfully fulfilled.

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom."

One of the most important actions of Tiberius Gracchus, who was tribune during the year B. C. 134, was the introduction of an agrarian law which benefited the lower classes very considerably, but which gave great offence to the aristocratic members of the senate, who, in consequence, on the termination of his year of office caused him to be murdered. Ten years later his brother Gaius was raised to the position of tribune, and, determined to punish the aristocrats for causing the death of Tiberius, he introduced several laws designed to curtail their power and insolence. Hitherto a tribune could only hold office for a period of one year, but realizing that he could not carry out his plans within that limited period, Gaius proposed that a tribune at the termination of his term should be at liberty to seek re-election for a second period. Having carried this proposal into law, it was nec-

essary, in order to insure his re-election, that he should obtain the hearty support of the proletariat or lower classes, and with this object in view he enacted that every citizen of Rome should be supplied monthly with a certain quantity of corn at less than half price. The immediate consequence of this law was the influx of a large number of the poorer class from the surrounding country into Rome, upon whose votes Gracchus could reasonably count. But in Rome, as everywhere else, there existed another great class—those who had acquired wealth by trade, but whose plebian birth excluded them from senatorial positions. These people could not be influenced by the Corn laws; but Gracchus quickly introduced other laws calculated to bring them also to his support, and it is to one of these laws that the prediction under consideration alludes.

THE RESURRECTION

By Mrs. Hannah Michaelson

IN THE HERALD of October 11, we find the admonition: "Honor God by making Sunday a day to commemorate the resurrection of His Son, our Lord and Savior." Please allow the presentation of facts as found by a brother concerning the resurrection of our Lord.

"The testimony that Jesus was in the tomb three days and three nights, as He had foretold, and that He rose on the sabbath, and was already *risen* on the first day of the week is so plainly given in the four Gospels that it brands all those hundreds of Gentile writers who denied it, from Justin Martyr, A. D. 140, down to our time, as dull and seduced in this matter.

"Should not every Bible reader know that Jesus was crucified and buried on the preparation day, the day preceding the Jewish feast sabbath of unleavened bread? Mark 15:42. Leviticus 23 shows that no servile work should be done on that day, Paschal Sabbath, so the women could not anoint Jesus during the first day after the burial. But when that passover sabbath was past, Mark 16:1 tells us that then the women bought and prepared the spices. This was the second day after Christ's burial, and could not have been any other day but Friday. Now comes Luke 23:56, telling us that after the women had prepared the spices and ointments, they rested on the sabbath according to the commandment. So they could do no anointing before Sunday, Mark 16:2. But on Sunday Jesus had already risen, Matt. 28:1. Thus, we have the testimony that Jesus had been buried three days and three nights, even as He said, Matt. 12:40; 28:6, and that He rose on the sabbath; for He was risen before the women came to the tomb, Matt. 28:6. Even as Jesus was buried just before sunset on Wednesday, so He rose just before sunset on the sabbath and this was in precise fulfilment of His prophecy.

"Jesus was buried in the end of Wednesday as the passover sabbath drew on, and He rose in the end of the weekly sabbath or seventh day, at the time when the first day of the week 'drew on'. In both passages, Luke

23:54 and Matt. 28:1, is the same word, which means to 'draw on' or to appear (not 'dawn'). Jesus did not rise on Sunday, but on it He was already risen.

"Scriptural days count from sunset to sunset. The night is the first part of the day. Jesus was buried Wednesday just before sunset, and He rose on the sabbath just before sunset. The two Marys bringing no ointments, came to the tomb *early the first day* of the week, that is, in the evening after the sabbath sunset, and then, twelve hours later, that is, early in the morning of that day they went back with other women who did not believe them that Jesus was already risen, Matt. 24:11.

"The moon also is a true witness of Christ's resurrection on the sabbath day. Natural or Bible days extend from sunset to sunset. The night is the first part of a natural or Bible day. Likewise, every natural or Bible month is no more than a lunation, or course, of a moon. Thus every month begins with the day of the new moon, and therefore the 14th day of a Bible month is always about full moon. Notice, therefore, that the moon was on the decrease while Jesus was in tomb. In the fourth night after His burial, after the two Marys had come, and after the end of the Sabbath, Matt. 28:1, there was darkness a good while before the morn rose, John 20:1. John's testimony is in harmony with Matt. 28:1. Bible days end at sunset.

"Mark, as he mentions a company of women that went to the sepulchre in the morning, does not speak of the same visit as John did, although the two Marys went with them. He does not say it was dark early in the morning when the women came. This would have been impossible; for the moon, being yet half full, shone brightly all of the second half of the night. First the two Marys alone were at the sepulchre in the evening, that is, 'early the first day'. This was not early in the morning of the first day. It was about twelve hours before, namely, in the evening: the beginning of the first day of the week.

"It was dark before Peter and John came to the tomb; but when they arrived the moon was risen; they could see everything in it, John 20:1-7. The great sign of the Messiahship of Jesus was that He should be in the heart of the earth three days and three nights.

"The Bible calls the seventh day the 'Lord's day'. On it John was in the Spirit. But nearly all teach that that was Sunday, and that Jesus was crucified on Friday and rose on Sunday, and that we should sanctify Sunday and call it the Lord's Day. Whereas they do not understand such plain testimony as the Bible gives in this line, it is not strange that they are also wrong in other things, especially in prophecies that are clothed in symbolic language. Paul tells us to judge no one for keeping sabbath days which are a shadow of things to come (that signifies, let him keep festival days if he desires). But he never spoke such words concerning the sabbath which is the memorial of the Almighty Creator. Jesus and His apostles and the early Christians kept the sabbath; but the Roman church set it aside."

THE EFFICACY OF PRAYER

ALLOW ME to offer a few remarks upon the above subject. I will, first, refer to a letter that appeared in this section of your estimable paper about October 12, last. It mentioned the unfavorable weather in the West, and asked for prayer for better harvesting weather to be offered on the following Sunday (October 16), so that the abundant crop could be saved and marketed," writes S. Ballachey in *The Toronto Globe*, of Toronto, Ontario. The writer then continues,

"I know not who, nor how many, accepted the invitation to thus pray, but I for one did, and I watched for an answer, which came very soon through *The Globe*, that reported on Monday, October 17, that the weather in the West had changed, it then being 'Warm and dry'. With much thankfulness I continued to pray and watch *The Globe*, the daily report of which was practically the same viz.: 'Warm and dry. Not much change in temperature'. This continued until the large crop, I believe, was nearly, if not wholly, secured. Surely every soul in Canada, and especially in Western Canada, on the public Thanksgiving Day, offered unto Almighty God special and hearty thanks for splendid crops and for supplying favorable weather for harvesting them, and right on the dot, when He was besought for it."

Mr. Ballachey seems to be one of those men of faith in God who can take Him at His word. He not only acted upon faith, but later bore testimony to all the world that the God who provided manna, quails, water and necessities to Israel, still lives and listens to pleading hearts to-day. He says further:

"The caption of your editorial of November 23 was in the negative form, viz., 'Is Prayer Unnecessary?' God answers in the affirmative. In Ezekiel, chapter 36, He promises wonderful blessings to Israel, and in the thirty-seventh verse He says, 'I will yet for this be inquired of by the house of Israel to do it for them.' Please read the foregoing context.

"A question arising out of this subject is: Who will have their prayer answered? Jesus answers in John 15:7, viz., 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' Please lay your whole soul open before God, and by the aid of His Holy Spirit realize, if you can, the full import of this text. Some one may ask: Will God hear the prayer of no one except the wholly consecrated child of God? Yes, surely, the cry of the penitent sinner, who is feeling after God, will be heard by Him, and He will see to it that such an one will be taught the way of the Cross, which is the only channel through which the penitent sinner may approach the great Jehovah, even as He sent Peter to teach and enlighten Cornelius."

The efficacy of prayer is a matter that should receive far more study and *prayer* than is customary. God is more willing to give and grant than many people realize. Let us increase our knowledge of and our communion with God.

THE ZIONIST WEEK

PALESTINE *and* EUROPE

COMMONS ASKS TERMS OF DEAD SEA CONCESSION

THE DEMAND that the Dead Sea concession should not be granted without previous consultation with the House of Commons as to the terms was voiced in the House on December 5th by Col. Bury.

Replying to Col. Bury, Major Ormsby-Gore declared that there is no question of giving away the concession. Negotiations are proceeding on behalf of the Palestine and Transjordanian governments. To safeguard their interests it is impracticable to publish the terms of the concession before the signatures are affixed. "The concession is not mine to give," the Under Secretary for the Colonies declared. "We must respect Article 18 of the Mandate."

The lively debate on the Dead Sea concession recalled the discussions in Parliament preceding the granting of the electric concessions to Engineer Pinhas Rutenberg. Col. Bury said that the official negotiations were being conducted exclusively with the Jewish engineer, Novomeysky, while Tulloch was taking no part in them. Major Ormsby-Gore denied this statement, declaring that the meetings of the Crown Agents acting for the Palestine government were attended by both Novomeysky and Tulloch.

Col. Bury asked what were the qualifications upon which Novomeysky should be awarded the concession. Major Ormsby-Gore replied that Novomeysky was an engineer with Palestine experience. He is also experienced in the separation of mineral salts by evaporation and he has conducted experimental work at the Dead Sea for some time. Novomeysky is also a Palestinian subject.

Wardlaw Milne pointed out that the real anxiety was that the concession be retained entirely in British hands. Ormsby-Gore replied that Tulloch is a Scotchman.

Replying to a question of Col. Josiah Wedgwood with regard to the Transjordanian government, the Secretary stated that Transjordan is a mandated territory, and the frontier between Palestine and Transjordan is somewhere in the middle of the Dead Sea.

Winston Churchill declined to reply to Col. Bury's question as to whether the British government will obtain the control over the Dead Sea concession.

ROUMANIAN RULERS RECEIVE WEIZMANN

THE COUNCIL of the Regency in Roumania, consisting of Metropolit Miron and Supreme Court President Buzdugan, received Dr. Chaim Weizmann, president of the World Zionist Organization, in audience in Bucharest on December 6th. During the interview the regents expressed their favorable attitude toward the Zionist movement.

The national convention of Roumanian Zionists was held in Bucharest on December 6th and 7th. The British Ambassador attended the opening session and offered the greetings of his government. Minister of the Interior

Duca was also present. He reiterated the statements previously made that the Roumanian government is in full accord with the aims of the Zionist movement and seeks peaceful cooperation with the Jewish population. Dr. Weizmann was present at the sessions on both days.

The convention elected Adolph Bernhardt president of the Federation and an Executive of four, composed of two representatives of the Central Party and two Radical Zionists.

BEZALEL ART SCHOOL IN JERUSALEM CLOSED

THE BEZALEL Art School, established by Professor Boris Schatz in 1905, was closed on December 6th because of lack of funds, according to a despatch to the Jewish Telegraphic Agency. The school found itself in a critical financial position since the Zionist Executive discontinued its subsidy following the decision of the Fifteenth Zionist Congress to curtail the budget.

At one time the Bezalel School had an enrollment of 450 students in drawing, sculpture and handicrafts. A declaration protesting against the withdrawal by the Executive of its subsidy to the Bezalel School was sent to the Executive. The signatories to the protest included both Chief Rabbis, representatives of the Hebrew Writers' Organization, the Jewish Archæological Society, the Jewish Medical Society, the Jewish Artists' Club, the Jewish Musicians' Association, the Hebrew Teachers' Organization, and the editors of the daily papers in Palestine.

ENGINEERS SURVEY HAIFA PORT

A PARTY of British engineers arrived in Haifa to examine the plans for the Haifa port construction, states a Jewish Telegraphic Agency report. It is expected that the engineers will soon complete their work and that the plan will be finally approved.

PALESTINE LOAN BONDS TAX-EXEMPT

FOREIGN investors in the Palestine loan are entitled to exemption from income tax on the Palestine loan bonds, Winston Churchill stated on December 6th, speaking in the house of Commons, on the loan.—*The New Palestine*.

USUALLY Christians that are long on talk but short on acts expect to get into the kingdom on their knowledge and good words.—*Haney*.

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OUR MOTTO—"EXCELSUS"

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

FOR 1928, ONE OF the best mottoes for both Christian and non-Christian is the motto—"EXCELSUS". Not with the thought of excelling some other pupil in the class, or of excelling a neighbor farmer, or merchant, or preacher, or of excelling even a neighbor brother on life's common pathway, should this motto be kept before one's eye; but with the thought of excelling one's self of yesterday. For one to live the day's life; to fight the day's battle; to surmount the day's obstacle; to do these and all other things better than he did them yesterday is one of the high ideals of life.

For the Christian to excell himself in his Christianity of 1927 means that he must and will watch and pray to keep himself ever closer to his Lord, truer, more devoted, more consecrated.

For a church in 1928 to excell itself of 1927 necessitates that it will be of greater service to its members, its children, its neighbors, and that it will honor more truly its Lord.

May one of our mottoes be "EXCELSUS".



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

Now for the beginning of another circuit around the calendar.

How many of those who with us started the 1927 circuit, have fallen by the wayside?

Not all starting 1928 will be able to finish it. How about us?

* * * *

It is not the overactive life, the one that wrecks itself in the effort, that necessarily succeeds: rather it is the life that so runs, so fights, so perseveres, as to assist it that, while completing its task—its task in Christ—it will also be accumulating strength and wisdom with which to complete its yearly circuit—and others to follow.

* * * *

THESE recorded years register the time since the birth of our Lord. Nineteen hundred and twenty-seven of them have already been scored since the angels of the Lord called earth to witness that its Savior was then born. Nineteen hundred and twenty-seven times has the mighty clock of the starry heavens struck the completion of another cycle of the earth to the memory and honor of Him whom God acclaimed, and whom men bow to worship.

* * * *

WHAT unceasing acclamation is this! Every dated paper of the Christian world issued by thrones, legislatures, or courts; by the office, the counter, the school-room; by parent, or child, or lover: every inscribed date acclaim anew the birth of Him whom all adore and through whom all have been proffered life forever more.

* * * *

How many times in 1928 will we—you and I—give testimony to the world that the “root and offspring of David” is the One upon whom all Christian work is based?

* * * *

THESE years on the dial of heaven's clock are not so long, proportionately, to God as are the seconds that are ticked rapidly off on the dial of man's making. Each of man's seconds is one of the whole number that, together, measure the individual life of man; but God's life has no measure of total duration. It is eternal; it has no end; therefore, the numerating of the years gives no indication to Him of an approaching end.

* * * *

IF years are to God similar to seconds to man, then the ages before the face of the Creator may easily be like years before man.

WHAT a happy New Year it will be when the New Year becomes the entering of the New Age.

* * * *

WE have abundant testimony that the coming New Age will be the coming again of Him whose birth introduced this age.

THE coming of the New Age will quickly follow His call and His resurrection of those who sleep in Him.

What a happy Age that will be!

THE New Age will be the date when all those “in Christ” “shall be caught up together with them (the dead in Christ) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” That is the end toward which the Christian is laboring throughout the repetition of these present years.

* * * *

LET this new calendar circuit be used in earnest, faithful aspiration to enter, at the return of the Savior, upon the circuit of the Ages of the ages with Him.

* * * *

SUCH is possible—Scripture so relates—and it beseeches us to apprehend that for which we have been apprehended by Him whom we honor every time we write or speak 1928 A. D.

* * * *

THE great New Year toward which all are anxiously looking is the one that will introduce the Year, and Age, and *Moment* when the heavens and the earth will have been made new: when God will dwell with men; when He shall be their God, and they shall be His people; when “there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away”. In that New Year “God shall wipe away all tears” from the eyes of men, the curse will roll back for all time, and the Paradise of God will envelop man with the mantle of God's righteousness and love.

HERALD RECEIPTS

Lottie Haney; W. D. Tilton; Mrs. O. W. Umphrey; Edith L. Burchell; Mrs. John Kirker; Mrs. T. W. Davidson; Mrs. R. A. Miner; Mrs. M. Fetters; Allan Bailey Mary F. Cooke; Mrs. Albert Logsdon; J. C. Smith; Mrs. G. W. Simpson; Miss Almeda Wertz; L. E. Conner; Mrs. Calvin McGraw; Mrs. C. F. Martin; Silas M. Claypool; E. E. Mills; Samuel Metheny; Mrs. Gilbert Bottolf; Elvin Campbell; Mrs. J. Kirkpatrick; F. C. Montross; Mr. and Mrs. A. J. Hoke; Mrs. R. Rice; S. A. Bradley; Chas. M. Bradley; Mrs. Pearl Gibson; W. I. Barber; Arthur Gilbey.

SUBSCRIPTION FUND

Mrs. John Kirker

\$2.00

REPORT OF STOCKHOLDERS' MEETING

Pursuant to the call of the President, the stockholders of The Restitution Publishing Company met at their principal office, 131 N. 3rd St., Oregon, Illinois, at 2 P. M., Thursday, Dec. 29, 1927.

Of 250 total outstanding shares, 168 were present either in person or by proxy, and were voted as follows:

Mrs. Julia Ordnung, 34; J. H. Williams, 10; F. E. Siple, 3; F. H. Knodle, 52; Mrs. Nellie Cross, 15; Paul C. Johnson, 11; Wm. Hardesty, 3; F. L. Austin, 35½; Leota B. Hanson, 2½; Chas. Gesin, 2; total, 168.

More than two-thirds of the total number of shares were thus represented. Proxies were present for six more shares, but the appointees were not present, hence the proxies were not used nor the shares counted as being represented.

Sister Leota B. Hanson was chosen as chairman, due to the unavoidable absence of the President, L. E. Conner.

The secretary having read the call and purpose of the meeting, opportunity was given for the presentation of any business which might properly be brought up.

J. H. Williams then presented the following motion:

Inasmuch as it was the expressed intention of the promoters of The Restitution Publishing Company at the time of promoting the same, that the said The Restitution Publishing Company, when incorporated, would publish a Church paper and such other printing as possible in the interest of the Church of God until such a time as the Church might organize in such a manner as to take over in its own name and operate such publishing interests; and,

Inasmuch as the Church of God did in August 1921 perfect an organization and also authorize the incorporation of the National Bible Institution for the purpose of conducting the business affairs for the General Conference of the Church of God; and,

Inasmuch as said General Conference and said National Bible Institution have since been functioning and the National Bible Institution has proven itself competent to operate the publishing plant in the common interests of the Church of God as a whole; therefore,

Be it hereby resolved that we, the stockholders of The Restitution Publishing Company, assembled in special meeting at Oregon, Illinois, on this 29th day of December, 1927, as per call of President dated December 9, 1927, do hereby authorize and direct its Board of Directors, in consideration of One dollar and other good and valuable considerations in hand received from the National Bible Institution, an Incorporation of Oregon, Illinois, to sell, convey and give title of all real estate, machinery, good will and all other business effects and interests belonging to said The Restitution Publishing Company to the

said National Bible Institution.

Jos. H. Williams

Nellie I. Cross

Paul C. Johnson

This motion having been properly seconded by Sister Cross, was discussed, and then passed by 168 votes for and none against.

A motion was then presented by F. H. Knodle as follows:

Inasmuch as The Restitution Publishing Company, having authorized the transference of its property and business to the National Bible Institution; and,

Inasmuch as The Restitution Publishing Company has therefore no reason for continuing its operations; therefore,

Be it hereby resolved that we, the stockholders of said The Restitution Publishing Company in meeting assembled at Oregon, Illinois on this 29th day of December, 1927, do hereby instruct its Board of Directors that, when said Board shall have properly transferred to said National Bible Institution the property and business of said The Restitution Publishing Company, as per resolution authorizing and directing the same, and when the said Board of Directors shall have properly closed up all the business affairs of this said The Restitution Publishing Company, that then said Board of Directors shall take proper and legal steps for the dissolution of said The Restitution Publishing Company of Oregon, Illinois.

Fred H. Knodle

Julia A. Ordnung

Chas. F. Gesin

This motion was seconded by Sister Ordnung, and then after discussion was passed with 168 votes for and none against.

In order to be in position to take care of any unforeseen emergency that might arise, it was deemed best to adjourn the meeting to an early date.

Motion was then made by F. L. Austin to adjourn until 2 P. M., Thursday, January 26, 1928.

Passed, 168 for, none against.

F. H. Knodle, Sec.

P. S.

A WORD OF EXPLANATION

By way of information to all as to the meaning of this meeting, attention is called to the understanding of The Restitution Publishing Company and the National Bible Institution as of August 9-11, 1923. At that time The Restitution Publishing Company turned over to the National Bible Institution the use of its property for publishing purposes. Previous to that date, the Publishing Company, made up of a few individuals of the Church of God, had assumed the burden of providing publishing fa-

(Continued on page 222, column 2)

THE MERCY OF GOD

THE FOLLOWING article from the Editorial column of *The Toronto Globe* is not only extraordinary, as compared with the articles usually found in the secular dailies, but is also much above the ordinary expressions of Biblical truths as published in the religious press.

How much stronger and more wholesome would be our thoughts of God, if one and all could realize the great truth, that none of God's great love, none of His unbounded mercy, none of His far-reaching forgiveness are ever wrought, excepting that they are based upon the rock foundation of righteousness.

More than all else it would seem that God is righteous. Truly, it was to this end, namely, that He might be righteous, even while making righteous some not righteous of themselves, that His marvelous plan of redemption was established as mentioned by Paul in Romans 3:26.

The article follows:

MAN'S IDEA of mercy, and God's are as different as the mind of man and the mind of God. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." That word of sharp cleavage between the creature and the Creator immediately follows another word from God, which is His plea to the sinner to be saved. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Then this Scripture passage goes on to show that the mercy of God toward the sinner who turns to Him in trust and repentance is not merely the sort of mercy that man would show if he were in God's place. For the offer of divine mercy is illuminated by the proviso: "For my thoughts are not your thoughts."

What, then, is the mercy of God? How does God show mercy toward sinners who deserve anything but that?

Man's idea of mercy is simply the overlooking of sin. Here is one who has done wrong; by strict justice he ought to be punished for it; but the merciful man says he is willing to let the wrong-doer go, he will act as though no wrong had been done. Instead of justice, he will show mercy. The offender gratefully accepts this leniency, and goes free.

God's mercy is never exercised in that way. God is necessarily a God of unswerving righteousness, of scrupulous and unvarying justice. If for an instant of time He were otherwise the universe would collapse; chaos would replace order; there would be darkness instead of light in Heaven as well as on earth, moral and spiritual anarchy everywhere instead of righteous government at the heart of things.

The unique thing about God's mercy is that it is never offered to sinful men instead of justice, or in contrast with strict justice: on the contrary, it is the logical and inevitable result of rigid justice. This is not recognized

as generally as it would be if men were more familiar with the teaching of the Scriptures. The Gospel, or Good News of God's mercy toward a lost world and a lost race, is shown from Genesis to Revelation to have been made possible only by a just and righteous God.

Certain passages of Scripture are frequently quoted as though God's mercy were of the ordinary, man-made sort. The prayer of the publican, "God be merciful to me a sinner," is one. Another is the word of Jesus to the woman who had been taken in adultery, and for whom the scribes and Pharisees were about to prescribe the law of Moses, that she should be stoned. Christ asked some searching questions, which caused them to lose their enthusiasm for taking her life; then He said to the guilty one: "Neither do I condemn thee: go, and sin no more."

What do such passages mean? They do not mean that God and His Christ were indifferent to sin, or that they could ever be lenient toward sin. They do mean that God and His Son had found a way of forgiving sin. But God's forgiveness of sin never means His overlooking sin.

When the Lord Jesus said to a guilty sinner, "Neither do I condemn thee," He was but expressing the truth stated elsewhere in John's Gospel: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." How was that done? By the Son of God taking upon Himself the condemnation that God's justice must show toward sin. Christ took the sinner's place, paid the penalty of the sin of the publican and the adulterous woman and all the rest of us, in order that, without swerving from inviolable justice, a righteous God might show mercy toward the sinner.

Bible commentators have called attention to the striking fact that when the publican cried out, "God be merciful to me a sinner," he used the Greek word *hilaskomai* for "be merciful," and that this is the word used in the Greek version of the Old Testament, also in the New Testament, in connection with the mercy seat in the tabernacle. God directed that when the high priest went into the holy place in the tabernacle to make atonement, he was to sprinkle the blood of a slain animal upon the mercy seat. The Old Testament animal sacrifices typified the shed blood of Christ, "the Lamb of God, which taketh away the sin of the world." A Jewish publican would know the law, and his prayer might be paraphrased: "God be toward me as Thou art when Thou lookest upon the atoning blood."

Over and over again the Scriptures teach that God can forgive sin only after the wages of sin, which is death, has been paid. The Son of God by His shed blood and death on the cross paid the wages of sin—not for Himself, for He was sinless, but for sinners. So we read of Christ: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." It is interesting to note that the Greek word here for "propitiation" is the same word that the publican used for "be merciful." "Without shedding of blood is no remission," the Word tells us; and God Himself could not forgive sins apart from the shed-

ding of the blood of the sinless (One—Ed.), Christ the Savior.

So God's mercy is not in contrast with His justice, but is the result of His justice. It would be unjust not to forgive a debt that has been paid.

The mercy of God means that He is able "to declare . . . his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

LIFE AFTER DEATH

By Emma C. Railsback

AN esteemed brother has requested me to give a review in *The Restitution Herald* of an article appearing in *The Los Angeles Evening Herald* of Dec. 10th by Dr. Frank Crane, which was an answer to an inquiry of a sorrowing man who had lost his wife through the work of the enemy—death.

The article runs as follows:

"A gentleman writes me a letter from which quotations are as follows:

"The other day my wife died. She was 39 years old. She was a martyr to her duties and to her children. After 19 years of marriage and hard work this wonderful wife and wonderful mother, who never complained, was taken from us.

"Now is the time when she could have taken life more easily and could have enjoyed the growing up of her children while preparing herself for old age. In two days she is gone. My duty toward the children will keep me going and going strong, but I feel the need for something that shall keep me going on myself.

"I would like to know if there is a reason for such happenings and furthermore that the deceased one is happy in another life. Please hear the cry of a spiritual man left in the middle of life (I am not yet 41), deprived of the only one faithful companion and with nine children, from eighteen to two and one-half years. I have the feeling that no other woman can ever enter my life."

"There is no certainty of the life after death. That is a matter that must be taken on faith and hope. Of it we have a reasonable hope. Those who live the higher life, that is above the animal, all have a feeling of another life.

"While the Scriptures do not positively teach another life they assume it, as Christ says, "If it were not so I would have told you." Honor, patriotism, self-sacrifice and devotion reach out into another life. In this life they are often thwarted.

"What the Almighty's reasons were for taking this mother we cannot say. No one knows. The best plan from any point of view is to go on assuming that He had a good reason. Nothing can be gained by giving up.

"If we believe in the high purposes and devoted life of the deceased we shall ourselves participate in them. If there is another life and the deceased is cognizant of our doings here, she cannot but be gratified to know that we are living up to our ideals.

"The life of this mother has faded into a memory, but

that memory will continue to inspire and bless her children and her husband."

Dr. Crane says, "There is no certainty of life after death." It is quite evident that he bases his reply to the inquiry of this man, who is in darkness and deep sorrow, on the popular theory of the immortality of the soul and a conscious existence after death, and his reply is probably as satisfying as anyone could give when based upon this erroneous theory.

But, what saith the Scriptures? "To the law and to the testimony:" saith the prophet—Isaiah. "if they speak not according to this WORD, it is because there is no light in them." Has Dr. Crane spoken according to the word of God? No! Emphatically no! The Scriptures tell us that when the blind lead the blind, all fall into the ditch.

The prophet—Job could speak with emphatic certainty concerning the future life, for he said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." And yet this prophet, when suffering bodily affliction, further explained his faith in the future life in these words: "O 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!"

He then proceeds to propound the question which is so often asked and which Dr. Crane was not able to answer, viz.—"If a man die, shall he live again?" And hear Job's answer—no uncertainty here. "All the days of my appointed time will I wait, (in the grave) till my change come. Thou (God) shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

The prophet—Isaiah states: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." This same prophet was sent by God to the good King Hezekiah with the message—"Set thine house in order: for thou shalt die, and not live". When Jehovah says that to die is not to live, can there be any doubt left in our minds?

The Psalmist utters his faith in the word of God in the following language: "In death there is no remembrance of thee: in the grave who shall give thee thanks?" "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "The dead praise not the LORD, neither any that go down into silence." Yes, David knew there is no consciousness in death, but he could look forward to the awakening with the full assurance of faith and say to the Lord, "I shall be satisfied, when I awake, with thy likeness."

Yes, and the wiseman said, "The living know that they shall die: but the dead know not anything, . . . 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."

So we assert that the Scriptures DO positively teach

another life; that Christ Himself said, "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." The Apostle Paul tells us that Christ is to judge the living and the dead at His appearing and His kingdom. The Scriptures abound with just such positive evidence that there is another life and there is no reasonable excuse for any uncertainty about the matter except ignorance of the word of God.

Then further—Why blame the Almighty (as the Dr. says) for taking this mother? The Scriptures tell us that "by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Yes, through the disobedience of one, the curse came and sickness, pain and death are a part of the curse. But, by the obedience of One, even Christ our Savior, shall many be made righteous, and He shall "reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

But when shall this reign begin? When He shall "appear the second time without sin unto salvation": to "judge the quick and the dead": when He comes in His glory to sit upon the throne of His glory: "when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ,----whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began": when He shall "descend from heaven with a shout, with the voice of the archangel, and with the trump of God": when He "shall so come in like manner" as the apostles saw Him go into heaven: when He shall come "in a cloud with power and great glory": when He shall come to "change our vile body, that it may be fashioned like unto his glorious body": when He shall come to "reward every man according to his works": to bring the reward which is in heaven, "the house not made with hands": to clothe the mortal with immortality, the corruptible with incorruption: to assemble His joint-heirs, who shall reign with Him a thousand years. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" We must either admit the truth of all these scriptural statements or else deny the Scriptures altogether.

Christ was not speaking of "the future life" when He said, "If it were not so, I would have told you." What He said was, "In my Father's house are many mansions: if it were not so, I would have told you." The Father's house or house of God is the Church of the living God, the pillar and ground of the truth, and the word translated "mansion" here is elsewhere translated "abode", meaning dwelling place or position. So when transposed, Christ said to His apostles, if there were not many positions in the Church of God, I would have told you, which is similar to Paul's statement, "There are many members in one body."

Pride and conceit cause many truths to be hidden from the "wise and prudent", which are revealed unto babes.

CONSCIENCE

CONSCIENCE! Conscience! Man's most faithful friend!
—Crabbe.

Man's conscience is the oracle of God!—Byron.

A tender conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against the mote.—N. Adams.

The truth is not so much that man has conscience, as that conscience has man.—Dorner.

He will be easily content and at peace, whose conscience is pure.—Thomas A. Kempis.

If conscience smite thee once it is an admonition; if twice, it is a condemnation.

A good conscience is a continual Christmas.—Franklin.

Conscience is merely our own judgment of the right or wrong of our actions, and so can never be a safe guide unless enlightened by the word of God.—Tryon Edwards.

We cannot live better than seeking to become better, nor more agreeable than in having a clear conscience.—Socrates.

Conscience is the voice of the soul, as the passions are the voice of the body. No wonder they often control each other.—Rousseau.

A conscience, void of offence before God and man, is an inheritance for eternity.—Daniel Webster.

Conscience tells us that we ought to do right, but it does not tell us what right is: *that*, we are taught by God's word.—H. C. Trumbull.

A disciplined conscience is a man's best friend. It may not be his most amiable, but it is his most faithful monitor.—A. Phelps.

A good conscience is to the soul what health is to the body; it preserves constant ease and serenity within us, and more than countervails all the calamities and afflictions which can befall us without.—Addison.

Labor to keep alive in your heart that little spark of celestial fire called conscience.—Washington.

The men who succeed best in the public life are those who take the risk of standing by their own convictions.—J. A. Garfield.

Cowardice asks, Is it safe? Expediency asks, Is it politic? Vanity asks, Is it popular? but Conscience asks, Is it right?—Punshon.

Keep your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.—W. M. Taylor.

Trust that man in nothing who has not a conscience in everything.—Sterne.

He who commits a wrong, will, himself, inevitably see the writing on the wall, though the world may not call him guilty.—Tupper.

—Selections compiled by M. A. Woodward.

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

THIS IS 1928. OUR LORD IS COMING SOON, BUT IF EACH ONE WILL DO HIS BEST WE CAN MAKE THIS A BANNER YEAR IN PREPARATION FOR THAT EVENT

DON'T forget the Rockford (Ill.) Berean Rally Day next Saturday. Special music is being prepared, and all are looking forward to a splendid evening. A short model Berean Class, a short sermon, with quartets, duets and other special music will be features of interest. The meeting will be called at the home of Mrs. Martha Walls, 1016 North Ave., at 7:30, promptly.

* * * *

We wish to urge the different societies and Bereans to communicate freely with the Berean Page this year, and send in news items and brief thoughts frequently. Please send all communications and copy directly to Berean Editor, whose address appears at the head of this page. Do not mail to the National Bible Institution or to The Restitution Herald, as that causes unnecessary delay, as well as extra labor and trouble for all.

* * * *

DEAR BEREANS: I am forwarding Bro. Howard Moore's thoughts he gathered from a lesson on the subject of "Trust", presented by Bro. Walter Grey as leader. Our class is memorizing the names, themes, and divisions of the Books of the Bible given in verse as published in The Herald. Each member has a note book in which the impressive thoughts of the lessons are kept. This helps to fix them in the mind now and may be of help in presenting lessons to others later.

By the Secretary.

BEREAN LESSON FORTY-THREE—TRUST

THIS lesson on trust we believe is exceptionally helpful to us all, because it deals with all who have tried and are trying harder to become trustworthies in the sight of our Lord. He is willing to trust any and all of us if we will only give Him the opportunity.

It would be hard for any of us to visualize life if it were not for the fact that trust of our fellow-man prevails in our minds. In daily life this would pertain to our business relations and dealings with people. In order to reach the top of success, gain and hold the confidence of our business and daily associates, we are really compelled to travel one and only one road, and that is the road of honesty and faith. This is accomplished by meeting the obligations which we undertake.

We should all strive to live before God in such man-

ner that we may trust Him for help and guidance in every time of trouble. This has been accomplished by Christians of wide experience, but sometimes "babes in Christ" are not able to exercise this abiding trust but are filled with doubt.

The words, "faith" and "trust" are of similar meaning. All true Christians should have implicit trust in God and if we trust Him we certainly have faith in Him. This standing credit with God would be needless if we were all perfect or if any one of us were perfect, but such a condition does not exist. Most of us realize more as each and every day goes by that we must recognize the fact that we all will sooner or later have to rely on a central being for help—One who has the power to make the final adjustments and establish immortality for those who have really tried.

Howard H. Moore,

Los Angeles, California.

* * * *

THE CHARACTER OF JESUS

By Esther Sealine

THE CHARACTER of Jesus is interesting to study because He was perfect in the sight of God. He was holy, for He was the Son of God. He was righteous, because He loved righteousness and hated iniquity. He was true, for He spake not of Himself, seeking His own glory, but seeking the glory of the Father who sent Him. He was just, He could do nothing of Himself. He said, "As I hear, I judge: and my judgment is just." He sought not His own will, but the will of the Father which sent Him. He was sinless, for He was an high priest which was touched with the feelings of our infirmities, tempted in all points like as we are, yet without sin.

He was loving and humbled Himself as a servant and became obedient unto death, even unto the death of the cross. He obeyed the Father, for He said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:10, 12, 13. He was forgiving, for when He was crucified He said, "Father, forgive them; for they know not what they do." Luke 23:34.

"I WILL SEND YOU ELIJAH"

By T. A. Drinkard

BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

The above words constitute a part of "The burden of the word of the LORD to Israel by Malachi" the prophet. Mal. 1:1. In the time of the personal ministry of Jesus Christ, the scribes were contending that Elijah would come and perform the work assigned to him, but the apostles were at a loss to answer their claim; hence, they brought the question to the Master for His opinion, as, "Why then say the scribes that Elias must first come?" They (the scribes) believed that Elias would come, and were still looking for him, but Jesus explained the matter as He saw it: "And Jesus answered and said unto them, Elias truly shall first come, and restore all things."

Let us stop here just a moment and enjoy the full meaning of this statement before reading its companion verse. Jesus Christ seeks to show them that it had been prophesied that such a man would come into the world in order to fulfill prophecy, and if we would remain at this verse we would have some reason for looking forward to a future coming of Elijah, but the following verse forbids such a view. Let us read: "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed." Matt. 17:10-12. By this explanation "the disciples understood that he spake unto them of John the Baptist." Ch. 17:13. You will find a repetition of this account in Mark 9:11-13, which confirms our views of the previous references given.

In connection with these scriptures you will please read Matt. 11:7-14. Special attention should rest upon the 14th verse: "And if ye will receive it, this is Elias, which was for to come." True it is, that Elias was to appear "before the coming of the great and dreadful day of the Lord". Mal. 4:5. He did this very thing. The prophecy does not indicate that the day of the Lord would immediately follow Elias' work.

Take for instance another prophecy such as Isa. 61:2. Note that in the New Testament, when Christ reads the first and second verses, He stops at the middle of the second verse. Did He mar the intent of the verse? I would not make effort here to mislead, but only seek to point out that Christ shows that John the Baptist was the Elias of prophecy that was to come.

Let us turn to the message that he was to carry to Israel. Mal. 4:6, shows his mission was one of preparing the hearts of Israel for the reception of the Master. Discussing the question Jesus says, "For this is he, of whom it is written (Isa. 40:3), Behold, I send my messenger before thy face, which shall prepare thy way before thee." Matt. 11:10. Again, John the Baptist refers to himself as being the man of prophecy. Matt. 3:1-3.

In Luke 1:76 we may obtain another statement that

only confirms the scriptures given above: "And thou, child (John the Baptist), shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways."

The Elias of Scripture has already come and performed the work assigned to him, and we are not justified in taking Scripture meaning and revising it so it will seem to teach something else. Let each one so live that the Master will be able to use him in His kingdom.

THE LAST DAYS

By Frances Byers

AND JESUS answered and said unto them, Take heed that no man deceive you," Matt. 24:4. Read on including the 24th verse, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Are there any of these false prophets in this day? Do we believe everything anyone and everyone tells us? No, we recognize them to be false and not in accordance with God's word. Are there not people of this day and age of the world who are traveling throughout the universe showing great signs and wonders? Just last summer a very noted woman was in a town a few miles from here preaching divine healing, (not the Gospel of Jesus Christ, our Lord and Savior) healing the sick and afflicted. Thousands flocked to the tent to hear her and see her miracles and many walked away without their crutches. Those who have seen her think she is wonderful, but to me it is a fulfillment of prophecy, the showing of signs and wonders that we are warned not to be deceived by.

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 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. We are living in the time of war: national and civil wars are being waged continually. We are living in the time of trouble and sorrows: kingdoms have risen against kingdoms until most of them have crumbled; famines and pestilences are not new, and there has been a greater record of earthquakes in the past few years than ever before.

Are we not living in the time of the end? "But he that shall endure unto the end, the same shall be saved." As prophecy is being fulfilled, we are nearing the time when the trumpet shall sound, when the dead, in Christ, shall rise first and those which are alive, in Christ, shall ascend to meet Him in the air as He comes back to set up His kingdom upon this earth. We know we are in the last days, but we do not know how much time we have left to prepare for His coming. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." Matt. 24:44.

With Our Sunday Schools

LESSON III.—January 15, 1928

JESUS AND SINNERS

Mark 2:1-17

Devotional Reading: Psalm 32:1, 2, 5-7, 10, 11

GOLDEN TEXT

I came not to call the righteous, but sinners.—Mark 2:17.

A STUDY OF THE SUBJECT

Jesus and Sinners. Sinners are those who are in or under sin. This includes all people. "All have sinned."—Rom. 3: 10, 23. In service to God and man, Jesus came to call "sinners to repentance," v. 17. Repentance requires the one repenting to recognize the truthfulness of the way presented unto him and that he will at heart take up that way and follow diligently, having turned from any and all opposing ways.

Jesus' teachings emphasized that merely ceremonially clean persons were still unrighteous; that it required the depth of heart cleansing to efface sin from Jew or Gentile. This heart cleansing could be accomplished only by certain and sure forgiveness of the sin.

Forgiveness Indicates God's Authorization of Christ. The scribes, the lawyers, of Mosaic law, sensed the fact that none but God could forgive sin. The priestly ritual service only presented the sinner before the "Mercy Seat" of God, and supplicated His forgiveness. Jesus taught that He, Himself, had been authorized to forgive sins and restore the sinner to the health of righteousness.

It was no different to Jesus whether He announced, "Thy sins be forgiven thee", or whether He should say, "Take up thy bed and walk." The two facts, according to the Savior's analysis, were inter-related. With the forgiveness of sin, the healing followed.

Faith. Faith underlies all Christian achievements. From the beginning, faith had been "the substance of things hoped for."—Heb. 11:1. Faith has been, and is, the only evidence, the only reasoning by which to lay hold on "things not seen". The palsied man had no evidence that his sins were forgiven; that his palsy had been stricken; that strength had been restored. He merely heard the Master's word, "Arise, take up thy bed, and go unto thine house."—Matt. 9:6. Faith required immediate action. He arose. The strength came as the effort progressed. Faith was the only evidence he held that he would be able to arise. The same Master had just told him, "Thy sins be forgiven thee." It was the faith of the palsied one that accepted the Savior's assurance as fact.

In all this, faith was made perfect, complete, "by works".

Questions. Did Jesus send a bugler to announce His return into Capernaum? How did the people know? Why did they gather into the house? Why was the palsied man brought? What is the meaning of "uncover the roof"? How could

this be done? What kind of bed was this? How could Jesus see faith, v. 5? Define the meaning of forgiveness in the statement, "Thy sins be forgiven thee." Who were the scribes, v. 6? What is the meaning of "reasoning in their hearts"? Define blasphemies, v. 7. Was it true that God, only, could forgive sins? What is the meaning of, "Jesus perceived in his spirit," v. 8? Define "reasoned within themselves". Did forgiveness of sin and strength to walk, v. 9, mean the same thing in Jesus' analysis? From whence did Jesus receive power, that is, authority, to forgive sins? From whence did the palsied man receive strength to arise and carry his bed? Did his act prove anything to the people? Why did they glorify God? Why did Jesus sit with publicans and sinners? Why did sinners follow Him? Why would the scribes and Pharisees wish to repudiate Jesus, when His works were all commendable? What is the meaning of Jesus' statement that the "whole have no need of the physician"?—F. L. A.

THE GOLDEN TEXT

Jesus says to them, No need have the strong of a physician, but those who are ill: I came not to call righteous ones, but sinners.—Mark 2:17, Roth.

"There is none righteous, no not one", are the words of our Lord and Master. The righteous ones in the text above are the self-righteous, the just who need no repentance. Christ can do nothing for them until they are brought to realize their need for Him as their great Physician. They must call upon Him before He can say, "Thy sins be forgiven thee."—F. A. S.

PRACTICAL APPLICATIONS

Perseverance. The physician who has become famous is a magnet, as it were, toward which are drawn the ill and infirm. For the sake of the cure they believe he can effect, they will make any sacrifice and surmount any obstacle in order to gain admittance to the place of relief.

Forgiveness. The Great Physician controls the cure for the sinsick world. Forgiveness awaits all who come to Him in true humility, and implore the bestowal of this great gift. But until the sinner has realized the hopelessness of his condition, and comes to Jesus in sack cloth and ashes of mind, ready to place himself wholly in the Master's control, no part of the cure can be effected. But, oh, how ready and generous are the outpourings of forgiveness if we but call upon Him in faith! "The Lord is nigh unto all

them that call upon him in truth."—Psa. 145:18.

Sinners called. "But go ye and learn what that meaneth, I will have mercy, and not sacrifice."—Matthew 9:13. The Lord in His infinite mercy and love has called the sinner to repentance. Forgiveness waits; and He who sees clearly into the hearts of men, judges in mercy, asking of those who come to Him submission and not sacrifice, obedience and not burnt offerings. Always He is waiting—waiting for the sinner to come to Him for the pardon which He stands ever ready to extend. "I came not to call the righteous, but sinners to repentance," v. 17.—G. M. M.

INTERMEDIATE CLASS

Topic: Jesus the friend of sinners.

Where benefit would be rendered, almost invariably friendship must be cultivated. Kindness and love open an approach to hearts that can be entered in no other way.

Our Savior's philosophy that they that are well need not a physician, but they that are sick, is worthy of the Christian's deepest consideration. The sinner was sick. He needed forgiveness. Therefore the Master was willing to associate with publicans and sinners, to eat with them, that He might gain their confidence and be in position to bring them to repentance and grant them the needed blessing.

Herein lies our great opportunity: not to spurn and be distant to the wrong-doer, but to approach him with a life and a message that will manifest the great Physician.

Should a Christian leave the impression on the sinner's mind that it does not matter much even if he does sin? Can one be kind and friendly to a sinner and still show disapproval of wrong doing?—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

The sin of the world: What is sin? What is the relationship between transgression and unbelief? Discern various causes of unbelief and its prevalency. What is the sin of the world?

Jesus versus the sin of the world: What concept of God do life's activities and nature build up? What concept of God does the life of Jesus give to man? Which concept begets love and faith? What effect does it have on transgression of God's law?

How does the Lamb of God take away the sin of the world?—A. K.

DOINGS AMONG THE CHURCHES

Sr. Alice J. Kerr, of Dixon, Illinois, with the coming in of the New Year presents herself to the Golden Rule Home for entrance.

* * *

Bro. L. E. Conner was scheduled to arrive at 253 South Otis St., Bell, Calif., Saturday, Dec. 31, 1927. Thus, was the year completed.

* * *

Sr. Leota Hanson of St. Louis, Missouri, with her sister, Geneise, has been spending the holidays with her brothers, William, of Grand Rapids, Mich., and Leland, of Franklin Grove, Ill.

* * *

DECEMBER REPORT FROM INDIANA

Sermons: Hillisburg, 4; Rensselaer, 2; North Salem, 1; Plymouth, 1; Burr Oak, 1; Kokomo, 2.

Money received: Hillisburg, \$50.00; Rensselaer, \$25.00; Plymouth, \$15.00; No. Salem, \$7.00; Burr Oak, \$10.00; Conference Board, \$1.14. Total, \$108.14.

Expense: \$8.14.

J. H. Anderson.

* * *

A PLEASANT STAY

By C. E. Randall

During the months that the writer was working for the Illinois State Conference, Oregon was headquarters. While I was there only a few days, yet Sr. Randall spent the entire time at Golden Rule Home. To her, this was a haven of rest, as we had only a few days before laid one of our boys in death's embrace. It would have been impossible for any one to have shown more hospitality and kindness than was showered upon us while there.

This stay gave ample opportunity to get first hand information concerning the General Conference and see the daily routine of the work as it is carried on at headquarters.

The Home is true to its name, "Golden Rule Home." One cannot help but be impressed with the Christian spirit that pervades the Home. Christian courtesy and brotherly and sisterly kindness are very noticeable. The members have a home of which any man or woman can be justly proud.

One fact should be kept in mind, that is, a home such as Golden Rule Home cannot be operated on "Faith". It takes money! Without first counting the cost, we cannot open our hearts, and say to our needy ones, "Come to Golden Rule Home and spend the balance of your life with us, and enjoy the warmth of our fireside; the bounties of our table; and we will fully care for you in health, in sickness, and in death." And again I say, It takes money! Unless, as individuals, we are willing and able to assume this financial obligation, let us refrain from criticizing those who are at the head of the General movement, because they are not willing to undertake heavy financial obligation without the money to assure proper care to the member. Golden Rule Home will gladly take in as many needy ones as we provide funds for guaranteeing their care and maintenance.

The Bible Training Class work is pro-

gressing very favorably. The greater part of the study deals with a structural analogy of the Bible. Two hours each week is given to a study of the grammatical construction of Bible language. This class work is bound to affect our future church work. These studies could be put in the form of correspondence lessons if sufficient office help could be afforded. Personally, I hope the time is not far distant when those of us who are not able to take the class work at Oregon, can carry the course through correspondence. The Bible Training Class is a big factor in our development, let us push it.

Our greatest field of opportunity lies in the printing business. If we are to grow we must develop our literary activities. More will be said a little later about this phase of our work.

Those who are working at headquarters are working hard and above all are working harmoniously together. It will be a glad day when the entire membership will do likewise.

* * *

The Restitution Herald: New Year's greetings to all and especially to those I met at North Salem, Ind., and Oregon, Ill., who were so nice to me while there.

I surely appreciated the Bible lessons on the Jews, and can now see the reason why they are the chosen nation—to bless all other nations.

I stayed two weeks at Attica, Ind., with Sr. Himmelright and daughter, and then they accompanied me to Oregon, to attend the General Conference. I would advise all that can possibly do so, to attend and help boost the work. Here, I met so many more of the precious faith, and so many ministers, some of whom I had met before. Every one seemed so nice and thoughtful for others, and willing to be helpful in every way. The Bible lessons were carried on, and made so plain that I think anyone could understand them.

There were several that joined the church at the Indiana State Conference, and also at Oregon.

I was blessed to visit and spend one night at the Golden Rule Home. It is just the home one would be interested in, who wished to get in touch with church services, and who wished to be well treated. I could not see how anyone could wish for a better home.

Enclosed you will find \$2 to pay for the paper another year. I will close wishing you all a Happy New Year,

Your sister,

Mary F. Cooke,

Bentonville, Virginia.

* * *

A NEW YEAR'S RESOLUTION

By J. H. Anderson

"My sheep hear my voice, and I know them, and they follow me", John 10:27.

"Come and follow me", Matt. 19:21.

"As his custom was, he went into the synagogue on the sabbath day, and stood up for to read", Luke 4:16.

A good resolution to make for the New Year: Go to church and Sunday school every Sunday to read and study God's Word, Mal. 3:16; Heb. 10:25.

REVEAL CHRIST THROUGH THE ANNUAL CHURCH MEETING

The New Year brings many of our Churches once more to the time of their annual business meetings. Too much emphasis can hardly be given to the importance of every such session. These gatherings should more and more be made the occasion for the assembling of every member of the Church. Too careful consideration of the activities of the Church cannot be made.

The Church should watch its constant influence in the community; it should watch its opportunity for service; it should watch its method and manner of service; and it should check the results of that service. Truly, the Church, in spite of itself, is a light before the community.

It is not true that the Church should consider only its own interests, that is, the interests of the individual members; it is not true that its one sole purpose is toward the ultimate salvation of its members: it is true that such salvation should be stressed and emphasized, but it is likewise true that the Church has a great responsibility before the Father in the matter of properly, thoroughly and persistently revealing God and His word to the world. In the annual Church meetings, these and many other things should be faithfully emphasized by all who, having vision of Christian labor, have the Church at heart.

Perhaps, one of the most important matters of consideration is the eldership. The Scriptures are very definite in describing the qualifications for such position. 1 Timothy 3 and Titus 1, taken into consideration with Acts 20:17 to the close and several other scriptures, define very fully God's own revealed mind concerning eldership. God knows best. The most that man can do is to accept His work.

In honor to the Father in heaven, and to His Son, our Lord and Savior, may it be that every Christian gathered in business session at the annual meetings shall most faithfully and prayerfully consider Christian duty and responsibility.

* * *

HIRAM JACKSON ANDREWS

Was born, September 17, 1856, and died, December 21, 1927; aged 71 years, 3 months, and 4 days.

Bro. Andrews may be best described as "the salt of the earth." He retained his savor until the last, living that Blessed Hope that he had accepted some years ago.

His great and implicit faith was a source of strength to all around him. He went to sleep with full assurance of resurrection. He wanted to live to see the second coming of our Savior, but such was denied.

The writer spoke words of comfort from Job 19:23-27 and John 11:25. These were two of Bro. Andrews' favorite texts. He quoted them often as he neared life's end. May those promises be realized by him at the first resurrection is our prayer.

Harry A. Sheets.

GOLDEN RULE HOME ON CHRISTMAS

WOULD'N'T YOU like to know how Golden Rule Home looked at Christmas and what we did here? All had a very pleasant day and we are glad to tell you about it, and especially to thank those who helped to make this a day of cheer for all. A Christmas tree (one of our gifts from a friend) was placed in front of the living room fireplace. This was dressed in usual holiday dress. Underneath the tree were packages for all, packages sent to us from Iowa, Missouri, New York, Illinois, etc., from dear ones, who had labored hard to make us happy on Christmas.

Christmas came on Sunday you know, so we had our program immediately following the dinner. Yes, we had a good dinner, three fried chickens, (a gift) with cake (a gift also), pumpkin pie, cranberries, and all the rest that goes with that kind of dinner, mixed with some apples (another gift) and candy (sent to us also). The program was short: Lyle Thayer spoke a piece and sang a song, Paul Johnson gave us a good Scripture lesson from Rom. 12, after which prayer was offered by Sidney Jackson, others following. And truly, we all had much to be thank-

ful for. Then we opened our packages.

THANKS to one and all who helped to make Christmas a pleasant time for us, and may God's blessing rest upon each one, for your kindness to us.

AUTO DEATH FORECAST FOR 1928

TWENTY-THREE THOUSAND persons will be killed and 700,000 injured in automobile accidents in this country next year unless the accident rate shows an unexpected improvement, the Traveler's Insurance Company predicted today", says a press report from New York City.

"The estimate is based on statistics of 1926 and 1925, which show that someone is either killed or injured in automobile accidents in this country every fourteen seconds. For each fatality the records show 100 injuries."

And the auto driver is not responsible for nearly all these accidents. Many, very many, are due to pedestrians and others.

What other dungeon is so dark as one's own heart: what jailer so inexorable as one's own self?—*Hawthorne.*

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.

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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

JESUS AND SINNERS

Mark 2: 1-17

JESUS AND A SICK MAN

JESUS returned to Capernaum, and when people heard of His return they flocked to hear Him. They filled the house where He was preaching. They crowded about the doorway, and stood crowded together in the street.

While Jesus was talking, four men came to the house and tried to get to the doorway. They were carrying a bed. It was like a rug or mattress. On it lay a man that was ill with a sickness that made him unable to move. Now do you suppose these four men gave up when they saw the crowd, and said, "It is no use. We cannot reach Him?" No, indeed. They said, "We will find a way." And find a way they did. They went up on the roof. That was easy to do because the house had a flat roof and an outside stairs.

Upon reaching the roof the four men opened the roof above where Jesus was speaking and let the bed right down in front of where Jesus stood. Jesus looked at the poor sick man, and must have known what was in his heart, must have seen how sure the man was that Jesus could heal him if He would. At least Jesus said, "Son, thy sins be forgiven thee."

This was not what the people had expected to hear Him say. Some wondered why He said that. Others said, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" These were the scribes who had come to find fault with Jesus and His teaching.

But, as always, Jesus saw what was in their hearts and asked them, "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and take up thy bed and walk?"

Then Jesus said He would show them that He did have power to forgive sins. So, He said to the sick man, "I say unto thee, Arise and take up thy bed and go thy way unto thine house."

And immediately the sick man arose, picked up the mattress bed and the crowd made way for him to walk out the door.

No wonder the people were all amazed and said, "We never saw it on this fashion."

THE CALL OF LEVI—MATTHEW

Capernaum was along the route where caravans passed from the East to Egypt and from Egypt to the great East.

The traffic that passed through or was landed there, or shipped out, had to pay dues as all who came out or went into the city had to pay toll on the bridges and on the main traveled roads. The high Roman officials farmed out the work to humble grades of men, but from highest to lowest, they all had a name for covetousness and greed.

False entries, illegal duties, and grinding of the people made the whole class of publicans stand, in the sight of the Jews with murderers, highway robbers, and common thieves. They were not allowed to testify in their courts, and the whole family was disgraced if one member of it did this work for the Roman rulers. Why, the poorest Jew would almost starve before he would accept alms from a publican, and would actually starve before he would sit at table with him.

Such a man was Levi Matthew, a publican, but a Hebrew of the Hebrews. He knew of the writings, the history, the law and prophecy of his race. But Levi was a good man as well as a good business man. He not only had to examine people and goods, but he had to keep official records. He had to be secretary, book-keeper, and treasurer for some high official. His business was full of temptations, but they did not appeal to Matthew.

He belonged to the old priestly tribe. He was moderately rich, had good business habits, was unselfish and poor in spirit.

One day as Jesus passed Matthew's office He saw Matthew sitting at his work. The Savior must have recognized Matthew's goodness for He said to him, "Follow me."

Just as if he had been waiting for this invitation, Matthew arose and followed Jesus. Do you see what this distinction meant to the conscientious publican?

He was so pleased that he gave a big feast that evening to celebrate this wonderful privilege that had come to him. He invited a number of his own friends, honest men most likely, but looked down upon by Jews as "sinners".

How do you suppose Jesus felt when He looked around on that company? There are people in this age who would not accept an invitation to a dinner if only one "sinner" had been invited, and here was the great Rabbi (Jesus) invited to eat with a room full of them. But Jesus came to call sinners to repentance. He told Matthew He would come to the feast and He went and enjoyed the whole evening with these friends of His new, chosen disciple.

Now, when the Scribes and Pharisees saw Jesus eating with this disliked crowd, they said to His disciples, "How is it that he eateth and drinketh with publicans and sinners?"

And when Jesus heard of their questioning He said, "I came not to call the righteous, but sinners to repent-

ance." (Parts selected from "The Wonderful Story of Jesus".)

SOMETHING TO DO

Find other stories about Jesus showing kindness to sinners.

SOMETHING TO THINK ABOUT

Jesus will forgive us if we have done wrong, and help us to start all over again.

MEMORY VERSE

II Timothy 3:16.

TINY TOTS

Jesus was preaching in a house. Four men carried a mattress on which lay a poor man who was sick and could not walk. They wanted Jesus to make the man well. But they could not get through the crowd to Jesus. So they cut a hole in the flat roof and let the man down through the roof—down in front of Jesus. He looked at the man and told him to get up, take up his bed and go home. And the man stood right up, and walked out.

Levi was a publican. He was called a sinner because he collected money from traders, and some collectors were not honest. But Levi was a good man. And when Jesus saw him at his work Jesus called him to be one of His helpers. Levi was so happy he gave a big dinner and asked Jesus to come.

Jesus said He had come to help sinners too.

Levi was also called Matthew.

LIVING EPISTLES FOR CHRIST

By Samuel E. Haney

YE ARE OUR epistle, written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:2, 3.

These words start an attentive Christian thinking. They are manifestly the epistle of Christ—written not with ink, but with the Spirit of the living God, and read of all men—the world.

I wonder if we fully grasp what this means. Epistle means a letter. Get the thought! We are open letters (no secrecy), read by all with whom we meet. Personally, am I really one of the "ye are" coterie to whom Paul refers, or is my religion based upon self-sufficiency and self-esteem? A prayerful examination convinces me that I am a Christian. Then, as a walking "epistle", is my writing legible? Some letters we get are undecipherable. Is this the kind of "epistle" I am? Something here to think about, dear ones.

The heart-searching words of the poet's reverie should be a translation of the doubting Christian's spiritual status:—

"Lord, I care not for riches, neither silver nor gold;
I would make sure of eden, I would enter the fold,
In the book of Thy kingdom, with its pages so fair,
Tell me, Jesus, my Savior, Is my name written there?"

"Lord, my sins they are many, like the sands of the sea,
But Thy blood, O my Savior, is sufficient for me;
For Thy promise is written in bright letters that glow,
Tho' your sins be as scarlet, I will make them like snow.

"Oh! that beautiful city, with mansions of light,
With its glorified beings, in pure garments of white;
Where no evil thing cometh to despoil what is fair;
Where the angels are watching, is my name written there?"

But the Holy Spirit and the Word give us a definite answer—Yes, my name is written there. "But ye (Christians) are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, *which are written in heaven*, and to God the Judge of all, and to the spirits of just men made perfect," . . . Heb. 12:22, 23. This should be sufficient, but our heavenly Father is very considerate, knowing our proneness to doubt and wander from the fold. "Like the compassion of a father for his children, is the compassion of Yahweh for them who revere Him; for He knoweth how we are formed, He is mindful that dust we are," Psa. 103:13, 14—Rotherham: so He testifies and confirms His Word by His Spirit: "The Spirit itself beareth witness with our spirit that we are the children of God," Rom. 8:16. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:22. "Hereby know we that we dwell in him, and he in us, because he hath given us of His Spirit." 1 John 4:13.

To economize in space I shall ask my readers to please read the entire texts, from which I quote a few words.

First, let the Word of God explain why some Christians are in doubt and fear; and why, in these grossly dark days (Isa. 60:1) "fools seek to rush in where angels fear to tread": "for he that walketh in darkness knoweth not whither he goeth," John 12:35. "He that hateth his brother is in darkness . . . and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John 2:11. "If a man walk in the night, he stumbleth, because there is no light in him." "Scoffers, walking after their own lusts", "murmurers, complainers, walking after their own lusts", 2 Pet. 3:3; Jude 16. It so grieved Paul to see certain ones ("antinomian reactionists"—Lightfoot) choosing darkness rather than light, and being so engrossed with earthly things that he wept: "Brethren, become Joint-Imitators of me, and watch **THOSE** who are thus **WALKING**, as you have us for a pattern. (For often I told you, and now even weeping I say, many walk as the **ENEMIES** of the **CROSS** of **ANOINTED** one; whose **END** will be **DESTRUCTION**, whose **GOD** is the **STOMACH**, and their **GLORY** in their **SHAME**; **THEY** who are engrossed with **EARTHLY** things"), Phil. 3:17-19, Emp. Dia.

Now have the Word tell us of those who are ever re-
(Continued on page 223, column 2)

THE BOOK OF DANIEL

(PART 26)

By George Johnston

THE FALL OF JERUSALEM AND OF ROME

(Daniel 11)

THE SYSTEM of Roman financial administration under which the indirect taxes as well as the domain-revenues were levied by means of middlemen, in itself granted to the Roman capitalist class the most extensive advantages at the expense of those liable to taxation. But the direct taxes consisted either, as in most provinces, of fixed sums of money payable by the communities—which of itself excluded the intervention of Roman capitalists—or, as in Sicily and Sardinia, of a ground-tenth, the levying of which for each particular community was leased in the provinces themselves, so that wealthy provincials regularly, and the tributary communities themselves very frequently, farmed the tenth of their districts and thereby kept at a distance the dangerous Roman middlemen. Six years ago, when the province of Asia had fallen to the Romans, the senate had organized it substantially according to the first system. Gaius Gracchus overturned this arrangement by a decree of the people, and not only burdened the province, which had hitherto been almost free from taxation, with the most extensive indirect and direct taxes, particularly the ground-tenth, but also enacted that these taxes should be exposed to auction for the province as a whole and in Rome, a rule which practically excluded the provincials from participation, and called into existence in the body of middlemen for the *decumae*, *sciptura*, and *vectigalia* of the province of Asia an association of capitalists of colossal magnitude. . . .

"While a gold mine was thus opened for the mercantile class, and the members of the new partnership constituted a great financial power imposing even for the government—a "senate of merchants"—a definite sphere of public action was at the same time assigned to them in the jury courts. The field of the criminal procedure which by right fell to be conducted before the burgesses was among the Romans from the first very narrow, and was, as we have already stated, still further narrowed by Gracchus. Most processes—both such as related to public crimes and civil causes—were decided either by single jurymen, or by commissions partly permanent, partly extraordinary. Hitherto both the former and the latter had been exclusively taken from the senate; Gracchus transferred the functions of jurymen—both in strictly civil processes, and in the case of the standing and temporary commissions—to the mercantile order, directing a new list of jurymen to be annually formed after the analogy of the equestrian centuries from all persons of equestrian rating, and excluding the senators directly, and the young men of senatorial families by fixing of a certain limit of age, from judicial functions. . . .

"Gracchus earnestly labored to find a remedy for social evils, and to check the spread of pauperism; yet he at the same time intentionally reared up a street prole-

ariat of the worst kind in the capital by his distributions of corn, which were designed to be, and became, a premium to all the lazy and hungry civic rabble. . . . Gracchus censured in the bitterest terms the venality of the senate, and in particular laid bare with unsparing and just severity the scandalous traffic which Manius Aquillius had driven with the provinces of Asia Minor; yet it was through the efforts of the same man that the sovereign populace of the capital got itself aliminated in return for its cares of government by the body of its subjects. Gracchus warmly disapproved the disgraceful spoliation of the provinces, and not only instituted proceedings of wholesome severity in particular cases, but also procured the abolition of the thoroughly insufficient senatorial courts, before which even Scipio Aemilianus had vainly staked his whole influence to bring the most decided criminals to punishment; yet he at the same time by the introduction of courts composed of merchants, sur-rendered the provincials with their hands fettered to the party of material interests and thereby to a despotism still more unscrupulous than that of the aristocracy had been, and he introduced into Asia a taxation compared with which even the form of taxation established after the Carthaginian model in Sicily might be called mild and humane—just because on the one hand he needed the party of moneyed men, and on the other hand required new and comprehensive resources to meet his distributions of grain and the other burdens newly imposed on the finances."

REPORT OF STOCKHOLDERS' MEETING

(Continued from page 211)

cilities for the Church. Since August 1923, the National Bible Institution, having had free use of the property, has assumed all current responsibility for the publishing work.

It was made plain at the meeting of August 1923 that it was altogether probable that in a short time, should the National Bible Institution prove efficient in the publishing work, The Restitution Publishing Company would transfer the property itself to the National Bible Institution in the interests of the Church of God. The meeting above reported has taken steps for such transfer. Proper steps will at once be taken to put into force the decision of the meeting.

While different items of equipment have been gradually added to the printing plant during the past, and thus the printing plant has been constantly enhanced in value, it should be remembered by all that certain pieces of the machinery, after sixteen years of use, have suffered considerable wear; indeed, the linograph, which was a second in the very near future.

The Secretary feels that he is expressing the mind of the great majority, if not all of the stockholders of The Restitution Publishing Company, when he wishes the National Bible Institution every blessing from the Father

in its effort to proclaim the gospel through increased use of the printing plant, perhaps the best known medium today for the presentation of thought to the world.

The Secretary further feels that the above is in full accord with the mind of the President, L. E. Conner, and of the Board of Directors.

F. H. Knodle, Sec.

THE PRINTING PLANT TRANSFER

In consideration of the decision of The Restitution Publishing Company to convey its property to the National Bible Institution, as reported elsewhere in this paper, I wish hereby, in behalf of the Church of God everywhere, as represented by the General Conference and the National Bible Institution, to extend thanks to the stockholders of The Restitution Publishing Company, who have so faithfully sought to accomplish its high ideal in the matter of providing and maintaining for over sixteen years publishing facilities in the interest of the Church of God, and who have now offered this property to the Church through its organization—the National Bible Institution. It is most certain that as a whole, the one earnest effort has been to labor in the service of our Lord for the good of all. Whatever may have occurred otherwise has been because of the weakness of finite man rather than the results of any desire or intent.

The Secretary will take immediate steps to present this proposition for the action of the Advisory and Executive Boards of the National Bible Institution and will keep the Church informed through The Herald as to the progress of this matter.

The transfer of the property will not affect in any manner the present management or method for conducting the work. For four years, the publishing work has been managed by the National Bible Institution. This conveyance merely changes the title of the property, so that now, upon accepting this transfer, the Church of God, as a whole, becomes responsible for the operation of the publishing work and for the maintenance and enlargement of the plant to execute the decisions of the Church, as may be made annually in General Conference assembled.

Again, in behalf of all, I express heartiest appreciation to the members of The Restitution Publishing Company, and especially to those who have carried the brunt of the burden.

F. L. Austin,

Secretary of the General Conference of the Church of God
the Church of God and its National Bible
and its National Bible Institution.

Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

Blessed *are* they that mourn: for they shall be comforted.

Blessed *are* they that do hunger and thirst after righteousness: for they shall be filled.

LIVING EPISTLES FOR CHRIST

(Continued from page 221)

joicing, knowing *their names are written there*; who "Order my steps in thy word", . . . which "is a lamp unto my feet, and a light unto my path", Psa. 119:133, 105. "Let us walk honestly, as in the day". Rom. 13:13. "For we walk by faith, not by sight". 2 Cor. 5:7. "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." Gal. 5:16, 25. John "rejoiced greatly" to find God's children "walking in truth", 2 John 4. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless". Luke 1:6. "Walking in the fear of the Lord, and in the comfort of the Holy Ghost", Acts 9:31. "Not walking in craftiness, nor handling the word of God deceitfully", 2 Cor. 4:2. Walking "worthy of the Lord. . . being fruitful . . . increasing in the knowledge of God;" being called "unto his kingdom and glory", Col. 1:10; 1 Thess. 2:12. "As ye have therefore received Christ Jesus the Lord, so walk ye in him". Col. 2:6. "He that saith he abideth in him ought himself also so to walk, even as he walked", 1 John 2:6. "No condemnation to them . . . who walk not after the flesh, but after the Spirit", Rom. 8:1. "Walk worthy of the vocation wherewith ye are called." "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil", Eph. 4:1; 5:15, 16.

Still in doubt? Let the doubting Thomas appeal to Jesus:

"Tell me, Jesus, my Savior, Is my name written there?
Is my name written there, On the page white and fair?"

To the honest, faithful child of God, Jesus leaves no room for doubting: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels", Rev. 3:4, 5.

Let us learn to trust Him even where we cannot trace Him:

"Simply trusting every day,
Trusting through a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.

"Brightly doth His Spirit shine
Into this poor heart of mine;
While He leads I cannot fall,
Trusting Jesus, that is all.

"Trusting as the moments fly,
Trusting as the days go by;
Trusting Him whate'er befall,
Trusting Jesus, that is all.

The Lord first tries lovingly to wean us from the world and its ways; but, if this doesn't work, He tries other means that are not so pleasant and loving.—S. E. H.

BIBLE NUMBERS

By Abbie C. Morrow Brown

ONE, THE JUDGMENT NUMBER

"ONE shall be called, The city of destruction." Isa. 19:18.

Almost without exception, God's judgments are single, solitary, separate. Judgment is "his strange work; . . . his strange act," Isa. 28:21.

1. There was only ONE flood. God's covenant with Noah was, "the waters shall no more become a flood to destroy all flesh," Gen. 9:15. This is God's great principle concerning judgments.

2. Only ONCE were cities destroyed by fire from heaven, and ONE was spared through Lot's prayer, Gen. 19:20-24.

3. Only ONE woman became a pillar of salt, Gen. 19:26.

4. Only ONE company of rebels was drowned, Exod. 14:26-28.

5. Only ONE congregation did the earth swallow up, Num. 16:32.

6. Only ONE king ate grass seven years, Dan. 4:32.

7. Only ONE lying couple fell dead, Acts 5:10.

8. Only ONE blasphemous king was eaten of worms, Acts 12:23.

This rule of judgment is found from Cain, in Genesis to Babylon, in Revelation, Gen. 4:9-12; Rev. 18:10.

And all judgment is righteous, 2 Thess. 1:5;

"Judgment . . . according to truth," Rom. 2:2;

"Judgment unto victory," Matt. 12:20.

*"God's justice is the gladdest thing
Creation can behold,
His tenderness so meek, it wins
The guilty to be bold.*

*"All these may draw upon His love,
His mercy may command,
And still outflows His silent sea,
Immutable and grand.*

*"O little heart of mine, shall pain
Or sorrow make thee moan
When ALL this GOD is ALL for thee,
A Father ALL thine own?"*

1. God's wrath is but for ONE moment. Three times this is stated, Psa. 30:5; Isa. 54:7, 8. "His mercy endureth for ever." 1 Chron. 16:34 This is stated 42 times, 6 x 7, Divine labor multiplied by Divine perfection.

2. God punishes "unto the third and fourth generation." He shows "mercy unto thousands" of generations, Ex. 20:5-6.

3. "He retaineth not his anger for ever, because he delighteth in mercy," Micah 7:18.

4. "The LORD taketh pleasure in them . . . that hope in his mercy," Psa. 147:11.

5. His love is "exceeding abundantly above" the pos-

sibility of our thought, Eph. 3:17-21.

6. His blessings are "innumerable", Heb. 11:12; 12:22.

7. God's "lovingkindnesses" are a "multitude", Isaiah 63:7

8. We read seven times of "the multitude of his mercies," Lam. 3:32; Psa. 5:7; 51:1; 69:13-16; 106:7, 45.

*"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Manifest on Calvary.*

*"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."*

A cynic is a man who must be unhappy in order to appear happy.—S. E. H.

RECORDS SHOW GAIN IN CRIME

A GENERAL INCREASE in crime in Chicago was shown in the annual report of James A. Kearns, clerk of the Municipal Court, made yesterday to Chief Justice Harry Olson", reads the *Herald and Examiner*.

"Increase of 21 per cent in charges of murder was shown in comparison of the 176 cases in 1926 to 213 in 1927. Other comparative figures on prosecutions are as follows:

	1926	1927
Larceny -----	8,629	10,443
Robbery -----	2,658	3,527
Burglary -----	2,185	1,505

The figures show a notable increase in manslaughter cases, with 198 in 1926 to 314 in 1927.

Statistics showing decrease in prosecution of cases are as follows:

	1926	1927
Wife abandonment..	4,929	3,728
Disorderly house----	21,685	12,220
Gambling-----	5,255	3,884
Motor Vehicle-----	120,023	107,272

Figures on prosecution of felonies disclosed that 33.9 per cent were dismissed for want of prosecution, 9.9 per cent were nolle prossed, 17.7 per cent were discharged, and 38.5 per cent were held to the Criminal Court.

An indication of the volume of work handled in the Municipal Court was provided in Mr. Kearns' report by figures showing a total of 303,145 criminal suits filed, and 131,688 civil suits, a grand total of 434,813, of which 427,366 were disposed of. Money judgments totaled \$21,648,591.

These figures are computed on actual moral evils. They are not merely legal wrongs. There is a very strong suggestion here that "evil men and seducers are growing worse and worse, deceiving and being deceived".

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Love—One of Life's Most Expensive Affairs

A FEW DAYS ago a statistician, reviewing the year 1927, stated that "misunderstandings" were the cause of the greatest expenses in life. The statement, as read, made lasting impression. Repeated meditation followed. Then, in the course of reading the book entitled *Modern Money Methods*, by F. A. Agar, the statement was found which read: "Love is the most expensive thing in the world." Days of intermittent meditation followed that statement.

The greatness of the expense upon life caused by love is marvelous. I will not undertake to indicate which incites the greater expense—love or misunderstanding. Suffice for the present that we briefly consider love's expenses.

Love causes the expenditure of the full of one's ability in strength, time, devotion, finances—in everything. Love voluntarily and gladly buys diamonds, pearls, rubies; it builds homes with the best of furnishings commensurate with ability; it affords social activities: anything, everything to please, to serve, to benefit the one unto whom love goes forth. Love provides doctors, nurses, assistants, even beyond the needs of one's better judgment. It watches over the sick-bed throughout the midnight hours; it stands at the window waiting, till the wee hours of the morning; it banishes sleep from the pillowed head, while waiting in anxiety for the incoming one; it devotes estates, kingdoms, everything—all largely in its anxious, voluntary effort to satisfy the love impulse from within. In all this, either directly or indirectly, this love impulse, nestled so tenderly within life's heart by the great Maker who knows best regarding all things, can be summed up in terms of money valuation. The diamonds, the mansions, the kingdoms, the labors, whatever has resulted from love, has a money value. The cost of love is the sum total of all this.

Reckoning this cost in the terms of money, it may well be said that money is the thermometer indicating the temperature of one's love. Just what the grand total of valuation of this love expense would compute is questionable. It is not the purpose here to estimate. The thought that sinks deeply in the mind of the writer is that love expresses itself ultimately only through some visible channel, and that that channel is service which in the last

analysis is largely computed in terms of valuation.

GOD SO LOVED THE WORLD

IN THE LIGHT of the foregoing, let us endeavor to visualize that love which the Father had for man. It was deep, true love. God expressed that love, yea, has continually expressed that love from the beginning of man's existence. He has provided every possible advantage and opportunity for man. His hand has never been stayed. Not only constantly growing vegetation for life's food and raiment; not only the great beautiful sunlight; not only dazzling nature scenery of the awe-inspiring mountain side; not only all these things that go together to make up the comforts and enjoyments of human life; but also, "God so loved the world, that he gave his only begotten Son, . . ." What expense! What a cost! And all this service manifests a depth of love within the Father's heart for the creatures of His handiwork. Long, tedious years to man has the Father stood at the windows of heaven through the dark centuries, awaiting man's return from his midnight revelries to the comforts provided by the God of love.

The cost of love? Not only has it cost the wee little bits, which man has paid for diamonds, mansions and such like, but it has also cost the astounding measurement of devotion and service of Almighty God to you, to me, and to all our brethren.

THOU SHALT LOVE THE LORD THY GOD

THIS IS the commandment of God to man. It has been put in the form of a law, of a requirement. Well might man inquire as to why God has so required. Is it because God would be served by a compelled love? Let us reflect. Is love of the mother compelled by the child, or is it an outflow, spontaneous, and voluntary, on her part? Is it compelled love of the boy or girl that brings forth the devotion and concern of one toward and for the other, or is it the yearnings and reachings of the one stretching forth for recognition by the other? These yearnings, love-longings, increase voluntarily as each habituates self in manifestation toward the other. These manifestations develop in self one of the richest, most treasured characteristics of life. Though expensive in

(Continued on page 238, column 2)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

FORMALITY OR SERVICE—WHICH?

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:18.

From the beginning of God's instructions to man, throughout each and every dispensation, God has assigned and required certain customs of practice. The 20th century man with his super-mentality analyzes that many such customs are but formality without corresponding benefits. To him in his cold dollar-and-cent analysis all such things tend to outward form without inner heart, and return but sham compensation for the service rendered.

God reveals otherwise. Man develops increased appreciation and loyalty of and for that which he, by frequent thought and service, honors and supports. With few exceptions man becomes increasingly enthusiastic concerning that line and life of society to which he habitually gives his time and strength and means. The same law applies to man with reference to his relation to God.

Thanksgiving for everything received has no need whatsoever of making the thanksgiving cold, or formal, or heartless. Such is not true between man and man, unless it be the fact that the heart itself is cold and that the word spoken but reveals that fact; rather, as man increasingly regards his fellow-man, he more and more, by natural and ardent impulse, expresses thanks, even for things of less and less importance.

The training of a child or of a new convert to recognize that every good and perfect gift comes from the Father and that the same should be recognized in heartfelt thanks, only increases the ardor of that child or of that convert in recognizing God in all things. Thus, habit, constantly repeated action, instead of producing formality, produces fervency, loyalty, devotion, constant interest in and for the God of heaven; in and for His Son.

Not only is this true with reference to the giving of thanks, it is equally true regarding all man's relations toward God. Baptism, in and of itself, has no purification of life for presentation to the Master. Peter answers that subject by saying, it is "the answer of a good conscience toward God." The answering of a conscience can but advance that conscience God-ward. God has made this requirement, it is for man's good. Shall he accept it, or will he amend it by one of his advanced ideas?

* * * *

Frequent gatherings for religious services are in accordance with God's instruction for many centuries. True, the heart may be disinterested in such gatherings. It is equally true that it is not the fact of the gatherings

that has produced the indifference, but rather, it is the indifference that hinders the gatherings from producing the rich benefits possible. God's instruction is: forsake not "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.

The same principle is applied to practically every phase of man's relation toward God. Paul's instruction to the Corinthian brethren was: "Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2. Here is constant recognition of God in all of man's earnings and gatherings; and accordingly, as he has been prospered, he is requested to lay by in store week after week for the Lord. Taking this in connection with other teachings, this laying by for Jehovah should be first done before assigning the balance for man's use. It is a first fruit. Does one say that such is arbitrariness on the part of God? Not at all, in the sense in which the question is asked. It is merely education of man given by God, the Teacher of all teachers, to educate the Christian man, that, in every circumstance of life, God should be first in man's thought, first in man's service, first in man's devotion—first in all things. To aid man in reaching this most helpful attitude toward the Father, God has in all things taught man to habituate himself in service to God.

No cold formality here; no heartless sham of service; but rather, that constant repetition of thanksgiving, worship, devotion—daily and continually—which in every way develops in man the highest of all high ideals.

"In every thing give thanks" to God.

* * * *

Let us unite in making the church, insofar as our personal influence can help, brighter, stronger, and truer in its testimony for Christ. Let each one disabuse his mind of the thought that the church, to-day, must be man-made. Only as the church is directed and strengthened by our Lord, is it of use in Christian development.

HERALD RECEIPTS

Mrs. C. E. Irish; H. L. Pascoe; L. C. Pascoe; Mrs. C. L. Mackey; E. W. Pascoe; Mrs. Belle LeCrone; Rena Endsley; A. J. Blakesley; Mrs. Harold Starbuck; Mrs. Anna M. Wertz; Mrs. Marie Brown Schreiber; Mrs. Fannie LeCrone; Mrs. T. Pascoe; A. J. Reynolds; Geo. Rennard; D. B. Jacksen; Mrs. Newton Davis; Mrs. Edw. Twibell; Mrs. E. E. Smith; Harry Gordon; J. W. Dickenson; Mrs. Vern Todd; T. J. Ellis; Mrs. Jas. Cassen; Faye Brown; Mrs. Cora Cole.

NEW WINE IN OLD BOTTLES

THERE IS still another truth in all the Savior's teachings. His teachings were in a sense like new cloth and like new wine. They were in a manner unsuited to the old garments or old bottles of carnal laws and ordinances. Though His teachings broke none of those laws or ordinances, they went so far beyond them that the old were not capable of containing them.

Christ's teachings, Christianity of to-day, could not or cannot be contained or encompassed by the laws of man, governing carnal life. The Christian is a new creature in Christ, 2 Cor. 5:17. As such, he is free in Christ; as such, he is exhorted to "stand fast, therefore, in the liberty wherewith Christ hath made you free," Gal. 5:1. No old garment of legality can contain or hold such liberty. Christianity would burst any such garment or bottle, if one would undertake to confine it therein.

THE SABBATH DAY

MUCH OF THE accusation of the Pharisees was made relative to Jesus' activities on the sabbath day. Jesus taught that man was not made for the purpose of fitting the sabbath, but that the sabbath was set aside for the purpose of fitting and benefiting man, Mark 2:27. Seven of His miracles were wrought upon the sabbath day: the man with the unclean spirit at Capernaum was healed, Mark 1:21; Simon's mother-in-law was healed, Mark 1:29; the withered hand was restored, Mark 3:5; the impotent man entered the pool of Bethesda, John 5:9; the woman was healed of an infirmity, Luke 13:14; the man was recovered from dropsy, Luke 14:1; the man born blind was given sight, John 9:14. But in no case did He break the sabbath. His was more than to lift the sheep from the pit. It was more than to feed the hungry. It was to lift man out of sin; it was to bestow upon man greater rest; it was to ennoble and beautify.

TITHES AND OFFERINGS

TITHING must be considered as a life principle rather than as a law operating on life from the outside. The tithe is the least that love can give. But love must find further expression, hence the offerings spoken of in the Word of God.

To illustrate the difference between tithes and offerings, remember that a father and husband can do no less than meet the cost of necessities, such as shelter, clothing, and food, needed by those he loves; but provision for such necessities does not furnish very much of the joy of the home. A real joy, a higher joy, comes when, having met the need of his loved ones for the common things called for in the home life, by sacrifice or extra effort he then furnishes comforts and luxuries beyond

necessities. So God has put into our relations with him a minimum of expectation, and then offers every child of His a chance to offer more, to make an offering if he pleases to do so, for the Lord loveth a cheerful giver who adds to the minimum an offering which approximates the maximum.—From "Modern Money Methods", by F. A. Agar.

THEN AND NOW

"EIGHT YEARS ago the number of Jewish residents in Palestine was fifty-five thousand; to-day we number one hundred and sixty thousand. Eight years ago we owned 450,000 dunams of land; to-day we possess 1,200,000 dunams. Eight years ago our vegetables and milk were supplied by our neighbors; to-day we grow vegetables even for foreign markets, while the milk and butter for our consumption is produced mainly by ourselves. Eight years ago our workmen knew nothing of building trades; to-day Jewish towns and urban suburbs are established in various parts of the country—all built by Jewish hands. And finally, we have now trained a body of skilled workers second to none in their devotion, determination, idealism, and culture of heart.

"We hold the keys of industry: the Rutenberg and the Dead Sea concessions. Large industrial enterprises have already been established, the 'Nesher' Cement Factory of Yajour, the 'Grand Moulins' of Haifa, the Atlith Salt Factory, the Silicate Brick Factory of Tel Aviv. Even the Fourth *Aliyah*, which ended so dismally both to itself and to the Yishub at large, is not the perfect fiasco it is assumed by some to be. It can show a positive and bright side: it has redeemed thousands of dunams of plantation land, and it has introduced also thousands of agricultural settlers to the north of Tel Aviv and in the Chassidic settlements. The economic management of our affairs is becoming stabilized and healthier. One pound to-day in the lean period can do more than three pounds in the first post-war period and than two pounds during the boom two-and-a-half years ago. And last but not least, our rural settlements now, in the midst of the crisis, flourish as they never have done before.

"And all this has been accomplished by shattered Jewry after the War, and after the entire destruction of the Jewish centre in Russia! Wonderful and exemplary, indeed, has been the work achieved. And Herbert Samuel is right when he says—in *The New Palestine* Balfour number: 'Let us express the hope, and register the resolve that the second decade shall win results as great as the first. It is a high standard to reach. Unflinching effort can attain it.'—Dr. Eliezer Rieger, in *The New Palestine*.

"IF WE FIND but one to whom we can speak out our hearts freely, with whom we can walk in love and simplicity without dissimulation, we have no ground for quarrels with the world or God."—Stevenson.

QUESTIONS RELATIVE TO BAPTISM

"Can you or anyone of The Restitution Family prove by history or any other way what was the mode of baptism by the apostles or within one hundred years thereafter?"

MOSHEIM'S HISTORY, by Murdock, Vol. I., page 87, in relating the history of the church during the first century, reads: "In this century baptism was administered . . . by immersing the candidates wholly in water." Of the second century, the same volume, page 137, reads: "Baptism was publicly administered by the Bishop . . . the candidates for it were immersed wholly in water."

Hasting's *Dictionary of the Bible*, Vol. I., page 238, subject, "Baptism," reads: "In the Septuagint (the Greek version of the Old Testament) the simple verb *baptein* is frequent in the sense of 'dip' (Exod. 12:22; Lev. 4:6, 17; 9:9; 14:6, 16, 51, etc.) or immerse (Job 9:31); the intensive *baptizein* occurs four times: twice literally, of Naaman dipping in the Jordan (2 Kings 5:14) and of Judith bathing (12:7); once metaphorically (Isa. 21:4) and once of ceremonial washing after pollution, (Ecclesiasticus 31:25).

"In the New Testament the use of *baptein* is the same as in the Septuagint . . . ; but the use of *baptizein* undergoes a great change. As in Ecclesiasticus 31:25 it is used of ceremonial purification (Luke 11:38, and perhaps Mark 7:4, where the reading is again uncertain); and, as in Isa. 21:4, it is used metaphorically, viz., by Christ of His sufferings (Mark 10:38, 39; Luke 12:50). But, with these few exceptions, *baptizo* always refers to washing for a religious purpose, the administration for the sacred rite of ablution, baptizing in the technical sense; . . . It is plain from Luke 11:38 that in itself *baptizo* does not necessarily mean immersion, as Calvin and others assert. This is the usual meaning, however; Polybius uses it of sinking ships."

On page 243 the same work reads:

"The rite is nowhere described in detail; but the element was always water, and the mode of using it was commonly immersion."

In Hasting's *Dictionary of Christ and the Gospels*, page 168, is found this language under the topic of "Baptism": "A rite wherein, by immersion in water, the participant symbolized and signalized his transition from an impure to a pure life, his death to a past he abandons, and his new birth to a future he desires."

From the *Encyclopedia Britannica*, Ninth Edition, Vol. III., page 351, we quote the following: "Baptism, Tertullian said, had special reference to the death and rising again of our Lord and also of the mission of the Holy Ghost." Again: "The Council of Ravenna in 1311 was the first council of the Church (Roman) which legalized baptism by sprinkling, but leaving it to the choice of the officiating minister. The custom was to immerse three times, once at the name of each of the persons in the Trinity, but latterly the three-fold immersion was abolished because it was thought to go against the unity

of the Trinity."

The above quotations include some other points beside that of baptism in order to get the full thought with reference to baptism itself. From the foregoing and other citations that might be made, it is evident that the early church, from the very first, understood that Christ's instruction regarding the mode of baptism was immersion. Dean Stanley is reported to have said that the apostles of the early church practiced it, but we, of the later times and northern country, have changed the mode to that of sprinkling; "indeed, we have changed the very meaning of the word."

HOW TO TITHE AND WHY

By A Layman

"When should I commence tithing my income?"

Now—to-day. Count what income you have on hand and put aside one-tenth of it. Add to this one-tenth of all you receive from day to day, week to week, or month to month and draw from this fund as you have calls for aid in behalf of Christian work.

"Do you recommend this as the best method?"

Yes, for most people; especially farmers, men and women of salaries, wage workers and all persons who are not accustomed to keeping accounts. Professional men, tradesmen and business men who keep a record of their income and expense prefer, as a rule, to open a "Tenth" or "Tithing Account", crediting this account with one-tenth of their entire net income and charging it with all sums paid out for Christian work.

"How can a business man know his net income until he takes his annual or semi-annual inventory?"

Estimate as closely as you can what it will probably be and give on that basis until you know your net profits. If you have overgiven and can afford it charge the difference to Free Will Offering Account, otherwise carry forward the balance to the credit of Tithing Account.

"What constitutes my net income?"

If you are a farmer, it is all the money you receive for the products of your farm and the cash value of all your family consumes. From this gross amount it is right to deduct, before tithing, all money paid for hired help, seed, feed, taxes, insurance, etc.; also the cash outlay for repairs on buildings, farm implements, etc.

If you are a physician your net income is your entire income less your professional expenses, such as office rent, medicines, cost of keeping a horse or a machine, etc.

If you are a lawyer, substantially the same rules apply as to a physician.

If you are a minister, it is the total amount you receive less traveling and other expenses connected with your parish and ministerial duties.

If you are a merchant or a manufacturer or a banker of course you keep accurate accounts. Your net income is the gross profits of your business less strictly business, but not family or personal expenses.

If you are a mechanic, or employee and wage-worker in any capacity, whether by the day, month or year,

your net income is your total income less legitimate business expenses connected with your work, such as car fare, etc.

AN UNFORESEEN OUTCOME

IT WAS IN the large parlors of a mansion in C—, Missouri, where, on a pleasant October evening, some ten or twelve young people were gathered from the wealthiest homes of the elite of the city. Among them was a young lady who, although always social with the young, was clad in mourning garb, and bore the name of Mara, chosen by herself to express the grief on her life. Some seven years before she had been bereft of all her family.

The pleasant hours flew fast with mirth till about half-past ten in the evening, when, worried with their trivial talk, one of the company pulled out a pack of cards and flung it on the table where Mara Moore was sitting. *The effect was startling.* Her face took on a deadly pallor; she began trembling, arose from her seat, staggered across the room, and took a chair in the remotest corner of the room. So great was her agitation that everyone saw it, but none were aware of the cause.

One of the party who had been reading law for some time, not imagining the seriousness of her anguish, went to her, and in a bantering way threatened her with a legal prosecution before an impaneled jury in case she refused to return to her place at the table. While the lawyer was urging her to do this, a thoughtless young man of the company stepped up to them and placed a few cards in her hand as it was laying across her back. She jerked her hand away and gave it a sling as if to rid it of the contaminating filth of the cards, and with an agonizing scream, she began weeping and sobbing as if her heart would break.

Surprised at this new outburst, the lawyer sought to soothe the wounded spirit; and when she had become somewhat quiet he, with the rest, began to entreat her to give them the reason for her terrible agitation. This she at first refused to do; but being urged very strongly by all the company, she at last consented. At the first word a shudder passed over her whole frame; but after a pause she began:

"When I was nineteen years old I was living in an eastern city, in one of the happiest homes. A rich and tender father, with a loving mother, and as bright a brother as a sister could want, were my companions in that delightful home. Wealth and comfort smiled upon us, and prophesied of future happiness, until, with my own hand, I plucked down upon us the greatest curse imaginable.

"Two of our cousins came to visit us. We spent the evening in pleasant conversation as we did this evening; and just as those cards were thrown upon the table, and about the same hour, my parents having retired, our cousin threw a deck upon the table. They two and I sat

down to play, while my dear brother, not liking the idea of playing cards, turned to his music which he was composing as a graduating exercise for examination day. We three needed a fourth to make the game go properly, and we began trying to persuade my brother to take part with us. He declared he thought it was not right to spend time in card-playing—that it was an amusement of the lowest character, and belonged to them—and he didn't want to get into it.

"After using all our arguments to induce him to assist us, but to no purpose, I went to him, put my arm around his neck and told him that I was a Christian, and thought it no harm to play cards just for amusement, and that I thought he ought to lay aside his scruples, and come and help us, as we could have no fun without his help; that he was too fastidious anyway. With this he arose from his seat very reluctantly, and came, protesting that he knew nothing about the business. We told him he could soon learn; and he did, only too quickly, for in a little time he was enough for either of us; and when we three had become tired of the sport, he was so delighted with it that he sat for an hour studying the cards and shuffling them.

"We laughed heartily at him for his interest in the matter, and finally retired for the night, leaving him with the cards. Next morning he took them up again and tried to induce us to play with him; but our cousins must go home, taking the deck of cards with them. But the fatal act had been done. That night my brother was out in the city until a late hour, which was a thing that never occurred before; and when he came home he seemed quite morose; and to our inquiries for the cause, his replies were all evasive.

"The next night he was out again; and this continued for some nights until all his money—some two hundred dollars—was all gone. He then went to father for more, and as he had an unbounded confidence in my brother, he very readily gave him quite a little sum, and without asking him what he was going to do with it. This was soon gone, and when he asked for more, father desired him to tell what he was going to do with so much money. Not giving a direct answer, father gave him a small sum, and told him he could get no more unless he would give a clear report of the use he had made of his money. This was soon spent, and when he went for more, unwilling to account for what he had received, father refused to give him more. With this refusal he became angry and told father he would make him willing to let him have the money. My brother went into the city again, and as usual went into a gambling den where he managed to get the money for gambling, or he would sit and look on. He was absent for nearly a week.

"During this time my mother neither ate nor slept, as I might say; and when my brother was brought home drunk, my mother took her bed, and never got up again; but died of a broken heart. We hoped this would stop my brother's course. He soon began his gambling and drinking again; and being young and rather delicate,

it was not long until he was brought home in delirium tremens. Upon this, father took his bed and died, leaving my brother and me alone in the world. Oh, how I wished I could die, too! It seemed that God was determined that I should see the end of my work in wrecking our family.

"Every influence that could be brought to bear upon my poor brother I made use of, but to no avail; and oh, how I prayed for him! He went more rapidly down the way of ruin now that father was dead. After a few weeks my brother was brought home with delirium tremens again, and after suffering a short time in the most terrible agony, the poor boy died and was laid in a drunkard's grave. Oh, my God! Why was I ever born? Why can't I die too? What will my eternity be for having ruined my brother, the bright and beautiful boy? *This* is why I spell my name *Mara*."

Soon after the lady had begun telling her sad story, the ladies in the company began to weep, and when it was finished they were all sobbing as if their hearts would break, the men weeping with them. The cards had disappeared, and vows were solemnly expressed by the entire company that never again would any of them be guilty of engaging in that sport, but would ever endeavor to put the practice out of good society.—*Selected*.

—○—

*We are Christ's when Christ is ours,
We are in Christ when Christ is in us,
Christ is for us when we are for Christ.*

—C. E. Randall.

—○—

RELIEF

—

IN DOING relief work for our church I have been told at different times by our southern brethren that they would take care of their own needy ones in the South. Now that Brother Stewart has made his wants known I feel sure he will receive assistance.

I am sorry I did not know the family was in need, and thus save them the necessity of asking publicly for help, as I am sure that isn't a pleasant thing to do.

As Brother Stewart's appeal was not confined to the South, but a general one, I want to say for the benefit of our people who send me donations from the different states to help our families who are in need in times of sickness and misfortune, that I was glad to be able to send Brother Stewart's family a donation, as soon as I read the appeal in *The Herald*, thus joining with the southern brethren in helping to relieve some of the burdens and anxiety of this worthy family.

Brethren everywhere, when we are striving to do the big things in life, let us add to the salaries of our poorly paid ministers, so they can support their families.

Yours in the Master's service,

Mrs. Orpha Sanford.

Chairman National Berean Relief Committee,

BEAUTIFUL RESURRECTION

By M. A. Woodward

IN THE course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy after it was carefully unwrapped, he found in one of its enclosed hands a small round root. Wondering how long vegetable life could last, he took the little bulb, planted it in sunny soil, allowed the dews and rains of heaven to fall upon it, and in a few weeks to his joy, that root burst forth and bloomed into a beautiful flower. From this incident, Mrs. S. H. Bradford penned the following lines:

Two thousand years ago a flower
Bloomed lightly in a far off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Savior came to earth,
That man had lived and loved and died;
And even in that far off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went;
The dead hand kept its treasure well.
Nations were born and turned to dust,
While life was hidden in that shell.

The shriveled hand is robbed at last;
The seed is buried in the earth;
When lo! the life, long hidden there,
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed,
And died, two thousand years ago.

And will not He who watched the seed,
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will not He from neath the sod
Cause something glorious to rise?
Aye! though it sleep two thousand years,
Yet all that buried dust shall rise.

Then will I lay me down in peace
When called to leave this vale of tears;
For in my flesh shall I see God,
E'en though it be two thousand years.

In looking over old books, I found this in a scrap-book of Bro. Woodward's. How often he quoted this poem, for he believed every word of it!

"And the dead in Christ shall rise first."

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THE NEW SENIOR BEREAN BOOK WILL SOON BE FINISHED. AS A STEP IN GETTING READY FOR IT PLEASE READ CAREFULLY THE ANNOUNCEMENT GIVEN BELOW BY THE COMMITTEE

ANNOUNCING

THE NEW BEREAN BOOK

THE new senior lesson book which will soon be placed on sale is the result of an important change in the publishing policy of the National Berean Society. It might be more accurately said that it is the result of a newly instituted publishing policy; we have not had one in the past. For years we have been printing just lesson books, with no definite plan in their preparation, and while they have done much good in the lack of something better, yet they have been full of error, both of reference and of teaching, and have fallen far short of supplying a satisfactory literature for our young people.

The time has now come when announcement can be made of a constructive publishing program which aims to set a new standard in lesson books, and point to new ideals of service. To this end there has been planned a graded series of study courses which will embrace every great theme of the Bible. When this program is completed there will be no age of youth from 6 to 25 which will lack for appropriate, sound and constructive study material. Thereafter no more books of this nature will be published, except revisions and reprintings where necessary. The series will be permanent, and each book will continue to be used year after year by successive classes of students graduated from the preceding books. It will be the aim in all of these books to make them of such nature that their sale need not be limited to our own society, but extend to others throughout the land wherever opportunity affords. We do not conceive the possibilities that lie open to us in this direction.

It can easily be seen that such a drastic departure from former procedure must necessarily involve problems and difficulties never before encountered. To this fact is due the delay in the completion of this first book. The high standard of perfection we have tried to raise and follow in its construction has demanded an enormous amount of detail work as well as organization of personnel. There have been, of necessity, many mistakes, and faults may still be found with the work; but we believe that this book now presented, "The Gospel Plan", is as far superior to its predecessors as the new Ford car is superior to the old one.

We call your attention to a few of its outstanding

features.

SYSTEMATIC CONSTRUCTION. Not only the book as a whole, but each lesson, has been carefully outlined and organized. No subject is presented twice in the same way. Each lesson is a unit of the book; the book itself a unit of the series. Because of their unity, clearness, and force, these lessons will prove more interesting and far more instructive.

ACCURACY. The editorial committee has painstakingly checked every statement, every reference. We believe there will not be found one misquoted or misapplied reference in the whole book, and also, that it will be found free from inaccuracies of statement.

COMPREHENSIVENESS. So far as possible, this book has been made representative of the best thought of the church as a whole. Private opinions of individuals not representative of our church body have been rigidly eliminated. No one man alone is responsible for any lesson or even statement. Every word was required to be edited and approved before going to the printer. In this first book we have laid the foundation for those to follow. Only fundamentals have been considered. Yet, in skeleton, every great fundamental truth of Scripture is touched on. In this book you will find all the material needed for a pre-baptismal course of study. It is distinctly evangelistic, and will be invaluable as a textbook in teaching the foundation truths of the gospel.

Inasmuch as these books are to be used indefinitely, they will bear no date. They will be numbered in series, and each new class organized from now on will be expected to begin with Book One. Each book will provide a one-year course of study, but, regardless of time, each book should be completed before beginning on the next one.

This lesson book program is one of the most far-reaching efforts ever undertaken by our people. It will fill a need of long standing. But we have only taken a few of the first steps. It is a great responsibility. We need your sober, conservative judgment of this first book. We want you to criticize. We want you to suggest. Tell us wherein we have succeeded, and wherein we have failed, that the initial mistakes may be rectified in succeeding books. And if you like the book, use it and boost it, and advertise it as much as you can.

PAUL'S MISSIONARY WORK

No. 1.

By Lyman Booth

FIRST JOURNEY WITH BARNABAS AND JOHN MARK

Acts 13 and 14

TIME

According to Lewin, A. D. 45

According to Conybeare & Howson, A. D. 48

ANTIOCH, a city on the River Orontes, the capital of the Roman Imperial Province of Syria, was the starting point of the first missionary journey. Acts 13:1. Barnabas and Saul, having been specially called by the Holy Spirit, and taking with them John Mark, Acts 13:5, departed from Antioch, after the church, in connection with a service of prayer and fasting, laid hands on Barnabas and Saul and sent them forth on their first Divinely appointed mission to the Gentiles, and they proceeded to

SELEUCIA,

The port of Antioch, which was called Seleucia "by the Sea", to distinguish it from other cities of the same name. It was but 15 miles from Antioch. From this point they sailed to the Island of

CYPRUS.

This island is about 140 miles long and 40 miles across in its widest part. It lies in a direct route to Asia Minor. Cyprus itself had long before received the gospel message, perhaps soon after Pentecost, for there were Christian disciples there. It was the place of Barnabas' nativity. Acts 4:36. They sailed from Seleucia to Cyprus and landed at the city of

SALAMIS,

A populous mercantile port on the eastern portion of the Island. Here, the apostle preached the gospel in the Jewish synagogue, and after traveling through the length of the island they arrived at

PAPHOS,

The capital, where the Roman, Sergius Paulus, was converted, and Elymas (Bar-jesus) a magician who tried to frustrate the apostle, was struck blind. Acts 13:11.

Under the Roman government there were two classes of provinces. The Senatorial and the Imperial. The first were governed by Proconsuls, who were appointed by lot and held office for a year, but had no military powers. Imperial provinces were governed by Propretors, appointed by the Emperor, and who held office as long as the latter wished, and had all the pomp of a military commander. Syria was an Imperial Province. From this capital city, Paphos, of Cyprus, Paul and his companions crossed to the southern shore of Asia Minor and landed at

PERGA

The ancient port of Pamphylia, Acts 13:13, on the River Cestros. At this place John Mark left them and returned home to Jerusalem, leaving the apostles to journey alone. They made their way across the Taurus Range of mountains to

ANTIOCH

Of Pisidia (or Antiochia Cæsarea), a flourishing commercial town on the main-traveled road from Ephesus into Asia. Its coins, which had become extant, were such as to give prominence to its privileges as a Roman colony, which colonies were distinct from those of ancient Greece or of modern Europe. They were virtually converted into garrison towns, governed by Roman laws and endowed with Roman rights and privileges. On the first sabbath day after his arrival here Paul preached his first recorded sermon, Acts 13:16-41, to Jews, and on the following sabbath he preached to the Gentiles. Acts 13:46, 48. Being driven out of the city, they followed the great road to

ICONIUM,

A populous city on the western border of Lycaonia, on the main road between the East and West. Here the apostles tarried quite a while, "as at Antioch". Only at Iconium, and some years later at Ephesus, was Paul given special confirmation of his preaching by performing miracles. Acts 14:3. Here they made many converts, but at length a mob of Jews and Gentiles set upon them to stone them, and they escaped by going to a small town of plain, simple, heathen people, south-east of Iconium called

LYSTRA

Here lived plain, simple, heathen people. At this place Paul healed a cripple, and the people, taking them for the gods, Jupiter and Mercury, were on the point of offering sacrifices to them when Paul prevented them, and by arguments drawn from nature, prepared their minds to receive the Christian faith. Acts 14:15-18. They were soon influenced by Jews from Antioch (of Pisidia) and Iconium, and they stoned Paul and left him for dead. Acts 14:19. On his recovery he and his companions fled to

DERBE

A small town some distance from the high road, near a pass called "The Cilician Gates". At this place they rested for some time, preaching the Word and teaching many people. Acts 14:21. Then they returned by the same route they had come, through Lystra, Iconium, and Antioch, to

PERGA

Where they preached for a time and proceeded on their return to

ATTALIA

Which was about 16 miles west of Perga, where there was a fine shipping port from whence they set sail to

ANTIOCH,

Where they gave a report of their work and experiences to a full assembly of the church and there they abode with the disciples for a long time. Acts 14:27, 28.

Some professing Christians are like smoke—go whichever way the wind blows. Slow fires, they are, emitting volumes of smoke, but radiating no heat.—*C. E. Randall.*

With Our Sunday Schools

LESSON IV.—January 22, 1928

JESUS AND THE LAW

Mark 2:18 to 3:6
(TEMPERANCE APPLICATION)

Devotional Reading: Psalm 119:33-40

GOLDEN TEXT

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.—Matthew 5:17.

A STUDY OF THE SUBJECT

Jesus and the Law. The law concerning which the Pharisees opposed Jesus, was the law of Moses. It was added to God's covenant to Abraham because of the sin of the people.—Gal. 3:19. It was added to restore and maintain the people in righteousness of conduct. This righteousness was righteousness of God's standard. For centuries before Christ, the Rabbis had written commentaries on the law. The more striking comments had been assembled under the general name of Talmud. This Talmud, which made very many changes concerning God's laws, was regarded by the Pharisees and scribes as the authentic rule of Jewish religion.

Numerous excuses were made whereby individuals might properly ignore certain God-given laws. They paid "tithe of mint and anise and cummin" and omitted the more important matters of "judgment, mercy and faith."—Matt. 23:23. Jesus did not reprove them for observing the former, but He strongly reprovved them for not observing the latter. Jesus taught, Matt. 5:18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He did not repudiate God's law in any particular; He repudiated the Pharisees' contradictions of the law. "The law is holy."—Rom. 7:12. Jesus upheld it.

The Bridegroom. This particular law of fasting, used by the Pharisees and scribes, was of their own making, not of God's giving. Of this the Pharisees were aware. Their question afforded Jesus opportunity to announce another truth concerning Himself. Their question, which did not need answering, was thus answered more forcibly. Jesus was the Bridegroom.

The guests, His disciples and followers, were joyful because of His works and teachings. Under such circumstances they could not naturally fast. The point could but have been clear to them. He foretold to them, however, that the Bridegroom would be forcibly removed in a later day. Then, even those disciples, who were now feasting on His words, would fast. This was law enough for Jesus and it fully answered their false questioning.—F. L. A.

THE GOLDEN TEXT

Ye may not think that I came to put down the law or the prophets: I came not to put down, but to fulfil.—Matt. 5:17, Roth.

Christ did not come to put down the law, but to complete it and bring it to its consummation. This He did by His own life and deeds. The beauty of the

law was mirrored in the life He lived—a life without sin or guile. He fulfilled all its requirements and brought it to that promised seed, which He, Himself, was.—F. A. S.

PRACTICAL APPLICATIONS

Jesus interprets the law. "The law is spiritual."—Rom. 7:14. The life of the Master was based upon the Spirit rather than upon the flesh. He interpreted His Father's will in harmony with spiritual motives. He recognized in the law the justice and the power of God arrayed against sin. It was not a positive force for good, and served to point out the way of evil rather than that of righteousness. Thus with Paul, he understood that the law was not designed for a "righteous man, but for the lawless and disobedient, for the ungodly and for sinners."—1 Timothy 1:9-10. To all such workers of iniquity the law became at once a warning and a source of punishment. The law did not prompt to good works, but discouraged evil.

No law against doing good. "Against such there is no law."—Galatians 5:22-23. Not even the Sabbath was designed by God to restrict the doing of good works. "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—Gen. 2:2. But He still sent His sunshine and His rain on the seventh day as well as on the other days of the week. He still performed the work of necessity for the well-being of His children. Thus, Jesus interprets the law as permitting the doing of good at all times, regardless of circumstances or occasions. Following the Master's example, the Christian of to-day enjoys complete liberty of action always for the doing of good, when such deeds are prompted wholly by a desire to relieve the needy and the oppressed.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Jesus, the light, and the law.

"Brethren, I write no new commandment unto you, but an old commandment . . . the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth."—1 John 2:7, 8.

Verse 7 in the above would contradict verse 8 were it not for the fact that John says, "which thing"; that is, which newness, is true in him and in you. In other words, the old commandment became new in Jesus "because the darkness is past, and the true light now shineth.

Verse 9 shows that the old commandment about which John is talking is the commandment concerning love—that commandment upon which the whole law hinges.

Jesus' daily life, His death, resurrection and ascension was a demonstration of God's love. It was no longer a mere word or an abstract something abstractly commanded. In Jesus it was a living force to which man reacted not by arbitrary command, but as steel reacts to the force of the magnet. We love Him because He first loved us, is a law as effective as the law of magnetism.

Thus in the light of Jesus' daily life, His death, resurrection and ascension, an age-old command became new; and in its newness all of God's commands and activities hinge on love. In the light of God's love as it is demonstrated in Jesus, all thoughts of hatred, revenge, injustice, and selfishness are dispersed as physical darkness is dispelled by physical light. In Him all things are new, because all are seen in the true light.—A. K.

INTERMEDIATE CLASS

Topic: Jesus teaches the spirit of the law.

Every proper law is made for a purpose, and there is a principle involved which is necessarily higher than the letter of the law itself. If, then, a person can study a God-given law and determine the principle behind it, the purpose for which it is given, and then abide by that principle, he obeys the law even though at times he may apparently violate the letter of it, technically.

The statement of Jesus to the effect that the sabbath was made for man, and not man for the sabbath, is one worthy of thought. The Pharisees and scribes were sticking for the letter of the law, and if any act of Jesus appeared in any way to violate that letter they eagerly grasped the opportunity to accuse Him. But Jesus was teaching and preaching the highest of all law—the real spirit of the law of God.

Should one to-day simply obey the written statement of God's laws, or should he study earnestly to find the real principle and purpose and abide by that purpose? Did Jesus violate the letter of the law? If we are sincere followers of Christ, will we sometimes appear to violate the letter even while faithfully obeying the spirit of the law?—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

The new-old commandment: Study and analyze 1 John 2:7-9. How are old things in Jesus made new?—A. K.

DOINGS AMONG THE CHURCHES

Sr. E. Pendleton, of Webster City, Iowa, is reported suffering from neuritis and tonsillitis.

* * *

Slight sickness has delayed Sr. M. A. Woodward's trip to Florida. She is hoping to start at once now.

* * *

Bro. F. E. Siple will fill his regular appointments at Kewanee and Ripley over the coming week end.

* * *

Sr. Huldah Thompsom, of Mt. Sterling, Illinois, member of the Ripley Church, is being buried to-day. Bro. F. E. Siple was called to officiate.

* * *

The meetings at Kokomo, Indiana, were fine, as reported. There are many other communities equally opportune.

* * *

Our Floral Store and Greenhouse have been very busy since Christmas.

* * *

APPRECIATED

"Our Sunday School is small, but every one is well pleased with the Quarterly," is the statement accompanying remittance from Michigantown, Indiana, for the last bundle of Truth Seekers' Quarterlies.

* * *

MICHIGAN QUARTERLY CONFERENCE

An opportunity for the whole Michigan brotherhood to again assemble for mutual Christian uplift as well as to further the program for carrying forward Christian Gospel work among us will be afforded by the holding of a Winter Quarterly Conference, January 27, 28, 29, at Grand Rapids. An urgent invitation is extended all to unite in this meeting.

This Quarterly Conference will be held during the concluding days of the Special Meetings which Bro. Patrick will hold at the Grand Rapids church January 15 to 29. All who can conveniently do so are asked to assist Bro. Patrick to make this an evangelistic meeting of great benefit.

Bro. E. Cedric Pope, of Cortland, Illinois, has been engaged to assist throughout the last week, the Quarterly Conference included.

Wm. Hanson, Secretary.

* * *

CHURCH NOTICE—DECEMBER 28

Isolated members of the Abrahamic faith of Kokomo, Indiana, have proven to be quite a success the past two months.

We have just closed a series of meetings conducted by three ministers of this state: Bro. Anderson, who preached five sermons; Bro. Long, five; and Bro. Drabentstott, five. A great interest was shown at all the services and the following six were baptized by Bro. Anderson: Bert Maromey and wife, Harry Parker and wife, Alice and Bernice Bengé. We pray that they may live faithful in the Master's service.

We have been having Sunday School in a small store building every Sunday and Bible study every Sunday and Wednesday nights. Our Sunday School has increased since September from 17 to 30 and 35, in fact, it has been increasing so rapidly

that we hope to be financially able to rent a larger building in the near future.

We ask an interest in prayers of all the brethren of like precious faith, that we may succeed in our effort.

Mrs. O. J. Parker,
725 South Waugh St., Kokomo, Indiana.

* * *

MRS. MARY FLINT

Mary Flint was born March 23, 1857, and died December 29, 1927, at the age of 70 years, 9 months, and 6 days. She and James Flint were united in marriage July 3, 1883. Six children were born to them. The father and three of the children preceded her in death. The other three, Joe, Etta Harley, and Annie Baker, are still living. She also leaves ten grandchildren, five sisters, one half sister, one brother, one half brother, and a host of other relatives and friends.

In early life she united with the Church of God. Sr. Flint was an earnest, devout Christian woman. She was the Superintendent of the Sunday School at the Pleasant View church.

Funeral services were conducted in the Christian Church at Pence, Indiana, by the writer on January 2nd, after which she was laid away to sleep until Jesus comes.

Sr. Flint will be missed at the Indiana Bible School and the Pleasant View Church, for she has been a faithful worker. May we meet her in the kingdom is our prayer.

J. H. Anderson.

* * *

MRS. MARTHA BAUSMAN

Mrs. Martha Middlekauff Bausman, of the Golden Rule Home, Oregon, Illinois, died January 7, 1928, following an illness of two weeks. She was born to Mr. and Mrs. Henry Middlekauff at Mount Morris, Illinois, December 30, 1850, the eldest of six children. In 1899 the deceased was united in marriage with Barnes Ford Bausman, with whom she lived until his death at Calico Rock, Arkansas on January 2, 1927.

The deceased had the great misfortune to lose the sight of both eyes a few years ago, said to have been caused by abscess behind the eyes.

Because of her inability to care for self she applied for admission to Golden Rule Home where she was admitted on September 3, 1927, conveying thereto a fund agreed upon. Very quickly those of the Golden Rule Home learned that "Aunt Martha" was a most congenial member of the family.

About two weeks ago she contracted a cold which threatened to terminate in pneumonia. Suddenly, however, it developed into an abscess within the head, causing both embolus and a toxic condition that resulted in death. The doctor who attended her throughout her sickness, and who enabled her to rest in consciousness and peace most of the time, was at her bedside frequently during the last thirty hours of life in a diligent effort to thwart the illness.

Early in life the deceased heard and believed the gospel as taught by teachers of the Church of God at and near Mount

Morris. Her father's brother, Joe Middlekauff was one of those who backed the work there and until his death some two years ago. Living isolated from the Church of God, she united with the people of the Christian Church. As soon as she became resident in Oregon she requested admission to the Church of God in conformity to her expressed beliefs.

Sr. Bausman leaves to mourn her loss a brother, Austin, of Mount Morris; a sister, Mrs. Minnie Seyster, Oregon; two brothers, Samuel B., Santa Monica, Calif., and Fred A., Mount Morris, Illinois. Her brother, Alfred, next younger than herself, died at Portland, Oregon, about two years ago.

Interment was made in the family lot at Mount Morris, Illinois.

That she might come forth at the first and better resurrection was her abiding Christian hope. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ", she was laid at rest to await His call.

* * *

MRS. CARRIE FREE

The people of Blair, Nebraska, and vicinity were greatly shocked by the sudden death of Sr. Carrie Free early Christmas morning. On Christmas eve she visited a neighbor until about 9 p.m., and on her way home was struck by an automobile while crossing the street.

Her skull was badly fractured and she passed away at 1:30 a.m., Christmas morning without regaining consciousness.

She had been a faithful member of the Church of God for about 35 years, having been baptized by Bro. Almus Adams in 1892.

Sr. Free was born in Indiana, December 31, 1860, and moved to Washington County, Nebraska in early womanhood. For many years she had been a resident of Blair.

She leaves to mourn her loss: two sons Claire, who lived with her, and Lloyd, of Silver City, New Mexico; two brothers, Art Johns, of Blair, and E. B. Johns, of Central City, Nebraska.

Funeral services were held December 28, 1927, Bro. Almus Adams officiating.

ONE OF GOD'S LAWS

The law given in Exodus 20:8 is, "Remember the sabbath day, to keep it holy." The Pharisees were watching everything that Jesus did to see if they could find something whereby they might accuse Him. And when He and His disciples went into the field of corn and began to pluck the ears and eat them, the Pharisees said they were breaking the sabbath. But Jesus knew what rules God had given His ancient people, one of which is found in Deut. 23:25—"When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thy hand; but thou shalt not move a sickle unto thy neighbour's standing corn." Jesus and His disciples had been hungry, and all He needed to do was to ask those Pharisees if they had not read what David did when he was hungry, how he and they that were with him went into the house of

God and ate the shewbread. It was not breaking the sabbath, neither was it stealing, to eat what they needed. But they must not carry away, or destroy any. Jesus was teaching them all a lesson of honesty.—M. A. W.

* * *

BOOKS OF THE BIBLE IN RHYME

Selected by Mrs. G. B. Sprinkle
 In Genesis the world was made
 By God's creative hand;
 In Exodus the Hebrews marched
 To gain the Promised Land.
 Leviticus contains the law,
 Holy, and just, and good;
 Numbers records the tribes enrolled—
 All sons of Abraham's blood.
 Moses, in Deuteronomy,
 Records God's mighty deeds;
 Brave Joshua into Canaan's land
 The host of Israel leads.
 In Judges their rebellion oft
 Provokes the Lord to smite,
 But Ruth records the faith of one
 Well pleasing in His sight.
 In First and Second Samuel,
 Of Jesse's sons we read,
 Ten tribes, in First and Second Kings,

Revolted from his seed.
 The First and Second Chronicles
 See Judah captive made;
 But Ezra leads a remnant back
 By princely Cyrus' aid.
 The city walls of Zion
 Nehemiah builds again,
 Whilst Esther saves her people
 From plots of wicked men.
 In Job we read how faith will live
 Beneath affliction's rod,
 And David's Psalms are precious songs
 To every child of God.
 The Proverbs, like a goodly string
 Of choicest pearls appear;
 Ecclesiastes teaches man
 How vain are all things here.
 The mystic Song of Solomon
 Exalts sweet Sharon's Rose;
 Whilst Christ, the Savior and the King,
 The "rapt Isaiah" shows.
 The warning Jeremiah—
 Apostate Israel scorns;
 His plaintive Lamentations
 Their awful downfall mourns.
 Ezekiel tells in wondrous words
 Of dazzling mysteries;
 Whilst kings and empires yet to come,

Daniel, in vision, sees.
 Of judgment and of mercy,
 Hosea loves to tell;
 Joel describes the blessed days,
 When God with man shall dwell.
 Among Tekoa's herdsmen,
 Amos received his call,
 Whilst Obadiah prophesies
 Of Edom's final fall.
 Jonah enshrines a wondrous type
 Of Christ, our risen Lord;
 Micah pronounces Judah lost—
 Lost, but again restored;
 Nahum tells on Nineveh,
 Just judgment shall be poured.
 A view of Chaldea's coming doom
 Habakkuk's visions give;
 Next Zephaniah warns the Jews
 To turn, repent, and live.
 Haggai wrote to those who saw
 The temple built again,
 And Zechariah prophesied
 Of Christ's triumphant reign.
 Malachi was the last who touched
 The high prophetic chord;
 His final notes sublimely show
 The coming of the Lord.
 —Author Unknown.

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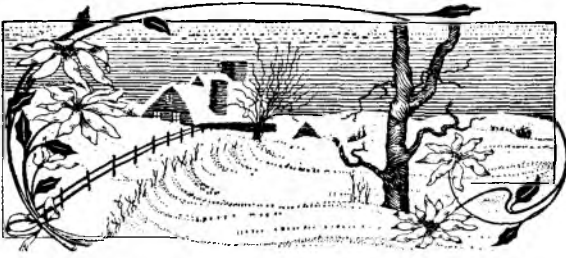
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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 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



PREPARED BY LOIS HUNT

JESUS AND THE LAW (Mark 2:18 to 3:6)

WHY DO the Jewish people observe their sabbath each Saturday? Why are the strict Jews so careful not to do any work on that day—even so much as light a match? It is because they are keeping the old Mosaic Law.

Many years ago—many years even before the time of Jesus—there was a great Israelite leader named Moses. God sent him to lead His chosen people back from Egypt to their homeland, Palestine. At one time in their journey, God called Moses up on Mount Sinai, where He gave him many laws, which the people were to follow. Because of Moses these laws were called the Mosaic Law. There were rules regarding the Israelites' worship, clothing, family life, feast days, and conduct. The Ten Commandments are a part of this great Law, and many people, to-day, believe that they must keep these ten laws, although they think the other parts are for the Jews only. Certain classes of Jews were very careful to observe the law to the very letter; that is, to keep the words of the law, rather than the thought conveyed by those words. They were so very religious that they were always watching to see if other people were being religious too.

When Jesus began to attract attention with His teachings these critical classes centered their attention on Him to see if they could find a flaw in His conduct. They questioned Him as to why His disciples did not keep the fast days as John's disciples had done. Jesus replied that it was not necessary as long as the Bridegroom was with them.

Then, one sabbath day, Jesus and His disciples walked through the field of grain. As they went along, they plucked a little of the grain. Now, we can see no wrong in that, but the hypocritical Pharisees said it was "work", and were ready to accuse the disciples of profaning the holy day. They asked, "Why do they on the sabbath day that which is not lawful?" In return, Jesus asked them if they did not remember what David had done when he was hungry. David had gone into the temple and eaten the shewbread when such a thing was lawful

for the priests only.

Jesus was trying to show them that there were times when great need made it necessary to use things for good that should not be used ordinarily. Just so it was with their eating the grain on the sabbath. If they were hungry, it was right to prepare food to sustain life. That is what He meant by, "The sabbath was made for man, and not man for the sabbath." Moreover, He declared, "Therefore the Son of man is Lord also of the sabbath."

Another time Jesus went into the synagogue where there was a poor man with a withered hand. Again His enemies watched to see what He would do, because, according to the law they must not heal on the sabbath. However, Jesus said unto the man, "Stand forth." Then to those about Him He asked, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" Because their hearts were unkind and their motives wrong, the Pharisees could not answer this question. Jesus read their intentions and was both grieved and angered by their attitude.

Looking about Him, He said again to the man, "Stretch forth thine hand." And, children, you know what happened—the withered hand was whole like the other one. Instead of being glad that the man was healed, these Pharisees went out and began to plan how they might destroy this dangerous, lawless, Healer.

Now, do you see that Jesus was teaching that it is right to do kind deeds on the sabbath, and that it is right to help others in need anywhere, anytime?

Later, Paul explained that the law was a "school-master to bring us unto Christ", but that after Christ came all were under a new law of grace.

While this law does not require us to keep holy the sabbath, yet a real Christian will be glad to do what is right on that day, and every day of the week.

SOMETHING TO DO

1. Read Galatians 3.
2. Read several of the chapters of Exodus, beginning with the 19th chapter.

SOMETHING TO THINK ABOUT

Exodus 20:9, 10, 11, 12.

THE WAY OF IT

*A little boy made him a wee snowball,
And rolled it about in the snow;
It gathered the crystals and clung to them all,
And, oh! how that snowball did grow.*

*Oh, my!
You've made one, of course, so you know.*

*A little boy whispered a word one day,
Unkind, of someone he knew;
And each one who heard it repeated his way
The story, till, oh, how it grew!*

*Oh, my!
And a heartache was caused by it, too!*

Two little red mittens the snowball rolled,
That grew in such magical way;
And a little red tongue was the one that told
The tale that grew big in a day.

Oh my!

Be careful, wee tongues, what you say!

—"Sunshine" *Child's Hour*.

MEMORY VERSE

4. Matthew 22:37, 39.

TINY TOTS

God gave some laws for the Jewish people to obey. One of them said that no one should work on the sabbath day.

One sabbath day, Jesus and His helpers ate some grain as they walked through the field. Later in the church, Jesus made a man's withered hand whole.

Some enemies of Jesus said that He was doing wrong, but Jesus said that it was right to help other people any day and every day.

LETTER AND SPIRIT

By C. E. Randall

ONE OF the great sins of people who have come to the knowledge of the truth is depending and trusting in the acquired knowledge for salvation. They know the letter of the Word, but are not possessors of the fullness of the Spirit that should accompany the knowledge of the truth. A knowledge of the truth is essential to salvation, but such a knowledge, in itself, will not save anyone unless the knowledge acquired is put into actual operation. There is sin of holding "the truth in unrighteousness". Rom. 1:18. That is, knowing the truth, but not being led by the spirit of the Word. The wrath of God is against all who in this manner suppress truth.

Priding one's self in possessing the truth, and having more truth than people of other denominations, tends to develop self-righteousness, and self-righteousness makes impossible a consecrated life. We need a knowledge of the truth, but a great deal of truth concerns a sanctified life, that is, one that is set apart—in the world, but not of the world. We need more dedicated, devoted, consecrated service in our every day lives. The more devoted we become to Christ, the more useful will be our knowledge. Knowledge of the truth and a consecration of our lives to Christ, qualifies us for labor in Christian service.

The parable of the Pharisee and the publican, as narrated in Luke 18:9-14, strikes at the very heart of the sin of priding one's self because of not being like the rest of Christendom, but having come into the glorious light of the truth. We should not glory in the fact that we have the truth, but rather that our sins have been forgiven, and that through our knowledge of the truth we can lead others into the saving grace of our heavenly Father.

Truth will work mighty wonders if harbored in a devoted, consecrated individual.

CHILDREN OF KINGDOM CAST OUT

By Sister Endsley

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. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Matthew 8:11-12.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen."—Matt. 22:11-14.

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matt. 24:48-51.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; (Jesus must not have known them as His disciples, for He knows all things, and every one.) depart from me, all ye workers of iniquity. 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. 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 13:23-29.

"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.

"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.

THE BOOK OF DANIEL

PART 27

By George Johnston

THE FALL OF JERUSALEM AND OF ROME

(Daniel 11)

BUT WITHIN few days he shall be destroyed, neither in anger nor in battle."

The passing of these laws gained for Gracchus the support of the classes most benefited and he succeeded in being elected for a second year. At the end of that period, however, he was defeated for a third term by L. Opimius, who promised the voters much greater benefits than those they had received from Gracchus, but without any intention of keeping his word. He was a senatorial candidate, put forward for election with the sole object of defeating Gracchus, and was prepared to promise anything in order to achieve his purpose.

One of the innovations of Gracchus had been the formation of a colony, called Junonia, on the site of Carthage in Africa, to which the poorer classes could migrate, and where they were to enjoy all the privileges of Roman citizens. Immediately after he entered upon his duties as tribune Opimius attacked this scheme on the ground that the site of the proposed colony was accursed by the gods; and he fixed a day upon which a proposal to abandon it was to be submitted to the electorate. Gracchus and his supporters attended at the Capitol to oppose the abandonment of his project, and so high did public feeling run on the matter that it required only a small incident to cause a riot. It was customary on such occasions to open the proceedings by offering sacrifices to the gods; and this ceremony had scarcely begun before one of those engaged in it grossly insulted one of Gracchus's supporters, whereupon the latter immediately cut him down with his sword. In endeavoring to quell the tumult which arose Gracchus inadvertently interrupted the tribune Opimius, who was addressing the people, an act which, according to an old Roman law, was punishable by death. Opimius immediately ordered the riot to be stopped by force of arms; and Gracchus, recognizing his danger, fled to the temple of Castor for refuge. A large reward was offered for his head, for the aristocrats were determined to destroy him and to regain the power which he had wrenched from them.

After the lapse of a few hours Gracchus, at the solicitation of his friends, left the temple and attempted to escape to the opposite side of the river Tiber, but in his haste he fell and injured his ankle. He managed, however, to cross the bridge, and entered a small wood accompanied by a favorite slave, his friends having remained behind in order to delay those who were in pursuit. He quickly realized that the injury to his foot precluded any chance of escape, and he besought the slave to kill him, knowing that if he fell alive into the hands of his enemies he would be subjected to the grossest indignities before his execution. The slave, who dearly loved his master, acceded to his request, and afterwards

ran the sword through his own body.

Thus there stood up in the glory of the kingdom a raiser of taxes who was destroyed within a few days, neither in anger nor in battle, but, strange to say, in loyalty and in love.

Singing a lie, teaching a lie, living a lie—all are the same. They all come from the same source—a liar. "And all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8. Let us quit singing lies by using our own song books; stop teaching lies, by getting our own literature; and if we have been living a lie, cease, by being what we really are.—*C. E. Randall.*

LOVE—ONE OF LIFE'S MOST EXPENSIVE AFFAIRS

(Continued from front page)

themselves, they return benefits that could not be derived otherwise.

So, too, with the Father. He has required of man his love. God has revealed on every hand His great love toward man. In return for this, He directs that man should manifest love to the Father. It is for man's good; it is for man's own personal upbuild; it is the richness that develops within the soul of the individual. Love that is truly enforced by law is no love at all. Service that is rendered by compulsion rather than devotion, is cold indeed. Therefore, for the man's own personal enrichment, for his own advancement of intellect and heart, God has made known to him the great benefits of love and has urged and requested man to enter into love for his Maker. But just as love of man toward man motivates him to serve and expend in behalf of the one loved, so man's love toward God moves, yes, urges him, even with uncontrollable urge to manifest his love to the Father by service—service which is measured in our day by dollars and cents. Is it not true that man's love toward God can be safely estimated and valued by the degree of service and expense with which one serves and devotes himself to his Creator? Is not money the thermometer of one's love to God? Should not man, who pours forth so much because of his love to his fellow, pour forth equally much, yea, more, because of his love to God? Does that man really love Jehovah who devotes all of his strength and power and earnings of life unto himself, for his own carnal satisfaction, for his own wasteful pleasure?

True love is one of the most expensive things in the world and this is also true as applied to one's love for God. But in return for this unlimited outlay of expense toward the Father, man receives from God Himself such blessings and benefits and health and guidance as to make all that expense to be mere partial payment in return for the benefits derived.

THAT BLESSED HOPE

By E. O. Stewart

HOPE IS a little word, but it means so much to the one who clings to it. After our day's work is over and the evening shadows hover around us, when we are upon our beds in sweet repose, our minds often take a prospective view in sweet anticipation of the brighter days to come. Hope is an anchor now stationed and firmly fastened in the haven of rest.

Faith is a cable which is securely fastened to the anchor which rests in the harbor. Though we may be tossed here and there upon a restless sea, let us cling to that cable until we can view with undimmed eyes the ever-green shore, and the everlasting hills of glory, when hope shall end in never-fading realities.

What a wonderful thing "hope" is! It soothes a care-worn heart in the darkest and saddest hours: it spans the silent stream of death, bridges the yawning chasm between time and eternity, and stands as a beacon light in a graveless and deathless land. It was hope that prompted our Savior to submit to His Father's will, and drink the cup in lonely Gethsemane. It was for the joyous hope set before Him that He endured the cross, despising the shame. It was the hope of being the Savior which prompted Him to reverse the order of prayer, and pray for His enemies, that God might forgive them in their ignorance. If they ever accept that proffered mercy, it will be because of the hope in the promises of that God who cannot lie that shall prompt that acceptance.

Hope is desire with expectation. Desire is not hope, unless one has expectation along with his desire. Expectation is not hope in the absence of desire. Desire with expectation constitutes hope.

Desire is created in the mind through hearing the gospel, which is spoken of as "glad tidings of great joy". Desire is absolutely dependent upon hearing the word of God, and hearing is the first element of faith.

Expectation is just as dependent upon believing as desire is upon hearing. Hearing is the basis for desire, and believing is the basis for expectation.

So the first element of faith, which is hearing, produces the first element of hope, which is desire; and belief, which is the second element of faith, produces expectation, which is the second element of hope. If what you hear is true, and you desire it, then you have a true desire which is the first element of true hope. If you believe what you hear, then you expect what God has promised; hence, you have the true hope. So true faith becomes "the substance of things hoped for, the evidence of things not seen".

The faithful Christian is gazing with joyous hope into the great beyond, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with pa-

ience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame. . . ."

By faith we look for His coming, when tears will be wiped away, and the long broken home circle be united again; when pale, faded cheeks shall resume their rosy tints; when youth and beauty shall be stamped upon every brow.

Is such a hope worth striving for? Is it not worth more than the shifting scenes of earthly pleasures which do not satisfy a longing, thirsty soul for that blessed hope?

May God bless the readers of *The Herald* this coming New Year.

THE KING OF GLORY

PSALM 24

By Mrs. A. J. Chaplin

*The earth and the fullness with which it is stored,
The world and its dwellers belong to the Lord;
For He, on the seas, its foundation hath laid,
And firm on the waters its pillars hath staid.*

*Oh! who shall the hill of Jehovah ascend,
Or who in the place of His holiness stand?
The man of pure heart, and hands without stain,
Whose swears not to falsehood, nor loves what is vain.*

*He shall from Jehovah the blessing receive;
The God of salvation shall righteousness give.
Ye gates, lift up your heads and an entrance display.
Ye doors everlasting, wide open the way.*

*Be lifted, ye gates, to the beautiful way;
Ye doors everlasting, an entrance display;
The King of all glory high honor awaits;
The King of all glory shall enter the gates.*

Jesus, the Babe born in Bethlehem we expect to come into power and great glory soon, when ten thousand times ten thousand and thousands of thousands shall proclaim 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 heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

We cannot imagine this praise and thanksgiving from the whole creation, which will fill the world with one grand, sweet anthem, when the everlasting gates are lifted up and the King of glory ascends the throne and enters into His great work of redemption.

May we be worthy to share with Him in the work of the millennial age, when the "doors everlasting wide open the way".

PALESTINE AND EUROPE

COL. SYMES REVIEWS PALESTINE'S PROBLEMS

"THE PRESENT problems of the Palestine Government, in relation to the welfare of the population and to facilitating the upbuilding of the country were reviewed by Col. Symes, Civil Secretary of the Palestine Government, at a conference with press representatives on December 20th.

"The unemployment is a great problem for the Government, particularly during the winter months. The Government is doing all it can to accelerate public works, but it has no large funds for this purpose. The work on the Haifa harbor will start after a year,' Col. Symes declared. 'The Government will continue to experiment on the commutation of 63 villages. The education ordinance, with the proposed amendment, will be promulgated shortly. Work on the Rockefeller Museum will start in January of 1929,' he stated."

SEES END OF UNEMPLOYMENT IN SPRING

"THE PREDICTION that unemployment problem of Palestine resulting in a severe economic crisis, will be solved by the Spring of 1928, was made by Nahum Sokolow, Chairman of the Zionist Executive, in an interview with press representatives in Vienna.

"I am confident that when Spring will arrive the Palestine crisis will disappear. It is certain that at least 2,000 Jewish workmen will find employment in the Haifa harbor construction works which will be started soon. A large number of Jewish workers will also find employment at the Jordan when Rutenberg will start work on his concession. With the unemployment removed, Zionist work in Palestine will again assume its normal character,' Mr. Sokolow declared.

"The study of the possibilities for floating a Zionist loan for Palestine is making progress. When a practical proposal will be agreed upon I am certain that the matter will find the sympathetic support of many influential circles of governments and the League of Nations,' Mr. Sokolow added.

"Mr. Sokolow also related that during his last visit to Prague, Transylvania, he conferred with the Prime Minister, Benes, concerning the national minorities question."

WHY FEAR HIS WILL

*"His will be done," we say with sighs and trembling,
Expecting trial, bitter loss, and tears;
And then how doth He answer us with blessings
In sweet rebuking of our faithless fears!
God's will is peace and plenty, and the power
To be and have the best that He can give,
A mind to serve Him and a heart to love Him,
The faith to die with, and the strength to live.*

— The Sunday School Times.

WILL RUSSIA ATTACK INDIA?

THE FOLLOWING, taken from the October 7 issue of *The Rochester Times-Union*, of Rochester, New York, will be of interest to those who are watching the direction in which the international "straws" tend to blow. While none can foresee with accuracy the certain results of national movements, yet all can anticipate the better the more they are informed from all angles of research.

"Soviet Russia is not only sure it will conquer the British Asiatic possession, but it is preparing for a counter invasion from Great Britain after the forces of the Communists are first successful, Upton Close, author and lecturer who spent the Summer in Russia studying conditions, believes.

"Close said Wednesday that the Soviet authorities were frank as to their intentions and their views of international developments within the next decade.

"The Russians see the contest for power as involving only themselves and England, according to Close. The United States would stand aside in the struggle, he said the Russians believed.

" 'Russians' believe England will be driven to desperation when the Soviets take possession of English colonies in Asia,' Close explained. 'They anticipate an attempt by Great Britain to invade Moscow.

" 'While in Russia, I saw a parade of two hundred thousand boys and youths through the streets of Moscow, held in connection with a preparedness celebration. Their motto was, 'Prepare for the Invasion.'

"The only contingency the Russians will admit as likely to interfere with this forecast is overthrow of their government by a power outside Russia, and they regard that as next to impossible.

"One of the reasons England is considered as the most likely opponent in the struggle with the Soviet is that the Bolsheviks believe that country is the only one of the major nations which is ready for a far-reaching social revolution.

"This upheaval, of course, would enter largely into their plans for invasion of India and other British holdings in the Orient.

"Germany and the United States are regarded in Russia as comparatively contented socially and a revolution in those countries would not be likely to succeed, the Soviet believe. They also take into consideration the traditional hatred of Russia for England, which antedates Bolshevism.

"For this reason, the youth of the land is being trained under the idea that they will be called upon to save their nation from the British lion.'

"Close has been identified with the United States Diplomatic service in the Orient. He is the author of 'The Revolt in Asia,' a study of social and political conditions in that continent. His real name is Josef Wellington Hall."

Think and act; don't uselessly dream and talk!

THE RESTITUTION HERALD

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FORGIVENESS

By M. A. Woodward

WHAT A WORD! How much it means! What happiness (spiritually), or misery it covers! It means that some one has forgotten the "Golden Rule", has been blind to God's promise to help us carry our burdens, and has offended some one who has been struggling so hard to make good and perhaps failed, at least, has not come up to your standard of stewardship. Perhaps you have been trying to right these failures in your own strength, which has not been sufficient for the task.

One of the hardest things we have to do as Christians is to acknowledge our own weakness, and ask another's forgiveness; but when the duty is performed, what a load is removed from our minds; what sweet peace rests with us; and what joy when we kneel to pray. How we thank God for the strength to do the right thing; and ask Him to soften our temper, to humble our wills, and sweeten our lives with His dear love. How splendid it is to be able to acknowledge our own faults, and make wrongs right. No church can prosper, no neighborhood be happy, no home life be in sweet accord without this spirit of true forgiveness.

Beloved in the Lord, may we each one cultivate this wonderful Christian grace, teach our Sunday School children, the young convert, our babies at home, this very necessary Christian virtue: be ready to ask forgiveness. God is ready to answer your prayer.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

BEING THE FIRST of the year when a number of the churches are laying their programs for future work, we have reluctantly taken more space than we otherwise would for an article this week under the title "*Financial Plan for Local Churches*", adapted from *Modern Money Methods*. There is much of advantage in a definite plan of work and the author of this book, F. A. Agar, is strongly opposed to some of the customary financial methods practiced by many churches. With him the Editor would like to emphasize: better no finance at all, excepting those financial efforts shall tend to result in spiritual growth of the giver and truer and stronger Christianity for all.

Church finances should not be considered so much from the standpoint of expense as they should be from the standpoint of advantage. Many and many excuses are evolved to show the wonderful advantages that are afforded the individual who owns a nice attractive auto. The money paid therefor is seldom regarded as an expense; rather, it is the ability to afford equipment beneficial for life.

So with Christianity. It is the most beneficial of anything that one can procure. The money paid therefor is but so much effort to secure the greatest possible advantage.

* * * *

WE ARE GLAD to notice an increase of interest in different localities resulting from the presentation, for the past few months, of the tithing system. From different directions come the reports of increased interest as manifested by this method of operation.

It is a statistical fact that those persons and those churches that devote themselves most thoroughly to the tithing system are more prosperous, both spiritually and otherwise, than those persons and congregations which do not thus practice.

* * * *

JUST AS ONE reveals his enthusiasm for sports, or autos, or theaters; for houses, or farms, or business, by his repeated and voluntary disbursements therefor, so, also, he reveals his depth of enthusiasm and earnestness in the Christian life by his constant, systematic, persevering devotion of funds to that cause.

* * * *

"For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:37.

HOW OFTEN THOSE words come burning back into one's mind. "For yet a little while, and he that shall come will come, and will not tarry." "And, behold, I come quickly;

and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

Throughout Michigan, Indiana, and other places these words have been heard repeatedly from the lips of one now dead, as he, over and over again, closed his appeals for Christian devotion to his congregation. And is that not one of the burning anticipations of our day? Is it not in anticipation of the return of our Lord that so many "press toward the mark for the prize of the high calling of God in Christ Jesus"?

A change of all changes will then be brought in: sorrow will be turned to gladness; weeping will be turned to laughter; mortality will be turned to immortality; death will be turned to life; the old will give place to the new, when He, unto whom the Father has committed all these things, shall return and take unto Himself His mighty power, and reign. Elder B. W. Woodward was not at all in error when he used these words so frequently to burn into the hearts of his congregations the vision of the great truth that was contained in them.

In anticipation of that day, let us each one devote self, with every possible ability and power, to the service of Him whose we are and whose return we so joyfully anticipate. Let us sound the joyful acclaim to all sorrowing brethren or man and encourage each to choose for himself Him whom the Father has exalted over all.

* * * *

ONE GOD-APPOINTED way to serve Christ is through the church. Just as the member of the golf club does not serve the particular field or land where the game is played, but rather serves the game through cooperating to provide the field; so the Christian serves Christ in cooperating to provide such physical things as are necessary to afford the best, the deepest, the most spiritual, the most consecrated services to the Lord, our Master.

HERALD RECEIPTS

Mrs. I. H. Brown; Grace West; A. H. Cramer; Hanna M. Barber; Mrs. H. C. Starbuck; Mrs. J. J. Hartman; Mrs. Martha Walls; Mrs. Sarah A. Hook; F. C. Beck; O. M. Cronkite; Mrs. A. J. Addington; Mrs. Jane Glass; Mrs. H. H. Kent; Mrs. Elvora Skinner; Mrs. Sarah Cobb; Mrs. J. H. Davis; Esther Holmes; Madeline Gardiner; Lucille Claypool; Chas. E. Anderson; R. E. Griner; Mrs. Leona Sharp; Mrs. Sadie Clark; Mrs. Mabel Bean Kiger; Mrs. R. Overholt; John P. Long; Effie M. Long; Mrs. Geo. W. Young; Mrs. Frieda Clous; Mrs. Chas. A. Harris.

SUBSCRIPTION FUND

Church of God, Burr Oak, Ind., by Myrle Hatten	\$5.11
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CHRIST TRANSFORMS MAN'S COSTLY WOE TO GOD'S FREE MERCIES

By Samuel E. Haney

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."—Matt. 26:52.

THE PREPOSITION "by" appears in several versions. Of these prepositions Vizetelly says, "By properly used before the agent or doer; with, before the instrument or means: as, He was killed *by* the assassin *with* a dagger." This distinction should be worthy of note were the word "sword" confined to a literal phase instead of being Biblically versatile, i.e., "My soul *is* among the lions: ~~and~~ I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword."—Psa. 57:4. "Yea, a sword shall pierce through thy own soul also."—Luke 2:35. "And out of his mouth goeth a sharp sword, . . . And the remnant were slain with the sword . . ."—Rev. 19:15, 21. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. 6:17.

Primarily we think Jesus, in the text quoted used the word "sword" figuratively: representative of sovereignty, authority, a position He disdainfully ignored in the context, i.e., "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Nevertheless, a literal sword was drawn and used, and Jesus ordered it sheathed.

So let us consider the subject "sword" from one of its symbolic meanings, e.g., war, military as opposed to civil power and strife to get some idea of what might have been averted had professing Christians (Christendom complied with Christ's command by taking seriously the result of disobedience. Man has disobeyed. Result: "All they that take the sword shall perish with the sword." A second warning is given in the last message to the church: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."—Rev. 13:10. Only the saints, by their patience and faith have escaped all this, which history will attest.

It is not possible to derive even an approximate financial cost of wars during the Christian era, but we can get an inkling by considering the United States' indebtedness as the result of the world war. President Coolidge said in his message to Congress on December 6, that the public debt of the United States will be about \$17,975,000,000.00 at the end of 1927. Mathematically we know, but it is difficult for the mind to conceive just what a billion dollars is. So we will get down to a corporeal, gold basis and see what the debt looks like in cubics of the precious metal. In gold, the debt represents 40,000 cubic feet. A cubic foot of gold weighs 1360 pounds and is worth about \$450,000.00. Try visualizing two husky men lifting this solid mass, then multiply the

scene by 40,000.

With these figures as a basis, it is easy to figure out many interesting things. For instance, what an array of cubic inches, each weighing about 12½ ounces, and worth about \$260.00, the amount of gold per capita, what it should mean to the sick, crippled and indigent, etc. All this wealth for lethal weapons and material that was used by this and other nations to kill and maim human beings, and ravage land and property. We hear much of the League of Nations and Disarmament which, though unintentional, is equivalent to a camouflaging of the inevitable. It requires money to carry a "sword". On December 12 the press reported President Coolidge (who is reckoned a wise and conservative statesman) favoring "A naval program which runs upward of a billion dollars."

Christ, referring to the days we now are in, said, "And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation 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.

We have been considering a transitory cost of wars; let us now take a look at the real, abiding cost, e.g., the cost that puts gold on a par with lead. Go with me to the hospitals and sanitariums and see those incurable wrecks of humanity in invalid chairs and on cots: then to the insane asylums and see those staring eyes peering through grated doors and windows. "Awful!" you say. Yes, but there yet remains another scene. Take an imaginary picture of the cemeteries in Europe where lie all that is mortal of myriads of young men who were the flowers of their generation. Notice those long lines of little white crosses? They are silent monitors, telling us more eloquently than can tongue or pen the heart-rending story of the real cost of an unsheathed sword. Well may this sin-sick, weary world cry out, "O God, will there ever be an end to this diabolical carnage?"

Thank God we can answer, "Yes!" For "The Prince of life" is coming, Acts 3:15, "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," Luke 1:32, 33; "and on earth peace, good will toward men". Luke 2:14.

Yes, the day is near when Jesus will again say, "Put up again thy sword into his place." And this time the world will obey His orders; for it is written, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I *am* God: I will be exalted among the heathen (nations, R. V.), I will be exalted in the earth."—Psa. 46:9-10.

"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. 2:4.

(Continued on page 246, column 1)

FINANCIAL PLAN FOR LOCAL CHURCHES

A COMMON SITUATION

FROM MANY a church and pastor in the past days has come a letter similar to the one that follows which describes a condition that menaces the progress of the kingdom of God and has made impossible any real growth in any local church where such conditions exist. The letter is as follows:

"For years about one hundred out of a resident membership of three hundred and seventy-five in the _____ Church, of _____ have been giving toward the local expenses of the church, and less than seventy were contributing to missions.

"The offerings on Sunday fell far short of the expenses, and the treasurer made the rounds on Monday to collect from the members absent from Sunday worship sufficient money to pay the inadequate salary of the pastor. Even with this it was not unusual to be owing the minister several hundreds of dollars. Two or three times a year a public appeal was made from the pulpit and the deficit cleaned up.

"In March a big haul was made to meet the missionary apportionments. The church women were constantly using their time and energy to earn some money in order to keep the credit of the church from suffering in the eyes of the community. Every department of the church was obligated to scramble for the money needed to carry on the work which it was doing, and it was not unusual to have half a dozen requests for money from various church workers during the Sunday morning or evening services. Those who would give were asked again and again to help with their money the various phases of church work, while those who were not giving were left alone in their covetousness until they lost all signs of spiritual life and were lost to the cause.

"A little while ago a great change came over our whole financial life, and we are a different people because practically the entire church got behind a real financial plan that was built upon a Scriptural basis and was related by personal ministry to every member of the organization."

The plan spoken of in the letter has been used in many places in recent years, and whenever a local organization really works the plan it produces the needed results.

No plan will work itself; it must be worked by the servants of the Lord if it is to succeed.

A FINANCIAL PLAN FOR THE LOCAL CHURCH OUTLINED

(1) THE OBJECTIVE. To secure from every church member.

A. The recognition that God is the owner of all material things and all personality. "Ye are not your own, . . . ye are bought with a price." There can be no differentiation between a man and his money.

B. A positive recognition of the consequent stewardship, to be acknowledged by a systematic, proportionate giving function, which shall include in its objects the

whole program of God's church. To secure not less for the missionary and beneficent work of the church at large than for the local church support. Not to secure support for one phase of the work at the expense of the other.

(2) THE UNDERLYING PRINCIPLES.

A. All money for the support of God's work should be the direct, simple result of self-giving worship of God.

B. Right methods should be used. Wrong methods should be discarded.

(a) We lose the respect of the world as well as our own self-respect by money-grabbing devices and other harmful methods.

(b) We shall wisely urge against money being raised by methods that are contrary to the principles of Christian stewardship.

(3) THE PROGRAM.

A. To secure in all departments of the church the primary recognition that giving is a function of spiritual life. Every member of the church should be taught the principles of God's ownership and man's stewardship.

B. To urge every child of God to give proportionately and systematically, "not grudgingly, or of necessity: for God loveth a cheerful giver." We must therefore all have a vital interest in and concern for the person who does not give at all or who gives inadequately and grudgingly.

C. To induce giving upon a proper understanding of the dictates of love and obedience as well as upon the needs of the church and the plan of salvation.

D. Church membership, if it is to produce spiritual health and growth, must entail some definite financial responsibility upon every member, not alone for the support of the local body but also for the preaching of the gospel to every creature.

E. Giving must be to God primarily, and to the church for expenses and beneficence as a part of His program.

(a) It should therefore relate itself proportionately and definitely to the opportunities presented by the national and local needs or budgets for Christian service.

(b) It should never be withheld because of dislike for man, method, or agency. Love of God compels obedience to His whole program.

F. The local church should seek to guide the function of giving in the life of all its members. It should therefore prepare an annual budget made up in two sections: (a) local church expenses, (b) beneficence.

G. A committee should be appointed in the manner prescribed by church custom. Where no other rule applies the committee should be representative of the officers and of all departments and activities of the church. It should aid the trustees or financial officers in compiling this double budget. This committee will maintain a fair sense of proportion in planning their double budget. The committee, when constituted, should represent the interests of the whole church. Such a committee is often known as "The Executive Committee", "The Church Council", "The United Missions Committee". This committee will constantly remind the whole church that three things are closely related:

(a) Direct gospel propagation (Evangelism).

(b) Educational work (Education).

(c) The acquisition and use of money by every believer for all phases of gospel work (Stewardship).

aa. Make the budget inclusive, covering in one or other of its parts all the needs of all departments of the church. Continuous appeals will thus be prevented. Present efforts for various causes should all be included in the beneficence budget, or an unexpected need should be met by an appropriation from a reserve fund provided for that purpose.

bb. The possibility for extra or sacrificial giving is to be made easy by the use of special envelopes and through carefully planned public presentations during the year.

cc. Constant presentations of kingdom enterprises to be the aim of the church.

dd. Double envelopes and double treasury system should be organized, i.e., separate treasurers for the two funds, or at least different bank accounts. In large churches there should also be a financial secretary for each fund, to do all the detailed account keeping with the individual givers.

II. An annual every-member canvass should be carried out. It should not be organized as a grab for money, but as a real ministry to life. Life must have its functions if it is to be maintained. The canvassers must be properly coached before being sent out to visit the people.

I. There must be a loving, brotherly follow-up of all who have made pledges, so that they may not fall behind in their payments. If any do fail to pay with due regularity, a real ministry should be instituted by the financial officers for the purpose of helping the member to continue faithful as a steward of the Lord and thus be saved to the cause of Jesus Christ.

(4) UNUSUAL FINANCIAL NEEDS.

A. Extraordinary needs for money in large sums will sometimes come for enterprises such as a new church edifice, a debt, or a greatly enlarged program of world evangelization.

B. There must be an open mind and a willing spirit toward such unusual needs, and the church must always encourage the membership to participate in the largest possible measure.

C. There must be constant recognition that failure is more often produced by refusal to give than by over-generous giving.

D. The church needs to realize that the cause of Christ will never really prosper till heroic giving becomes the practice of every believer.

(5) Summary.

A. There must be final and complete recognition that spiritual life and giving are inseparable. The regular worshipers are the regular givers. Non-givers are the non-worshiping members. About ninety-five per cent of income comes from the givers of record. The loose offerings will average about five per cent of income. Such a small cloak will not cover the army of non-giving members. They should not be allowed to hide under it.

B. The church must not permit any substitutes to

displace the normal functions of a spiritual life.

C. Courage, not cowardice, love, not listlessness, must rule in regard to delinquents. Where now we lose in dishonor many a life, let us save many by courage and a loving ministry to sick souls.—Adapted from "Modern Money Methods," by F. A. Agar.

GOD IS LOVE

By Mrs. A. J. Chaplin

LAST SUMMER, while visiting in a consecrated Christian home, the question came up of how far-reaching God's love was. A dear sister present exclaimed with tears coursing down her cheeks, "God is love, and as long as there is breath in my body, I am going to tell of His love." Many times since then have I thought of that exclamation of joy. This dear sister had found God's love precious to her; so precious that she was going to proclaim it as long as she lived.

I wonder if He is so precious to you, dear reader, or to me. In so many ways He is manifesting that great love to the world. Only one who had a great heart of love would put so much of the beautiful into this sinful world and keep it here, surrounding man with all that is lovely and beautiful in nature, when man has so far forgotten the Author and Giver of all he has to enjoy that he scorns His blessed name. This earth is so beautifully and wonderfully made that it would seem like every child of God, in beholding its beauty, could see God's love manifested in every flower that blooms, the tender grass, the fountains of water, the majestic mountains, the singing birds, etc.

Recently, I heard a lecture given by a woman mountain climber. She said that no mountain side was so rugged that in the crevices of the rocks the most beautiful flowers could not bloom. During her lecture, she illustrated her mountain climbing with pictures, showing the different kinds of flowers growing in these crevices far, far up the mountain side, no other sign of vegetation anywhere in sight. It was another evidence of God's love, leaving a little brightness on the mountain side, a little spot of cheer in the desert, where bloom many desert flowers.

So, as God has ever been giving us of His love, He tells us to love each other as He has loved us; that "He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sin. Beloved, if God so loved us, we ought also to love one another."

I believe that if we could all only get into the real spirit of this love for God and for one another that we are taught to have—and without it we cannot please God—if we could just grasp its fullness, oh! how much of these petty jealousies and bickerings, backbitings, fault-finding, and the hundreds of other things, would be lost

in the love for God and for each other. We would have compassion instead of hate; we would be drawn together with bands of love, and not be watching every one to criticise, and sitting in judgment on every word said that is not just exactly as we think about it. As Bro. Sheets said last summer at Oregon General Conference: "If we really are filled with the love of God, we will not be ready to give a brother who may differ with us a public reprimand; but rather, quietly, in the spirit of Christ, talk the question over privately, and then drop it." Love must govern us in all things.

The Apostle Paul makes this very plain to the Corinthian church in 1 Cor. 13:1. He says, "Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Even so, we find that gifts are good, but only when they are ministered in love do they profit the giver; benevolence is good, but not apart from love. Love is better than knowledge, and greater than either faith or hope without love. Read all of 1 Cor. 13 and you will learn why. Let us follow after charity, let the love of God dwell in us richly, so that we, like our dear sister in Indiana, can exclaim with joy, "My Jesus, I love Thee; and I will tell of Thy great love and try to emulate it until death closes my eyes." In so doing we reflect the Christ life in our lives, and may cause some dear one

*"Out on the ocean, wild and drear,
Away from the Father's tender care"*

to come to the harbor of rest and peace in Him.

How great is our responsibility! Let us each, with the beginning of a new year, try to come nearer to the great Example and Pattern.

*"The world is filled with roses
And the roses filled with dew,
And the dew is full of heavenly love
That drops for me and you."*

Let us be filled with these drops of heavenly dew—love.

DEFIANCE OF GOD

THE TIMES IN which we live are "perilous". The world has earmarks to-day which reveal that it is even now in the last days. It seems as if the whole procession of evils mentioned in 2 Tim. 3:1-6 are with us. Perhaps the most outstanding sin in the whole category is blasphemy, and here it is in our own day. We come face to face with it. It is flagrant, even aggressive. Twenty years ago the name of God was spoken with some degree of awe, even by unsaved persons. Now His very existence is being denied, not by a few but by many, not by the ignorant but by the educated, the trained, and the cultured. They defy Him, they resist Him, they challenge the Almighty. The fear of God that amounts to reverence is a rare quality.

In the days of that great champion of the Gospel, Dr. Joseph Parker of the London City Temple, an infidel declared blatantly, "I don't believe there is a God. If there is, let Him strike me dead in three minutes." (We tremble to pen the shocking words.) Three minutes passed; the "fool" (Psa. 53:1) lived on. In commenting on the incident, Dr. Parker said, "I wonder if he thought he could exhaust the patience of the Almighty God in three minutes."

Of more recent date is the following incident. In a certain city a minister of one of the large down-town churches has turned his platform into a forum. Now, the Roman Forum was a public meeting place where every sort of question of the hour was discussed. This minister has opened his church (dedicated to God for holy, for divine purposes, and supported by people that bear the name of Christ) as a place where anybody who thinks he has a message is perfectly welcome to air his views, even though they be altogether atheistic. It is reported of this so-called minister that he stood on his own platform before a large company and, with watch in hand, said: "If there be a God, let Him strike me dead in one minute." The minute passed. God's mercy spared him.

Arthur Brisbane, of newspaper fame, commented on the incident by relating the following: "Down in Texas the other day two ants were crawling along a rail of the great Sante Fe route. One said to the other, 'It is said that there's a great being that owns this rail on which we're crawling, and that he is called the president of the road.'"

"'Hm,' sneared the other ant. 'I don't believe any such stuff as that,' and he waxed bombastic and daring. With great energy he shouted so that the world might hear, 'If there be a president, let him come down here and kill me.'"

"Now we all know that the president of the great Sante Fe Railway system could have sent a 'special' train down there and run over that little ant, but it is not at all likely that he would take the trouble to do so."

We rejoice that God is, and that He is the rewarder of them that diligently seek Him. Heb. 11:6.—*Selected by Madeline Gardiner.*

CHRIST TRANSFORMS MAN'S COSTLY WOE

(Continued from page 243)

"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."—Isa. 11:9.

Halleluiah! What a *home* this glorified earth is to be! A home that has but One Door (John 10:1); and but One Way to enter it (John 14:6)—Jesus, the crucified One. There are myriads of obstacles at the approach of the Door, but Jesus has gone on before us and paved the way, and now He is saying: "Follow me; and let the dead bury their dead."—Matt. 8:22. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour."—John 12:26.

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THE RIGHTEOUS SHALL NEVER BE REMOVED: BUT THE WICKED SHALL NOT INHABIT THE EARTH.
—PROV. 10:30.

THE BEREAN RALLY DAY effort at Rockford, Illinois, for Saturday night, Jan. 7, was a real success. The class, with a membership of around fifteen, had present that night thirty-eight, and a very interesting program which ought to bring some very beneficial results.

How about some other classes trying the same idea?

* * * *

THE ANOINTING OF DAVID

By Alton Berggren

SAUL WAS KING of the Israelites and the Spirit of God prevailed over him. God told Saul to go to Amalek and kill every man, woman, infant, ox, camel, and all things that lived.

Saul went and destroyed all but Agag the king, and the best of the sheep, goats and all that was good.

Then the Lord told Samuel that Saul had not obeyed his commandment for the Lord had said to destroy all.

When this was told Saul he wanted to repent. After coaxing Samuel a while, Samuel went with Saul to repent.

Then Samuel called Agag the king of the Amalekites. When he came Samuel hewed him to pieces with his sword.

Then Saul went to his house and Samuel came to see him no more until his death but he still mourned for Saul.

The Lord said unto Samuel, "Fill thy horn with oil and go to Jesse the Bethlehemite: I have chosen a king among his sons."

Then Samuel went with a heifer and his horn of oil saying he was going to sacrifice to the Lord. When he reached Bethlehem the people were afraid but Samuel said, I come "peaceably: I am come to sacrifice unto the Lord: sanctify yourselves and come with me to the sacrifice."

He went to Jesse and had the sons pass before him one by one all but David, the youngest, who was herding the sheep. The Lord said to Samuel, "It is none of these."

Then Samuel said to Jesse, "Are these all of your sons?" Jesse said, "all but the youngest who herds the sheep." David was brought before Samuel and the Lord said, "This is the one."

Samuel then anointed David's head with oil and departed.

An evil spirit had now come over Saul and his servants said, "If someone will play a harp for you, you will become well." At this Saul said, "Bring me a man cunning

at the harp." Then one of the servants said, "I have seen a son of Jesse who is skilled at playing a harp."

David was brought before Saul and he played, and Saul became well again.

Later on the Philistines gathered their armies on one hill and the Israelites gathered on a hill just across a valley from them.

There was a champion among the Philistines whose name was Goliath. He stood six cubits and a span. He came forth in the valley morning and evening and challenged any Israelite to come and fight with him.

It happened that three of Jesse's sons were in the Israelitish army, and Jesse had sent David to them with food. When he came his brothers thought he had come to see the battle and made fun of him. Then there came forth the champion. David said, "I will fight with Goliath the giant," but the men laughed at him. They then brought him before Saul telling of what he had said. Saul said to David, "You may go, and also take my armour." But David took off the armour finding it too heavy, and chose five smooth stones out of the brook, put them in his shepherd-bag, then taking his staff went down the valley to meet Goliath.

As he came near, Goliath cursed him in his own gods, but David said, "I come in the name of the Lord of Hosts."

As he drew nearer David took one of the stones from his bag and slung it at the giant's forehead. Goliath fell flat with his face to the ground, then David ran to him and smote him with his staff, then cut off Goliath's head with the sword of the champion he had slain, for he had none of his own. David also received much honor from Saul.

* * * *

THOUGHTS

"A TEACHER teaches a little by what she says, more by what she does, most by what she is. The greatest thing about a teacher is character and the greatest factor in a Sunday School teacher is a Christ-like character."

* * * *

HAVE WE

SOME MISSIONARIES who were going to a dangerous field were told that, if they went, they must be ready to die at any time. They answered, "We died before we started."—*Sunday School Times*.

THE BOOK OF DANIEL

PART 28

By *George Johnston*

THE FALL OF JERUSALEM AND OF ROME (Daniel 11)

HAVING POINTED out the events which would mark the period of Rome's greatest glory, the prophet, before passing to the fall of the Roman empire, turns his attention to Jerusalem, and foretells the incidents connected with the fall of the Jewish monarchy.

"And in his estate shall stand up a vile person to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the Prince of the covenant."

The "vile person" to whom our attention is now directed was Herod the Great (B.C. 40-4) who was the first monarch of alien blood to sit on the throne of Judah. By him the Jewish kingdom established by Judas Macabaeus was brought to an end, and the last king of Judah destroyed.

Herod was the second son of Antipater, an Edomite who was appointed procurator of Judea by Julius Cæsar B. C. 47, and though he was only fifteen years of age at that time Herod was made governor of Galilee.

"During the civil wars Judea, as well as all the other provinces of the Roman empire, was agitated by violent troubles.

"Pacorus, son of Orodes king of Parthia, had entered Syria with a powerful army. From thence he sent a detachment into Judea with orders to place Antigonus, the son of Aristobulus, upon the throne, who on his side had also raised troops. Hyrcanus, and Phasaël, Herod's brother, upon proposal of an accommodation, had the imprudence to go to the enemy, who seized them, and put them in irons. Herod escaped from Jerusalem the moment before the Parthians entered it, to seize him also.

"Having missed Herod, they plundered the city and country, placed Antigonus upon the throne, and delivered Hyrcanus and Phasaël into his hands. Phasaël, who well knew that his death was resolved, dashed out his brains against the wall to avoid the hands of the executioner. As for Hyrcanus, his life was granted him: but, to render him incapable of the high-priesthood, Antigonus caused his ears to be cut off: for according to Levitical law, it was requisite that the high priest should be perfect in all his members. After having thus mutilated him, he gave him back to the Parthians that they might carry him into the east, from whence it would not be possible for him to embroil affairs in Judea. He continued a prisoner at Seleucia in Babylonia till the coming of Phraates to the crown, who caused his chains to be taken off, and gave him entire liberty to see and converse with the Jews of that country, who were very numerous. They looked upon him as their king and high priest, and raised him a revenue sufficient to support his rank and splendor. The love of his native land made

him forget all those advantages. He returned the following year to Jerusalem, whither Herod had invited him to come, but put him to death some years afterwards.

"Herod at first took refuge in Egypt, from whence he went to Rome. Antony was then in the high degree of power, which the triumvirate had given him. He took Herod under his protection, and even did more in his favor than he expected. For, instead of what he proposed, which was at most to obtain the crown for Aristobulus with a view of only governing under him, as Antipater had done under Hyrcanus, Antony caused the crown to be conferred upon himself, contrary to the usual maxim of the Romans in like cases. For it was not their custom to violate the rights of royal houses, which acknowledged them for protectors, and to give crowns to strangers. Herod was declared king of Judea by the senate, and conducted by the consuls to the Capitol, where he received the investiture of the crown, with the ceremonies usual upon such occasions.

"Herod passed only seven days at Rome in negotiating this great affair, and returned speedily into Judea. He employed no more time than three months in his journeys by sea and land.

"It was not so easy for Herod to establish himself in the possession of the kingdom of Judea as it had been to obtain his title from the Romans. Antigonus was not inclined to resign a throne which had cost him so much pains and money to acquire. He disputed it with him very vigorously for almost two years.

"Herod who, during the winter had made great preparations for the following campaign, opened it at length with the siege of Jerusalem, which he invested at the head of a fine and numerous army. Antony had given orders to Socius, governor of Syria, to use his utmost endeavors to reduce Antigonus, and to put Herod in full possession of the kingdom of Judea.

"Socius and he, having joined their forces, prosecuted the siege in concert with the utmost vigor, and with a numerous army, which amounted to at least sixty thousand men. The place, however, held out against them many months with exceeding resolution; and if the besieged had been as expert in the art of war and the defence of places as they were brave and resolute, it would not perhaps have been taken. But the Romans, who were much better skilled in those things than they, carried the place after a siege of something more than six months.

"The Jews being driven from their posts, the enemy entered on all sides and made themselves masters of the city. And to revenge the obstinate resistance they had met with, and the pains they had suffered during so long and difficult a siege, they filled all quarters of Jerusalem with blood and slaughter and plundered and destroyed all before them, though Herod did his utmost to prevent them.

"Antigonus, seeing all was lost, came and threw himself at the feet of Socius in the most submissive and most abject manner. He was put in chains and sent to Antony, as soon as he arrived at Antioch. Antony designed at

(Continued on page 255, column 2)

With Our Sunday Schools

LESSON V.—January 29, 1928

THE GROWING FAME OF JESUS

Mark 3:7-12; 6:53-56

Devotional Reading: Isaiah 60:1-5, 8, 9

GOLDEN TEXT

The common people heard him gladly.—Mark 12:37.

A STUDY OF THE SUBJECT

Growing Fame of Jesus. It had been but a few years since the beginning of His ministry. Mark, up to this point, recites little of what He taught; he recites much of how He served. From Mark's narrative, one would easily believe that the fame of Jesus was spread by the impromptu proclamation of the people, concerning the great works, which He constantly performed. It was not His gospel of the kingdom, as preached today, that drew the crowds unto Him; it was His manifest authority over all those adverse conditions resting upon man that magnetized them to Him.

This authority was nothing short of a display of kingdom conditions. It will require like authority in the age to come to overthrow the curse, to uproot iniquity, to abolish disease and ultimate death; to plant righteousness, to establish justice, to guarantee equity. It will require like authority to accomplish the great positive laws of the kingdom age, that it required on the shores of Galilee to overthrow individual instances of evil, of disease and torment.

The Multitude Seeking Jesus. From practically every region, where the descendants of Abraham had settled, the people gathered in multitudes before Jesus. The roadways were filled with pilgrims: some on beds, others with canes; hobbling, trudging, speeding toward Him who was commanding uncleannesses, foulnesses and diseases, and was being obeyed. Such authority, with its attending results, had never before been recorded in the history of mankind.

Prophecy narrates that His fame will even be greater in a day coming soon. "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And the result will be that swords will be beaten into plowshares, and spears into pruning-hooks; war will cease.—Isa. 2:3, 4. This, too, will result from the exercised authority of Jesus. It will be the time of regeneration.—Matt. 19:28.

It will be because of this authority, and its manifest results, that the nations will nationally appeal to Jesus for His Kingly touch, as the individuals appealed to Him to exercise His authority, as told by Mark. His fame in the future, as in the past, will result from the mighty works of His righteousness, from the grandeur of His kingdom operation. Truly, Mark was narrating those things which thus give the reader a foretaste of the kingdom conditions.

Questions on the Subject. What was there about Jesus that made His fame spread so rapidly and so far? What was the nature of His service? Would He be able, later, to teach more effectively His truths, because of having established confidence in Himself through His physical healings?—F. L. A.

THE GOLDEN TEXT

And the great multitude was hearkening to him gladly.—Mark 12:37, *Roth*.

The great crowd of mankind in contrast to the scribes, Pharisees, etc., were glad to hear Jesus. They were eager to follow Him. His disciples were chosen from the unsophisticated rather than from the upper social and religious groups. The greatest examples of faith, humility, and consecrated devotion to our Lord and Master are quite generally found among the great multitude of common people.—F. A. S.

PRACTICAL APPLICATIONS

The appeal to service. "He had healed many"—v. 10. Jesus manifested a deep and constant interest in the lives of the common people. It was not necessary that He should tell them of His sympathy and understanding, for He indicated the nature of His sentiment for them in a most practical way. They could not always understand His teaching, and the parables were frequently beyond their comprehension; but they could understand the priceless service He rendered to them in their times of need. The blind whose eyes were opened, the deaf who were made to hear, the sorrowing whose loved ones were restored to life; these knew that Jesus loved them. These knew that His wonder-working power was available to them. They saw in Jesus' works an evidence of God's love, and that Jesus was what He claimed to be, the only begotten of the Father. May the world come to see in us a reflection of the spirit of service which endeared our Lord to the hearts of men!

The appeal of simplicity. "The common people heard him gladly" because He spoke a language they could understand; that is, His message was a simple one that met the needs of the common people. It had to do with the problems of every-day life. He did not speak in the stilted, difficult terms of philosophy, nor did He deal with pointless generalities. He told His wonderful story of salvation in the most simple words when He sought to reach the ear of the multitude. "The common people heard him gladly" on such occasions because His message was both designed and phrased for them. The gospel can be presented to-day quite as effectively as it was by the Master,

if we give it with the simplicity that marked His teaching, bearing in mind that our one great purpose is to reach the understanding of the people that they may be saved. "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air In the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue."—1 Cor. 14:9, 19.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Jesus, the Light, expanding.

Since the beginning of God's dealings with man through the spoken word, the mind of man has been developing and he has been absorbing light (mind) from the source of all light. We know this is true. God is light, and in Him is no darkness at all. Therefore, wherever and whenever God makes word (mind) contact with man light is transferred from God to man. Life itself testifies to the fact that mind-light has been developing in man from age to age. The growth of science is only the growth of man's knowledge (light) concerning himself and his environments, the progressive fulfillment of God's decree that man should have dominion over the earth.

And peculiarly enough the particular light dispensed through Jesus penetrates first and most into those minds most devoid (by ordinary environments, or by suffering and affliction) of those desires and instincts that are back of dominion over the natural world in the present order. The common people heard Jesus gladly. The light Jesus was dispensing could appeal to them because their minds were more nearly free from the knowledge that brings present dominion.

But the babes to whom Jesus dispenses light concerning God shall eventually outdistance the most enlightened minds of this order, and into their hands shall come a more complete dominion than present science with its boasted flesh-powers, no matter how glorious, can ever dream of. Those who know God are the true scientists (or will be) through whom light shall reach the ends of the earth.—A. K.

TOPICS FOR STUDY AND DISCUSSION

The growth of light: Before the presence of Jesus among men—its medium and the realms of darkness in it were active: the result of its activity.

The growth of light through Jesus: Contrast Jesus with all other mediums; the light that He alone dispenses; the subjects to whom it is dispensed; the final result.—A. K.

DOINGS AMONG THE CHURCHES

Bro. Patrick is holding special meetings at Grand Rapids, Michigan.

* * *

The Michigan Quarterly Conference will be held at the Grand Rapids church January 27 to 29.

* * *

Bro. E. Cedric Pope, of Cortland, Illinois, will assist in the special meetings at Grand Rapids, and the Michigan Quarterly Conference, January 22 to 29.

* * *

A good interest and attendance characterized Bro. Randall's first week of labor with the Eldorado church.

* * *

Bro. Randall is doing temporary pastoral work at Eldorado and we pray the Father to prosper him and the church in the gospel work.

* * *

Bro. Austin's offer to send tithing literature to all inquiring for same, has been accepted by many. The offer is extended to all.

* * *

Sr. A. Rooker, of New Post Richey, Florida, was taken by death on January 4. She was buried at Dutton, Michigan, her former home, on the 9th, Sr. Woodward officiating.

* * *

Sr. Bert Thompson is much improved after another serious sickness. Sr. Lois Hunt, her daughter, reports that it is hoped they have found the basic cause for her frequent sicknesses and that permanent recovery may be enjoyed in the near future.

* * *

Sr. M. A. Woodward, after a very pleasant journey from Michigan, arrived at New Post Richey, Florida, on January 9, where she found Bro. and Sr. Joseph Good pleasantly situated for the winter and enjoying good health. Bro. Good's home address is Colorado.

* * *

We are pleased to report that Bro. McGraw's health has improved so favorably that his physician has sent him home to Oregon one month sooner than the regular minimum of six months' stay. He expects to remain quietly at Oregon under the doctor's directions for a short time and then to gradually pick up his work again in The Herald print shop. Every indication is that he is feeling first class and that he has practically recovered from his disease. Here is still another instance where we recognize God's answer to prayer.

* * *

ANOTHER ANNUITY BOND

We are issuing another Annuity Bond under date of January 14, 1928.

Annuity Bonds return interest to the annuitant so long as he or she remain alive. At death the principal becomes the sole property of the National Bible Institution, the legal transfer having been already made by the annuitant.

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* * *

SOUTH LAWN PARK CHURCH OF GOD SUNDAY SCHOOL

The Sunday School of the South Lawn Park Church at Grand Rapids, Michigan, writes that it has another idea of service. As it seems to be wholly along the right line, we quote as follows:

"The ninth of November at an Officers' and Teachers' Meeting it was decided to tithe of our Sunday School collection. The following Sunday the classes elected their officers and the treasurer of each class is to keep one tenth of the offering and the rest is to come to the Sunday School Secretary. To-day it was voted to send you the five dollars tithe money received from seven Sundays last quarter and whatever tithe we receive the first quarter of 1928, to be used for the Ministers' Training Class at Oregon. Hope you can use it that way and I hope others may like the idea and fall in step. Inclosed please find check for five dollars.

"The tithe money is supposed to do two things: Teach the children as well as older ones the tithing way of supporting the Lord's work, and also to help in some other work which will probably be missionary work of some kind."

* * *

HEARTIEST OF THANKS

We wish to express our sincere and heartfelt thanks and appreciation to all those who helped so willingly during the sickness and burial of our beloved sister, Mrs. Martha Bausman: To the Rev. Mr. Austin who rendered such a wonderful service, who paid such a high tribute to Mrs. Bausman during her life; for the beautiful flowers; to the singers, who sang so beautifully; to the pall bearers, for their kindness in acting as bearers; to all the members of the Golden Rule Home in general and Mr. and Mrs. Thayer in particular; and to those who helped in any material way to make life more pleasant for our dear sister in her most sad, sad affliction. May God bless you all.

(Signed)

Mrs. Minnie Seyster,
Mr. and Mrs. T. A. Middlekauf,
Mr. and Mrs. S. B. Middlekauf,
Mr. and Mrs. Austin Middlekauf,
M. L. C. Sprecher. (Conservator)

JACOB BOYER

Bro. Jacob Boyer died this morning (January 10). Thus passes one of the pillars of our church at Maurertown, Virginia.

He had been a constant sufferer since very early fall, having spent his last active strength in our Bible School in August. Our hearts have been greatly saddened by our loss, but we rejoice that death came to end his suffering.

We will send a more complete obituary later.

Harry A. Sheets.

* * *

MRS. FRANCES E. BROWN

Died at her home in Oregon, Illinois, January 11, 1928. She was one of ten children born to James and Aunie Leslie, of Lisle, Ontario, three of whom survive her.

The deceased was, on December 25, 1876, married to Sidney Gollinger, of Lisle, Ontario. To them were born five children, of whom two survive: James H., of Oregon, Illinois; and Mrs. A. Jarrett, of Ft. Williams, Ontario. The husband and father was stricken by death in June, 1908.

Seven years later, in June, 1915, the deceased was united in marriage with John G. Waldie, of Oregon, Illinois, with whom she had a happy home until his death on September 25, 1923.

On October 5, 1925, the deceased was united in marriage with Elder George A. Brown, of Oregon, Illinois. For each other they became true companions and afforded each to the other that help and service of love which should adorn every home.

The deceased had been a church worker from early life. On the morning of December 13, 1927, the writer was called to the home and she requested immersion in the name of Christ. After this sacred service was attended to, both husband and wife requested membership with the Church of God at Oregon, Illinois.

For several weeks Sr. Brown had suffered repeated light strokes and for two weeks before her death had been confined to her bed, unable to clearly speak or convey thought. Very faithfully and patiently was she waited upon by Bro. Brown, who is 88 years of age, and others.

She was laid at rest with that Christian hope that, at the call of our Lord and Master, she, too, may be adjudged faithful and may be called out from among the dead to be clad with immortality and abide with Him who is the Life of the world.

AMONG THE JEWS

DR. MACDONALD WEBSTER, of Edinburgh, who has been the leading speaker at a congress of Jews held in Budapest, recently stated that of 4,000 cases of Jewish converts that he had handled, all had been won to Christ by the kindness of Christians, save in two cases only. Arguments about the Messiah take second or third rank, while the fruit of the Spirit in Christian lives make a profound as well as the primary impression. In a questionnaire given to converts here in America, where 120 reported on the influences which led them to Christ, the same gracious thing was given as the bridge which spanned the chasm, viz., Christian kindness.

Recently an "Alliance for the Reconciliation of the Peoples" (Jews and Gentiles) has been formed by some Jews in Hamburg, Germany. They very vehemently reject rabbinism and the tradition of the elders. In a manifesto they say, "Heavy is the burden on our Jewish brethren of the millennium-long false traditions of our wise men. The reading of the New Testament is strictly forbidden our brethren. The Messiah idea is, to the overwhelming majority, a sealed mystery. Name us the

prophet, ye blind leaders of the blind, predicted by Moses, who has brought it to pass that millions and millions of men have found their way to the God of Israel, if it be not the humble Man of Nazareth, whom our ancestors in their ignorance of the truth allowed Pilate to crucify. Answer the question, ye scribes and teachers of present day Israel. Or do ye no longer believe in Moses?" It is a significant sign of the times that Jews who have not yet accepted the whole truth of Christianity should send forth a manifesto of this character. There is evidence of life in the once withered fig tree.—*Pentecostal Evangel*.

MANY OF GOD'S children are made physical, mental and spiritual co-sufferers with the world by their obstinacy in holding on to self and the world, thereby giving the evil one a death grip to their souls. God says, "My son, give me thine heart, and let thine eyes observe my ways."—Prov. 23:26. "Blessed are they that keep his testimonies, and that seek him with the whole heart."—Psa. 119:2. God demands the "whole heart" for which He paid an awful price. Do you not think He is entitled to the best that is in us? It is possible to be both the essence of generosity with our fellow creatures and the quintessence of parsimony with our Creator.—*Haney*.

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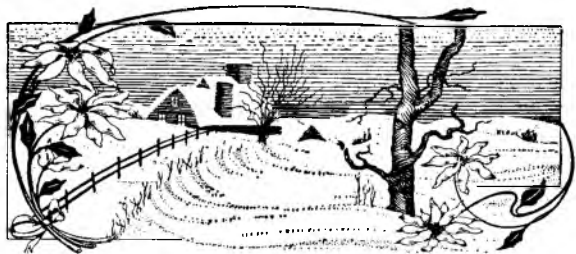
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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 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



PREPARED BY LOIS HUNT

On account of the sickness of her mother, Mrs. Bert Thompson, Lois Hunt, Editor of this Page, 1111 Blaine Avenue, South Bend, Indiana, was unable to send copy. At last writing Sr. Thompson was much improved.

THE GROWING FAME OF JESUS

(Mark 3:7-12; 6:53-56)

By Verna Thayer

MANY, MANY YEARS ago, when Jesus was here upon the earth, He did very wonderful things. Do you remember how Jesus healed the withered hand in last Sunday's lesson? That was a wonderful thing, was it not?

After Jesus had healed the withered hand He took His disciples and went over to the seashore, but a great multitude of people followed them. Oh! ever so many people: people from Galilee, and Judæa; some from Jerusalem, and some from Idumæa; others from beyond the Jordan River; and yes, they even came from Tyre and Sidon when they heard of the wonderful things that Jesus did. I am sure that if we had lived in that day, we also would have wanted to see the things Jesus did.

When Jesus saw what a great number of people had gathered on the seashore, He said to His disciples, "Get a ship ready, so that I may go into it, if the people gather too closely around me." And while they were gathered around Him, He healed many, many of them. They were so anxious to be healed, and knew that if Jesus but touched them they would be healed. If some of our loved ones were very, very sick, and we knew some one could heal them by touching them, I suppose we would have done as those people did that day.

Many times Jesus asked the ones whom He had healed not to tell of it, but His fame as a Healer only grew the more.

At one time Jesus and His disciples came across the sea to the land of Gennesaret. As soon as they landed and Jesus was upon the shore, what do you think the people did there? They carried sick people on beds to Jesus to be healed, and into whatever village, or city or country He entered, they laid their sick in the streets for Him to heal. Would not that seem strange to see the streets filled with beds of sick people waiting to be healed? And we know that Jesus did not pass by many

without healing them, for His love was very great for the people.

It almost makes us wish that we could have lived in those days, when we read of the wonderful things Jesus did, but we know that when Jesus comes back to the earth, He will do even greater things, and we want to live such lives that we may be here when Jesus comes again.

TINY TOTS

JESUS AND HIS disciples went down by the seashore. Many sick people came to Jesus. They came from many places where they had heard of His wonderful healing. Jesus went across the sea in a boat. Here other sick people came to Him and He made them well.

SOMETHING TO DO

1. Read Mark 3:7-12 and Mark 6:53-56.
2. Find on a small map all the places named in Mark 3:8.

MEMORY VERSE

5. Luke 6:31.

SOMETHING TO THINK ABOUT

How are we helping spread the fame of Jesus?

PLAYMATES

By Verna Thayer

MOTHER, MOTHER," called little Betty from the bedroom where mother had just put Betty to bed and turned out the light.

"Mother, I'm afraid," said Betty.

Mother immediately went into the room and said, "Afraid, Betty dear? Why are you afraid?"

"Oh! mother, I'm so afraid, it seems as though there are all kinds of animals right here in my bedroom, just ready to get me, and I just can't go to sleep."

Mother turned on the light and Betty looked all around and found no animals there. You see Betty had just imagined they were there, but just the same she could not go to sleep.

So mother said, "Do you want me to tell you a story about a time when no one will be afraid?"

"Yes, mother," said Betty, "but will there really be a time when we will not be afraid of anything?"

"Yes. We will not need to be afraid," said mother.

"A long time ago there lived a man named Isaiah. He was a prophet. Do you know what a prophet is? He is a man who tells about things that are going to happen in the future. He said there would be a time when we would not need to be afraid, for there would not be one thing to hurt us."

Then mother read to Betty these verses from the Bible: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid (baby goat); and the calf and the young lion and the fatling together; and a little child shall lead them."

"Why, mother," exclaimed Betty, "that does not mean that some time little children can lead lions and bears and all those bad animals just like I do my dog Laddie,

does it?"

"Yes, my dear, that is just what it means, and that is not all, you can even play with snakes and they will not bite you, for this is what another verse says, 'And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.'"

"Oh! mother, won't that be wonderful," said Betty sleepily, "I won't be afraid any more, for I'll think about the time when those animals will not hurt me."

"Go to sleep," said mother, "for the time is coming when we will not be afraid; for 'They shall not hurt nor destroy in all my holy mountain.'"

IF GOD CAN find men who will square their lives by the Bible, and live by the truth, there is nothing promised in the Book but what He will give them.—*Compton.*

BIBLE NUMBERS

MORE THAN ONE

By Abbie C. Morrow Brown

MORE THAN ONE—SPECIAL SIGNIFICANCE

REPETITION has a peculiar significance of special importance.

"Verily, verily." A call from Jesus to consider the supreme importance of the words which follow. Found 25 times in John and nowhere else (John 1:51; 21:18).

"Come away . . . come away" (Song of Sol. 2:10-13). A call from the Bridegroom to the bride to leave the natural and live in the spiritual.

"Thou *art* fair . . . thou *art* fair." (Song of Sol. 4:1). Precious praise from the Bridegroom.

"Set me as a seal . . . as a seal" (Song of Sol. 8:6). Ardent desire of the bride for the love of his "heart" and the power of his "arm".

"Abba, Father" (Mark 14:36; Rom. 8:15; Gal. 4:6). A cry of filial devotion and faith.

"My God, my God" (Matt. 27:46). The saddest cry that ever fell from human lips.

*"O Jesus, Lord, 'tis joy to know,
Thy path is o'er of shame and woe,
For us so sadly trod."*

MORE THAN ONE—EARNESTNESS

"Abraham, Abraham" (Gen. 22:11). A call to confidence.

"Moses, Moses" (Exod. 3:4-22). A call to consecration.

"Samuel, Samuel" (1 Sam. 3:10). A call and a commission.

"Absalom, O Absalom" (2 Sam. 19:4). A cry over a culprit.

"Lord, Lord" (Matt. 7:21, 22). A caution concerning the danger of profession without practice.

"Jerusalem, Jerusalem" (Matt. 23:37). A cry of compassion.

"Martha, Martha" (Luke 10:41). A call to communion.

"Simon, Simon" (Luke 22:31, 32). A caution and a

call to continue in God.

"Saul, Saul" (Acts 9:4). A call to conversion.

MORE THAN ONE NAME

WOMAN—EVE. Eve, in innocency, called woman, because taken out of the body of Adam (Gen. 2:22, 23). Type of the bride, taken out of the church of Christ (Eph. 5:25-32). After the fall Adam, in faith, that the seed of the woman should bruise the serpent's head, called her "Eve, the mother of all living" (Gen. 3:20).

ABRAM—ABRAHAM. Thirteen years after Abram listened to Sarah, and Ishmael was born, God said, "I am the Almighty God; walk before me, and be thou perfect. . . . Neither shall thy name any more be called Abram (high father), but thy name shall be Abraham; for a father of many nations have I made thee." (Gen. 17:1-5).

SARAI—SARAH. Sarah means "a princess". Both husband and wife were beyond the possibility of increase. "H" is the double letter in Jehovah, the Eternal One, the Life Giver. "H" was added to each name, which changed it (Gen. 17:15).

ESAU—EDOM. The man who sold his birthright, the right of the priest in the family, for a bit of food to satisfy natural hunger is a warning to us to keep the body under, lest we miss the spiritual priesthood here and the incorruptible crown hereafter (Gen. 25:30; Heb. 12:16, 17; 1 Cor. 9:25-27).

JACOB—ISRAEL. The supplanter who cheated his brother, changed to a prince who had power to prevail with God and men (Gen. 32:28).

BENONI—BENJAMIN. Benoni (son of sorrow) his mother called him, a type of Jesus, the suffering Savior (Luke 2:34, 35). Benjamin (son of my right hand) his father called him, a type of Christ, the Conqueror (Gen. 35:18; 49:27; Heb. 1:3).

SIMON—PETER. The vacillating Simon changed to the steadfast Peter (Matt. 16:17, 18).

LEVI—MATTHEW. The tax gatherer changed to the apostle (Luke 5:27, 29; Matt. 10:3).

SAUL—PAUL. The bitter persecutor changed to the world-wide preacher (Acts 9:4; Col. 1:1-6).

MORE THAN ONE—FELLOWSHIP

ELIJAH—ELISHA. (2 Kings 2:1-14).

*They two went down the first step on the way
That led from man to God,
From night to endless day.*

*They two went down, no pride or lifted head,
But humbly bowing down
They, by His love, were led.*

—Selected and adapted.

THE BIBLE AND THE STATE

THE FOUNDATIONS of our society and our government rest so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country. —*President Coolidge.*

SUBJECTS FOR STUDY

RESURRECTION OF CHRIST

By C. E. Randall

WAS CHRIST raised from the dead on the first day of the week, or was He raised on the Sabbath, as argued in a recent article that appeared under the caption "The Resurrection"?

The Gospel writers nowhere affirm the statement that Jesus rose on the sabbath. They do agree and confirm each other concerning His resurrection taking place on the first day of the week. "And when the sabbath was past, Mary Magdalene and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun."—Mark 16:1, 2. This writer affirms that when the women came to the sepulchre the "sabbath was past"; that it was "early in the morning, . . . at the rising of the sun."

"Early . . . the first day of the week" does not refer to the hours immediately following the sabbath, or going down of the sun which marked the close or end of the sabbath, but, as Mark so plainly states, it was "at the rising of the sun". The author that was quoted in the article previously mentioned says, "The two Mary's alone were at the sepulchre in the evening, that is, early the first day. This was not early in the morning of the first day. It was about twelve hours before; namely, in the evening, the beginning of the first day of the week." The readers will readily see by reading the first nine verses of Mark 16 that "early . . . the first day of the week" was at the "rising of the sun", and not as the above writer would have us believe, at the "setting of the sun." If Mark understood "early . . . the first day of the week" to be at the "rising of the sun", then, when he says in verse 9 that "*Jesus* was risen early the first *day* of the week," we are safe in believing him to mean near the time of the rising of the sun, and not the going down of the sun. The statement of verse 9, that says, "when *Jesus* was risen early the first *day* of the week," is proof positive that Jesus was raised on Sunday and not on Saturday.

The great earthquake, the rolling back of the stone, and the resurrection of Jesus took place, according to the statement in Matt. 28:1, 2, at the time when the women were on their way to the tomb to anoint Jesus. This is all in harmony with Mark's account.

John's record of the women going to the tomb gives the same "early morning" order, although he emphasizes it a little differently: "The first *day* of the week cometh Mary Magdalene early, when it was yet dark." John 20:1. "Yet dark" indicates that the sun had not risen yet to dispel the pre-dawn darkness. The successive incidents that followed her discovery of the empty tomb are daylight experiences. The coming of the two disciples to the tomb and seeing the grave clothes; Mary's staying at

the tomb, and weeping; and her meeting with the Savior are post resurrection events that happened the "same day" that Jesus was raised. John 20:19. It was the "same day" and not the same night. It is not and never has been characteristic of women to come to and stand around a cemetery at night.

Another incident that has a strong bearing on the time of the resurrection is the fact that the guards who were on duty watching the tomb lest the disciples come and steal His body, went into the city after the resurrection and "shewed unto the chief priests all the things that were done". Matt. 28:11-15. They went to report this miraculous event as soon as it happened: they met the women when on their way into the city: their experience was the same as that of the women and the two disciples—one that happened early in the morning. If it had not been, they could not have used the blind that they did, namely, His being stolen by His disciples that night, which was the first half of the first day of the week according to Jewish reckoning.

THE RESURRECTION

By Wm. Burget

EVERY BIBLE BELIEVER should know that Jesus kept the passover, for Jesus "sent forth two of his disciples" to make ready for the passover. "And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve."—Matt. 26:19-20. Also see Mark 14:14-18; Luke 22:8-15; John 13:1-4.

The Scriptures teach that when Jesus and His disciples had ended the passover supper, and "when they had sung an hymn, they went out into the mount of Olives". Matt. 26:30. "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."—Matt. 26:31.

That same evening the Jews came after Jesus, "and they laid their hands on him, and took him."—Mark 14:46. "And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes."—Mark 14:53.

Jesus was taken the same evening that He ate the passover supper with His disciples, and the next morning He was crucified. "It was the third hour, and they crucified him."—Mark 15:25. This same day was the Jews' preparation day. "And now when the even was come, because it was the preparation, that is, the day before the sabbath . . ."—Mark 15:42. "And that day was the preparation, and the sabbath drew on."—Luke 23:54. This is the day that Jesus suffered and died. Mark 15:37. I believe that Jesus died about three o'clock p. m. as we record time, or the ninth hour as the Jews recorded time. Matt. 27:46, 50. Should not every Bible reader know that Jesus was crucified and buried on the passover day, the fourteenth day of the first month? Lev. 23:5.

Jesus was buried on the passover day in the evening, Mark 15:42, 47, and was in the tomb all the next day, the sabbath day, and came out of the tomb early the first day of the week. Mark says, "Now when *Jesus* was raised early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9. Also He appeared to those two disciples who went that same day (the first day of the week) to a village called Emmaus, and they talked with Jesus, saying: "But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done."—Luke 24:21. Therefore if Jesus rose the third day He rose this day, the first day—Luke 24:1.

God did rest on the seventh day from all His work. "And in this *place* again, If they shall enter into my rest."—Heb. 4:5. John was in the spirit on the Lord's day, the day when Jesus shall reign upon this earth. John in spirit saw that day, God's second rest day. Paul tells us about Jesus "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. And having spoiled principalities and power, he made a shew of them openly, triumphing over them in it."—Col. 2:14-15. "Let no man (*for the above reason*) therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*: which are a shadow of things to come; but the body *is* of Christ."

Jesus kept the sabbath, but when He died the sabbath was nailed to His cross. Therefore, the Roman church did not have any true sabbath to set aside.

A QUESTION FOR STUDY

"Will you please explain the following scripture; Gen. 6:2? Are the sons of God fallen angels, as the descendants of Cain?"

The term "sons of God" is, in Scripture, used only of God's created beings. It seems never to be used of one of the descendants of such. Adam was created by God and is, in Luke 3:38, spoken of as the "son of God". Jesus also was a creation of God, not a descendant of man. He is frequently spoken of as the "son of God". Christians are spoken of as "new creatures". They are "in Christ Jesus". They are made such by God's own mandate. In no sense can one come to be in Christ as the result solely of individual human effort. He is given such position only by the Father's express word creating him to that position. As such, they are called in 1 John 3:2, "sons of God".

Beside Adam and Christ and new creatures in Christ, there is probably no reference in Scripture that any others of the Adamic type come to be and are called "sons of God". Those scriptures referring to others who are named "sons of God" probably in every instance refer to angels. Job 1:6; 2:1; 38:7; Psa. 29:1, margin (the Targum here reads "angels" instead of "mighty") and Dan. 3:25.

We have no authority for presuming that "sons of God" in Gen. 6:2, 4 is used in any other way; in fact, the context would indicate that these "sons of God" were a people distinct from the Adam family. Especially is this indicated when we remember that the word here translated "men" in the phrase "daughters of men" is the Hebrew word *adam* preceded by the definite article, "the". That is, they were the daughters of "the man". The Hebrew word *adam* is derived from another Hebrew word *adamh*, meaning "ground". Therefore, Adam, as applied to man refers to him who was made of ground. Adam frequently refers to mankind as a race, but when preceded by the definite article, it refers to "the man"; so that these "sons of God" were not descendants of man as were "the daughters of the man".

This, too, would be in harmony with what is apparently taught in Jude 6, where "the angels which kept not their first estate, but left their own habitation," are referred to. 2 Peter 2:4 may well be studied in this same connection.

Next week, God willing, this text will be further considered.

SEEING THROUGH THE BLOOD

A FATHER and his little son were looking through the window of a hotel and watching some soldiers marching along the street. The soldiers wore bright red uniforms, and when the father spoke to his little boy about the fine-looking, red-clad soldiers, the boy answered: "But, father, the soldiers are dressed in white and not red."

The father was quite concerned for his little son, thinking he must be color blind, when he noticed that the boy was looking through red glass. He was not tall enough to reach up past the border glass on the window. When looking at anything red through red glass, the object looks to be white. God views the sinner through the blood of Jesus. Thus the sinner's filthy rags become robes of righteousness, and scarlet sins become white as snow.—*Wm. Miller.*

THE BOOK OF DANIEL

(Continued from page 248)

first to have reserved him for his triumph; but Herod, who did not think himself safe as long as that branch of the royal family survived, would not let him rest until he had obtained the death of that unfortunate prince, for which he even gave a large sum of money. He was proceeded against in form, condemned to die, and had the sentence executed upon him in the same manner as common criminals, with the rods and axes of the lictor, and was fastened to a stake; a treatment with which the Romans had never used any crowned head before.

"Thus ended the reign of the Asmoneans, after a duration of one hundred and twenty-nine years from the beginning of the government of Judas Maccabaeus. *Herod entered by this means upon the peaceable possession of the kingdom of Judea.*"—*Rollin's Ancient History.*

PAUL'S MISSIONARY WORK

By Lyman Booth

SECOND JOURNEY WITH SILAS AND TIMOTHY

Acts 15:36 to 18:32

TIMES A. D. 49, Lewin; A. D. 51, Conybere & Howson.

ANTIOCH

PAUL SUGGESTED to Barnabas that they should re-visit the churches they had founded. Acts 15:36. To this Barnabas consented, but insisted on taking John Mark with them, but Paul strongly objected. Barnabas and John Mark then separated from Paul and they went to Cyprus, while Paul started out with Silas by land, Acts 15:37-41, through

SYRIA AND CILICIA,

Confirming the churches and delivering the decree of the council at Jerusalem. They probably missed Tarsus, as it is not mentioned, and proceeded to

DERBE AND LYSTRA.

At Lystra Paul met Timothy, who had probably been converted to him on his former visit, Acts 16:1-2, 2 Tim. 1:5, and after circumcising him, he took Timothy with him through the district of

PHRYGIA AND GALATIA,

In which places they established churches. But Paul became sick, Gal. 4:13, and was divinely forbidden to preach the Word in Asia, including Mysia, Caria, and Lydia. They then made their way, Acts 16:17, over against

MYSIA,

That is, Mysia Minor, a province belonging to Bithynia. There again, "the Spirit", Acts 16:7, forbade their proceeding in that direction, and they were guided by the Spirit to

ALEXANDRIA

A Roman colony on the north-west coast of Asia Minor. At this place they were joined by Luke. Note that the illness of the apostle Paul would make the services of "the beloved physician", Col. 4:14, very acceptable. Here a vision of the Macedonian invited Paul to Greece. They left Troas, and after touching at Samothracia, they landed at

NEAPOLIS (KAVALA),

A seaport of Thrace. From there they journeyed across the Pharsalian Plain to

PHILIPPI,

A Roman colony of Macedonia, Acts 16:12, founded by Augustus, and as there was no synagogue, they repaired to the house of prayer, called *Proseucha*, outside the city, on the banks of the river, *Gangites*. Acts 16:13. Here Lydia, a seller of purple from *Thyatira* (a city celebrated for its purple dyeing) was converted, but in consequence of casting out an evil spirit from a soothsaying damsel who brought much gain to her masters, Paul and Silas were arraigned before the magistrates, who scourged and imprisoned them. Those magistrates were called *Pretors*,

Acts 16:20-22, specially appointed (as Cicero tells us) to administer justice in the Roman colonies. For further indications of Luke's accuracy, notice the rods of the Roman lictors, Acts 16:22 and 2 Cor. 11:25, and the stocks also. Acts 16:22. During the night, however, they were miraculously delivered and the jailor and his household were converted and baptized. Acts 16:33. Leaving Luke at Philippi, Paul, Silas, and Timothy passed through *Amphipolis* and *Apollonia* to

THESSALONICA,

The metropolis of Macedonia, at which place Paul stayed three sabbath days, Acts 17:2, and preached with much success. But his enemies, the Jews, assailed the house of Jason, where Paul lodged, and accused him before the rulers of the city, or "Politarchs". Acts 17:6. On an ancient archway of Thessalonica evidence has been found that verifies Luke's statement concerning these incidents, and the inscription gives the title "Politarchs" to the magistrates and named seven who bore the title. Those Politarchs succeeded in driving Paul out of the city, and they went to

BEREA

Which was about sixty miles southwest of Thessalonica, where he was well received by both Jews and Gentiles until his enemies from Thessalonica interfered and rendered a longer stay impossible. Acts 17:13. From here (or *Dium*) the brethren sent Paul by sea to

ATHENS,

To which place he went alone, Silas and Timothy having been left behind. Acts 17:14. There he argued with the Jews, conversed with the philosophers and was forced to address them on Mars Hill, Acts 17:22, 23, but meeting with little success in this effort he went to

CORINTH,

The capital city of the Roman province of Achaia, and the residence of the proconsul Gallio. Achaia was a senatorial province under Augustus, at this time being placed on the list of imperial provinces, then restored Claudius to the Senate; hence the title proconsul is absolutely correct. Acts 17:12. At Corinth he was finally joined with Silas and Timothy, and for a year and six months the apostle made this great mercantile center his headquarters, writing his two epistles to the Thessalonians and working with Aquila and Priscilla at his trade of making tents. Acts 18:2, 3. After some time his accusers took him before Gallio, who treated his accusers with indifference and drove them from his judgment seat. Eventually Paul sailed from Corinth to

CENCHREA,

The eastern port of Corinth, from thence to

EPHESUS,

Where he left Priscilla and Aquila, and went alone to

CAESAREA

And from thence to Jerusalem to keep the feast of Pentecost. Acts 18:21. Then after the feast he went to

ANTIOCH,

Where he remained for some time. Thus he completed his second journey. Acts 18:23.

THE RESTITUTION HERALD

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“BEHOLD, HE COMETH”

MANY PEOPLE are preparing to celebrate the birth of Jesus. The exchange of presents is uppermost in the minds of the great majority of them, no doubt. Yet this celebration is a proof to the world that Jesus was born.

Some contend that He was not born upon our Christmas day, i.e., that we are not celebrating the day upon which He was born. Likely we are not. There are day celebrators who think more of the day than of the event. The all-important thing is to realize the full meaning of the birth of Jesus to the world. Few know that His work upon earth is but half finished; for He is to come again “with power and great glory”, Matt. 24:30, and establish His kingdom here upon earth. His “law shall go forth of Zion, and the word of the Lord from Jerusalem”, and the nations of the world “shall beat their swords into plowshares, and their spears into pruninghooks”, and as a result of the operation of His kingdom, “nation shall not lift up a sword against nation, neither shall they learn war any more.”

Oh, glorious day! “Come, Lord Jesus, come quickly.” Rev. 22:12. As we read of the preparations for war in our day, our hearts cry out, “Oh, speed the day, Jehovah, when the nations of the earth shall 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.’”

Oh! speed the day, great Jehovah, when there will be “glory to God in the highest, and on earth peace, good will toward men”. Luke 2:14. We are praying “Thy kingdom come. Thy will be done in earth, as *it is* done in heaven.” We realize the ultimate purpose for which God begat His Son. He was born to be the “King of the Jews,” and we have the utmost faith in His words. He is to be King of the world. He was born to be Ruler of Israel and of the whole world. Micah 5:2; Dan. 2:34, 44, 45; 7:13, 14.

We know that the first dominion of His kingdom shall come to the daughter of Zion, and to the daughter of Jerusalem. Micah 4:8. Therefore we bow our heads in

reverence as we see the children of Israel going back to the Holy Land in preparation for the sending of Jesus from heaven, Acts 3:19-21, to rule the world in righteousness.

We realize that this world is in need of “refreshing”, and our prayer is, “Come, Lord Jesus, come quickly.”

“Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.”—Jude 14, 15.

“Therefore be ye ready: for in such an hour as ye think not the Son of man cometh.” To “them that look for him shall he appear the second time without sin unto salvation.”

We, Thy children, O great Jehovah, celebrate with love and reverence the birth of Thy Son. We recognize Thy plans and promises in the birth, the death, and the coming again of Jesus, and with uplifted hearts we await His coming as to the consummation of all Thy plans and the realization of Thy promises.—*Elsie Alley Williams*.

HIS WORK BUT HALF FINISHED

How true the above lines, as published by *The Faith!* Would that more Christians realized that Christ’s “work upon earth is but half finished”, and that His return is necessary for Him to complete that work to the glory of His Father. The things that Jesus “began both to do and to teach” will yet be consummated. For such consummation He will come “the second time, without sin, unto salvation.”

GLORIOUS DAY!

As the day of His nativity, so the day of His return—it is not the *day* that is to be held in reverence, but the *Worker*. The day is but the open door to grander experiences of the Father’s glory.

Praise His Name!



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

CHRISTIAN EDUCATION

TILL RECENT TIMES all education was centered in the home. Public education is of but comparative recent years.

The one logical and true center of all education is the Home. None other can possibly have the same anxious concern for the proper and efficient instruction for the child as the parents.

Christian education is no exception to this fact. But times have changed. Practically all education has been diverted from the home and centered in the public assembly. This should not, however, lessen the parents' interest in the proper and efficient training of the child's mind—his education.

The first years of public education were devoted entirely to the study of the Bible as the one only text book. Reading and spelling were learned as the child read the text of God's Word of words to learn first of all God's directions and instructions to man. No greater text than that. Would that it yet were given proper respect by makers of Courses of Study. Gradually the scope of education has been shifted and expanded, until to-day there is left but a very small portion of the time of the growing child in which he can study the teachings of the Father of all. The parent has by custom grown to commit practically all responsibility for the instruction of the child to the public schools and has seemingly forgotten that the schools give little, if any, instruction to educate the child in the most important phase of life, namely, in matters pertaining to God and to God's revealed purpose in man. Therefore, the responsibility for the proper education of childhood as to these all-important subjects has now been fully left to

THE CHURCH.

But, the effort of the church has mostly been concentrated upon the adult. Some, yes, many churches have come to recognize the great abandonment of the child to the wiles of the most treacherous and degrading iniquities rampant. But the majority have not. In the

EDUCATION OF THE CHILD

Lies perhaps the greatest privilege and the greatest *duty* for the Christian.

To accomplish this very work, God, Who *alone* knoweth best, commandeth the children of Israel not only to bind written statements of God's laws upon their foreheads and upon their wrists, but He also said, "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 write them upon the posts of thy house, and on thy gates." Deut. 6:3-15.

This is no longer being done. The home no longer greatly regards God with proper interest, nor does it teach the child of his Maker. This work, important and far-reaching as may be the effects, is left to the church, and the church to-day is beginning to gladly awaken to its opportunity and is departmentizing its work in that it is beginning to specialize through the medium of

THE SUNDAY SCHOOL.

But again there is a weakness even here. Statistics indicate, according to a well-known Sunday School worker, F. L. Brown, as quoted by Clarence H. Benson on page 84, in his book, "An Introduction to Child Study", that 90 per cent of the people who come to accept Christ are instructed unto Him by the Sunday School. In Frank L. Brown's article,

"THE SUNDAY SCHOOL AS A GOLD MINE,"

He says, as quoted by Mr. Benson: "If a business man received from one department of his business ninety per cent of his entire profits, ninety per cent of his trained workers and practically all his new business, he would pay considerable attention to that department. Especially would this be so if that department was consuming only ten per cent of his capital and time. The possibilities are that he would cut out or cut down the unprofitable departments and concentrate his capital and energy in the fruitful department. The Sunday School is the gold mine of the church. The pastor and the people have put into its development ten per cent of the church's income, ten per cent of the time of the pastor and members, and it has yielded ninety per cent of the new members, workers and new home contacts. The dividends have a long record of steady payments. Good church strategy would suggest that the pastor and the people properly provide this enormously productive department with equipment, leadership, hard thinking and broad planning.

SALVATION

Ultimate salvation is the one goal toward which all Christian effort aims. God Himself instructed His earli-

HERALD RECEIPTS

Mrs. Ethel Davenport; Mrs. Cora Murphy; Mrs. Edith R. Burke; F. J. Dart; Sylvester Logan; Mrs. Sarah Manuwal; Mrs. George Francis; W. H. Lindsay; Earl Wheelock; Ray Maysilles; W. F. Hoskins; Leslie Edwards; Evert Kirkpatrick; Chester Avery; Mrs. E. L. Johnston; Mrs. A. Ward; Mrs. Wm. Ekert; James Hendricks; Mrs. John Cochran; Mrs. Howard Huey; Mrs. Emma Oaks.

est chosen peoples to teach continuously the growing children what His commandments and directions were. This was with a view to the great good of the child; it was with a view to the great good of the nation of to-morrow; it was with a view to the great good and ultimate salvation of the individual.

GOD COMMENCED WITH THE CHILD

Can we do better? Not unless man, in his present-day achievements has surmounted the wisdom of God.

APPEAL TO THE CHURCH OF GOD

I appeal to the Church of God throughout the broad land to consider the bounden duty of educating childhood—not alone the child of the Christian home. God loves the child belonging to the neighbor as fully and completely as He loves the child of the Christian home. I appeal that Christians everywhere will awaken to the realization of the one greatest of all great duties and privileges and reach the child as well as adult life with the marvelous teachings and promises of Almighty God. Let it be life's one constant aim and devotion to get the fulness of power and ability of strength for the presentation of God and His truths to all around, especially to the children.

• • • •

CHRISTIAN FINANCES

THAT FINANCES are as much a part of Christian growth and living as is prayer, obedience to gospel commands, or any other Scriptural injunction, is the firm belief of the writer. And just as tokens presented to the one that is loved indicate the joy and the gladness of the giver, the real outpouring of his love; so does the hearty zest with which the Christian preserves his financial strength that he may use it in rendering tokens of love to his Father and to his Lord indicate his heart's devotion to God. In both instances the hearty, anxious giver is benefited the most.

God needs nothing which man has—it all originated with the Father—but man needs to draw himself nearer unto his God. The degree of joy and gladness with which man serves God to the limit of his every ability indicates the closeness to which he has approached his Father. It is this close rapport with Jehovah that man needs more than all else.

Joyous, glad giving of one's finances to the service of the Father draws him into a closeness as also prayer, worship, and such things. But for such giving to return to the giver that bounty of blessing that is opportune, the gift, the service, the devotion, must be the outpouring of one's real joys to his Creator.

Let us learn that joy by deep and close association and service.

CHRISTIANITY is by far the greatest cause for one to engage in. It surpasses beyond measure all business professions, all business occupations, all sports—it surpasses everything that is man instituted and furthered.

CHOOSE

By Lottie E. Young

MANY PEOPLE make a mistake as to how to become a Christian. You cannot make yourself one by any amount of praying, or by reading the Bible, or "feeling" you should take the important step. It is simply a matter of deliberate choice. All through the Word of God this thought runs like a thread. Away back in Deuteronomy listen to Moses saying, "I have set before thee life and death; therefore choose life." And again, Joshua calls upon them solemnly, "Choose you this day whom ye will serve." A little later we find him saying to that same people, "Ye are witnesses that ye have chosen you the Lord to serve him." In the Book of Proverbs we have this record of a straying people: "They did not choose the fear of the Lord"; and the Lord, through the prophet Isaiah says of them sadly, "They have chosen their own ways." Then He comes closer with a solemn, personal reminder of their position, "When I called ye did not answer; when I spake ye did not hear, and ye chose that wherein I delighted not."

In the New Testament we get a still clearer view of God pleading with His people: "choose", "come", "follow", "ask". The thought in some form seems always on the lips of the Lord Jesus Christ. Away on in Revelation think of the picture He gives: "Behold, I stand at the door and knock, if any man hear my voice and open the door I will come in to him." Always and everywhere is distinct effort of the will insisted upon.

Let us think of a man behind a closed door, shut in a room. He is not happy, for he knows that ahead of him are many troubles and dangers. In front of the door think of one standing who speaks the words already quoted. He has explained to the man that he longs to help him; and he knocks and knocks, but the door does not open; it is locked. Yet the man inside has the key; he can unlock the door, and he is the only one who can. "If you will open this door I will come in and stay with you; I will save you from all danger and take care of you for ever." Still the door does not open. Does the man hear, do you think? Let us ask him. "Friend, do you hear what that man who is knocking says?" "Yes, I hear." "Why do you not open the door?" "I do not feel like it." "Never mind that, he does not ask you how you feel; he says open the door." But the door stays locked oftentimes, for the man has not chosen aright, and he is the only one who can let in the loving friend.

It is a distinct effort of the human will, a deliberate choosing, that opens the heart-door. It is then that the blessed Guest enters at once and helps us over all the rough places of life. One thing more we must note—the day of invitation. It is always "this day", "now". Throughout the entire Bible you will find no call for "to-morrow", or "next month", or "next year". Do not say, "I mean to be a Christian sometime, but I don't feel like it now"; for "now is the accepted time, now is the day of salvation," and it may not be your privilege to ever hear this call again.

THE PARABLE OF THE SOWER

By Alice B. Curtis

THIS PARABLE IS recorded in Matt. 13:3; Mark 4:3; and Luke 8:5. Jesus spoke in parables for several reasons. It was a pleasing and forcible way of teaching, and even an unwelcome truth could be expressed thus, with less likelihood of giving offence, than if a more direct manner of speech were used; and the Jews were accustomed to that way of teaching.

When Jesus spoke this parable, it brought to the minds of those who heard it, as it would bring to the minds of those who should read it, the familiar scene of the husbandman scattering the seed upon the earth; for in every land man must sow and reap that "there may be seed for the sower and bread for the eater." It has been said that "a parable does not run on all four"; that is to say, the object in the parable and the object to which it is compared or likened are not alike in every particular. They are not like two plane surfaces, which, when laid together, touch at every point, but are more like a plane laid upon a curved surface and touch at only one point. A parable teaches one an important truth or moral lesson, and it and the lesson it teaches must be alike in one particular at least; and after the lesson or truth is discerned, the rest of the language in the parable is used as a sort of drapery or embellishment and makes the parable more readable and life-like.

The parable of the sower teaches how the different classes of mankind would receive the gospel. The four varieties of soil typify four different classes of hearers; and, no doubt, all who have heard the gospel are included in one of these four classes. Jesus expounded this parable to the disciples, so we can have no doubt as to its meaning.

The "wayside" hearers do not understand the gospel, but they could understand it, for God has made the essential truths so plain that "he may run that readeth it", Hab. 2:2. "The wayfaring men, though fools, shall not err *therein*."—Isa. 35:8. This class of hearers seem to be "carried about with every wind of doctrine", and what is heard last crowds out what was heard before, and so the truth is snatched away as the fowls devoured the seed in the parable.

The stony ground indicates a class of people who have no depth of character. They hear the gospel gladly, and desire to be saved, but are not willing to endure trials and persecutions. They are not like Paul, who declared that he took "pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." 2 Cor. 12:10.

The third class of people are those represented by the ground infested with thorns. They hear the word, but social duties, business cares, and the desire to be popular or wealthy take so much of their time and attention that the blessed Christ and His wonderful work are crowded out.

None of the first three soils bring crops to fruition. In the first one the seed does not even germinate.

Though the seed sown be good seed, the soil conditions are unfavorable to growth, and no crop is the result. So, with the three classes of people of which these soils are the type, they, too, are unfruitful of good works. Christ bade the self-righteous Pharisees bring forth fruits meet for repentance, warning them that every tree which bringeth forth not good fruit is hewn down and cast into the fire. Matt. 3:8-10.

Do you wish to be numbered with these unfruitful ones who, unless they change, are of no use to the Master and are doomed to destruction? Would it not be infinitely better to belong to the fourth class who, Jesus said, heard and understood the word, "and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold"?

In 2 Peter 1:5 we may find a list of the qualities which every one who desires to be a useful Christian should acquire. They are as follows: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. It is added that he who possesses these graces "shall neither be barren nor unfruitful".

Some people have thought that Jesus taught in parables because He did not intend that all should know the gospel. This is surely a mistake; for in the same chapter where the parable of the sower and other parables are found, Christ says very significantly, "who hath ears to hear, let him hear." V. 9. And again in verse 43 He speaks the same solemn words. He told the disciples He spoke to the people in this way "because they seeing see not; and hearing they hear not, neither do they understand": "for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes 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." In Matt. 9:13 Jesus plainly says, "I am not come to call the righteous, but sinners to repentance." "The multitudes that came to hear Christ's teaching were composed of all classes of people and yet we read in Luke 7:29 that "all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John". Here we have an example of publicans, who were not of the Jews, receiving the gospel under Christ's teaching.

"BUT WE SEE JESUS"

*I don't look back; God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.*

*I don't look forward; God sees all the future,
The road that, short or long, will lead me home,
And He will face with me its every trial,
And bear for me the burdens that may come.*

*But I look up—into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.*

—Annie Johnson Flint.

A LETTER

DEAR MR. AND MRS. ———: Your kind letter and gifts are received and best of all is your inquiry concerning immortality. I notice you refer to 1 Cor. 15:50-51. Paul makes it very plain that 'flesh and blood cannot inherit the kingdom of God,' and confirms it by saying, 'Neither doth corruption inherit incorruption,' and consoles us by saying, 'We shall not all sleep, but we shall all be changed.' This change from corruption to incorruption will be 'in a moment, in the twinkling of an eye.' Paul also tells us that there are different kinds of flesh and different kinds of glory, etc.

"When we read carefully 1 Cor. 15:50-51 we can see that Paul is saying what Jesus said to Nicodemus, John 3:3, 'Except a man be born again, he cannot see the kingdom of God.' Verse 6, 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' In verse 10 Jesus said to him, 'Art thou a master of Israel, and knowest not these things?'

"There are many to-day that are as ignorant as Nicodemus. We often hear them sing, 'Ye must be born again'; but if they would read 1 Cor. 15:50-55, they would see that the new birth means an incorruptible body, and that it will take place in a moment; then we can say, 'O death, where is thy sting? O grave, where is thy victory?' Therefore we are waiting 'to wit, the redemption of our body.' Rom. 8:23.

"Jesus was the first and the only one up to the present time that has been born again, Rom. 8:11; all others, having died in faith, have not received the promise of immortality 'that they without us should not be made perfect.' Heb. 11:40.

"Jesus has 'abolished death and hath brought life and immortality to light through the gospel,' 2 Tim. 1:10, and is the Head of a new creation. For if 'we have borne the image of the earthy, we shall also bear the image of the heavenly.' 1 Cor. 15:49. There are only two creations: Adam was the head of the mortal, and Jesus the head of the immortal. Our personality will be the same in both creations, but our mortal flesh will be changed into immortal. 1 Cor. 15:53. When that change comes, then we will be born of the Spirit. John 3:5. Then we can go and come like the wind, John 3:8, and be clothed with immortality. Paul longed for it, saying, 'For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed (die), but clothed upon, that mortality might be swallowed up of life.'—2 Cor. 5:4. Paul lived in the hope that it might be in his day, for he said, 'We shall not all sleep (die), but we shall all be changed.'—1 Cor. 15:51. But in 2 Thess. 2:3 he says, 'That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.'

"Who is this man of sin that is worshiped so that he, as God, sitteth in the temple of God, showing himself that he is God?'

"Revelation 17 has this to say concerning it:

"(1) Mystery, Mother of harlots, and abominations

of the earth;

"(2) Woman on a scarlet colored beast;

"(3) Decked with gold and pearls;

"(4) On her forehead—Mother of harlots;

"(5) Abominations of the earth;

"(6) Drunken with the blood of the saints;

"(7) The beast had seven heads;

"(8) The seven heads are seven mountain (or hills) on which the woman sitteth;

"(9) The waters which thou sawest are peoples, nations, multitudes, and tongues over which she reigneth.

"But the destruction of this great system of deception is given in Revelation 18:

"(1) A great angel came down from heaven;

"(2) The earth was lighted with his glory;

"(3) Cried with a strong voice, saying, 'Babylon is fallen';

"(4) For her sins have reached unto heaven;

"(5) Therefore her plagues come in one day;

"(6) She shall be utterly burned;

"(7) Strong is the Lord God who judgeth her;

"(8) The kings of the earth shall lament for her;

"(9) Saying, 'Alas, alas, that great city Babylon;'

"(10) For in one hour is thy judgment come;

"(11) And a mighty angel took up a great millstone, and cast it into the sea, saying, 'thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.'

"Can it be that this great system under name of Mystery, Babylon, stands for that which came down to us from Paganism before the days of Constantine, known in Rev. 17:3 as the scarlet colored beast in the wilderness of Ancient Rome; and is the woman on the beast, the Christian church placed on the beast by Constantine, the Roman emperor? If this be so, then we can account for the pagan beliefs coming in to the Christian faith, viz., immortality of the soul, trinity, and virgin birth, all of which was known in ancient Rome.

"Therefore this system, whatever it is, will be broken to pieces at the appearing of the Son of man. For He must reign until He puts the last enemy under His feet, and a short work will God make upon the earth. Rom. 9:28.

"And at the time of the end 'many shall run to and fro, and knowledge shall be increased.'—Dan. 12:4.

J. E. Robbins."

THERE IS no greater antithesis to-day than the Spirit of Christ and the spirit of the world. These conflicting spirits automatically discriminate between consecrated and nominal Christians. However, the Spirit of Christ may be counterfeited for a time, but the inevitable fruition is sure to reveal the deception.—S. E. H.

"The Son of man shall send forth his angels, and 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."—Matt. 13:41-42.

DOINGS AT HEADQUARTERS

ON NOVEMBER 30, last, your Secretary notified the Advisory Board and the Executive Board that the Secretary had received inquiry as to whether the National Bible Institution would sell two of the lots conveyed to the National Bible Institution in the southwest portion of the City of Oregon. These two lots stand by themselves, separated from the other lots owned by the National Bible Institution. They are the two most southwestern lots, the lots of least value. We were offered One Hundred Dollars each for them.

After having received affirmative word from fifteen of the members of the Advisory Board and from five of the members of the Executive Board, a meeting of the Executive Board, as per call, was held on December 17th in the offices of the National Bible Institution. Those present were Leland Hanson, 1st Vice President and Chairman, F. A. Stilson, Treasurer, F. L. Austin, Secretary. A quorum being present, it was moved and unanimously carried that the President and Secretary of the Executive Board would sell and transfer these two lots at One Hundred Dollars each.

Since then the deed has been made and signed by G. E. Marsh, President, and F. L. Austin, Secretary, and was, a few days ago, given over to the purchaser, who gave us his check for Two Hundred Dollars. This Two Hundred Dollars was immediately applied to our notes payable.

F. L. Austin, Secretary.

* * * *

In harmony with the decision of The Restitution Publishing Company in its last annual meeting, the Secretary thereof mailed a petition to all of the stockholders, requesting signature from each as to whether the President should call a stockholders' meeting for the purpose of considering the transfer of The Restitution Publishing Company to the National Bible Institution. After receiving a petition from owners of more than two-thirds of the stock of The Restitution Publishing Company, the President called such a meeting for Oregon, Illinois, to be held upon December 29, 1927. At this meeting, a large majority of the stock was present or was represented by proxy. On motion, the title of the property of The Restitution Publishing Company was ordered transferred to the National Bible Institution.

On December 30th, 1927, a meeting of the Executive Board of the National Bible Institution was called for Saturday, January 14, 1928, for the purpose of taking a formal action as to the receiving of the title of this property. In accordance with the bylaws of the National Bible Institution, the Advisory Board was notified, as was also the Executive Board, of a motion that would be placed before the meeting of the Executive Board on January 14, 1928, to take over the printing plant from The Restitution Publishing Company.

At this meeting the Secretary reported that fifteen members of the Advisory Board had advised affirmatively

as to this motion; accordingly, the motion was placed before the chairman and was unanimously passed.

At this writing the proper papers for the transfer of this substantial property have been completed and the National Bible Institution becomes the owner of this printing plant.

In behalf of the members of the Church of God, I express heartiest thanks to one and all of the relatively few stockholders of The Restitution Publishing Company for their contribution to the church as a whole, and for their cooperation in maintaining this publishing plant for more than sixteen years in the interest of the church. Especially are thanks due to Brother S. J. Lindsay for his efficient management and editorial work for the first eleven years, and to the very few who bore the unavoidable deficits year after year.

F. L. Austin, Secretary.

SOME GOOD folk go stone blind when confronted with such facts as conflict with their pet theories, and self-complacency.—S. E. H.

JOY TURNED TO SORROW

IN THESE DAYS when the State and its laws for right are so traitorously treated by even many in authority and by others who claim the regard of respectable citizens; when God and His Word are ignored and disdained, it is uplifting to read as follows:

"Intemperance is associated with and leads to all sorts of other evils, and leaves a trail of blood and tears wherever it drags its slimy carcass through the social world. It takes bread from the mouths of little children, breaks hearts, fills prison cells, digs graves. It closes doors to health, to success, to happiness here and hereafter. It causes its victims to defy the laws of God and man, to do things they would never think of doing except under the influence of drink; while the Bible distinctly teaches us that no drunkards 'shall inherit the kingdom of God.' 1 Cor. 6:9, 10; Gal. 5:19-21. The 'd' in 'drink' stands for drugs, dissipation, disobedience, disease, divorce, disability, deception, disadvantage, disappointment, disgrace, depression, destitution, dependence, despair, death, and destruction. Said the late Mr. Gladstone: 'Intoxicating drinks have produced evils more deadly, because more continuous, than all those caused to mankind by the great historic scourges of war, famine, and pestilence combined.' John B. Gough knew what he was talking about when he said: 'The barroom is a bank; you deposit your money and lose it; your time, and lose it; your character, and lose it; your manly independence, and lose it; your home comfort, and lose it; your self-control, and lose it; your soul—and lose it.' 'At the last it biteth like a serpent, and stingeth like an adder.'—Prov. 23:32. See also vv. 29-35."

He who is really Christian at heart will profit by this admonition.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

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

LET ALL THINGS BE DONE DECENTLY AND IN ORDER.—1 CORINTHIANS 14:40.

ON SUNDAY NIGHT, January 15, preceding our Bible class and sermon, we met with the young folks and assisted in organizing a Junior Berean Society at Ripley, Illinois.

There is a fine group of young people at Ripley, and they are anxious to push this organization in which they can learn, express themselves, grow and develop.

As a president "Mother" to the class they chose Sr. Tessa Laning. The other officers are: Alfred Hetrick, Vice-president; and Miss Edna Cooper, Secretary-Treasurer.

The new class is to meet on Sunday nights at 7 p. m., and the first meeting was called for January 22.

* * * *

The statement of Paul printed at the head of this page gives one of the most important rules for success, whether one applies it to private life, to business, or to church work. Order and method win where everything else fails.

* * * *

He who tries to conduct a store but does not keep accurate account of expenditures and receipts and make frequent inventory is inviting bankruptcy. If he has no regular hours of opening and closing, no tidiness in arrangement of stock, no standard of dignity as to conduct permitted in his place of business, he is simply marking time till the doors shall be closed.

* * * *

But conducting a religious work is the most important work that any man or woman ever undertook. Order and decency, therefore, are fundamentals which can build for success, or which, if violated, are sure to bring failure.

Business meetings should be held at regularly prescribed times, and officers chosen who will conduct the work to the best interests of the class. An officer when chosen carries a heavy responsibility, and has a wonderful opportunity to serve his Lord. To allow pleasure trips, or other matters of passing importance to interfere with one's duty to his class and to his Lord is being unfaithful as a steward in the conduct of business. Whether you are an officer or not, if you have a class to work in set an example for the rest of the class in regularity and punctuality.

Furthermore, help to see that the class work is conducted with dignity, so that the best results may be obtained by all and Christ need not be ashamed of the conduct. Solomon once said there was a time for everything. Mirth has its proper time, and we all enjoy the smile and the laugh. But there is a time also for reverence and true worship. Let us not rob ourselves and the class by injecting the wrong atmosphere into the service period.

* * * *

Turn frequently to the closing verse of 1 Corinthians 14, and meditate upon the great apostle's admonition: "Let all things be done decently and in order."

* * * *

THE SUPREME SACRIFICE

IN THE OLD TESTAMENT Scriptures, the people were required to offer sacrifices for the atonement of their sins. Lev. 4:26, 31, 35; 5:5-6. God even commanded Abraham to offer his only son as a sacrifice, and Abraham would have obeyed Him, had not God stayed his hand.

Coming down to the New Testament Scriptures, we find the greatest example of sacrifice that can be found anywhere in the Holy Scriptures, namely, Christ offering Himself that the world might be saved.

Life was just as sweet and precious to Jesus as it was to any other person and He could have escaped death had He so desired. Why, then, did Christ allow Himself to be led to Calvary, and be nailed to the cross without even trying to defend Himself?

Paul gives us the answer in Hebrews 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Also Hebrews 12:2, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Christ, by His supreme sacrifice, opened the door of salvation unto all men. May we all accept the opportunity that Christ has given us, and remain faithful "even unto death".

Harry Goekler,

THE BOOK OF DANIEL

PART 29

By George Johnston

THE FALL OF JERUSALEM AND OF ROME

(Daniel 11)

ON THE FALL of Marcus Antonius, Herod was granted a continuance of his kingdom by Augustus, who also added numerous territories to it. From this time till his death his reign was undisturbed by any foreign war, but it was stained with cruelties and atrocities of a character almost without parallel in history. Filled with jealous fears for the safety of his throne, he caused every member of the Asmonean family to be destroyed, and even many of his own relations; and in the latter years of his life, the lightest shade of suspicion sufficed as the ground for his wholesale butcheries, which are described in detail by Josephus. Of these, the one with which we are best acquainted was the slaughter of the infants at Bethlehem. The infant Christ, however, escaped the malice of this inhuman wretch by means of a warning given to Joseph, and was carried into Egypt where He remained until after the death of Herod.

The "prince of the covenant" alluded to by the prophet was Antigonus, the last king of Jewish blood to sit on the throne, which was now occupied by a direct descendant of Esau the brother of Jacob, and his deadly enemy. With the destruction of Antigonus the Jewish monarchy was brought to an end. "This extraordinary, and until then, unexampled event, by which the sovereign authority of the Jews was given to a stranger, an Idumean, ought to have opened their eyes and rendered them attentive to a celebrated prophecy, which had foretold it in clear terms; had given it as the certain mark of another event, in which the whole nation was interested, which was the perpetual object of their vows and hopes, and distinguished them by a peculiar characteristic from all other nations of the world, who had an equal interest in it, but without knowing or being apprised of it. This was the prophecy of Jacob, who at his death foretold to his twelve sons, assembled round his bed, what would happen in the series of time to the twelve tribes, of which they were the chiefs, and after whom they were called. Among the other predictions of that patriarch concerning the tribe of Judah there is this of which we now speak: 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be.'—Gen. 49:10. The sceptre or rod (for the Hebrew signifies both) implies here the authority and superiority over the other tribes.

"All the ancient Jews have explained this prediction to denote the Messiah; the fact is therefore incontestible, and is reduced to two essential points. The first is, that as long as the tribe of Judah shall exist it shall have pre-eminence and authority over the other tribes; the second, that it shall exist, governed by its laws and magistrates till the Messiah comes.

"The first point is verified in the series of the history of the Israelites, wherein that pre-eminence of the tribe

of Judah evidently appears. For the second point, we have only to consider it with a little attention. When Herod, the Idumean, and in consequence a stranger, was placed on the throne the authority and superiority which the tribe of Judah had over the other tribes were first taken from it. The tribe of Judah had no longer the supremacy: it no longer existed as a distinct body, from which the magistrates were taken. It was manifest, therefore, that the Messiah was come. But at what time did that tribe become like the rest, and confounded with them? In the times of Titus Vespasian, and Adrian, who finally exterminated the remains of Judah. It was therefore before those times the Messiah came."

"SCIENCE FALSELY SO CALLED"

PSYCHOANALYSIS is a word glibly used these days," says *The Philadelphia Inquirer*, editorially. "Sigmund Freud, regarded as its pioneer," continues the article, "has disappointed even many of his own disciples by his latest utterance. In a small volume just published in Vienna he commits himself to the theory that 'religious ideas are illusions.' This seems to make futile the task of trying to reconcile them with psychoanalysis. Man-kind, Dr. Freud goes on, should renounce every illusion in the name of intellectual progress. Science alone holds out the lamp of hope to the world. Religion 'cannot be victorious against actuality, which is science.'"

In a clear analysis of how so called science clearly refutes its own claims for final reliability and knowledge surpassing data revealed by God in His Word of words, *The Philadelphia Inquirer* continues:

"This is an arrogant attitude which scientists once assumed much more frequently than most of them do now. There is reason for becoming modesty, since so many scientific 'truths' of one generation are disputed by the next. Science must have, of course, a solid basis of fact; and no one now seeks to discredit the great discoveries of the scientists, still less to persecute them for their opinions. But there is such a thing as pseudoscience, and many think that the Freudian theory comes within this category. At all events, it is still in the experimental stage. Dr. Freud essays to show that Rousseau's theories were wrong, though they were once so widely accepted, and has no difficulty in doing it. It is equally conceivable that a generation hence his own may be in the discard.

"He is a very imperfect philosopher who fails to recognize the innate need of humanity for religious belief. In every stage of history this has existed, in however debased a form. If we confine our view to the Christian era alone we shall see that the dogmas of the church have been more durable than the dogmas of science, however much the latter may have influenced the interpretation of the former. The Freudians, much like Hermione's 'little group of serious thinkers,' sometimes make us suspect that they do not really know their own minds."

To these refutations of false science *The Herald* adds its "Amen"!

With Our Sunday Schools

LESSON VI.—February 5, 1928

JESUS MISUNDERSTOOD AND OPPOSED

Mark 3:19b-35; 6:1-6

Devotional Reading: Isaiah 50:4-9

GOLDEN TEXT

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1:11, 12.

A STUDY OF THE SUBJECT

Jesus Misunderstood and Opposed. There were three classes here referred to, who misunderstood the Savior:

(a). **His enemies.** Those who were opposing Him, whose interests His works injured, whose theories His words upset; they misunderstood Him, because of their envy and jealousy. Their eyes were blinded; their hearts were hardened; His every work and word were misconstrued. No correct understanding could possibly result to such a mind.

(b). **His friends.** Though greatly interested in Him, anxious for His rise and stand, yet their intimate knowledge of His person and life discerned no strength or greatness in His natural ability more than was common in all. His undisputed works were no proof to them that He was anything more than any other person.

(c). **His neighbors.** Those intimate with Him in boyhood and early manhood were also blinded, not because of any evil affection, but seemingly because of intimacy of daily life and work.

These illustrations reveal that enmity, love and friendship equally blinded the eyes of those here referred to, prohibiting them from understanding, comprehending the voice and the work of Jesus.

Opposition. Likewise, there were three classes who opposed Him. Not that any could successfully resist against His direct effort, but they successfully opposed to the extent that they were unreceptive of His words and thus were deprived of His blessings. The enemies opposed Him violently, maliciously and deceitfully: His kinsfolk opposed Him in their affection and concern for Him: His neighbors opposed Him by their indifference, lack of application to His words and ways.

None obstructed Him in His work. He accomplished His mission; He proclaimed His gospel; He evidenced His Father. Each class, misunderstanding the Master, merely thrust obstructions before their own advancement.

He hath an unclean spirit. This is the reason, v. 30, for the Savior's words, that those who were blaspheming Him should not be forgiven in this age or in the age to come. "Has no forgiveness to the age."—Diag. They had attributed His works to an unclean spirit, but Jesus, to the Holy Spirit. But the Holy Spirit is the Spirit of God. All sin is a sin against God—some sin through the medium of man, others through the medium of self—but their sin consisted in sinning against God through His Spirit, in that they blasphemed by attributing His Spirit to be unclean.

There is no indication that such blasphemy was limited to the particular pe-

riod in which Jesus lived. There is much indication that equal opportunity exists today to blaspheme similarly.

The works of God are manifested in various ways: by the star-studded heaven; by the mirth-filled earth; by the blooming violet; by the warbling bird; by all nature animate and inanimate; as, also, by past and current events evidently emanating from the hand of God.

Questions on the Subject. Did the misunderstanding of the people, concerning Jesus, result from His weak expression of Himself, or from blindness of mind? How many classes misunderstood? How many opposed Him? Were the methods of opposition alike? Against whom did the opposition redound? What is force of Savior's teaching, vv. 28-30?—F. L. A.

THE GOLDEN TEXT

Unto his own possessions he came, and his own people did not receive him home. As many, however, as did receive him, he gave to them authority to become children of God, to them that were putting faith in his name.—John 1:11-12, Roth.

He came to His own right and possessions, the land of Abraham, and the throne of David and whatsoever things which were given Him of the Father. But His own people, Israel, would not receive Him, hence He could not assume control over His possessions. But to as many as did receive Him, He gave the right to be called the sons of God.—F. A. S.

PRACTICAL APPLICATIONS

Misunderstood. "When his friends heard of it they said, He is beside himself."—Mark 3:21. One of the saddest experiences of life is to be misunderstood by those who are the dearest to us. Prompted by some mighty purpose, we devote our time and energy to its accomplishment. But our friends do not understand. Their viewpoint is different from ours, and, while they may not ridicule our efforts, in attitude if not in words they indicate their total lack of sympathy. A young man of my acquaintance was impressed to enter the ministry. He planned his education with that end in view; but his mother, although a member of the church, was wholly out of sympathy with his purpose. She had high worldly ambitions for her son, and pointed out to him the scanty financial remuneration afforded by the church when compared with the rich returns to be obtained in other vocations. Her advice prevailed, and he was persuaded to enter into other, and entirely worldly, pursuits. Such was not the case with Jesus, however. The opposition of His friends but aroused within Him a feeling of pity for their blindness, of

sorrow for their lack of faith. His purpose remained unshaken. Regardless of the attitude of friends or enemies, His God-given work must go on! The Church of God to-day needs young men of courage and devotion to carry the glad tidings into all the world. Those to whom the call comes must not be turned away from it by the advice of friends, the ridicule of enemies or the opposition of the world. It is God's work that must needs be done!

When failure comes. "He marvelled because of their unbelief."—Mark 6:6. Jesus worked quite as faithfully among His kinsfolk in Nazareth as He did elsewhere, but, without apparent success. His heart prompted Him to take His message to them especially; but it was without avail. Many a faithful preacher of the gospel has had the same experience. He could convert strangers, but his own dear ones remained unmoved by his appeal.—G. E. M.

JUNIOR CLASS

Topic: Jesus misunderstood and opposed.

Jesus began His ministry with His own nation, the Jews, because God sent Him to them. They believed in God and worshiped Him, and they were looking for a king to sit on David's throne. But when the little Christ-child came they could not believe He was to be their promised king. And so in everything He did He seemed to be misunderstood. Even His own brothers thought Him crazy, beside Himself, and tried to have Him go home and stop preaching. But Jesus knew His heavenly Father had sent Him for this very purpose, and no matter what they thought about Him He must do the work God had sent Him to do.

We read in Heb. 5:8, "Though he were a Son, yet learned he obedience by the things which he suffered". He was made perfect through suffering. The trials and disappointments of life are what we all need to prove our loyalty to God. We read in Rev. 3:19, "As many as I love, I rebuke and chasten: be zealous therefore, and repent". We may be misunderstood as Jesus was, but we must be brave and willing to suffer with Him.—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Jesus, the Light: What special light, intelligence or consciousness, does Jesus dispense? What Bible evidence do we have that this light was not received into the inner life of man until after the resurrection, ascension, and outpouring of the Holy Spirit? Why was this true? 1 Cor. 2:10-16. What one condition makes possible man's reception of the light into his inner life? Why does the light dispensed through Jesus expand so slowly?—A. K.

DOINGS AMONG THE CHURCHES

Sr. Thayer is recovering her former strength.

* * *

Bro. F. A. Stilson has been confined to the house with heavy cold for the past week. He is better as we go to press.

* * *

The members of the Golden Rule Home family are all recovered from the epidemic of colds that has been prevalent in Oregon.

* * *

The special meetings now in progress at Grand Rapids, Michigan, have been drawing large crowds and splendid interest.

* * *

Bro. Jas. A. Patrick and not Sr. M. A. Woodward, as stated by The Herald, conducted the funeral of Sr. Rooker at Dutton, Michigan.

* * *

A series of historic studies by the aid of prophecy has been listened to by increased audiences on Sunday evenings at Oregon. The subject next Sunday evening will be The Fulfillment of Prophecy as Effected by the Marriage of Ireland's Prince with Jeremiah's Niece.

* * *

PLUM RIVER CHURCH

If weather and roads are passable, there will be preaching services at the Plum River Church, near Lanark, Illinois, on Sunday, January 29. We hope that all who can will cooperate in making this a good day there.

F. E. Siple.

* * *

AN OPPORTUNITY

The reports of the Doings at Headquarters, elsewhere in this issue mean much. The National Bible Institution, which is the incorporate body for conducting the business of the General Conference of the Church of God finds itself another step advanced, with much increased responsibility.

In organizing the National Bible Institution, it has been the burning desire of the church to Scripturally unify its strength, that ever increasing Christian service could be rendered in honor to God and Jesus Christ.

This last step gives to the National Bible Institution not only increased responsibility, but also greatly increased opportunity. More and more is it demonstrated that the printed page is one of the best mediums for educating people in the way of the gospel. While the National Bible Institution has been conducting the publication for the church for the last five years, yet it now assumes the responsibility of maintaining the printing plant and of increasing it in such measure as it can to make it the most efficient possible in this line of work.

The brotherhood everywhere is urged

to consider carefully the meaning of this step and to give earnest effort to the proper encouragement and support of the work. May the publishers receive the heartiest cooperation in the circulation of those things for which the church stands.

Let us one and all seize our increased opportunity and with faithful hearts and hands cooperate to carry our Christian labors forward with increased enthusiasm and increased results in effectiveness.

F. L. Austin, Executive Secretary.

* * *

ELDORADO, ILLINOIS

Preaching services are being held twice each Sunday, and Bible study at the church on Thursday nights. Tuesday and Friday nights as many as can conveniently come to our home do so and join in the study of the Book of Revelation. The Sunday night sermons are on the "Prophecies of Daniel". A good interest is being manifested in these services.

C. E. Randall.

* * *

IOWA REPORT

The regular appointments have been kept except that the Hickory Grove date on the fourth Sundays has been abandoned for the winter, as has been the custom, and we hold at Lake View and Sac City on that Sunday now until April. The second Sunday at Stanhope, and the third Sunday at Koszta have not been missed. Gladbrook, on the first Sunday, missed in December while I was at Lincoln, Nebraska, but we held services there on Christmas Day instead. It was thought that that day would not be suitable for a meeting elsewhere, and Mrs. Williams was in Indiana at the time, as her father had had a stroke of paralysis, but after staying about three weeks she left him improved enough to get out. We had a very pleasant Christmas at our home in spite of our divided family, as Cleo was with her mother at the time. The season was very happy in so many loving remembrances and gifts from far and near. We wish in this way to express our gratitude, as far as words can express it.

We keep up our regular weekly study at Gladbrook on Tuesday nights, and Koszta has started a Sunday School, and others have spoken favorably of a similar step. The children at Stanhope always have a regular part in the service, and take good interest. We cannot press too strongly upon all the value to be derived from regular weekly meetings, even when a preacher cannot be with you. Each can take a little part anyway, and help to make an interesting meeting.

January 29th we will meet at Waterloo, and on Monday after at Clarksville. Let all come who can.

Glenn Allard, of Zelzah, California, is visiting in Iowa, being at Gladbrook at this writing.

The father of Bro. Earl Reinhard was buried near Gladbrook recently, and Bro. Gifford at Waterloo, yesterday, whose obituary accompanies this report.

Sr. Edna Allard, of Fort Dodge, is reported improving some.

Bro. Cowles was with us in the meet-

ing at Lincoln, Nebraska, but we could not make any impression on the general public in so large a place on such brief notice.

There is some outside interest at Stanhope at present and a little at Gladbrook. Reuben and Edna Sealine are in their new home at Stanhope, and Anton Sealine is building a new house which they hope to occupy soon.

The Iowa brethren seem to be faithful, and to be progressing spiritually. There is one suggestion the evangelist would like to offer to those who live where we have regular monthly appointments, and that is that we take one or more of our sermons each month to a nearby place where we may offer the gospel to the public, and thus do more evangelizing than we are doing. In spite of last day conditions we might interest some. The evangelist would be glad, on going to any regular appointment to find that such a plan had been arranged. Some schoolhouse or rural church building can nearly always be had for the purpose.

J. W. Williams.

* * *

AUNT HULDA THOMPSON

Hulda, daughter of John and Fredrica Zander, was born June 22, 1852, in Hanover, Prussia. She came to the United States with her parents in 1865, establishing their home in Woodstock Township, Schuyler, Illinois. Here she made her home until she became the wife of Washington Thompson on May 4, 1871.

To this union were born six children, two having preceded her in death. Those surviving are Mrs. A. H. Lewis, of Ripley, Illinois, J. F. Thompson, of Rushville, Illinois, Mrs. Albert Bray, also of Rushville, and Perry J. Thompson, at home. The husband and father passed away September 27, 1908. Since the death of her husband she and her son Perry have made their home in Ripley, and Mt. Sterling. Sr. Thompson fell asleep on January 8, 1928, at the age of 75 years.

In 1888 she became a member of the Church of God in Ripley, under the ministry of Eld. John Foore, one of the pioneer ministers of our faith. She has ever lived a consistent Christian life. Her friends in Mt. Sterling and vicinity were from all faiths and creeds.

She leaves to mourn her departure her four children named above, ten grandchildren, and four great-grandchildren, besides a host of relatives and friends.

Aunt Hulda was one of the most faithful and consistent Christian workers we have been privileged to know. Funeral services were conducted from the late home and from the Christian Church in Ripley on January 10, after which she was laid away to await the Master's call.

F. E. Siple.

* * *

JAMES GIFFORD

Died at his home in Waterloo, Iowa, at 1:30 p. m., January 10, 1928, of ailments due to extreme age and a fall suffered Christmas night, when he seems to have fallen partly downstairs. At least, he was found at the landing in a helpless condition. He was 89 years of age, having been born February 25, 1838, near Quebec, Canada.

He came to this country when a young man, settling in northern Illinois. He enlisted for the civil war at Rockford, Illinois, in Company H, 92nd Illinois mounted infantry, serving three years.

He and Miss Cynthia E. Thomas were married at Cedar Falls, Iowa, September 21, 1867. For two years they resided in Ogle County, Illinois, then settled on a farm near Waterloo, in 1869, and continued to operate this farm till 14 years ago, when they retired and moved into Waterloo. Sr. Gifford died two years ago last October, and the funeral of Bro. Gifford was conformed as much as possible in likeness to hers. A few of his old comrades of J. G. Safely G. A. R. post at Traer, to which he belonged, assisted in the service, and he was buried at Elmood Cemetery, near his Waterloo home.

Surviving are a daughter, Mrs. James Cassen, who has cared for her father since her mother's death, a son, Howard, of Des Moines, Iowa, a sister, Mrs. Sarah Talley, of Sioux City, Iowa, and a half brother, William G. Gifford, of Cherokee, Iowa.

The writer spoke of the usual hope given on such occasions, assisted in the service by a neighbor, a retired M. E. minister, named Sheckler. The house was filled to overflowing with sympathizing relatives and friends, who followed to the last resting place nearby.

J. W. Williams.

SOME SUNDAY SCHOOL THOUGHTS

FOR SENIORS AND ADULTS

"And many of them said, He hath a devil, and is mad."—John 10:20.

"And when his friends (kinsmen) heard of it, they went out to lay hold on him: for they said, He is beside himself."—Mark 3:21.

The fame of Jesus spread abroad, see Mark 1:27, 28, and the common people heard Jesus gladly. Notwithstanding, few received into their inner consciousness the light that was radiating from Him. Many said He was mad; His friends, kinsmen, said He was beside Himself; even those upon whom He expended the most intimate care in daily teaching and companionship tried to argue Him out of following the way which He said God had laid out for Him. And when He pursued that way in spite of their efforts to save Him from it, they deserted Him. Even they never received the light until it was shed abroad in their hearts by the resurrection and ascension, and the outpouring of the Holy Spirit on the day of Pentecost—activities wholly independent of and above their own efforts.

That marvelous light that shines from God through Jesus is so far above the light that man has gained through his own efforts that the light thus gained cannot receive it. The light that radi-

ates from Jesus can become a part of man's consciousness only as it is shed abroad in his heart, and it can be shed abroad only in those hearts that are quietly waiting and receptive through prayer.—A. K.

FOR INTERMEDIATES

Any leader or teacher meets opposition, and one who start out in a cause must take that fact into consideration. Our Savior was no exception. It was naturally to be expected that the religious leaders, Pharisees, etc., would oppose Him, but it must have been a real sorrow to the Master for His friends to misunderstand and make His task more difficult as shown by Mark 3:21.

In most cases in life, opposition is based either on selfishness or misunderstanding. With the Pharisees it was both. They had been the outstanding religious leaders, and were too selfish to give that place to another; hence, they would not even open their minds to consider His message. But the friends, upon hearsay, without getting full information, opposed. They had misunderstood.

Is opposition to Christ to-day still based on misunderstanding and selfishness? Could one really know Christ to the extent of appreciating His service for man without loving and serving Him? Does selfishness often blind one to the receiving of truth?—F. E. S.

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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

JESUS MISUNDERSTOOD AND OPPOSED

(Mark 3:19-35; 6:1-6)

HOW MANY HELPERS did Jesus choose? Can you name them?

Jesus went up into a mountain and called these disciples unto Him. Then He ordained them, that is, He gave them power to preach, heal, and do the wonderful things He had been doing. Now they could help Him more than ever; and Jesus surely needed them because of the multitudes which came from far and near to be cured.

So many came that Jesus could scarcely find time or place to eat. Then His friends became alarmed and tried to force Him to stop His teaching and healing. They said, "He is beside himself." Somehow they could not understand that He was doing the work for which He had been sent.

However, Jesus did not give up His mission even though He loved these mistaken friends; nor did the criticism of His enemies affect Him.

The great scribes of Jerusalem came down to Capernaum, thinking they had the final argument to completely silence Jesus. They declared, "He hath Beelzebub, and by the prince of the devils casteth he out devils."

Jesus answered this accusation by asking them how Satan could cast himself out of himself. He also gave them several illustrations—one of a kingdom, another of a house, which if divided will not stand or hold together, but break down entirely. And just so, "if Satan rise up against himself, and be divided, he cannot stand, but hath an end."

Jesus continued to teach, using many parables, or little stories. They were like riddles to many of His hearers, especially to those who opposed Jesus.

He also stilled a storm on the sea, cast out unclean spirits raised the ruler's daughter from the dead, and healed a woman.

All these events had been about Capernaum, among strangers; but now Jesus decided to go back to His home town, Nazareth, among His relatives and neighbors. The disciples followed Him there.

When the sabbath day came, of course Jesus went to

the synagogue. That was nothing unusual, no one thought anything of that, but when Jesus arose and began to teach in that authoritative way of His, the people who had known Him were astonished. They exclaimed, "From whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Why, is not this the carpenter, the son of Mary, and brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? Why, we have known him all his life." They seemed to think He was trying to assume undue authority and attempt something beyond His ability, or set Himself above them; and they were offended. They refused to believe in Him; so He could do no great works more than healing a few sick people and teaching in the villages near.

Now was not that queer that strangers listened and believed, but His nearest and dearest considered Him no more wonderful than themselves?

Then Jesus said, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house."

SOMETHING TO DO

1. Read how several of Jesus' helpers were called-- Matt. 4:18-22; 9:9; John 1:35-51.
2. Read Mark 3:31-35.
3. Learn the names of Jesus' brothers.

SOMETHING TO THINK ABOUT

Are we giving honor to those in our own homes, where honor is due?

Do we treat our loved ones thoughtfully, courteously, and helpfully as we would strangers?

BIBLE VERSE

6. Galatians 6:2.

TINY TOTS

Jesus made many sick people well. His friends and people who loved Him did not know that God had given Jesus this power to heal. Some of them wanted Him to stop preaching, and others would not listen to Him.

His enemies said He had received His power from Satan, the evil one.

But Jesus would not listen to any of them, but kept right on doing what God wanted Him to do.

PAUL'S MISSIONARY WORK

By Lyman Booth

THIRD JOURNEY WITH TIMOTHY AND OTHERS

Acts 18:23 to 21:17

Time: A. D. 54, Lewin; Same, Conybare and Howson.

ANTIOCH

AFTER STAYING at Antioch for some time, Paul, with Timothy and perhaps with Titus, started out on the third journey and visited the churches at

GALATIA AND PHRYGIA

Of which visit no exact details are given, but from 1 Cor.

16:1-2 we may infer that he exhorted the members of these churches to relieve by weekly offerings their poor brethren in Judea. From there he went to

EPHESUS,

The capital of Roman Asia. Luke described it as a free city, having its proconsuls, Acts 19:38, town clerk or "recorder", Acts 19:35, its Asiarchs, Acts 19:31, its popular "assembly", Acts 19:39. This city was considered as the guardian of the shrine of Artemis, Acts 19:35, of which the silversmiths made models and mysterious symbols called "Ephesian letters", copied from inscriptions on various parts of the image, Acts 19:19, and were used as amulets and charms. At that place he baptized some of John's disciples, Acts 19:2, 7, and made the city the center of activity for more than three years. At first he labored in the synagogue, then in the school or lecture room of Tyrannus, refuting Pagan errors and the imposture of sorcerers who publicly burned their books and confessed their fraud. At length at the instigation of Demetrius, a craftsman engaged in the manufacture of shrines of Artemis (Diana), he was assaulted during the great annual Pan-Ionic Festival, and compelled to depart hastily. So with Tychicus and Trophimus, Acts 20:4, he went to

TROAS

Where he was in great anxiety, 2 Cor. 2:12, about the effect of his letter to the Corinthians. At length the suspense became unbearable, 2 Cor. 2:13, and he decided to proceed to Macedonia and from there to press on to

PHILIPPI,

Where, at last, he received tidings by the coming of Titus, 2 Cor. 6:6, and then wrote in the fullness of a thankful heart his second epistle to the Corinthians. Then, with Titus, Luke, and Trophimus, he journeyed on to Corinth. He continued his labors in the northern part of Greece, and penetrated into the part about Illyricum on the eastern shore of the Adriatic Sea, Rom. 15:19, and with the approach of winter, removed to Achaia, and took up his abode at

CORINTH.

During his stay of three months here, he wrote the epistles to the Galatians and the Romans. His intention to sail to Jerusalem with the completed offerings for the poor was frustrated by a plot formed by the Jews against his life, Acts 20:3, and he then proceeded by land through Macedonia to

PHILIPPI,

While Sopater of Berea, Aristarchus, and Secundus of Thessalonica, Gaius of Derbe, Timothy, Tychicus, and Trophimus proceeded in advance to Troas. At Philippi the apostle stayed behind with Luke and there kept the feast of Passover, Acts 20:6. Then they sailed and in five days arrived at

TROAS,

Where they joined the other disciples. Here, on the last sabbath of their stay, Paul preached in the upper room,

and Eutychus fell from the window, but was restored to life again by Paul, who amidst joy "broke bread" in the congregation and then they traveled by land to join his companions who had gone round by ship to a sea port of Mysia, opposite Lesbos.

ASSOS

At Assos they all embarked and landed at

MITYLENE,

The chief town of Lesbos. The next day they anchored off Chias, Acts 20:15, and the following day they put in at

TROGYLLIUM,

A promontory on the main land opposite the island of Samos. The following day they stopped at

MILETUS,

The ancient capital of Ionia. From this place Paul summoned the elders of Ephesus and took leave of them in a very solemn address, Acts 20:18, 35, warning them to tend the flock committed to their charge. Launching again, they sailed with a fair wind past Coos and Rhodes to

PATARA,

A sea port of Lycia, where they changed vessels and embarked on one sailing direct to Syria. Sighting Cyprus and leaving it on the left hand, they sailed direct to the port of

TYRE,

Where their vessel was due to unload its cargo, and the apostle was privileged to remain in the society of Tyrian Christians, Acts 21:4. At length, in spite of warnings of danger, and after a solemn farewell on the seashore, he went to

PTOLEMAIS,

The modern Acre. Here ended the sea voyage, and after remaining one day the little company started out on foot for

CAESAREA

And found a home in the house of Philip the evangelist, Acts 21:8. It was at Cæsarea that the prophet, Agabus, bound his own hands and feet with Paul's girdle, thus signifying the apostle's approaching imprisonment. Luke and others implored him not to go up to Jerusalem, but it was all in vain. While Mnason of Cyprus, "an early disciple", Acts 21:16, he started out by land for

JERUSALEM,

Where they were received by a full assembly of the apostles and elders who advised Paul to consult the prejudices of his countrymen, and prove himself an observer of the Jewish law, by joining four men in the completion of a Nazarite vow and defraying their expenses, Acts 21:20-25. He did so but afterwards was seized by a tumultuous mob, who would have torn him to pieces had it not been for the intervention of Claudius Lysias, the Roman commandant, who extricated him from their cruel hands and eventually sent him to Cæsarea, to the governor, Felix, Acts 23:26-35.

SUBJECTS FOR STUDY

TWO RESURRECTIONS

After submitting the following two articles on the above subject, one by W. M. Grant of Edinburgh, the other by D. Campbell, Mrs. Chaplin writes, "I would like to see an answer to this question on Rev. 20:5. Does this fifth verse belong where it is placed by the translators? In the Syriac translation it is entirely left out."

WHAT IS meant by the first resurrection? Rev. 20:5. Does it imply a second, and what is the order or arrangement?

The Scriptures plainly show that at the second appearing of Jesus Christ there will be a resurrection of the dead, which will comprise both just and unjust, "For we must all appear before the judgment seat of Christ; that everyone may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad." 2 Cor. 5:10. The judgment takes place at the appearing of Christ. "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."—2 Tim. 4:1. Although the Revised Version deprives us of the strength of the little word "at", yet it must be very evident, that the judgment of the living and dead is so linked with His appearing and kingdom that they are concurrent.

Will there, then, be another resurrection, a second? When and for whom? If we would answer in the affirmative, we would say at the end of the thousand year reign of Christ, for such as die during that period. We know the sinners will die. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed."—Isa. 65:20. "But every one shall die for his own iniquity."—Jer. 31:30. This being the case, why, then, raise him and judge him again? Has he not already been condemned and punished? There seems a lack of evidence that the righteous (subjects, mortals) will die. If there were clear evidence that they will die, it would necessitate their resurrection at some subsequent period, either during or at the close of the thousand years, and that might be called "second" resurrection. But why should they die? Will not the Law Giver and Life Giver be then on earth? When they ripen like the full ear, may they not be changed, as the living are at the beginning of Christ's reign? We cannot dogmatize. The evidence seems sufficient to decide.

To return to the passage in question, does *first* always imply *second* in sense of time? Not necessarily. From the passage already quoted it is inadmissible that *all* who come forth from the grave at the second appearing of the Lord will be accepted, for some come forth to judgment. "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed

before him at his coming."—1 John 2:28. All do not abide in Him, and consequently some will be ashamed before Him, because found naked, Dan. 12:13; although this class arise from the dead. They come forth to the time of judgment.

The righteous are counted worthy. They are children of the first or chief resurrection. Over them the "second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—W. M. Grant, Edinburgh.

ANOTHER STUDY OF THE SAME SUBJECT

WHAT IS meant by the first resurrection may be gathered from the application of the term in the only place where it occurs in the Scriptures, namely, Revelation 20:5. In the immediately preceding context the Apostle John says, "I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years."—Rev. 20:4. And at the 5th verse he explains, "This is the first resurrection." The term, therefore, is clearly applied to those who are counted worthy of the state of glory, honor, and incorruptibility; to which the true brethren of Christ will be introduced by a resurrection from the dead at His coming. Does it imply a second resurrection? Undoubtedly; but not necessarily in point of time; probably in point of rank. The original for "first" is *protos*, and this word is very frequently used in the New Testament in the sense of rank. In Luke 15:22, Acts 25:2, and 1 Tim. 1:15 it is translated "best", "principal", "chief", and the meaning it carries in these cases would appear to be its meaning in the passage specially under notice: for it is said, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." And again, those who lived and reigned with Christ the thousand years, "This is the first resurrection", whereas we all know very well, from other parts of the Word that not all who are comprehended in "the first resurrection" in point of time are "blessed and holy". A second resurrection in point of time may, however, be fairly contended for on the strength of the words, "the rest of the dead lived not again until the thousand years were finished."—Rev. 20:5.

True, some hold that the rest of the dead are the wicked remainder, who, rising from the dead at the appearing of Christ, are adjudged unworthy and that the words "lived not again until the thousand years were finished" just mean that those wicked ones, although necessarily living at the beginning, are not permitted to live until the end of the millennial age, but during some part of its course come under the power of the "second death".

In the 3rd verse of Revelation 20 the phrase "till the thousand years should be fulfilled", is used in a sense, altogether different from this. In the sense, in fact, which would just strike the reader as its true sense in the 5th verse: namely, as signifying that not until the end of the thousand years would a certain event occur,

or a certain state of things—a state of things quite non-existent during the thousand years—begin to obtain. But, while evidently implying a second resurrection in point of time the statement that “the rest of the dead lived not again until the thousand years were finished”, does not appear to me to cover all who may come forth in such a resurrection. It seems to have specific reference to those who shall constitute the abiding results thereof.

These latter live in the end of the millennial age in the same sense, that the constituents of the “chief resurrection” lived at the beginning, i.e., they live for ever and relatively to them form a “rest”. Indeed, “the rest” or “remainder” of the human race upon whom the gift of immortality is bestowed, relative to the first or chief resurrection also constitute, or belong to, a second or inferior resurrection inasmuch as, although attaining to honor and incorruptibility, they do not participate in, but are the outcome of, the thousand year reign of Christ and the saints. As to the order and arrangement, we have it set forth by the Apostle Paul in 1 Cor. 15:23, 24. “But every man in his own order: Christ the first-fruits; afterward they that are Christ’s at his coming. Then cometh the end (rank or last band), when he shall have delivered up the kingdom to God, even the Father”.

—D. Campbell, *Glasgow*.

A QUESTION FOR STUDY

“THE SONS OF GOD”, GEN. 6:2, 4

IN CONNECTION with the thoughts introduced last week on this question, the reader should study Gen. 6:4—“There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.” It is very evident from the reading of this text that the giants of those days were the offspring of the “sons of God” and “the daughters of men”. These giants were a different race than was the race of Adam. It was apparently because of this developed condition that Jehovah said, “My spirit shall not always strive with man.” In this developed condition “God saw that the wickedness of man *was* great in the earth.”—V. 5. “And the Lord said,” v. 7, “I will destroy man whom I have created from the face of the earth; . . .” The apparent reason for this destruction to be brought about by the flood was that “God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” V. 12. The word “corrupt” in vv. 11 and 12 is the same word as is the word “destroy” in vv. 13 and 17. That is to say, this new condition of life upon the earth had *in theory* destroyed, by destroying the purity thereof, the Adam family, therefore, God was to destroy that family *in fact*.

That this is the thought of inspiration in this chapter is again discerned in v. 9, where the word “generations”

in the beginning of the verse has reference to family history, while the word “generations” in the end of the verse is a very different Hebrew word, meaning “his contemporaries”, that is, the generation that was then living at the time that Adam was living. Regarding the generation that was then living, v. 9 says, “Noah was a just man *and* perfect in his generations, *and* Noah walked with God.” But the majority of the people of the generation then living were not perfect, therefore, they were to be destroyed. The Companion Bible notes that this *perfection* does not pertain to morality. It is the word that is rendered “without blemish”, and other similar expressions, very frequently in describing the *perfection* of the animals that were to be used for sacrificial purposes. They were to be perfect in body; unblemished.

Noah, in Gen. 6:9, was thus perfect. He was perfect as a descendant from Adam. The others were more or less confused in their blood with the blood of the sons of God. They were giants; they were men of renown, of great name, of great wickedness, being able by the strength of their stature to enforce the wickedness of their hearts upon others.

It was for this purpose, namely, to cleanse the earth from this polluted strain of posterity, that God brought the flood in the days of Noah. Had He not so done, the seed of the woman that was to bruise the serpent’s head might not have been possible: for in Noah’s day, sixteen hundred and fifty years after creation, there came to be that great intermingling and confusion of species, which necessitated God’s righteous judgment unto destruction. This, again, seems to be reason sufficient in itself for believing that the “sons of God” referred to in vv. 2 and 4 were a people different and distinct from the Adam family. The passages in 2 Peter and Jude, as recited last week, offered an answer as to who these people were. It is fully according to the language in v. 4 that the giants were the descendants of the combination revealed in this chapter.

God willing, we will undertake next week to trace these giants.

FACTS ABOUT THE BIBLE

THE BIBLE holds the distinction of being the first printed book, and the King James or Authorized Version of the Bible is to-day the best-selling book in the world.

The Bible contains 3,536,489 letters, 773,693 words, 31,173 verses, 1,189 chapters, and 66 books.

The word “and” occurs 46,277 times and the word “reverend” but once.

Ezra 7:21 contains all the letters of the alphabet except “j”.

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.

The middle verse of the Bible is Psalm 97:8.—*Selected.*

It is said that the statements given above are the result of a Spanish prisoner’s labors in the solitude of his dungeon during a period of thirty-three years.

MESSIAH TO END STRIFE

By Samuel J. Williams

(Written for United Press)

A NEW MESSIAH who will become King of the Jewish nation and whose appearance will put to an end the next world war is predicted by the orthodox Jews in Palestine.

TO BE SUPERMAN

They declare that He will be a superman and that His kingdom will be a great center from which will radiate peace and brotherhood extending throughout the entire world.

The revelation of the Messiah will be *preceded by the rebuilding* of the temple, they say, adding that this will cause the enmity of many nations, especially those of the Moslem world. The last world war will focus itself in Palestine, and at the critical moment when all appears lost, the Messiah, coming from heaven, will gain a decisive victory, according to the predictions. It is said He will immediately be proclaimed King, the first King of the Jewish nation in twenty centuries.

Of the 150,000 Jews in Palestine, most of whom have returned there from the four corners of the earth since the war, at least 50,000 are expecting developments to rapidly transpire until at an unexpected moment the Messiah will be revealed. "The Jews are praying every day for the coming of the Messiah," declared the president of the town council of Peta Tikva, the largest Jewish agricultural colony in Palestine.

TO BRING GOOD

"The Jews believe that sometime a Messiah will come **who will bring good** not only to the Jews but to the whole world," remarked D. Smithson, who was decorated for distinguished service in Palestine during the war. "This idea is spreading throughout the country," he continued.

"The movement to Palestine, the settling on the land, and the building up of the Jewish national home is the forerunner of the Messiah," declared Ephraim Sacks, formerly of Chicago, now president of the town council of the beautiful orange producing colony, Rehovoth.

The idea of the restoration of the temple just prior to the coming of the Messiah is soon to be realized, they hope. Ever since the destruction of their last Temple in 70 A. D., by the Roman Emperor Titus, the Jews have gathered daily at the famous "wailing wall" in Jerusalem, praying for the rebuilding of the Temple. The invasion of the Moslems in the seventh century resulted in the erection of the Mosque of Omar, the third most sacred shrine of performance of the sacred rites of the ruined Temple.

"The Mosque of Omar will be torn down soon and a wonderful Temple like Solomon's shall be built there," happily exclaimed a Rabbi as he was looking out over the temple area from the window of his synagogue.

Rumors are widespread that the specified parts of the

temple have already been prepared in various countries, ready to be transported to Palestine and assembled at a moment's notice.

PETITION LEAGUE

A group of Jerusalem Jews have actually sent a petition to the League of Nations, asking for a portion of the old temple site to be awarded the Jewish nation. The tabling of this petition by the League has not daunted their hopes for a restored temple. So sincerely are they expecting it that a class of prospective priests are being taught the performance of the sacred rites of the temple sacrifices.

The restoration of the temple will create an intense animosity among the surrounding nations, they fear. "The nations of the world will fight against Jerusalem in the near future," declared one of the largest manufacturers in Jerusalem. "The leaders of the Jews sense the situation, but they are afraid to express their opinions publicly," he remarked.

The circumstances making possible a war in Palestine will be the withdrawal of the British administration, it is believed. The secretary of a synagogue in Jerusalem said to me: "The Jews have been waiting 2,000 years for England's help. A certain Rabbi, making a prophecy 700 years ago, foretold that the English would come into Palestine in 1916, but he also stated that they would leave Palestine before the expiration of a quarter of a century. This is yet to be fulfilled. Then he says that there will be a big war here. The last world war will focus itself in Palestine. The kings of the earth shall fight against the Jews in Palestine, but the Messiah will come, and cause the enemy to be utterly defeated.

"The Messiah will be recognized as the great world leader, the law of the Lord shall flow out of Zion and nations will learn of war no more," the Rabbis firmly maintain.—*Selected.*

PRIZE FIGHTS—AND FIGHTS

WHAT DOES GOD think of prize fights and fighters? David answers, Psalm 11:5—"The wicked and him that loveth violence his soul hateth."

What does God think of faith-fighters? Paul is God's spokesman, 1 Timothy 6:12—"Fight the good fight of faith, lay hold on eternal life."

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RESURRECTION

OUR LORD'S REPLY TO THE SADDUCEES CONSIDERED

By R. H. Judd

"If a man die, shall he live again?"—Job 14:14.

"Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living. For all live unto him."—Luke 20:37-38.

FOR SOME TIME past this subject has been much on my mind. Upon no other subject are we so shut up to the Bible for information regarding it.

Resurrection is the keystone of Christianity; take this away and Christianity falls to the ground, for on this essential point it differs from every other religion extant. I have no sympathy with those who seek to compare the religion of Jesus Christ with that of Mohammed, Confucius, or Buddha. It is beyond comparison. The religion of Jesus Christ is a *living* religion, a religion of *life* in every sense of the term. The need of the world is life, both actual and spiritual.

As a preliminary to our subject, it will be necessary to enquire somewhat concerning that which makes resurrection needful, viz., DEATH. What is death? Our orthodox pulpits rarely, if ever, preach resurrection, because they profess to believe "there is no death; what seems so is transition." WHAT SAITH THE SCRIPTURE? Surely the words of our text most emphatically teach us that death is a cessation of animate being. If a man die, will he *live again*? He *has* lived, will he live AGAIN?

Quite recently, I had sent me a tract by Rev. Jas. Spilling, on the subject of Resurrection, and the writer says: "Death is the voice of Almighty God calling to us in this lower world from the serene heights of heaven, 'Come up hither.' Death is a kind of gateway from one world bright and beautiful to another world still more bright and beautiful. Thus regarded, death is not the foe but the friend of man, not a curse but a blessing." Are these definitions in accord with God's Word? To my mind, to say that "death is the voice of God," is not only denying Scripture, but is rank blasphemy; nor is such language too strong with which to condemn it. If

death is God's call to "come up hither," then I say, and I say reverently, God's ways are at least open to very grave question.

Death comes in a variety of ways; often through the most appalling accidents, and the most terrible crimes. Such theory as we have just quoted makes God directly responsible for these occurrences. No, we cannot, and we dare not think God's methods are such. God does not call His saints to Himself by such terrible means.

"By one *man* sin entered into the world, and death by sin; and so death passed upon all men." "The wages of sin is death."

We thus see that God's Word places sin and death upon an equal footing. It is surely, then, worse than presumption to speak of it in the terms of the writer we have quoted. He goes further, and says: "Natural or bodily death is not God's curse upon man, but His blessing." It would seem he must have forgotten Genesis 3:17-19—"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, CURSED is the ground for thy sake. . . . In the sweat of thy face shalt thou eat bread, til thou return unto the ground; for out of it wast thou taken: for DUST THOU ART, and unto dust shalt thou return," and other kindred passages. A theory, the logical outcome of which is to deny the Word of God so flatly, for that very reason must certainly prove itself untrue.

Space will not permit us to investigate further this portion of our subject. Enough has already been said to prove to us conclusively that death is a solemn reality, that it is the result of sin, that it is no friend, but a most dreaded foe, and even those who speak to the contrary, show by their actions that their belief is not well founded.

All have sinned, "none can by any means redeem his brother". Hence the need for a REDEEMER and RESURRECTION.

As before stated, our only source of information on this subject is Revelation; but thank God it is not meagre.

(Continued on page 287, column 2)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

GOD'S MARVELOUS WAYS

"Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they."
—Deut. 9:14.

IT REQUIRES but brief consideration for one to realize that God was abundantly able to carry out such emergency work relative to that "stiffnecked people" without in the least endangering the fulfillment of His promise to Abraham, Isaac, and Jacob.

Moses himself was a true descendant of the fathers and a nation developed from his family would also be of the family of the fathers to whom the promises were given. Just how God would be able "of these stones to raise up children unto Abraham," Matt. 3:9, may not be understood by us; but that God's ways are not man's ways and that God is able under all circumstances to complete His word and perfect the fulfillment thereof, has been repeatedly evidenced in all history.

Man is unable to always trace the serpent's path upon the rock, he is unable to pick up the wake of the huge vessel that passed yesterday over the ocean waves, or to discern the wake of the eagle that has sped through the air above; likewise, he is unable to discern the stream of racial progress, differentiating it from other races; but God, Jehovah, the great Creator and the great covenant God is able to follow and manage that people of promise and bring them yet unto the fullness and realization of His great promises to the fathers. He did not destroy them in the day of Moses, as spoken in Deut. 9:14; He did not make of Moses the nation there suggested; but since that time that nation has been scattered earth-wide. Though man cannot discern with definiteness the deviations and wonders of that people, still God is able to make complete His promises to Israel, by having preserved a true and faithful line of seed from which and with which to yet fulfill, in all the beauty and grandeur of reality, His oath-bound promise, as repeated to Abraham, Isaac, and Jacob.

"If need be," said Christ, "the very stones can be made to respond under the immeasurable, miraculous power of God to fulfill His promises."

* * * *

MARRIAGE

ELSEWHERE IN THIS issue will be found one of four or five sketches by Melba Glanton Arlington on the very vital subject of the daily conduct and attitude of the Christian. Herald readers will profit by giving consideration to the thoughts therein.

Marriage, one of the subjects of which she treats, may

also well be considered from the standpoint of its obligation toward God. It was the Father Himself who ordained the marriage relation for man and woman. This relation has been by the Father made a very basic condition through which He is maturing His plans for man. Without the marriage law, such as has been prescribed by God, there would be no known way for the preservation and continuance of any special family of man according as God has promised. There would be no way known to man for the training and developing of child-life unto godliness.

God commanded Israel, Deut. 6:3-15, to teach His commandments and instructions "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."

Without the home that is set aside by God-provided marriage, there would be little or no influence or control by the Christian parent over the growing family. Marriage and the home that is provided thereby is the one great cornerstone of all true social progress by the human race; accordingly, the vows of marriage in Christian lands and under Christian authority are always made as vows in the presence of and unto Almighty God. Marriage is not only a vow between two individuals each to the other, but it is a vow to the Father in heaven, really in recognition of the great truth that He more than any human being is the interested Party in that particular marriage. Accordingly, the vow, having once been made, is a vow for mortal life, excepting under such emergency conditions as are by the Father revealed as being sufficient cause for the termination of the vow; and, even then, with one or two possible exceptions, those excuses are the result of either the husband or the wife having first broken the vow before God.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? . . . He that sweareth to his own hurt, and changeth not."—Psalm 15.

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A BUDGET SYSTEM OF FINANCE

THE CHURCH at Oregon, Illinois has just completed its annual business meeting. Among the other things which were done was the introduction of the Budget Financial System in accordance with that advocated on the floor of the General Conference last August. This system was presented to the General Conference by a group of active workers after having given it careful study.

This system recognizes the need of local work to the fullest extent possible in each and every locality. It then recognizes the need that each and every local member cooperate in carrying the evangelistic work as conducted by the several State Conferences. In addition to this, it recognizes the need of all cooperating in the maintenance of the General Conference. Thus this system recognizes the cooperation of the individual in every branch of the church work. The evangelistic work mentioned is similar to what many denominations term home missionary work.

By the aid of the treasurer of the Illinois State Conference and the treasurer of the General Conference, it was ascertained that the members of the Oregon Church did, during the last year, distribute their pledges so that something over 60 per cent of the total amount of pledges of all Oregon members went to the local church; a little less than 20 per cent was pledged to State Conference; some over 10 per cent of the total was given to the General Conference. Thus, in practice, the proportions advocated on the floor of the General Conference were very closely approximated, which were that 60 per cent of the contribution be devoted to local work, 20 per cent to state or sectional work, and 10 per cent to General Conference work, leaving 10 per cent in the hands of the individuals for miscellaneous distribution as seemed best.

It was this system that the Oregon Church adopted at its last business session. The theory is that, by adopting this system, each and every individual will be made to realize more the proportionate needs of the different phases of the work; that each phase is necessary to the benefit of the whole proportionately, and that each one is taking an active part in all. One is not caused to contribute over largely in one direction because he feels that the work in that direction has been neglected by others or vice versa. Each one realizes a common and earnest effort upon the part of the church as a whole for a furtherance of all the work in a proportionate manner. Another advantage is that, when a person indicates a pledge that can probably be paid weekly or monthly, according to the time of his receipt of personal income, he realizes that said pledge covers practically all that he will be called upon to contribute for current expenses. He realizes that no church worker will be along the next day urging contributions for some other branch of the work. He can make contribution to the full of his ability with the knowledge that it is practically complete so far as maintaining current upkeep of the work. He also is brought to realize that, regardless of whatever special work may be undertaken by the local church or by the

General, the current work must of necessity be first maintained in the local church, the State Conference, and the General Conference for the good of all.

All these realizations are both beneficial to the individual and are necessary to the furtherance of any continued program of work.

RESPONSIBILITY

By E. O. Stewart

JUST HOW much one should understand before he reaches the point where he becomes responsible as to his eternal destiny, is a question. If each person is given a certain number of talents, as Matt. 25:15 seems to indicate, how may we tell how many we have? Will we get any credit for gaining two talents if He gave us five? Is the man to whom He gave five talents responsible for five other talents, and will a failure on his part to gain five talents more result in his eternal damnation? Do these talents represent just what we must do to be saved, or do they represent different positions in the kingdom? Are repentance, faith and baptism talents? Do men become servants of God prior to faith, repentance and baptism? Did He give the five talents to baptized believers? If not, why did He call them servants?

Let us remember that He gave each man talents according to his *ability*. To one He gave one talent, but the one was not satisfied with what the Lord left for him to do. He saw some other man using five talents; he got jealous of his position because he could not do what his brother was doing, and sought to be honored with a position which he did not have the ability to fill. Thus, many become offended and bury their talents, sit down on the stool of do nothing and when the Lord comes all they will have to give Him is what He gave them at the beginning. This one was called a slothful servant. We will say he was a baptized believer, but he neglected the gift that was in him.

We see so much of that to-day. So many seem to think all there is to do is to repent and be baptized.

Brethren, to believe and be satisfied with such teaching invites slothfulness. It is a selfish way of looking at salvation, and causes people to be not fervent in spirit. If we were one-tenth as fervent toward the business God left us to perform, as we are about the other nine-tenths which we go about daily to perform, plus the folly and things to satisfy our lust for the improper kinds of pleasure, the church would lack for nothing.

As long as people use nine-tenths of their income for the necessities of life, and the other tenth for improper pleasure, they just have a form of godliness, but they do not allow it to affect them zealously.

THE PURE, UNDEFILED religion of Jesus Christ is the most unpopular thing on this planet. Many who extol it to the sky handle it as though it were red pepper—a little going a long way for every-day use.—*Haney*.

THE HOUR OF TEMPTATION

By Samuel E. Haney

THE FIFTY-NINTH chapter of Isaiah is unique in that it covers a period of thirty-eight centuries in which mankind mourns and groans under the penalty of sin—the result of disobedience. Christ was born in the center of this era; hence, nineteen centuries each of Jewish and the gospel dispensations. Notice how, at the beginning, God makes clear the accessibility of His aid, "Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." But as we peruse we see a disregard of this proffered aid, resulting in a portrayal of the effect of sin, primarily, of the Jews; secondarily, of the Gentiles (churchianity). The subject deals with Jew and Gentile as a whole, respectively. But Biblical history, observation, and experience prove there has always been a small minority of obedient ones who should be considered as we proceed.

"But your iniquities have separated between you and your God, and your sins have hid (made Him hide) *his* face from you, that he will not hear."—V. 2.

What an arraignment the first fifteen verses is of both Jew and Gentile—fleshly and spiritual Israel! It was not until the Jewish "house" became entirely "desolate", at its approach to 70 A. D., that Isaiah's prophecy reached its zenith. Here the Jew was sadly reminded of Christ's words, "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."

The Jews, as a whole, were too proud, vain, and hypocritical to countenance the humble Nazarene, while in their midst speaking, and doing such miraculous things as no other man ever did—"He came unto his own, and his own received him not."

Note Jeremiah's germane prophecy, "For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not. . . . Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them."—Jer. 11:7-11.

The Jews reached just such an inextricable plight in 70 A. D., at the destruction of Jerusalem, and the indescribable suffering, and death of 1,250,000 souls. How well all this dovetails with spiritual Israel—professing Christendom—ever since the apostles fell asleep; and as all Bible students see, the antitype is to end in the impending trouble, "such as never was since there was a nation." Statesmen and professional people in all walks of life know, whether they admit it or not, that it is

humanly impossible for the race to extricate itself from an imminent, inevitable, world-wide catastrophe.

The period we now are in parallels with the days Christ was in the flesh. This is caused by the fulfillment of prophecies, through current events of both Old and New Testaments. While the present incipient nervous state of the race, and even of the physical earth, makes life a little precarious, it is interesting and helpful for Bible students to note with what accuracy Babylon's (including Christendom's) devotees are fulfilling prophecies. But first, let us take a concrete, and then, a detailed view of affairs in our day. The human race is in a nidus of sin—the center of infection. And "hell's" *incubators*, Luke 10:15; Prov. 27:20, are working overtime. Sin's slimy tentacles are slipping into every crevice of life, which is destined to lead to the final crisis, the downfall and destruction of all nations, just as it was in Noah's and Lot's days. 2 Peter 2:4-7; Jude 6, 7.

What "perilous times" these are! Life and death are in the balances! Paul's words, 2 Cor. 2:15-16, should arouse the most apathetic, "Because we are a Sweet odor of Christ to God, among THOSE who are BEING SAVED, and among THOSE who ARE PERISHING (being lost, Rotherham); to these, indeed, an Odor of Death to Death (out of death into death, Roth.); and to those, an Odor of Life to Life (out of life into life, Roth.); and for these things who is qualified?"—Emphatic Diaglott.

But Jesus says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Rev. 3:10. "This doctrine of the Second Advent makes one a calamity howler, and takes all the joy out of life." This remark, by an enlightened Christian, was overheard by the writer. The speaker voiced the sentiment of many in these closing days, and evidenced the fact that we are now in "the hour of temptation"; and also an intelligent desire of gratifying instead of "mortifying" the flesh, Rom. 8:12-14; choosing the way of the flesh rather than the way of the spirit, playing with the fire of Gehenna, the second death! Superfluous to say, these poor, deluded souls have yet to learn what real joy is. This is the crucial period. God help us all! Psalm 91:7.

"When the righteous are in authority, the people rejoice: but when the wicked (a lawless man, satan the source, Roth.) beareth rule, the people mourn (sigh)." —Prov. 29:2. Christ's and Paul's (and myriads of others) experiences prove the Christian's status is not enviable, humanly speaking—"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"; "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things." "Blessed *are ye* that hunger now (after righteousness, Matt. 5:6): for ye shall be filled. Blessed *are ye* that weep now; for ye shall laugh."—Jesus. But, "Woe unto you that are full! for ye shall hunger. Woes unto you that laugh now! for ye shall mourn and weep."—Luke 6:21, 25.

One cannot have both this world's "joy" and the joy of the Lord in his heart. This world's "joy" is superficial, a boisterous drunkard's laugh, the effect of Babylon's wine. But Oh! what a sickening afterclap: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." "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. 6:15-16; 9:6.

These are the days we need, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. 6:11. This can be accomplished only by a thorough, whole-hearted consecration. Anything short of this leaves a breach in our defense, a possible compromise, a retreat, and probably defeat.

WHY SO MANY DIVORCES?

By Melba Glanton Arlington

The marriage relation was ordained by God. It was so ordained because, according to God's creation it was "not good that man should be alone". It is undoubtedly equally true of woman. Divorce, then, is the result of man usurping the place of God and severing that which God ordained should be united.

Melba Glanton Arlington is herewith giving the readers of The Restitution Herald a few short sketches on the evils of divorce and some of the causes thereof. As this practice of divorce has so very much to do with the individual's prospect of salvation, we urge that young and old will not only read these sketches, but will also ponder over them and study through the Scriptures for even greater and deeper meanings and reasons regarding the evils of divorcement.—Editor.

ONLY A FEW years ago, divorce was considered a rather unusual occurrence, and to-day statistics prove that there are almost as many divorces as marriages. The causes seem to vary a little, yet back of each case lies one of four great reasons: jealousy, too much social life, lost love, and infidelity.

Love between two young souls is indeed beautiful: the girl glowing with excitement as she displays her new engagement ring, the boy floating in the air, mentally, as he dreams of his future with the "only girl in the world".

Often, father or mother object to the suitor, or the girl, but I believe that every young person has a right to choose his or her life mate, provided proper age has been reached. Parents may advise, but the heart must guide the individual. Many lives have been wrecked and homes broken because parents insisted upon choosing the life partners for their children.

True, girls and boys often mistake passion for love, and marry the wrong one, but nine times out of ten, if

outsiders will allow them to become adjusted, they will get along very well.

After the engagement comes the wedding. It may be a simple, home wedding; it may be a gorgeous affair; or it may take place in the office of the Justice of the Peace, or in the parsonage; but the fact remains, the vows are always the same. Those vows used to mean more to men and women than they do to-day. Twentieth century folk seem to think that it is only a form of the law, which they are compelled to comply with. Here is where the first tragedy of married life begins.

We solemnly vow before God to take this mate "for better or for worse, until death do us part". In Ecclesiastes 5:4 we read, "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." Regardless of nationality or creed, we must know that a Supreme Being exists and that the teachings of the Holy Bible are morally uplifting and correct.

Not long ago I heard a young girl say, "Well, I am going to be married soon. I don't know whether I will like married life or not, but if I don't, I can always get a divorce and try someone else." The vow is not even considered and soon she visits the divorce court. Then will she not learn that the "someone else" is human and has faults also?

I once knew a young woman who obtained a divorce from her husband of two years on the grounds of incompatibility of temperament. She complained that he drove her nearly insane because he insisted on sitting quietly and looking at her instead of talking. Two or three years later she married again. Now the queer part is this: she has married a man who talks too much and he drives her nearly frantic with his incessant and erratic chatter. So, you see, it is like jumping out of the frying pan and into the fire.

In every case the vow remains a vow, and if the condition seems "for worse", we must try to endure it. This however, we cannot hope to do unassisted, we must call upon God. There are two large animals in every home, bear and forebear, and if we would try to understand the other fellow's viewpoint just a little more, then exercise patience and love a little more, most of our troubles would soon vanish into the ether and be forgotten.

(To be continued)

GOD IS EVER delighted with men who put Him to the test and who venture upon His boundless power and grace. Mal. 3:10.

WAR

—Proceeds from hearts filled with sin;
 —Will not end by increased armament;
 —Will continue as long as man reigns;
 —Is a strong instrument of Satan;
 —Which will involve the world is imminent;
 —Will cease through the reign of the "Prince of Peace".

—C. E. Randall,

THE DAY OF THE LORD COMETH

By C. E. Randall

BEHOLD, THE DAY of the LORD cometh, and the spoil shall be divided in the midst of thee."—Zech. 14:1.

God is surety for the fulfillment of this prophetic statement. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23:19.

Prophets, in spiritual power, proclaimed the day's coming; Christ confirmed them with marvelous words and astonishing miracles; angels, divinely appointed, reiterated the solemn truth to the Galatians; Paul, by vision and special revelation, was made to know its certainty; and last of all, John was permitted to be "in spirit on the Lord's day" and to gaze upon its wonderful and marvelous activities, of which the "half has never been told."

The dawning of this new day is one of the outstanding certainties of the age, soon to be realized. Its breaking is rapidly approaching an unprepared world, who will flee to the dens and rocks of the mountain to hide their faces from Him "that sitteth on the throne". Rev. 6:15, 16. What a day for the unprepared! Nothing that man can do or attempt will forestall or prevent the coming of this day. The time of its appearance has been set and when the appointed time arrives it will be heralded by the heavens revealing our risen and ascended Christ. God has always set bounds for His pre-arranged labors and none have ever passed the limitations thus imposed.

Abraham was told that his seed should be strangers in a land not theirs, for hundred years; and afterward should come out with great substance. Gen. 15:13, 14. The appointment was kept. When Israel had been in Egypt the allotted number of years, they were delivered, and, true to prophecy, came out with great substance.

Daniel "understood by books" that the years of their captivity were drawing to a close. They were destined to seventy years of servitude and when the multiples of seven had been fulfilled, God delivered, even though it necessitated the overthrow of a world kingdom.

If the statements of the coming of the "day of the Lord" are of God, man cannot overthrow its reality and certainty and any attempt to do so will be to fight against God. Acts 5:39.

Therefore, if Scripture abundantly affirms the truthfulness of the statement, "Behold, the day of the LORD cometh," let us accept it and refrain from putting "far away the evil day", thereby permitting that day to come upon us unawares. Amos 6:3, 4; Luke 21:34. People are lying upon beds of ivory and couches of ease, little realizing that the "night is far spent, the day is at hand." Rom. 13:12.

Truly, the questions of the prophet are timely: "Watchman, what of the night? Watchman, what of the night?" "And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye

leave your glory?"—Isa. 21:11; 10:3. To the world it is a "day of desolation"; to the church, a "day of hope".

Oh! that people would realize that "since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him."—Isa. 64:4.

Surely, as we catch the foregleams of this glory of which the "half has never been told", we will say with him who was "in spirit" in that day, ". . . come quickly. Amen. Even so, Come, Lord Jesus."

HOW MAY I BEST SERVE GOD?

By Grace M. Marsh

Andrew brought his brother Simon to Jesus for instruction.

Certain women ministered unto Jesus of their substance.

Samuel, as a small child, spent his time with Eli in the temple, ministering before the Lord.

Miriam and the women of Israel sang to the Lord because of His glorious triumph over the Egyptians at the Red Sea.

Dorcas "was full of good works and almsdeeds which she did."

The small boy gave his five barley loaves and two small fishes to Jesus, that the multitude who had gathered to hear of the kingdom of God, might be fed.

The penniless widow, facing starvation with her son, yet made from the last meal and oil that she had a cake for Elijah.

Lois and Eunice, in a Christian home, trained Timothy in childhood in the faith for which he later became a missionary.

Abraham gave to Melchizedek, the priest of the most high God, "tithes of all".

Mary sat at the feet of Jesus and learned of Him.

Paul dictated some of his greatest epistles while in prison and continued his teaching until the time of his death.

John took the bereaved and dependent mother of his Lord into his own home.

A poor widow, having only a farthing to give, gave her all to the temple treasury.

The little Israelitish maid, serving as a slave in the land of Syria, told her master of a prophet in Samaria who could cure him of his leprous condition.

The Macedonian Christians made gifts even beyond their means to Paul and his associates to support them in their great affliction.

Zacchæus pledged almsgiving and fourfold restitution to atone for any past dishonesty.

Of the woman who gave her precious treasure of spikenard to show her love for the Master, Jesus said, "She hath done what she could."

? ? WILL YOU ? ?

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FOR WE KNOW THAT 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.—2 COR.5:1.

A COMMUNICATION from one of our active Berean classes requests an explanation of 2 Corinthians 5:1, which we have printed at the head of this page.

* * * *

If we were going to paraphrase that passage, we would put it something like this: For we know that if our present condition of living should come to an end, we have an eternal life, not produced or passed on by man, in Christ with God in heaven.

* * * *

Another passage teaching the same thought is Col. 3:3-4—"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

* * * *

The life of the human race has been forfeited, and each mortal man knows that ere long his earthly tabernacle shall be dissolved and he shall be laid away to rest, and even his body shall return to the earth from whence it came, while his breath returns to the great atmosphere from which it came.

In Gen. 2:7 the formation of man is clearly stated. God made him of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. When, therefore, the spirit returns to God who gave it, or the breath returns to the great atmosphere from which it was taken, and the body returns to the earth, then the dissolution of this earthly tabernacle, this mortal house of existence, has taken place. Were there no other place to which one could look for hope, this death would be the eternal end of man.

* * * *

But Jesus the Christ has purchased life for us with His own blood. He, therefore, is our life. But He is with the Father in the heavens above, and hence Paul says that our life is hid with Christ in God, and that when He who is our life shall appear then shall we also appear with Him in glory.

* * * *

But this eternal life, or building of God, is not made with men's hands. Furthermore it is permanent, and it is in the heavens, because Christ is there. Observe that the word "eternal", in 2 Cor. 5:1, is an adjective modifying house, not an adverb specifying how long it would

remain in heaven. When Christ who is our life shall come and give that great possession of immortality to us our house will no longer be in the heavens.

* * * *

Verses 2 to 4 continue the same thought as given in verse 1. They show the suffering and discontent of this present order of life, and the longing for everlasting life. But Paul realized that even this life with all its sufferings is much more desirable than death, or no life at all, and therefore he said, "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

* * * *

And so it is that we pray not for death, but for the coming of Christ and the gift of immortality with which the faithful shall be clothed.

* * * *

If there are further questions on this particular matter, or on other points, that anyone would like to ask the Berean Page will be glad to handle them to the best of its ability.

* * * *

THOUGHTS

ARE we going to send the child out across the sea without any protection against the storms of life that are bound to come and beat against it? How much more important is it to see that the child is adequately prepared from the beginning for a safe arrival in the haven of adult life. Eighty-seven per cent of adult converts fall away within five years, but not more than forty per cent of child converts, in the same time.

Therefore: "Train up a child in the way he should go, and when he is old he will not depart from it." Not simply "tell a child", nor just "teach him"; but "train the child".

Telling is helping to know.

Teaching is helping to know and grow.

Training is helping to know and grow and do.

"The child mind," says Patterson DuBois, "is a citadel that can be taken neither by stealth nor storm, but there is a natural way of approach and a gate of easy entry always open to him who knows how to find it."

—From Benson's "An Introduction to Child Study."

THE BOOK OF DANIEL

PART 30

By George Johnston

THE DOWNFALL OF PAGANISM

(Daniel 11)

IN THE PREDICTIONS concerning the Western Roman Empire it is to be borne in mind that the prophet does not speak of it as "fallen" in the usual sense of the word, but as being transferred from the control of one set of its inhabitants into that of another, and this is exactly in accordance with the views of modern historians. Prior to the year A. D. 590 the State alone was authorized to make and execute laws; but after that date, chiefly by the aid of the Frankish invaders, and by force of certain circumstances, governmental power was shared in by the church, which during the following centuries gradually encroached on that of the State until in the days of Pope Innocent III., it claimed to be and was supreme.

"And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people."

The ruler to whom these predictions refer was Theodoric the Great (A. D. 455-526). "Theodoric the Ostrogoth, the fourteenth in lineal descent of the royal line of Amali, was born in the neighborhood of Vienna two years after the death of Attila. A recent victory had restored the independence of the Ostrogoths; and the three brothers, Walamir, Theodemir, and Widimer, who ruled that warlike nation with united counsels, had separately pitched their habitations in the fertile, though desolate, province of Pannonia. The Huns still threatened their revolted subjects, but their hasty attack was repelled by the single forces of Walamir, and the news of his victory reached the distant camp of his brother in the same auspicious moment that the favorite concubine of Theodemir was delivered of a son and heir. In the eighth year of his age, Theodoric was reluctantly yielded by his father to the public interest, as the pledge of an alliance which Leo, emperor of the East, had consented to purchase by an annual subsidy of three hundred pounds of gold. The royal hostage was educated at Constantinople with care and tenderness. His body was formed to all the exercises of war, his mind was expanded by the habits of liberal conversation; he frequented the schools of the most skillful masters, but he disdained or neglected the arts of Greece; and so ignorant did he always remain of the first elements of science, that a rude mark was contrived to represent the signature of the illiterate king of Italy. As soon as he had attained the age of eighteen he was restored to the wishes of the Ostrogoths, whom the emperor aspired to gain by liberality and confidence. Walamir had fallen in battle; the youngest of the brothers, Widimer, had led away into Italy and Gaul an army of barbarians; and the whole nation acknowledged for their king the father of Theodoric. His ferocious subjects admired the strength and

stature of their young prince, and he soon convinced them that he had not degenerated from the valor of his ancestors. At the head of six thousand volunteers he secretly left the camp in quest of adventures, descended the Danube as far as Singidunum or Belgrade, and soon returned to his father with the spoils of a Sarmatian king whom he had vanquished and slain. (Gibbon: chap. 39.)

Such triumphs, however, were productive only of fame and the invincible Ostrogoths were reduced to extreme distress by the want of clothing and food."

"He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches."

"They (the Ostrogoths) unanimously resolved to desert their Pannonian encampments, and boldly to advance into the warm and wealthy neighborhood of the Byzantine court, which already maintained in pride and luxury so many confederate Goths. After proving, by some acts of hostility, that they could be dangerous, or at least troublesome, enemies, the Ostrogoths sold at a high price their reconciliation and fidelity, accepted a donative of lands and money, and were intrusted with the defence of the lower Danube under the command of Theodoric, who succeeded after his father's death to the hereditary throne of the Amali. . . .

"And he shall forecast his devices against the strongholds even for a time."

"But the faithful servant was suddenly converted into a formidable enemy, who spread the flames of war from Constantinople to the Adriatic; many flourishing cities were reduced to ashes, and the agriculture of Thrace was almost extricated by the wanton cruelty of the Goths, who deprived their captive peasants of the right hand that guided the plough. On such occasions Theodoric sustained the loud and specious reproach of disloyalty, of ingratitude, and of insatiate avarice, which could only be excused by the hard necessity of his situation. He reigned, not as the monarch, but as the minister of a ferocious people, whose spirit was unbroken by slavery, and impatient of real or imaginary insults. Their poverty was incurable, since the most liberal donatives were soon dissipated in wasteful luxury, and the most fertile estates became barren in their hands; they despised, but they envied, the laborious provincials; and when their subsistence had failed, the Ostrogoths embraced the familiar resources of war and rapine."

"And he shall stir up his power and his courage against the king of the south with a great army."

Pannonia, of which Theodoric was king, lies to the north-east of Italy, the land here spoken of as "the south". Some years earlier Odoacer, another foreigner, had deposed the emperor of the Western Empire, and was now a king, though he claimed to be merely acting for the Eastern emperor. The readiness, however, with which the latter agreed to the proposal of Theodoric, shows that he had some doubts regarding the real status of Odoacer,

With Our Sunday Schools

LESSON VII.—February 12, 1928

JESUS PICTURES THE KINGDOM OF GOD

Mark 1:14, 15; 4:1-34

Devotional Reading: Psalm 145:7-13

GOLDEN TEXT

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

A STUDY OF THE SUBJECT

The Kingdom of God. In Mark, as in the other gospels, the teachings of Jesus seem to be grouped in four successive stages: the first part is given to the announcement of the King, the second part to the announcement of the kingdom, the third part reveals the rejection of the kingdom, and the fourth part reveals the rejection and crucifixion of the King. In Mark 4 are given different parables announcing the kingdom of God. It was the gospel of the kingdom that Mark, in 1:15, 16, suggested as the great theme of our Master. He revealed the benefits, the blessings, the rewards, the comforts, that attended the conditions of the kingdom of God. He also taught by the demonstration of His power that as King, He was able to bring about kingdom conditions most beneficial to man. The sick, the lame, the disabled were promiscuously benefited by His authority.

In Mark 4, Jesus illustrated the kingdom, not from the standpoint of works and physical benefits, but illustrated its development and growth by underlying principles fundamental to the development of the kingdom. These principles were the subject of His instruction and direction. The parable of the sower going out to sow, was explained by Jesus to show how the word of God must be received with confidence and faith and must be made the groundwork of conduct, if the individual is to bring forth fruits, that is, conditions of life and society, desirable by man and acceptable to God.

Kingdom Production. No one knows how it is that a seed, planted in the soil, breaks forth into life, grows to the bud, to the bloom, to the seed ripened for harvest. That it does so, is not questioned. The fact stands before the eyes in thousand-fold demonstration. Likewise, explained the Savior in parable beginning in verse 36, the words of God, the seed of the kingdom, has been by God planted into the heart of mankind. In God's own way, in His own time that seed will bring forth a harvest, that harvest will be the kingdom of God, in greatness, perfection and completeness. It will even come to be like the mustard seed, which, though it may be the most inconspicuous of seeds, grows into the largest class of shrubs; even to such largeness as to furnish shelter and comfort for such as come to it.

Questions on the Subject. Define the kingdom of God. Name some of its principal parts, its king, etc. What is the

underlying principle, which creates and gives character to the kingdom of God? Which is more important; to learn the location, the geography, the politics of the kingdom of God, or to learn the underlying principles, the truth, the reality of the kingdom? Upon what one great principle has God established His kingdom? Name the most important truths for man to learn today relative to God's kingdom.—F. L. A.

THE GOLDEN TEXT

Come may thy kingdom: accomplished be thy will, as in heaven, also on earth.—Matt. 6:10, Roth.

We, to-day, can just as truthfully and earnestly pray this same prayer, "Thy kingdom come." As yet it has not come, as some would have us believe. With the coming of God's kingdom, His will will begin to be done on earth, and why not pray for it and hope for its coming? In that time will the righteous King mete out righteous justice and judgment in the earth. He shall reign till all enemies are subdued, even the enemy, death, itself. "Lord, hasten that day."—F. A. S.

PRACTICAL APPLICATIONS

The Invincible Word. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."—Mark 1:14. John might be cast into a dungeon, his tongue stilled in death, yet the message he proclaimed could not be stayed; for "the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."—1 Peter 1:25. The united forces of evil cannot hinder its progress, nor can the "gates of hell prevail against" the church founded upon its truth! Matthew 16:18. When the divine will permits one messenger to fall by the wayside, there is always another ready to grasp the banner of truth and bear it forward, ever forward, toward the eternal goal! We have wondered sometimes, as we sorrowfully laid some faithful old soldier of the cross in his final resting place, who would be able to take up the work he had been forced to put down. But God ever provides witnesses of His choosing, and the glorious work goes on! What an inspiring thought, that you and I are engaged in an effort that cannot fail,

"Till earth's remotest nation
Has learned Messiah's name!"

The living word. "The seed should spring and grow up, he knoweth not how."—Mark 4:27. The gospel of the kingdom of God is a living word. It contains a vital principle which cannot die. It has power to generate within the penitent heart of the believer the "new creature" life of the Christ-body. Planted in "an honest and good heart", it will "bring forth fruit", even unto eternal life, Luke 8:15. We perhaps cannot understand the secret of its power and the manner of its growth, yet we can see the marvelous change that has overtaken the one in whom it has wrought the miracle of conversion. If Paul plants faithfully the "good seed of the kingdom", and Apollos waters, God will surely give the increase, 1 Cor. 3:6.—G. E. M.

JUNIOR CLASS

Topic: Jesus telling the people about the kingdom.

The first mission of Jesus to this world was to preach the "Good news" of the kingdom to His Jewish brethren. There was no great excitement about His preaching; His great burden was for them to repent of their sins, and believe His message to them.

For three and one-half years He tried in many ways to make them understand Him. He used parables to show them the moral, political, humane, and spiritual side of His subject. Just a few out of the many who heard Him believed His words. But the multitudes followed Him to see His miracles performed. They seemed to forget what their Scriptures said in Isa. 7:14 and 9:6, 7, concerning this child; and what their prophet, Daniel, had said in Daniel 2:44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed".

How blind they were. But there are many people today just as blind to their future welfare as were these Pharisees and Sadducees of old. Jesus wants us to understand how He loves us and will save us when He returns to this earth; for He is soon coming again.—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

The kingdom: Jesus' understanding of "kingdom" as demonstrated by His preaching and "bringing it at hand". Jesus' concept of "kingdom" contrasted with man's. The extent to which Jesus' concept is received and accepted by man.—A. K.

DOINGS AMONG THE CHURCHES

CHICAGO, ILLINOIS

A real get-together day was enjoyed by the Chicago church on January 22. The service was held with Sr. Jessie Wilson, 625 North Long Avenue, and all were invited to stay for a cafeteria dinner at the home of Srs. Whitehead and Harsch, 5439 Ohio Street. Sr. Browning was in charge of the "eats" and a very fine meal was enjoyed by more than thirty.

This occasion was Bro. Siple's first meeting with the Chicago church for this winter, and it was very encouraging to see some new faces, and so many of the old ones together again.

* * *

A HELPING HAND

The Church and Sunday School voted to give a collection a month for the Bible Training School, and asked me, as secretary, to forward the money to you.

Yours in the faith,

Elsie M. Moore,
Niagara Falls, New York.

Both the spirit and act are very much appreciated.—F. L. A.

* * *

MULLIN HIGH SCHOOL

The Herald is pleased to receive a copy of the well-edited, clean, attractive bi-monthly, *The Tattler*, published by the students of Mullin High School, Mullin, Texas. It is noted that Mary Belle Guthrie is Editor-in-Chief. Sr. Guthrie is one of our wide-awake sisters in Christian service. The Herald congratulates her in holding such a responsible place with her class. May the experience and responsibility not only fit her for life's duties, but also strengthen her to proclaim by pen the wonderful truths of the gospel.

* * *

ST. CLOUD, MINNESOTA

The St. Cloud church held its annual business meeting January 4th, laying plans for the year, and receiving reports of committees for the past year.

We paid off the mortgage on the church and at the Christmas program burned the mortgage. We expect to make a number of improvements on the church this year.

The work at the St. Cloud church seems to be in good condition. We trust God will continue to bless. Three are waiting for baptism.

There were 88 at Sunday School on the morning of January —, and the church was well filled at the evening service.

Brothers F. Daubanton and T. M. Savage were elected elders; Frank Noyer and Charles Thoms, deacons.

Mrs. T. M. Savage, Church Clerk.

* * *

LOS ANGELES, CALIFORNIA

The annual business meeting of the church at Los Angeles was held on January 8, 1928. The very favorable and thriving condition of the affairs of the church, financially and otherwise, as revealed by the reports covering the previous year's work, were most gratifying and encouraging to our people, many of whom come long distances at great personal sacrifice, in order to meet with us here.

In the election of officers for the ensuing year, Bros. Ernest Crundwell and Murl Cripe exchanged places, Bro. Cripe being appointed to serve as Sunday School

Superintendent and Bro. Crundwell as deacon. With these exceptions, the election resulted in the entire group of officers for the past year being re-elected.

The appreciation of the congregation was expressed in the unanimous vote to have Bro. S. J. Lindsay serve as Pastor for this next year.

We meet for Sunday School at 10 o'clock and preaching at 11 o'clock each Sunday, at 264 West 42nd Street, Los Angeles, and when any of our brethren are in the city or vicinity we shall be very glad to have them meet with us and enjoy the service.

Lillian Peck, Sec'y.,
315 South Western Ave., Los Angeles, Cal.

* * *

REPORT OF CHURCH OF GOD BIBLE SCHOOL FOR YEAR 1927 BLANCHARD, MICHIGAN

No. days of school	51
Average attendance	46
Average offering	\$6.84
Balance on hand January 1, 1927	56.63
Total receipts	348.68
Total receipts	\$405.31
Paid to India Mission	\$66.00
Russia Evangelization Society	82.82
Home Missionary work	36.85
Evangelistic work	60.00
Local expenses	112.44
Balance on hand January 1, 1928	\$47.20

Bible School at 10:30 each Sunday, morning. We have classes for all ages with capable teachers.

A welcome to all. Good music.

Chas. Egbert, Secretary and Treasurer.
—Sel.

* * *

FROM THE NORTHWEST

Dear Bro. in Christ: On January 2nd I was called to go to a point in Lewis County, Washington, near the town of Winlock, to the farm home of Mr. Chas. Newbury. I had become acquainted with the family several years ago when they were living near Eden in the southwest portion of this state. They had attended meetings at that place and seemed deeply interested in the Gospel of the Kingdom of God. Afterward they moved to their present location. I visited at their home for a day almost two years ago, and their interest in the gospel truths still continued to increase. At that time Mr. Newbury had a sore on his lower lip. Later this developed into a malignant cancer. He went to a hospital for treatment, but after six weeks they declared it to be incurable. He and wife have a family of five children, three boys and two girls, all attending school. I remained with them for two weeks. In the evenings, when the chores were done, and supper over, we all gathered around a small table and engaged in an intensive study of the Word of God. It was very interesting to note how eagerly each one would turn over the leaves of the Bible to find and read the given references. On January 10 the father, mother, and five children were all obedient in baptism. Afterward we had the ordinances of the Lord's Supper and the Washing of the Saints' Feet, at their home. Others expressed a deep interest in the truth, and we hope for more results later on.

How grand and lovely it is to see a whole family starting unitedly to follow in the footsteps of Jesus. Though separations may come, yet if faithful, all will be reunited to part no more forever when the great Life-giver shall appear. The names of the parents are Charles and Hazel Newbury. The children are May, James, Helen, Charles, and Harry. May the dear Father bless and keep them in the love of the truth and obedient to the Lord.

On my way home I stopped over for a day at the home of Bro. and Sr. Keyser. It was a joy to meet these dear ones again, and to study with them God's blessed Word. Almost two years ago he was stricken with paralysis, and for a time his life was despaired of. He is much better now, but can only walk a short distance, as one side is still affected. They are strong in the faith of the gospel, and their delight is to converse on the coming of Jesus and His glorious kingdom.

Your brother in Christ.

A. L. Corbaley.

* * *

ADDISON COFFMAN

The quiet hand of death reached forth on January 21 and laid low an old pioneer, Addison Coffman, father of Samuel Coffman, of our Adeline, Illinois, congregation. Being past 84 years of age, he had been failing in health for some time.

Funeral services were conducted from the late home near Adeline on January 24, and the large concourse of friends and neighbors bore testimony to the place he held in the hearts of many.

F. E. Siple.

* * *

JACOB E. BOYER

Was born December 1, 1847 and died at his home near Maurertown, Virginia, on January 10, 1928, aged 80 years, 1 month, 9 days.

His early life was spent in Powel's Fort Valley where he at one time had charge of a large iron furnace. Later he moved to Maurertown, where he lived his Christian life, respected and beloved by all until his death.

He was placed in a vault in Woodstock by the side of his beloved wife (she died in August, 1907) where they sleep together in the dust until the resurrection of the last day.

The Editor of the Woodstock (Virginia) Times, reporting Bro. Boyer's death, states that he heard several remark that they considered Bro. Boyer as nearly perfect as man ever gets in this life. That was high tribute to his integrity, but we feel it was well bestowed. The seventy automobiles laden with sorrowing friends paying last tribute to the deceased was further evidence of the high esteem in which he was held.

Bro. Boyer was an elder in every sense of the word. For years he had been one of the central pillars of the Church of God in Virginia. His sound, loving Christian advice will be keenly missed by those here struggling for eternal life. He will be missed in Bible study classes, as he was an excellent student, sound in faith, kind, considerate, and "apt to teach".

The burden he carried must now repose upon younger shoulders. When we re-

alize the extent of that responsibility we ask, in the language of Elisha, for a double portion of his spirit. Perhaps we already have that, for bone of his bone, flesh of his flesh, and spirit of his spirit are his surviving son and daughter, Willie and Regina. In and through them Bro. Boyer still lives to help and aid in God's cause.

Thus again the enemy, death, wins a temporary victory and ends a beautiful Christian life. The victory will be short, for our Savior triumphed over death and will soon awake our sleeping brother to a full life, free from sorrow, pain and death. Praise be to God for that Blessed Hope.

Harry A. Sheets.

SOME SUNDAY SCHOOL THOUGHTS FOR SENIORS AND ADULTS

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."—Matt. 4:17.

The special mission of the light, as manifested through Jesus, was to reveal God the Father. But in thus revealing God the Father Jesus shed true light on every phase of human life—social, political, and moral—for He presented to man God's viewpoint and concept of each. He preached God's kingdom and brought it at hand by concrete works; and the concept of government that He thus pre-

sented was so entirely foreign to anything known to human thinking that no one could grasp it. A kingdom whose authority and dignity was maintained by honest, personal service to its lowest subjects was a thing unheard of; a kingdom whose king mingled commonly with even publicans and sinners was the idea of a man beside himself; a king whose direct followers and supporters were fishermen and tax collectors instead of soldiers was an impossibility; a king who spent his time teaching and encouraging those of his subjects who had sinned away their lives, and those who were outcasts because of poverty and sickness, instead of a king who spent his time looking after state affairs full of pomp and show, was unusual, to say the least; a king who taught and practiced love of enemies was a paradox—no kingdom could long hold out under such tactics. No wonder Israel rejected Jesus as her king. How could she believe and accept a thing so entirely outside the range of her thinking and experience?

But Jesus shed true light on every phase of life, and this concept of government is the true concept. Such a government is the only one that will endure.

And Jesus' concept of a kingdom is not widely accepted today, not even among adventists. How we glory in Peter's sword, and in fire from heaven to destroy his enemies; in the expectancy of wide-

spread destruction. Of course we won't take part in it—we must love our enemies—we will only occupy places of glory and honor in the kingdom that rests on the ruins.—A. K.

* * *

FOR INTERMEDIATES

The one all-important message that Christ spent His strength and time in teaching, was the gospel or good news of the kingdom of God. Matt. 4: 23; Mark 1:14, 15. This He did through direct statements to His disciples and by parables to the multitudes. It was the one great objective of His ministry.

That He had been born to be King, our Savior full well realized. The prophets had all so predicted, and He frankly admitted the same to Pilate later. He was the King, and Israel was the kingdom. No wonder He performed miracles and proclaimed that the kingdom was at hand. But they would not accept. And so, the kingdom being rejected by these people, our Savior sowed the seed, which shall, at the time of His coming, produce a real, genuine kingdom, growing to fill the whole earth. The hope of the world depends on the coming of this kingdom; hence, it was the main theme of our Savior.

Has the kingdom been established yet, or will it be set up at the return of Christ? Matt. 25:31; 2 Tim. 4:1.—F. E. S.

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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

JESUS PICTURES THE KINGDOM OF GOD

(Mark 1:14, 15; 4:7-13)

FIND A PICTURE of a mustard plant and keep it before you while you listen to the stories Jesus told to the multitude by the Sea of Galilee.

He sat in a boat by the seashore and talked to the people on the land. They listened very attentively to the stories He told, although very few of them really understood the real purpose or underlying thought. We call these stories parables. They say one thing is like some other thing, or represent that thing by a well-known object. For instance, Jesus asked, "Is a candle brought to be put under a bushel or under a bed?" He really did not want to teach about a candle, but about His own words, which were not to be hidden for all time.

All of His listeners had ears, but not all "ears to hear"—to hear the real thought of the parables. To the disciples He explained most of these lessons, and from them we try to have ears and learn too.

The stories this day were mostly about planting seeds and growing plants. All of you have seen seeds sprout and the plant develop; yet how many of you can see or tell how it is done? Jesus said just so was the kingdom of God—first the seed, then the blade, then the ear, and then the full corn or grain in the ear. Lastly, in proper time, comes the harvest, when all is gathered in for many *useful purposes*. Now, the seed of the kingdom was the "word of God", which, planted, will grow in many ways; and eventually bring forth many to the harvest, or eternal kingdom.

Jesus spoke of the mustard seed in particular to illustrate this thought. It is the very tiniest seed; but when it is sown and grows up, it sends out great branches, so strong that birds may lodge in its shade. And while the kingdom of God had such a tiny beginning, yet it will grow and spread until it covers the whole earth.

Of course it makes a big difference what kind of soil receives the seed. Jesus illustrated that by explaining that some seed fell by the wayside, and the birds ate it up; some fell on stony ground where there was so little soil that after it sprung up it could not take root. Then

when the sun shone hot on it, it died. Other seed fell among thorns which choked it out. And yet other seed fell in good ground and bore excellent fruit.

Later, Jesus explained this parable to His disciples. He said "the word" was the seed. The birds were the evil which took the seed out of the hearts in which it had been sown. The seed on the stony ground represented people who heard gladly, but when trouble came could not endure, and forgot the "Word". The seed among thorns were those which received the gospel, but the thorns of worldly affairs choked out their spiritual life. And you know what the good soil is, and what it does.

The questions for you and me are: Are we being good soil? Do we have ears, and are we hearing with our ears?

SOMETHING TO DO

1. Find some mustard seed. Put some of it into water and see what it will do. Later, plant some in different kinds of soil, and *watch*.

2. Write me all the ways you can think of in which we may help the growth of the kingdom plant.

MEMORY VERSE

7. Acts 17:10.

SOMETHING TO THINK ABOUT

Are we helping scatter "the seed" and helping in the tending of the plants?

TINY TOTS

JESUS TOLD the people who came to hear Him that God's kingdom was like a plant. First it was a little seed—just a few people. Then it grows up, like the plant, and will have many people.

And, like the plant, while we are little we can do little things for God. Then when we grow older we can do more and greater things for Him.

WE NEVER KNOW

*"I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seed unconsciously,
Our hearers are beyond our ken,
Yet all we give may come again,
With usury of joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds."
—Sent in by Lottie Young.*

PAUL'S MISSIONARY WORK

By Lyman Booth

THE VOYAGE TO ROME WITH LUKE ARISTARCHUS, AND CERTAIN PRISONERS UNDER CHARGE OF JULIUS, A CENTURION OF THE AUGUSTAN COHORT.

Acts 27 and 28

TIME: A. D. 60.

HAVING APPEALED from the tribunal of Festus to that of the Emperor of Rome, Acts 25:11, Paul sailed from

CAESAREA

In a ship of Adramyttium, a seaport of Mysia, in charge of Julius, "a centurion cohort". Acts 27:1. They first landed at

SIDON,

Probably for the purposes of trade, and the apostle received, on shore, the kind attention of friends. They thence sailed "under the lea", Acts 27:4, that is, along the north side of the Island of

CYPRUS,

And thence across the sea, which is off "Cilicia" and Pamphylia to

MYRA.

A direct course would have been straight to Patara, keeping to the south of Cyprus. At that time Myra was a flourishing seaport of Lycia. At Myra the centurion found an Alexandrian corn vessel bound for Italy and transferred his cargo into it, and sailed laded with a heavy cargo besides 276 persons on board. Owing to very unfavorable winds, it was only after many days, Acts 27:7, that they arrived at

CNIDUS,

A promontory of Caria, at the extreme southwest of the peninsula of Asia Minor. From this point the wind drove the vessel out of its course to the south to

SALMONE,

The eastern promontory of Crete. It was with difficulty and by keeping in the shelter of the southern coast that they worked their way to

FAIR HAVEN,

Near which and about five miles to the east, was the city of Lasæa. Paul advised them to anchor there for the winter, but owing to the shallowness of the harbor they resolved to try to reach

PHENICE,

The town of palms, a harbor looking northeast and southeast. Weighing anchor, they set sail, but were caught in a violent wind, called Euroclydon, Acts 27:14, "beating" down from the heights of Ida on the Cretan shore, in heavy squalls, and eddies and drove the helpless vessel where it willed, until the ship was under the lea of

CAUDA, OR CLAUDA,

An island, Acts 27:16, southwest of Crete. With much

difficulty they succeeded in hoisting on board the boat, which they were towing behind. Acts 27:16. Then they tried to undergird the vessel by passing strong cables around the hull, and being afraid they would drift on the syrtis, a dangerous sandbank north of Lybia, they lowered the gear, Acts 27:17, and sailed slowly before the wind. On the next day they lightened the ship by throwing the freight overboard, Acts 27:18, and on the third day they threw out the tackling (probably the mainyards) of the ship. At midnight of the fourteenth day, as they drifted to and fro in the sea of Adria, Acts 27:27, they thought from the noise of the breakers they were nearing land, and after sounding they lowered four anchors from the stern, and on the next day ran the ship aground on a creek, where two seas met, off the island of

MELITA OR MALTA.

At that time this island was not well cultivated, and was inhabited by a population of Phenician origin. By swimming and floating on portions of the wreck they finally landed. The people of the island received them hospitably, kindled a fire, and welcomed them to its genial warmth. A viper fastened itself on Paul's hand as he was gathering sticks. At first the people thought he was a criminal of some kind, but when he flung the viper into the fire and received no harm they regarded him as a God. Paul healed the father of Publius, the chief Roman officer of the island, who was afflicted with fever and dysentery, and after a stay of three months they sailed in another Alexandrian corn vessel called "The Twin Brothers", Acts 28:11, and arrived at

SYRACUSE,

The chief city of Sicily, where they tarried three days, and from there they turned northward toward the straits of Messina, but the wind being against them they were forced, after making a circuit, Acts 28:13, to turn into

RHEGIUM,

At the extreme southwest of Italy, where they remained one day. On the following morning they arrived at

PUTEOLI OR POZZUOLI,

In the bay of Naples, at that time the regular harbor for the Alexandrian corn fleet. There they rested seven days, and visited with certain of the brethren, and then journeyed by land to

APPII FORUM,

About forty miles from Rome, where a welcome company of brethren met them, and the apostle "thanked God, and took courage." Acts 28:15. After going ten miles further they arrived at the

THREE TAVERNS,

Where they were met by a second company who greeted them cordially, and thus at length the apostle arrived at the Imperial City. In A. D. 61 Julius turned Paul over into the hands and care of the Prefect of the Prætorian guard, after a very hazardous journey requiring about a year, which at present-day methods of travel would require but a few days.

A QUESTION FOR STUDY

“THE SONS OF GOD”, GEN. 6:2, 4

CONTINUING THE answer to the question on the above text, the reader's attention is called once more to the words of the text. “There were giants (*nephilim*, Hebrew) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.” The Hebrew word, *nephilim*, is here translated by the English word “giants”. This progeny of giants, *nephilim*, were “mighty men”, “men of renown”, they filled the earth.

In last week's statement on this question, it was noted that only Noah, with his family, was pronounced “perfect in his generation”; that is, a pure descendant of Adam. It was for the destruction of this race of imperfect, and ungodly people that God, 2 Peter 2:5, “spared not the old world” and brought “in the flood upon the world of the ungodly”. This same word *nephilim* is used in Numbers 13:33, which reads: “And there we saw giants (*nephilim*), the sons of Anak, *which come* of the giants (*nephilim*).

The inspired Record announces that giants, *nephilim*, like unto those of the day of Noah, confronted Israel in her spying out of the land of promise. Do you ask how such giants could exist in 2514 A. M. when the flood had destroyed all such in 1656 A. M.? Genesis 6:4 answers. Moses was the writer. He was living with that generation of Israelites which lived from 2512 A. M. to 2552 A. M. and was speaking of Noah's day when he said, “There were giants (*nephilim*) in the earth in those days (Noah's days); and also AFTER THAT”. The origination of the giants was from the same cause, both in the days of Noah and in the days “after that”. It was a new generation of giants, having been brought in after the flood, which the children of Israel met in the land of Canaan, and, as God had destroyed one generation of giants by the flood, so He afterward assigned to Israel the task of utterly exterminating that second ungodly, impure, domineering people. Numbers 13:33 speaks of these giants as being both the sons and the ancestors of Anak, that is, Anak's ancestors were giants, *nephilim*; as were also his sons. The Anakims were one family or tribe of the *nephilim*.

The giants were frequently called Anakims, as in Deut. 1:28. In Deut. 2:10 they were also referred to as Emims, as well as Anakims, and these Emims, v. 11, “were accounted giants, as the Anakims”. The children of Ammon were also reckoned with the giants, vv. 19-23, and “the Ammonites call them Zamzummims; a people great, and many, and tall, as the Anakims”. The people of Bashan were also reckoned with this number: “Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; . . . nine cubits *was* the length thereof, and four cubits the breadth

of it.”—Deut. 3:11. If the cubit was twenty-one inches, then his bedstead was over fifteen feet long and seven feet wide. Read chapters 1, 2, 3 of Deuteronomy.

The overthrow of this people will be studied next week.

SUBJECTS FOR STUDY

THE GREAT TRIBULATION

By John W. Burget

AND WHEN ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh . . . 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 21:20, 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.

This tribulation is upon God's people, the Jews, and it began when Titus destroyed Jerusalem in 70 A. D. The times of the Gentiles, and the tribulation upon the Jews, will end at the same time. God's chosen people are now going back to their homeland, Palestine; therefore their tribulation is now ended,—or about to end.

“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.”—Matt. 24:29. Showers of meteors have fallen; but meteors are not stars. We should not look for those signs of the sun, moon, or stars, until after the tribulation upon the Jews has ended.

Does anyone believe, or think, that those monster stars of God's heaven, many times more extensive than our earth, could fall to our earth?

“And he (Joseph) dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?”—Gen. 37:9-10.

Take notice that Jacob interpreted Joseph's dream, which he dreamed: that the sun, moon, and stars did represent the chosen people of God.

Therefore, when Jesus said that the sun shall “be darkened, and the moon shall not give her light, and the stars shall fall from heaven,” He did signify fallen disciples: for Jesus did foreknow that some of His disciples, members of the church of God, that He purchased with His own blood, would, in the last days, “depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Tim. 4:1.

HIGHER LEARNING AND THE BIBLE

THE NEW HISTORY

No. 3

By Norman John McLeod

NEWER investigations in the period of the oppression and exodus of the Hebrews in Egyptian history have presented many knotty problems. The problem of who the Pharaoh of the Exodus was is one that almost defies solution. Tradition and much investigation has generally assigned the role to Ramses II., but many facts make it appear otherwise.

All of the prominent pharaohs have been found either in their tombs or nearby. The mummy of Ramses II. rests in the museum at Cairo. If the pharaoh of the Exodus was lost in the Red Sea, how does it happen that his body rests in the tomb or at Cairo? How can the facts be harmonized? Ramses II. had ninety children, so that there grew up a whole class of nobles called Ramessids after their parent. Naturally when there were twelve Ramses on the throne foreigners began to call all of the rulers of Egypt by that name. Then when anyone belonging to the royal family was called Pharaoh, or Pero, meaning "The Great House," it is easy to see how confusion was easy. From this period of about 2000 B. C. the custom of sending a member of the royal house out to lead the army became prevalent.

General acceptance is usually accorded to the theory that it was during the reign of the Hyksos in Egypt that Joseph went there. Following their reign, the native dynasty was restored and lasted down to foreign conquest by the Assyrians. The Hyksos have since been shown to be the Hittites, a Semitic people related to the Hebrews. The kings who drove the Hyksos out spread the boundaries of the Egyptian Empire until they included Sinai and Palestine and all the land up to the Euphrates. Thutmose III., the "Egyptian Napoleon", ruled practically the whole known world. The date of the entrance to Egypt would thus be placed before this and would be about 2000 B. C. Following Thutmose III., came a group of religious kings who were weak in war and politics. Amenhotep II. changed from the worship of Amen-Ra to another god who he said was the only god. He changed his name so that it no longer included the name of Amen, and named his son Tut-Ankh-Aton, Aton being the new god. When Tut-Ankh-Aton came to the throne civil strife took place which resulted in his returning to Amen-Ra and changing his name to Tut-Ankh-Amen. This period of disorder is when the exodus most likely got under way, for it was then that Egypt's foreign enemies reconquered Palestine.

If the exodus were placed following Ramses II. certain facts would be hard to reconcile. He broke the power of the Hittites so that they would not have been in the Promised Land when the Hebrews came. He again spread his dominions over Sinai and Southern Palestine, so as to press the Philistines onto the Hebrews to the north. The year 1500 B. C. is the most logical from most points of view for the exodus, and that year found Tut-

Ankh-Amen on the throne of Egypt.

The new history establishes, rather than overthrows, the Bible stories of the oppression and the exodus.

WINDOW TESTIMONY TO THE TRUTH

DEAR SIR: I have hit upon a new plan of bringing the Truth before the general public, namely, by what I designate my "Window Pulpit". The idea is simply to write out a brief statement of fact, or criticism of error, and place the writing in my shop window, hard against the glass, so that dozens, who would never otherwise hear of our views, read the notices daily.

Although the plan has only been in operation a few weeks it has already borne fruit, and I have gotten in touch with several people who are interested, and two clergymen, at least, have spoken to me about the notices.

I append three specimens of the notices which perhaps may prove interesting to readers, and lead to others adopting the plan.

Yours in service,

John Balfour.

RESURRECTION

(Continued from front page)

True, in the Old Testament it is not so prominent as in the New, but that there are many passages which clearly and unmistakably teach it cannot be denied. For instance, Psalm 49:15—"But God will redeem my soul from the power of the grave (*Sheol*); for he shall receive me." Dan. 12:2—"And many of them that sleep in the dust of the earth shall awake." Hosea 13:14—"I will ransom them from the power of the grave, I will redeem them from death."

There are one or two instances of resurrection recorded in the Old Testament, but these are admittedly only of a temporal character. Christ alone brought life and immortality to light through the gospel. He alone is the Resurrection and the Life. He alone can give eternal life; a life by which we "cannot die any more."

The writer of the tract already referred to maintains that resurrection takes place at once, immediately at death, basing his teaching on Luke 20:37-38. He first introduces an argument against the resurrection of the body, much of which is of considerable force, and quoting as proof, "Thou sowest not that body which shall be"; though some of his arguments drawn from nature to my mind lack precision. For instance, he states we have a fresh body every seven years, and he then asks the question, "In which of these bodies are we raised?" We do *not* have a fresh body every seven years, but *in the course* of seven years every particle of old tissue has been replaced by new; and the new takes on the impressions of the old. This *fact* accounts for the wonderful memory and the retaining of life-long scars, etc. Memory is often used by orthodoxy in proof of separate personality.

They conveniently forget how much is forgotten.

He next endeavors to prove from 1 Corinthians 15:44—"There is a natural body, and there is a spiritual body",—that we *now have* a spiritual body as well as a natural body; the latter is buried in the article of death, the former at once raised. It will be noticed that the whole of his arguments are based on the fact of the *present tense* being used in the verses quoted. Did these verses stand alone, much might be said in favor of his theory. After a little examination, however, we shall see how false the teaching is, and absolutely contrary to the Word of God. By insisting on the present tense used in Luke 20:37-38, he maintains, with apparent reason, that the dead *are* raised *now*. On turning up the passage, however, it will be observed that *instead of beginning at the commencement* of Christ's reply to the Sadducees he **JUMPS RIGHT INTO THE MIDDLE**. By such unfair treatment the plainest language may be distorted. Christ's answer to the Sadducees is conclusive—not in proving the dead to be alive, but that there is to be a resurrection of the dead—not in *this* age, but in *that* which is *to come*. Notice His words: "The children of *this* age marry and are given in marriage, but they which are accounted worthy to obtain *that* age and the resurrection of the dead, neither marry nor *are* given in marriage." The continued use of the present tense throughout the passage will now be understood. It makes a future event more readily grasped. The passage clearly puts the resurrection as taking place in *that* age.

The Swedenborgian theory in no way accounts for the many passages where such terms as "them that sleep", "them that are asleep", "the dead in Christ", so frequently occur. According to them, death, often in the most hideous form, ushers them into the presence of God. As for me, I shall be satisfied when I awake in his likeness, when **THE LORD HIMSELF** shall descend from heaven with a shout, and the dead in Christ shall rise first. Oh, what a contrast! "Blessed and holy is he that hath part in the *first* resurrection; upon such the second death hath no power." In what way does the theory we have been discussing recognize a first resurrection?

Many other points of our subject might be considered, such as "How are the dead raised, and with what body do they come?" Various theories have been put forward in the hope of solving this interesting problem—the Germ theory, the Identity theory, the Re-incarnation theory, and the theory alluded to in our remarks, which we might call the Spiritual Body theory.

I do not wish to discuss the probability or improbability of any of these. No doubt we all have our personal thoughts regarding them. These are not, however, matters of vital importance. God has not told us *how* He will raise the dead, but we have His promise that He will do so. Men and women around us are dead in trespasses and sins. Let us who have the light of God's Word see to it that they, too, get it.

"If thou shalt confess with thy mouth **JESUS AS LORD** (Variorum Bible), 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. "Your fathers did eat manna (*in the wilderness*) and are dead: he that eateth of this bread (Christ) shall live for ever."—John 6:58. "And this is the Father's will which hath sent Me, that of all which He hath given me, I should lose nothing, but should raise it up again *at the last day*."—John 6:39.

"In the world (age) to come, life everlasting."—Luke 18:30.

—*The substance of an address given in Nottingham, England, about 1905.*

BEDOUIN FINDS TREASURE

A DESPATCH from London, dated December 30, tells of the discovery of ancient wealth in the ancient city of Petra:

Petra, a rose red city, "half as old as time", full of exquisite golden ornaments and engraved precious stones, is making Tut-ank-hamen's splendors look like a ten cent store's objects d'art which have come into the hands of eminent archæologists connected with the British Museum.

According to *Westminster Gazette*, a wandering Bedouin tripped on the "open sesame" to a labyrinth of underground passages that led to a treasure-house full of riches undreamed of even by the author of "The Arabian Nights".

Petra, deserted for centuries, is perhaps the most astounding city created by man. It is situated in Palestine on the edge of the trans-Jordan desert, between the Dead Sea and the Gulf of Akaba, in a once populous valley shut in by precipitous cliffs of sandstone. Tombs, temples and houses chiseled out of red rock stand to-day almost as perfect as when they were occupied thousands of years ago.

The city was lost to European knowledge because the Arabs, in pre-war days, would not allow any one to come near the ruins. The German Archæologist, Burckhard, rediscovered the ruins in 1812, but since then, in spite of their efforts, scientists had never been allowed to pass through the gorge jealously guarded by the Bedouins. —*Selected.*

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CHRIST IN PSALM

"Be not far from me; for trouble *is* near; for *there is* none to help."—Psa. 22:11.

By Samuel E. Haney

DAVID, in the twenty-second Psalm, prophetically couches events and conditions whose importance, time will prove, has no equal in the sacred annals of God's dealings with man. The first twenty-one verses refer to our Lord's mental and physical suffering. And in the last ten verses we recognize God's kingdom in operation, to which we shall refer later. After reading the first phase (21 verses), read Matt. 27:34-44 inclusive, and note how accurately David describes the greatest event that ever occurred in all the universe—the sacrifice of "the only begotten of the Father" by the most excruciating and ignominious death ever conceived of by demons and men.

While Jesus "paid it all" (John 19:30)—completed the ransom by His own precious blood (life)—a sacrifice which no one can either add an iota to or subtract from—and all that David says refers to the Lord; yet, there are several statements here that have always been applicable to the faithful followers of the humble Nazarene which are now uniquely impressive.

Every Christian having years of experience in the narrow way can recall periods in his babyhood and kindergarten days when he would have misgivings—feeling that God and everything holy had deserted him, and his soul would cry out in substance: "My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." Such moods are usually the by-product of severe illness, troubles or trials and sometimes all of these at once. Paul summarizes them as "tribulation". Acts 14:22.

It is at such times, when the babe in Christ is struggling for the breath of spiritual life, that the very demons of darkness seem to attack him, and his erstwhile friends turn their heels to him. Ever been there, reader? The writer has many times, but, by the grace of God, he managed to hang on to the Rock—the Solid Rock. And as a result, he has become "stronger in the grace that is in Christ Jesus". And O, how essential this heavenly strength is these crucial days! Not selfishly so, but that

the strong might "bear the infirmities of the weak, and not to please ourselves". Rom. 15:1.

Paul, addressing those approaching maturity in Christ, says, "As a good soldier of Christ Jesus accept your share of suffering. (No more as babes.) Every one who serves as a soldier keeps himself from becoming entangled in the world's business so that he may satisfy the officer who enlisted him. And if any one takes part in an athletic contest, he gets no prize unless he obeys the rules". 2 Tim. 2:3-5, Weymouth.

The world, knowing nothing of the Christian's joy, thinks it strange that he does not go where it goes, talk as it talks, laugh when it laughs; but the child of God, seeing the godless world posed on the verge of an abyss of misery, trouble and death, sees nothing to laugh about. He sees, and at times *feels* a reflection of verse seven, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head", virtually saying, "A Pharisee! a religious fanatic!" Ever experience anything like this? Jesus did, and the writer also delights to boast of such honor. Luke 6:22. ". . . Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you". John 15:19, 20.

The nearer one lives to God and His Christ, the more concisely and explicitly David reflects his sentiment: "Be not far from me; for trouble *is* near; for *there is* none to help. Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion". Psa. 22:11-13.

But there is a phase of this part of the prophecy that is inimitably confined to "the Lion of the tribe of Juda, the Root of David", e. g., the vicarious death of the Son of God, who "redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree". (Gal. 3:13.) "They pierced my hands and my feet. . . they part my garments

(Continued on page 304, column 1)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

"The LORD bless thee, and keep thee:

"The LORD make his face shine upon thee, and be gracious unto thee:

"The LORD lift up his countenance upon thee, and give thee peace."—Numbers 6:24-26.

* * * *

GOD'S RIGHTS

DEEPER and deeper does the realization of the truth sink into my heart that in every thing God has His rights. He created the earth and its fullness: all are His: He has rights therein. It is therefore right and proper that the fullness of the earth should yield to the Maker the rights that are His.

GOD'S RIGHTS IN MAN

Having made man and surrounded him with every good thing for blessing, God had right to require of Adam a service of life that would yield most, both to Adam, the creature, and to God, the Creator. When Adam failed, it was right and proper that God, the Creator, should judge him and should further plan to obtain His own rights. This He did, and we are all living under those plans.

GOD'S RIGHTS IN ISRAEL

It was not because of Israel's goodness, purity, or Godliness that she was chosen by the Creator to be His special people; it was because God loved Israel. Having fashioned Israel, having surrounded her with every good thing, having been her Strength to redeem her from captivity, having been her Provider throughout the barren wilderness, having been her Protector in the presence of frequent enemies, having been her Director in the ways of her marchings, having been her Leader as she entered the promised land, having been her All in all things to her, God in return had rights in Israel as none other had. These He demanded.

The refusal of Israel to respect His right brought upon Israel all of her sorrow and suffering. He plead with her over and over again, through prophet, priest and king, to yield Him His rights. Being denied He released her to the sorrows and agonies of those whom she served till she will His rights respect.

GOD'S RIGHTS IN THE CHURCH

The Christian is not what he is by virtue of any strides which he in his own strength has made; he holds his position as a new creature in Christ as the result of God's own merciful emplacement of him in his position. Was he a sinner? In return for his faith God forgave his sin and imputed righteousness. Was he weak? God's mercy made him what he is in strength. Was he without prom-

ise and without hope in the world? God in His own grace and mercy gave him both. Was he without God? God Himself exalted him into the great family of His Son. All that he is, all that the church or congregation of Christians is has been given by God.

Who, then, can say that God has no rights in the church? Is God's name to be proclaimed to the world? He has right to direct His favored Christian people to go into all the world and make that proclamation, to proclaim the gospel to every creature. Is the name of God's Son to be exalted? He has right to require the Christian man to exalt in his whole life-action that Son's name. Has He need to bring others into obedience and service? He has right to require of the Christian that he be the ambassador to go out and communicate with weak, erring man and instruct him in the ways of service unto the Father and His Son.

The Christian rightfully owes all things to God and His Son who have exalted him into the high position he occupies. God's rights are unlimited. The heeding of them returns many fold.

GOD'S RIGHTS IN THE FAMILY

It was God who ordained that man and woman should head the families throughout the ages. It was God who designed the great laws by which the race should be continued, enlarged, enriched, ennobled. God has rights in these families. Woe be to that father or mother, that husband or wife who ignores God's rights in their family relations. And woe be to that state, that public officeholder, and to the private or public advisor that aids and encourages the breaking of marriage vows; of vows that in the making God was implored to witness and sanction—breaking them in utter disregard of God's rights therein.

Man or woman has no more right to destroy the family relation than to undermine the very throne of God. The family is an institution of Almighty God. God's rights can not be lightly ignored.

GOD'S RIGHTS IN THE INDIVIDUAL

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord;

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and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."—Rom. 14:7, 8.

Every individual is a creature of God's possession. God has rights in him or her. The recognition of these rights is to recognize the very dayspring of life itself. The denial of these rights is but to court evil, failure and final loss.

GOD'S RIGHTS

God has rights in everything in life. In every activity of the day God has a right to His share therein: a right to be recognized by the worker, a right to receive testimony from him, a right in every planning, activity, aim, and purpose of life.

Let us, you and me, above all other things, grant God His rights in every life-action.

TRUTH

By Lyman Booth

SANCTIFY them through thy truth: thy word is truth." John 17:17. These words were spoken by our Lord in His prayer in behalf of His disciples. They are a confession of His Father's truthfulness. His word is truth because "it was impossible for God to lie." Heb. 6:18. The Psalmist said, "The truth of the LORD endureth for ever. Praise ye the LORD." Psa. 117:2. Since God is the Eternal One, and it is impossible for Him to lie, His Word is unalterable, unchangeable. It can not be overthrown, neither does it need defense, because it remains forever the same. We need not worry because skeptics and infidels assail it, for it is able to care for itself, and also all who rely upon it. No matter how much men may oppose and discredit it, it will shine forever, while man's word will fail and be forgotten. Not one jot or tittle will ever fail of its mission until all shall have performed that whereunto it is sent. If we would have truth on our side we must first get on the side of truth and remain there.

Truth has its strength in the Almighty, in the principle of infinite love. The hills and mountains may crumble and be washed into the sea, and granite be ground into powder, but truth will remain unchanged.

If any one finds that he is not in harmony with truth, with God's Word, the thing for him to do is to change his manner of living, because truth will not leave its place; man *must*. Truth is power; falsehood is weakness. Truth is constructive; falsehood is destructive. God is truth, and is ever ready to protect, to save, to cleanse and to purify, but to receive His mercies one must first show a willingness to receive. Truth is abiding; falsehood is fickle. Truth builds for eternity; falsehood ends in eternal destruction. Truth clothes itself in beauty; falsehood in filthy rags. Truth ever wears a smile and is crowned with glory and honor; falsehood wears a frown and is crowned with shame and disgrace.

Falsehood may flourish for a time, but soon sinks into oblivion; truth, seemingly crushed to earth, will rise again more glorious than ever. Truth is a solid rock;

falsehood is sinking sand. "The lip of truth shall be established for ever: but a lying tongue *is* but for a moment. Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight." Prov. 12:19, 22.

God's truth has stood for ages and will survive all time, though the heavens fall and the earth pass away. The light of truth will shine unto the perfect day, while falsehood will fade into utter darkness and blackest night.

Outside of God's Word there is nothing but doubt and uncertainty. The great Jehovah has written two books for man's instruction. The Book of Nature and the Book of Revelation. Upon their teaching regarding the same subject they agree perfectly. In both there is light and knowledge, but few see the light, and fewer still comprehend their wisdom.

Earth is filled with darkness and gloom. The mists and fog of error have settled down upon the world until it is difficult, in many instances, to detect the good from the evil. In vision, Isaiah beheld our day, and said, "Behold, the darkness shall cover the earth, and gross darkness the people". Isa. 60:2. A dark picture at which to look. The pathetic part of the picture is that the great majority love the picture because "their deeds are evil."

This darkness and gloom shall not be dispersed until "the Sun of righteousness" shall "arise with healing in his wings." Then light and truth, in their beauty, loveliness and grandeur will shine forth forever and fill the earth with God's glory.

MY BIBLE AND I

We've traveled together, my Bible and I,
Thro' all kinds of weather, with smile or with sigh!
In sorrow or sunshine, in tempest or calm;
Thy friendship unchanging, my lamp and my psalm.

We've traveled together, my Bible and I,
When life had grown weary and death e'en was nigh!
But all thro' the darkness of mist or of wrong
I found there a solace, a prayer, or a song.

So now, who shall part us, my Bible and I,
Shall "isms", or "schisms", or "new lights" who try?
Shall shadows for substance, or stone for good bread,
Supplant thy sound wisdom, give folly instead?

Ah, no! my Bible, exponent of Light!
Thou Sword of the Spirit, put error to flight;
And still through life's journey, until my last sigh,
We'll travel together—my Bible and I.

—Rose Benn.

Any man can say, "I love the Lord." But it takes a true child of God to manifest it by actions.—C. E. Randall.

The distinguishing marks between some church people and the world of the ungodly are like the light rays of infra red—they're invisible.—C. E. Randall.

WHY SO MANY DIVORCES?

"The mirror of character analysis" is urged by Melba Glanton Arlington to be placed in constant use, not only by newlyweds, but also by the elders in wedded experiences. Some of the disillusionments of life are here referred to and some of the great anchors, which God has provided to staple married life, are called to the attention of all in this section of "Why So Many Divorces?"—Editor.

THE wedding and honeymoon over, our young people come back to earth and settle down to reality and the commonplace things of life. She has heretofore looked upon her lover as some sort of a sheik-god and placed him upon a pedestal. Soon she learns that he snores while sleeping or he doesn't look so handsome before his early morning shave. His little personal characteristics loom up before her as great vices and her hero at once begins to totter on his throne and he falls. Disillusionment sets in and she believes that she is being abused or has made a mistake and she is ready to cry or something. She really isn't sure what is wrong.

So it is with the young husband. He soon forgets that his wife was once his sweetheart and the little courtesies which were used to win her are considered unnecessary.

Husbands and wives are still the lovers of yesterday, only we are seeing them through more magnified lenses.

Newlyweds should never go to live with either of the parents, as there never were houses built to accommodate two such families. A man always likes to be "daddy" of his own home and it belittles him to take second place. Then, too, young folks should have the responsibility of a home. It is a great experience and always better for any little ones coming later.

If the bride has been a professional woman before marriage, the hours will seem to drag for her and in her lonely moments she hates her home and longs for the old life. There is always a serpent in every garden of Eden and he can transform himself into many different characters. He often enters the home as a friend, and by offering a little timely sympathy gains the young wife's confidence and finally her love.

Motherhood is the best panacea for such ills, though many are shirking the responsibility. One or two children in the home bring, or should bring, the happiest moments in life. Motherhood develops in woman the best that there is. To feel the tiny arms of innocence and purity about your neck each day, brings one nearer to the throne of God.

Children, very often, keep the home fires burning when all else has failed, and the greatest menace today is divorce in homes where there are children. We are responsible for the stewardship of these little ones and we dare not give vent to foolish personal grievances.

Young people of today are wild and reckless. It takes a tight rein and the grace of God to direct them in the right channels. But who is to blame? Frivolous card-playing mothers and golf and club-mad fathers. Can a

mother or father tell his or her children not to smoke, when they set the example?

Mothers, I beseech you, go to your mirrors of character analysis, throw the searchlight directly on your own lives and ask yourselves this question, "Am I fit to raise my boy or girl so that he or she may have a decent chance with the world and eternity?" It is a serious question. Then go to your closet and in secret ask God to direct you aright. His answer will not be of the world, but oh, the joy and peace that shall be yours when you follow His way.

THE LORD'S SUPPER

By Lottie E. Young

FOR MANY HUNDREDS of years the Israelites celebrated the Feast of the Passover in remembrance of their wonderful deliverance on that awful night in Egypt when the death messenger visited every home in the land with the exception of those in which the children of Israel were gathered. At this feast they ate a roasted lamb and remembered as they ate it that they owed their deliverance in Egypt under God to the blood of a lamb which had been sprinkled above and on the sides of their doors. The lamb which they ate not only pointed back to the lamb whose blood was shed for them in the past, but it also pointed forward, though they apparently did not so understand it, to the Lamb of God who was one day to be slain, and whose death would result in a still more wonderful deliverance—the deliverance of all those who truly believe on Him from the "second death".

When Jesus came to Jerusalem He knew that He was to be put to death, the Just for the unjust, at the time of the passover, and that He was the great Passover Lamb whom the Father had set apart to be slain for the deliverance of mankind. We can picture Him and the twelve disciples as they were gathered in that upper room to celebrate the great Feast—the last time they would celebrate it under the old dispensation; for the church of the New Covenant was now about to be set up and it was meet that it should have a rite answering to the Passover of the Old Covenant. We are told, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples. . . . And he took the cup, and gave thanks (just think, thanks for the shedding of His own blood!), and gave it to them, saying, Drink ye all of it."

The Lord's Supper is a memorial of Christ's death, which the Master Himself established for the purpose of keeping the blessings coming from His death ever in the minds of His followers, and of helping us to grasp and use them. A Christian should not live in the past, but can never look back too frequently upon the things which excite our gratitude. We never lose time by looking backward toward the cross. The bit of bread, and the sip of wine are to help us to see it, and to bring before the mind's eye the Lamb of God, our sacrifice for sin.

The Supper also speaks to us of the infinite love of God and His Son. It is a feast of love; it was inspired

by love; it is partaken of by those who have learned to love. Every time we eat the Supper we ought to get a clearer vision of our great Pattern.

The Apostle Paul in his account of this memorial feast says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." And so, it turns our thoughts not only backward to the cross and Him who suffered upon it, but also toward His coming again, not as a sin offering, but as the greatest of kings, when the final victory shall be consummated over death and him that hath the power of death.

If we will notice in all the miracles performed by our Lord, the person helped had to do his part; it was no one-sided affair—Jesus spoke the word, but Lazarus had to come forth from the tomb, and the onlookers were told to unfasten the bandages. It was a "stretch forth thy hand," "take up thy bed and walk," "shew thyself to the priest" and "offer the gift that Moses commanded," etc., before there could be any cure, and so this Lord's Supper has a personal meaning for us.

Suppose we lay a loaf of bread on a shelf and look at it three times a day, or fall down and worship it the same number of times, would it do us any good? We all know that bread has not only to be put into the mouth, but chewed, digested, and passed into the fibers of the body before it does its part in making us stronger.

In the same way Jesus tells us that He has given Himself as Bread. He says to us, "Take, eat. If you will feed on me, if you will receive me, I will give you nourishment and strength: I will build up the tissue of your spiritual being."

If I want to get the strength that is in a slice of bread, I must give it the right of way in my body. Cake and candy will never give us bodily strength; so neither will the pleasures of this world fit us for a life of usefulness. If I want the strength which Jesus has for me, I must open up my whole being for Him. I cannot say that I am willing He shall control my conduct in certain things, but not in others; that I am willing to obey Him to-day, but wish to have my own way during the vacation season; that I am willing to be guided by Him so long as His commands appeal to me as the road I want to take, but no longer. It is easy singing

*"My Jesus, I love Thee, I know Thou art mine;
For Thee all the pleasures of sin I resign."*

But when it comes to the actual *doing*, how is it with you and me?

If we want to be like our Great Example, we must completely surrender ourselves to Him, and let Him have His way with us in all things. If we do this, we can be assured of the fact that some day we shall hear Him say, "Well done, *thou* good and faithful servant: . . . enter thou into the joy of thy Lord," when all the joys and sorrows of this present age are past.

—●—
"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt, 22:37,

WHY?

By M. A. Woodward

WHY DO SO MANY of our young people lose interest in religious work as soon as they enter college, or a business work? Is it not because we, as parents and, therefore, guardians of the spiritual welfare of our children, fail to give them the proper home training? We do not impress their young minds, with the real sacredness of the matter; we do not teach them that after they become members of Christ's body they must prove true and loyal to God and His cause all the way through life: not particularly to their home church, but to their God, and His especial truths that He has made so important in His written Word.

Why is it that the Catholic and Jewish churches hold their young people? They have taken pains to impress what, to them, were very necessary teachings in their very young lives. Their lives have been molded from infancy in that direction. In a recent Sunday School paper we read the following:

"The children of Orthodox Jews receive an average of 354 hours of religious instruction annually: the Roman Catholic children about 200 hours. The average Protestant child is on time at his Sunday School a scant 52 times. It would be more correct to put the figure at 40.

"The early training of our Protestant children is not as sound as it should be. They have little to stand upon except a sentimental attachment for an institution that gives them spasmodic religious training for a few short years."

The home training has been sadly neglected and then we have to worry and mourn because our children have lost interest. During childhood is the best possible time to train and stamp thoughts that will stick to them through life. It seems almost useless, and we wonder if it pays. Listen to Anna H. Wood:

*"A little lifting of the eyes to see,
A little trembling of the head from shame;
A little softly whispered melody
Around the thought of a dear human name.*

*"A little wishing of a clearer mind,
A little longing for more tenderness;
A little aching for the way to find
The word to help another in distress.*

*"A little sorrow for the unkind deed,
A little hope for braver days ahead;
Always so little—yet what mighty need:
What countless thoughts unvoiced, and
prayers unsaid."*

Just a little word of loving reproof or correction, of speaking of God's love, and teaching the little, trusting child that God's Word to them is all they need to help them bear even childhood's disappointments, and later, life's burdens and cares: but they must be loyal and true, for Jesus is coming to read their lives to them.

Parents, do not miss the golden opportunity of youth to impress your child's mind with God's truths.

THE LORD'S DAY

By C. E. Randall

THE PHRASE, "Lord's day", occurs only once in the Bible—Rev. 1:10. It is here used of the time when John was "in the spirit". The things which he saw and heard were to take place during this period of time. "Write the things which thou hast seen (during the Lord's day), and the things which are (same time), and the things which shall be hereafter" (results of what he had seen and heard). Rev. 1:19.

"Lord's day" is a possessive phrase with the emphasis placed on day, thereby showing complete separation and distinction from man's day. "Lord's day" and "day of the Lord" refer to the same period of time; the only difference is in the grammatical arrangement, which changes the emphasis. The "day of the Lord" is an age of judgment, a period when God will lay judgment "to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies". Isa. 28:17. Judgment is always associated with the "day of the Lord".

It is described as:

- "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",
 - "A day of the trumpet and alarm against the fenced cities, and against the high towers."
- Zephaniah 1:15, 16.

It can be readily seen by these statements that the "day of the Lord" is a time of judgment. The same calamities that are credited to the day of the Lord in the Old Testament are set forth in Revelation as events that are to take place during the "Lord's day". John, who was permitted to be "in the spirit" in the "Lord's day", saw Old Testament prophecy concerning the "day of the Lord" in process of actual fulfillment. The constant reference in Revelation to Old Testament prophecy and fact, numbering 285 times (Bagster's Bible), is overwhelming evidence to prove that the subject of the book is the same as set forth by the prophets of Israel in the Old Testament. The burden of the prophets' messages concerned Israel and the time when they would be brought into the bonds of the new covenant. Ezek. 20:33-40. A goodly portion of nearly every prophetic message is devoted to the manner, method and time of Israel's regathering and reestablishment in the home land of Palestine as the kingdom of Him "whose right it is". Ezek. 21:25-27; Luke 1:32, 33.

These same people are the subjects of the letters dictated by Christ to John to be given to the seven assemblies in Asia during the "Lord's day". Rev. 2 and 3. It was in this time that John was "in the spirit". It is the time when the Son of man will walk in the midst of them (Rev. 1:13, 20), as God was in the midst of Israel's camp. Deut. 23:14.

The temptations and obstacles which these seven as-

semblies encounter during this period were foreshadowed and typified in their wilderness experiences and kingdom conduct. It is God's final pleading with Israel prior to their being given a new heart and a new spirit, when they shall look on Him "whom they have pierced". Ezek. 36:23-30; Zech. 12:10.

The opening of the six seals and pouring out of the seven vials will bring Israel into a time of trouble such as never was, or 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. It is these plagues of the "Lord's day" that make the "day of the Lord" a day of blackness, trouble and distress. Thus, it is seen that the conditions pertaining to the "Lord's day" are spoken also of the "day of the Lord". These two expressions are interchangeable terms applying to the same period.

The "Lord's day" begins when man's day ends. We are living in man's day, when man is judging and administering the affairs of the world. "It is a very small thing that I should be judged of you, or of man's judgment (day, margin)". 1 Cor. 4:3. Our present time is man's final and greatest attempt at self-judgment. It must of necessity end in judgment from the Lord.

The Lord's judgment will be vastly different from man's, in that He will not "judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth". Isa. 11:3, 4.

If we believe that the "Lord's day" is coming, then it behooves us to "pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

"THOU SHALT NOT LIE"

THIS IS the supreme commandment in Kirkwood, Mo. Liars and scandal mongers are "sot down upon" in a new city ordinance, which inflicts severe penalties.

Any one who "utters, publishes, circulates, repeats or originates" a false report, if it tends to provoke a breach of the peace, is liable to a fine of at least \$5.00, while the extreme penalty for defaming a citizen will be subject to a fine of \$100. and imprisonment for not more than thirty days. The minimum imprisonment provided for is 24 hours. Stories untrue in fact come under the ordinance, "white lies" thus being provided for. So far there have been no arrests under the ordinance.

Albert B. Chandler, an ambitious young St. Louis lawyer, who lives in Kirkwood, is the author of the liar's ordinance, as the city attorney for Kirkwood. Gossiping, scandal monging and lying about one's neighbors' affairs, he intimates, has broken up many happy homes in Kirkwood.

"Kirkwood is no better nor no worse than lots of small towns and cities," he says. "We need this anti-liar's ordinance to stop this confounded gossiping and backbiting and we are going to have it."—Selected.

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"BETTER IS A LITTLE WITH RIGHTEOUSNESS THAN GREAT REVENUES WITHOUT RIGHT." PROV. 16:8.

AN EMPTY POCKET

SOME of us as individuals know how embarrassing it is to have bills coming in and accounts coming due when our pockets are empty. The National Berean Society is in a similarly embarrassing position just now, and a heavy printing bill for the new Senior books will soon be presented. The treasurer is Miss Sibyl Guthrie, Mullin, Texas, and any assistance you can render will be thankfully received.

* * * *

ENTERING THE KINGDOM

NOT LONG ago I heard a lecturer say that if enough people would think hard enough that there was to be no more war, they would finally by concentration influence all the rest of the people to overcome all destructive thoughts that lead to war, and that it would not take long before there would be permanent peace. Hence this would finally bring heaven upon earth.

But truly we know that only demons would influence people to say such things which are so contrary to the Word of God, which is our only guide. For God's Word plainly tells us that it is the heart of man that is wrong, and our thoughts do not amount to much in God's sight until there is a change of heart. David said, "I hate vain thoughts, but thy law do I love." Psa. 119:113.

Let us examine God's way of entering the kingdom. Only God's words will count in eternity, for men's words are dying words. Jesus said, in John 3:3, "Except a man be born again, he cannot see the kingdom of God." This is something substantial upon which we may rest our faith. The Bible speaks plainly in every aspect of life and there is no need of any honest person misunderstanding God.

Again, we learn in Jer. 17:9. "The heart is deceitful above all things, and desperately wicked. Who can know it?" So God tells us here it is the heart that is wrong, not our thoughts, for our thoughts could not please God until our hearts are made right with Him.

But the Christian knows that if the love of God is shed abroad in our hearts, the spirit of God, the Holy Spirit which comes to us at our spiritual birth, will enable us by the grace of God to overcome all destructive thoughts which really belong to our old natures and should be laid aside as the spirit of God directs. He also knows that the evil in the world now is worse than it ever was before, and that it will continue so, and even

get worse as we near the end.

So many lecturers are going through the country, each claiming to teach some greatly neglected but much needed truth, and many who are not rooted and grounded in the truth are apt to be deceived. Falsehood and deception seem to be accepted and the truth is neglected and rejected. It reminds one of Isa. 59:14, 15, when it speaks of "truth fallen in the street".

Christ said that we must become like little children if we would enter the kingdom. A little child believes his father and follows the advice he gives. So we, as God's children should look to our heavenly Father instead of following man's advice.

"Blessed are the pure in heart, for they shall see God." Here is another requirement for entrance into the kingdom where we shall see God. Any one could stop thinking destructive thoughts, cease to think about war, etc., and never know anything about God who purifies the heart.

Christ said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight". So here we learn that God's children do not enter into wars or quarrels of any kind. The God of peace that dwells within them does not permit them to. It is the nations who consist of ungodly people that are doing the fighting and bringing about wars.

When we are truly candidates for the kingdom of heaven a great transformation has taken place first in our hearts, and then in our lives. Then alone are we ready to enter into the place that our Father has prepared for us (1 Thess. 2:12), which we will enter when our Lord and King comes back to set up the kingdom. How could the kingdom come without the coming of the King? How could there be peace in the wicked world until the Prince of Peace came?

We are told in the Bible that it is through great tribulation that we enter the kingdom. It will require much faith and patience on our part, as we look to the Captain of our salvation to take us safely through. But it will pay to continue in the Word to the end.

No Christian likes to hear of wars, but all Christians are looking to a time beyond the time of wars when righteousness and peace shall reign in the hearts of men.

There never was a time in this world's history when on one hand there was so much talk of peace and on the

(Continued on page 303, column 2)

GLORIOUS REDEMPTION

By J. H. Leavitt

FORASMUCH as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation (vain manner of life—A. R. V.) received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.”—1 Peter 1:18-19.

Clarke's commentary gives the following definition of redemption: "To redeem signifies to procure life for a captive, or liberty for a slave by paying a price." For example, supposing you were taken captive, and made a slave, and your captors demanded a certain sum of money for your release. A friend that has ample means, learns how you are situated, sends the required amount, and when the captors receive it, they set you free. You were the redeemed: that which redeemed you was the sum paid: the party that paid the price was the redeemer.

Through disobedience to God, man became a sinner and a slave to sin, and also a guilty criminal under the sentence of death. He could do nothing to save himself out of this deplorable condition, but God, in His great love and mercy, could and did provide a way by which the captives to sin could be saved out of their bondage and from death. ("Praise the Lord.") A redemption price must be paid, and the price was the sacrifice of the life of a sinless person, Jesus Christ, the only begotten Son of God, who was "without spot or blemish". Being such, He could pay the redemption price, and did, by the sacrifice of His life upon the cross. As we read in Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Fallen, sinful man, the captive; Christ, the Redeemer. The price paid was the sacrifice of His life. Reread the text.

Likely some who read this article can say in the words of the poet: "Redeemed, redeemed by the blood of the Lamb, redeemed by His infinite mercy, His child forever I am." Blessed, happy are those who have this experience. It may be that some who read these words have not complied with the terms of the gospel, and consequently they have not experienced the redemption. My advice to such is, Repent, and believe on Jesus Christ, that you may be saved, and be with the redeemed when Jesus, the blessed Redeemer comes for His saints. Consider how much this means to you. It is a matter of life and death. If you comply with the terms of the gospel, you will have eternal life; but if you reject the offer of mercy, you will perish.

"How shall we escape if we neglect so great salvation?"—Heb. 2:3.

He who sows discord among brethren and stirs up strife among the peaceful, will eventually find its fruitage in his own vineyard.—C. E. Randall.

THE MORE a man accomplishes the less time he has to talk about it.—S. E. H.

LANGUAGES

By H. B. Hathaway

AND THE whole earth was of one language, and of one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar". They said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth, . . . and the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." The LORD confounded their language so that they could not understand one another's speech. So the LORD scattered them abroad.

That is the reason we have so many languages at the present time. I suppose the LORD had two reasons for doing what He did: one was that He wanted the whole earth populated; and another, no doubt, was that He wanted to keep people from congregating in large cities, as this caused wickedness to increase—Sodom and Gomorrah were examples.

There is a time coming when there will be one language again; for this statement is made in Zeph. 3:8-9. After saying that He will gather the nations and kingdoms to pour upon them His indignation and fierce anger, He says He will "turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."

There was a demonstration of that on the day of Pentecost. There were there people speaking many different languages, yet they all heard and understood what the apostles said and marveled that such was the case.

THOUGHTS ON IMMORTALITY

WHAT IS THE HUMAN SOUL? Before you can understand the Biblical view of this subject some 800 passages have to be examined. But one fact stands out clearly. The Bible NEVER once states that the SOUL IS IMMORTAL. On the other hand, the Scripture emphatically says that the "SOUL THAT SINNETH, IT SHALL DIE."—Ezek. 18:4, 20.

Now it is obvious that an IMMORTAL being could not die. Again, "Christ poured out his SOUL unto death."—Isaiah 53:12. How could that which is IMMORTAL be poured out unto death?

IMMORTALITY is taught in Scripture, but not the Immortality of the Soul. Indeed, the Scripture asserts that "God only hath immortality," 1 Tim. 1:17; 6:16, and it is God's immortality that is promised to mortal man.

To those who, by patient continuance in well doing look for glory honour and IMMORTALITY, God will render ETERNAL LIFE, Rom. 2:7. Why look for it if you are already immortal?

"For this MORTAL must put on IMMORTALITY."—1 Cor. 15:53.

Why do you have to put it on if you have it already?

Believe on the Lord Jesus Christ and thou shalt be SAVED, that is, become IMMORTALIZED.—Words of Life,

With Our Sunday Schools

LESSON VIII.—February 19, 1928

TWO MIRACLES OF POWER

Mark 4:35 to 5:20

Devotional Reading: Psalm 104:1-8

GOLDEN TEXT

Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matt. 6:10.
What manner of man is this, that even the wind and the sea obey him?
—Mark 4:41.

A STUDY OF THE SUBJECT

Miracles of Power. "There went virtue out of him, and healed them all."—Luke 6:19. "Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?"—Mark 5:30. The word "virtue" in this quotation is the same Gr. word, "dunamis", which is nearly always translated by the word "power", meaning, strength. The Scripture teaches, positively, that, when the Savior wrought great miracles, energy, power, dunamis, from which Gr. word we get dynamo, dynamics, dynamite, was actually drawn off or away from Him. He imparted to the sick strength sufficient for them to act. Virtue, that is, energy, was transferred from Him to the demoniac. Energy, ability was drawn from Him to successfully oppose the wind, the rolling wave and bring the calm.

Miracles of power necessitated a great center from which to draw this power. Christ was that center. He was established by God. The Spirit, a manifestation of which was seen at His baptism, ever impregnated Him with refreshed strength. He retired to the mountain to rest and to pray, and returned in the morning with a new supply with which to take up new labors and perform new miracles.

Such extraordinary power could be safely intrusted only to One who had immaculate faith in the great Creator of all things and dispenser of power for the accomplishment of all purposes. Jesus was that Man of Faith. God intrusted to Him ability and responsibility. These two miracles were evidences of the wide range of activity in the use of God-given power, which was approved by God, Himself. How marvelously great will be that day in which God's power will be exercised, through His Son and His Son's helpers, to overthrow all sin, all curse, all iniquity; to plant and develop equity, righteousness, peace, prosperity: when that power shall be directed by His authority unto the ends of the earth.

How Is It Ye Have No Faith? It may have been because of the fewness of the acts that the apostles had witnessed of the unspeakable works of their Master, or it may have been because of the increased realization of their own weakness, or that their trust and devotion had not developed as had their vision, but the fact is that the Savior opened to their vision the fact that He craved that they would enter far more deeply into the activities of faith. It was not sufficient that faith in them should stop at the

preaching of the word, the healing of the sick, and the casting out of demons: if it was not for them to exercise their faith with power to overcome wind and wave, it was at least for them to realize that the Master was authorized with all power, sufficient to protect them and Himself and to understand all conditions.

God demands of the Christian that he shall have faith sufficient to accomplish all required personal, present-day Christian activities.—F. L. A.

THE GOLDEN TEXT

And they were caused to fear a great fear; and were saying one to another, Who then is this, that even the wind and the lake give ear to him?—Mark 4:41, Roth.

Christ gave many examples of His power in signs and wonders performed among the people. They were little glimpses of the glory beyond, when He shall take up His authority and reign as King of kings and Lord of lords.

They had seen the dead raised to life, the lame made to walk, the blind, to see; but it caused great fear to see Him control the elements themselves. His power to forgive sins is just as certain and just as easy as to say, "Take up thy bed and walk."—F. A. S.

PRACTICAL APPLICATIONS

Love. Following a day spent in preaching the gospel of the kingdom of God, the Master, entering a little fishing vessel, retired to the stern of the ship and fell asleep. A terrific storm, for which the lake is still noted, suddenly arose and swept the waters into a seething uproar. The blackness of the night was broken by the incessant lightning which revealed the white-capped billows rising in fury on every side. In the excitement and anxiety of the moment the fear-stricken disciples called upon the Master in language that almost savored of rebuke: "Carest thou not that we perish? 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."—Mark 4: 38-39. Jesus was One upon whom it was safe to rely in every time of danger or of need. Their lives were wholly safe in His keeping. Like the disciples on the road to Emmaus, they desired that Jesus should "abide" with them, that they might ever be surrounded by His protecting power. In the wonderful miracle which resulted in their deliverance from the storm, they saw an indication of His love for them, and were led to trust Him more fully.

When we observe the manner in which Jesus still cares for His own, we, too, are impressed to commit our "way unto the Lord; (to) trust also in him" that He shall bring to pass the desires of our hearts.

Fear. Another wonderful miracle was performed before the multitude; but how different was the reaction of the people to it! Instead of being drawn to Jesus in loving confidence, they were filled with fear at the exhibition of such marvelous power. They were afraid to have One remain among them who was so evidently possessed of supernatural forces. Because they knew Him not as a Friend, they preferred to miss the benefit to be derived from His presence. The worldly man who is told of the coming of Christ shrinks in horror from the thought of Jesus' nearness for the same reason—he does not know Jesus as a Friend, and therefore fears His power.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: The Light working miracles.

Read Mark 4:41 and 5:15.

It is beyond the power of man's intelligence to explain how these two miracles were accomplished. But there is, nevertheless, a reasonable basis for accepting them. Some power created and keeps active the wind and the sea, and some power makes possible the mind of man and its continuous activity. This is self-evident. It is also self-evident that the power that creates is able to control.

Evidence that acknowledges this fact is the personal experience of the Christ's power in one's own life. Only such can fully accept the Christ's miracles as facts. Of course this evidence is Greek to those who have not experienced the Christ's power, hence there is superstitious fear when a miracle is witnessed, and disbelief when it is heard. The disciples knew the Christ, but even they feared and wondered what manner of man is this, that even the wind and the sea obey Him.

TOPICS FOR STUDY AND DISCUSSION

Miracles: What are they? Discern miracles that are taking place day after day. Are the miracles recorded of Jesus any more beyond man's comprehension than these every-day miracles? Is the resurrection any more of a miracle than life and death?

Acceptance of miracles: We accept every-day miracles because we experience, even though we don't comprehend them. Who alone can truly accept the special miracles of Jesus?—A. K.

DOINGS AMONG THE CHURCHES

Sr. E. A. Scoville, of Oregon, is now with her son at Egan, Illinois.

* * *

Bro. Siple expects to fill the Adeline, Ill., appointment next Sunday, Feb. 12, in person.

* * *

Bro. Austin spent Sunday, February 5, with the brethren of the Grand Rapids, Michigan, congregation.

* * *

Bro. J. Arthur Johnson at this writing is in Indiana, having spent Sunday, February 5, with the church at South Bend.

* * *

Under the kind care of Bro. and Sr. J. W. Good at New Port Richey, Florida, Sr. M. A. Woodward is recuperating from a severe attack of acute indigestion. She was feeling much better on January 31.

* * *

Services were held at the Plum River church, near Lanark, Ill., on Sunday, Jan. 29. In spite of rough roads good audiences were present, one driving sixty miles to attend. Bro. Siple reports a very encouraging field of work there.

* * *

A sudden shake-up in the appointments for Oregon and Dixon, Ill., was necessary at the last minute for last Sunday, Feb. 5. Since Bro. Austin had to be gone, Bro. Siple compromised with him and filled the Oregon pulpit at night after being at Dixon for the day. Bro. Sidney Jackson spoke at Oregon in the morning and at Dixon at night.

* * *

INDIANA REPORT FOR JANUARY

Sermons: Kokomo, 3; Pence 1; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Hillisburg, 2; St. Louis, Mo., 2; Blush, Mo., 4.

Funerals: 1.

Baptisms: 6.

Money received in Indiana: Pleasant View, \$20.00; Rensselaer, \$25.00; Plymouth, \$15.00; North Salem, \$5.50; Burr Oak, \$10.00; Conference Board, \$34.29.

Expenses in Indiana: \$9.79.

J. H. Anderson.

* * *

WINTER QUARTERLY CONFERENCE

The special meetings began at Grand Rapids, Mich., January 15, and the interest was very good all through these meetings. We were very glad to have Bro. Siple with us a few days and to hear four of his excellent sermons. Bro. Pope and Bro. Patrick also gave us some splendid sermons.

On January 27 the Winter Quarterly Conference began, Sr. Fletcher, from

Kalamazoo, was the only one from away to attend the Conference, but we from the Grand Rapids territory received much benefit from these meetings. Is Salvation Free?, Fellowship, Blessed Hope, and God's Purpose in Creation were some of the sermon texts. At the close of the last meeting our hearts were made glad when two came forward and accepted Christ—Mrs. Rhodes and Mrs. Savage. They and some others expect to be baptized in the near future. So we feel our labor has not been in vain. Surely, God has been with us.

Yours in faith,

Wm. A. Hanson.

* * *

MRS. ALSEMINA ROOKER

Was born in Ogdensburg, N. Y., August 12, 1850. She came to Michigan with her father's family at the age of seventeen. Early in her life she married Myron Rooker, and to them were born seven children: Francis, Otis, Orvil, Carrie, Daniel, John and William. Mr. Rooker was a soldier in the Civil War and died from disease contracted there, two years after they came to Dutton. The children were all alive at the time of his death, and Sr. Rooker proved a capable and devoted mother through all the years of rearing the family. Five children, ten grandchildren and two great-grandchildren, with many friends remain to mourn her loss.

When she heard the gospel preached she accepted it, and Bro. Woodward baptized her twenty-six years ago. She never lost faith in God, and through her sickness of several years she was always patient and cheerful. Most of her last seven years were spent in New Port Richey, Florida, with her daughter, Carrie and family, who showed her the love and tender care which she so well deserved.

Her funeral was held from the Dutton, Michigan church, and she was laid beside her husband in the Dutton cemetery to await the call of the Master.

M. A. Woodward.

* * *

MRS. E. A. MORRILL

Eliza A. Conaway was born at Lawrenceville, Ill., July 8, 1838, the seventh of a family of eleven children born to Jesse and Nancy Conaway. In 1855, at the tender age of 16, she was married to David Cressy, who died in 1865, leaving her with five children; William, Martha, Sophronia, David and Ada, all but two of which have preceded her in death; the two surviving being Mrs. W. S. Peck of Aurora, and Mrs. Ida M. Stone of Rock-

ford, Ill.

In 1870 she was married to A. K. Hyde of Batavia, who only lived to 1878. Two children were born to this union, Arthur K., who has fallen in death, and Myrtle, now Mrs. W. H. Colburn of Aurora.

The last marriage was to Mr. Geo. Morrill, of Oregon, Ill., with whom she lived until his death in 1902. Since then Mrs. Morrill has made her home with her daughters in Aurora, being tenderly cared for by them to the very last. She fell asleep at the home of Mr. and Mrs. Peck, on Jan. 31, 1928, almost 90 years of age. The last weeks of her sufferings were eased by the attentions of the loved ones who live in Aurora and also by the constant presence of the daughter, Mrs. Stone, of Rockford, who assisted in nursing her to the last.

Sr. Morrill has been known to all to be a woman deeply religious and very devoted to her faith. In early life she became a member of the Church of God, and through many long years she has remained faithful, being recognized as a remarkably well-read Bible student.

In addition to the children who survive, is the aged brother, J. Conaway, of Seattle, Wash., also 11 grandchildren and 23 great-grandchildren.

Funeral services were held in Aurora on Thursday afternoon, Feb. 2, in the presence of a large gathering of sorrowing friends and relatives, and Sr. Morrill was laid to rest, waiting the resurrection morn.

F. E. Siple.

* * *

THE STILLING OF THE TEMPEST

By F. E. Siple

The strength of a kingdom depends upon its king, and a king without power is not worthy of the name.

Here, then, are the evidences. The tempestuous waves of an angry sea instilled dread and terror into the hearts of others, but at the command of Jesus they sank quietly to rest. Is there any wonder the disciples were amazed, and asked, "What manner of man is this?" But this, though evidence of power, had only to do with control of the elements and nature. Another sign was needed. Into their presence came a man possessed with devils, a powerful man, but mentally diseased and deranged—violently insane. Once more the Master's voice spoke. The devils were gone, the man was calm and peaceful—"in his right mind," v. 15.

Master of wind and wave, controller of disease and insanity: His was the power of a real King.

WHAT MEN BUY

RECENTLY the Waukegan, Illinois, Chamber of Commerce sent out a dollar bill and traced its history for two weeks as it went from hand to hand in the city. They found that it changed owners thirty times during

- Ten times for tobacco and cigarettes.
- Five times for salary.
- Three times for candy.
- Three times for meals.
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- Twice for shaves.
- Once for bacon.
- Once for tooth paste.
- Once for washing powder.
- Once for automobile accessories.
- Once for garters.

The "filthy weed" consumed one third of that dollar's
 The "filthy weed" consumed one-third of that dollar's itinerary; and never once did that dollar serve for charity
 Never once did it buy a book or a piece of music or any

of the finer things of life. Its whole time was taken up with catering to appetite and buying the material things of life.

Is that dollar's history representative of the way we use all the means God has intrusted to us?—*Selected.*

THOUGHTS ON "TRAINING"

WHY DO older boys and girls, young people and adults, attend church irregularly? Why is there not that consistency about their attendance at church which marks their attendance at school or at business? They have never been trained.

Why is it that children and adults are late to church and Sunday School when they are not late elsewhere? They have never been trained to be punctual at God's house and in God's services.

Why is it that we have so few tithers in our churches, so few regular contributors, such a large number of church members who are content to give spasmodically? Giving is a part of worship which has been neglected in their earliest years.—*From Benson's, "An Introduction to Child Study".*

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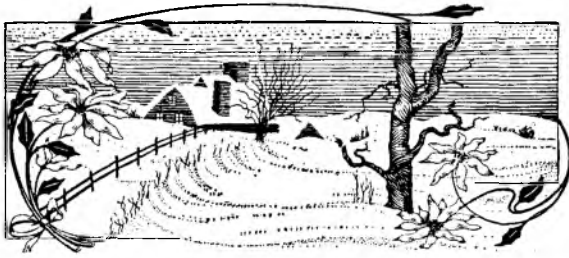
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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 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



PREPARED BY LOIS HUNT

TWO MIRACLES OF POWER

Mark 4:35 to 5:20

CAN YOU count the miracles Jesus has performed—healed the sick and afflicted, expelled unclean spirits and forgave sins? All these were in relation to people.

Now we have a story which shows His power over the elements also.

In our last story you remember how Jesus had been teaching by the seaside nearly all day, and, when it was evening, Jesus said, "Let us pass over unto the other side." After the people had been dismissed the apostles and Jesus started across the Sea of Galilee. They went in the same boat in which Jesus sat while He was teaching. Friends accompanied them in other smaller ships.

All at once a great windstorm arose, and great waves rolled over the sides of the boat. The vessel soon became full of water and the apostles were frightened for fear the boat would soon sink. Now, where was Jesus during this trouble? In the back part of the boat sound asleep—tired out, no doubt. Did He not know of the threatening disaster and the terror of His helpers? They finally aroused Him, and exclaimed, "Master, carest thou not that we perish?"

Did He become excited too? Surely He must have acted very calmly, for He arose, rebuked the wind and said unto the sea, "Peace, be still," and immediately the wind and sea obeyed Him—the wind ceased and the waves became calm.

Then Jesus turned to the disciples and rebuked them also, "Why are ye so fearful? how is it that ye have no faith?" They had been with Him daily, witnessing His God-given powers, and now, when a test came, they were fearful. However, they marveled, and said one to another, "What manner of man is this, that even the wind and the sea obey him?"

When the group reached the other side of the sea, in the country of the Gadarenes, they were met by a man with an unclean spirit. This man's mind was so tortured that he was wild. He lived alone in the tombs and wandered about them and the mountains day and night, crying and cutting himself with stones. Men had tried to chain him and bind him, but he broke all such fastenings. How he must have suffered!

And what do you think happened when he saw Jesus?

Why, when he saw Jesus a way, way off he *ran* and worshiped Him. This insane man was like the storm-tossed sea; but at Jesus' words he, too, became calm. Then Jesus sent the unclean spirit, which was really many spirits, into a herd of swine or pigs, and the whole herd—two thousand—rushed down a steep place into the sea and were drowned. Immediately the herders ran into the city and told what had happened.

To be sure, the people came at once to see for themselves. And how afraid they became when they saw the sick man sitting there quietly, properly clothed and in his right mind.

Like most people, they were afraid of what they could not explain or understand, and so they were afraid of this man, Jesus, who could accomplish such wonderful results. They begged Him to leave their country at once.

He proceeded to depart, and how the healed man begged to accompany Him.

However, Jesus refused this request. Instead, He told the man to go home to his friends and tell them what great things the Lord had done for him.

"And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel."

SOMETHING TO THINK ABOUT

Do you know Jesus is doing just as great things for us today? And are we as grateful as the distressed man?

Is our faith strong enough to withstand our storms?

MEMORY VERSE

8. Psalms 24:3, 4.

SOMETHING TO DO

1. If you have toy boats, play out the story of the storm.

Or have something to represent the boats and characters, and play the story.

Draw a picture of the storm.

TINY TOTS

Jesus and His disciples started in a boat across the Sea of Galilee. A great storm arose while Jesus was asleep.

His disciples awakened Him. He then spoke to the wind and the sea, and the storm stopped.

When they landed a man with an unclean spirit met them and Jesus healed him at once.

A TRUE CHRISTIAN SAYS:

It should be done;

It can be done;

It will be done;

It has been done.

"I can do all things through Christ which strengtheneth me."

—C. E. Randall,

THE BOOK OF DANIEL

PART 31

By George Johnston

THE DOWNFALL OF PAGANISM

(Daniel 11)

THE sagacious mind of Theodoric soon perceived that he was odious to the Romans, and suspected by the barbarians Embracing an enterprise worthy of his courage and ambition, he addressed the emperor in the following words: 'Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart; Italy, the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuate under the violence and oppression of Odoacer the mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend: if, with the Divine permission, I succeed, I shall govern in your name, and to your glory, the Roman senate, and the part of the republic delivered from slavery by my victorious arms.' The proposal of Theodoric was accepted, and perhaps had been suggested, by the Byzantine court. But the forms of the commission or grant appear to have been expressed with a prudent ambiguity, which might be explained by the event; and it was left doubtful whether the conqueror of Italy should reign as the lieutenant, the vassal, or the ally, of the emperor of the East.

"The reputation both of the leader and of the war diffused a universal ardor; the Walamirs were multiplied by the Gothic swarms already engaged in the service, or seated in the provinces of the empire; and each bold barbarian who had heard of the wealth and beauty of Italy was impatient to seek, through the most perilous adventures, the possession of such enchanting objects. The march of Theodoric must be considered as the emigration of an entire people; the wives and children of the Goths, their aged parents, and most precious effects were carefully transported; and some idea may be formed of the heavy baggage that now followed the camp by the loss of two thousand wagons which had been sustained in a single action in the war of Epirus."

"And the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand."

"Odoacer, a rival not unworthy of his arms, had already occupied the advantageous and well-known post of the river Sontius near the ruins of Aquileia, at the head of a powerful host, whose independent kings or leaders disdained the duties of subordination, and the prudence of delays. No sooner had Theodoric granted a short repose and refreshment to his weary cavalry, than he boldly attacked the fortifications of the enemy; the Ostrogoths showed more ardor to acquire, than the mercenaries to defend, the lands of Italy, and the reward of the first victory was the possession of the Venetian province as far as the walls of Verona. In the neighbourhood of that

city, on the steep banks of the rapid Adige, he was opposed by a new army, reinforced in its numbers, and not impaired in its courage: the contest was more obstinate, but the event was still more decisive; Odoacer fled to Ravenna, Theodoric advanced to Milan, and the vanquished troops saluted their conqueror with loud acclamations of respect and fidelity.

"Ravenna alone, secure in the fortifications of art and nature, still sustained a siege of almost three years, and the daring sallies of Odoacer carried slaughter and dismay into the Gothic camp. At length, destitute of provisions, and hopeless of relief, that unfortunate monarch yielded to the groans of his subjects and the clamours of his soldiers. A treaty of peace was negotiated by the bishop of Ravenna; the Ostrogoths were admitted into the city; and the hostile kings consented, under the sanction of an oath, to rule with equal and undivided authority the provinces of Italy."

"For they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain."

It will be observed that the various incidents pointed out by the prophet are all unique; the like are not found in the histories of any other rulers, and thus the particular individual to whom our attention is directed in any prediction or series of predictions, can be readily identified. While a great many kings have been removed by the knife of the assassin, Odoacer alone met his death under the peculiar circumstances foretold by the prophet. Gibbon describes these circumstances clearly and concisely:—"The event of such an agreement can be easily foreseen. After some days had been devoted to the semblance of joy and friendship, Odoacer, in the midst of a solemn banquet, was stabbed by the hand, or at least by the command, of his rival. Secret and effectual orders had been previously despatched; the faithless and rapacious mercenaries at the moment, and without resistance, were universally massacred; and the royalty of Theodoric was proclaimed by the Goths, with the tardy, reluctant, ambiguous consent of the emperor of the East." (Gibbon: chap. 39.)

Our attention was directed in the first prediction concerning Theodoric to the fact that he would act deceitfully, and his every act was marked by that characteristic. Though his friendship and assistance were pledged to the Eastern emperor by a treaty, and in return he received great sums of money and large tracts of land, he caused his own Gothic warriors to rise in a body, slaughter the Greek subjects of the emperor, and ruthlessly burn and destroy many cities and towns. In the case of Odoacer also, after swearing to live in peace and friendship, Theodoric took the first available chance to murder him, and, where Odoacer would least expect to be attacked, at a banquet to which he had invited Theodoric and his leading officers.

With the passing of Italy into the hands of the Goths the Western Roman empire was for a time buried in ob-

(Continued on page 303, column 2)

A QUESTION FOR STUDY

"THE SONS OF GOD" GEN. 6:2, 4

EXTERMINATIONS OF GIANTS

THE PAST studies of this people have brought us to the consideration of its overthrow.

Deuteronomy seven gives a record of the overthrowing of the people of Canaan, largely giants, by the descendants of Abraham. God's instructions were not alone to destroy them, but, as the Hebrew word signifies, to exterminate them.

This word "giants" in the above quoted texts, excepting Gen. 6:4 and Num. 13:33, is from the Hebrew word *Rephaim*. As the Anakims were descendants of Anak, so the Rephaims were descendants of Rapha. See 2 Sam. 21:16, 18, 20, 22, where "the giant" is Hebrew *Rapha*. His offspring were called Rephaims.

Thus, there were different families and tribes developed from the original strain of giants (nephilim), just as there were different tribes of Israel developed from common ancestry.

Now these Rephaims of Canaan are first mentioned in Gen. 14:5, where Chedorlaomer went out and "smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim". All these are spoken of in the above Deuteronomy texts as giants, Rephaims. Anak is specifically mentioned in Num. 13:33 as being a descendant of the nephilim, and his descendants are again spoken of as nephilim. In Deut. 2:10, 11 both the Emims and the Anakims "were accounted giants" (Rephaim, Heb.). All were evidently branches of the nephilim as were the Anakims. Thus, almost immediately, from the time that God announced His promises to be fulfilled through Abraham's seed, this strange race of giants looms up under the name Rephaim, Gen. 14:5. There is little question but that the overthrow of Sodom and Gomorrah was because of this un-Adamic race increasing amidst the Adam race.

That it was God's plan and purpose to utterly exterminate these half-breed, "ungodly men" is not only evidenced by their destruction by the flood, but also by the victory of Chedorlaomer over these people, by the overthrow of Sodom and Gomorrah on account of these people, and the cutting off of the tribes of Canaan by Israel. It is further evidenced, also, by the fact stated in Isaiah's prophecy: ". . . they are deceased, they shall not rise". This word "deceased" is the Hebrew word "Rephaim". It is a proper noun in the Hebrew. It is the Rephaim that shall not rise. These Rephaim are the "other lords beside thee", v. 13. That this is not a mistaken interpretation is further evidenced by v. 19, which reads: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead (Rephaim)". The word "dead" of v. 19, like the word "deceased" of v. 14, is "Rephaim", a proper noun. The words "cast out" of v. 19 are not words refer-

ring to resurrection, but "cast out" in the sense of cast away, throw out, rid self of.

It is God's purpose that these Rephaims, giants, nephilims, half-breed people, shall be utterly cast out, exterminated. The people originated from "the sons of God and the daughters of men", Gen. 6:4, will be no more.

EDITOR RESTITUTION HERALD: Dear Sir: I noticed a question in your issue of January seventeenth, as to who are the sons of God of Gen. 6:2. Apparently you seem to convey the thought that they are not the sons of Adam.

Now I would like to know why?

Doubtless you know that we are told that there was not a man to till the ground until God created Adam, and we are also told time and again that Adam was the first man, thus doing away with any thought that any other race of people existed on the earth at the time of his creation.

Again, if they were angels then angels can sin, and what object will God have in making us like unto the angels? Mark 12:25.

That they are the descendants of Seth seems to me evident, because we have been led to believe that he was a man of God and he evidently brought up his family to be God-fearing, law-abiding people. But when some of them came to think of marriage they became enamored by the sons of Cain, or daughters, and they did just what too many of our young people, and older ones do to this day, viz., they became unequally yoked together with unbelievers. If some one should say that law was not given then, I would ask for proof.

Would we have known that God had instructed Adam that they should not even touch the forbidden fruit if Eve had not reported it to the serpent? And so we must know in the first few chapters of Genesis that there are many things said and done which are not recorded, but those things that are written are for our admonition on whom the ends of the ages are come. And even now, today, those who receive the engrafted word become the sons of God, 1 John 3:2, as you have already mentioned. Then why should we hesitate to believe that these sons of God of Gen. 6:2 are just as much the sons of Adam through Seth as that we can become the sons of God through Jesus Christ? They took the name of the one whom they served, even as we.

I have also looked up the other texts you cite and fail to find any suggestion of angels in them. The "Targum" is an unknown book to me. My book reads, "Give unto the Lord, oh ye mighty", and the margin reads, "ye sons of the mighty". Psa. 29:2.

Quite possibly you would refer me to Jude 6 but I would answer: If sons of God, means angels, why might not angels mean sons of God? As we are called sons of God, i.e., the true followers, obedient to God, when we read the seventh verse we find the illustration and we know that it was the sons of Adam who have fulfilled this very condition. Then why wander far away into the mist of outer darkness, that I have never seen any one yet who

has been able to fully comprehend. Let us hold fast to the simple truths which God has revealed and leave the mysteries to the others. Submitted in love,

J. E. Lent.

SUBJECTS FOR STUDY

WILL THE CHURCH BE JUDGED AT CHRIST'S COMING? DOES GOD DO THIS JUDGING

By Mrs. A. J. Chaplin

I RECENTLY read an article on Christ's second coming. The writer expressed the belief of some of our own people concerning this special line of thought, so I am sending a copy of this short article, hoping some of our able ministers will write on the subject. The article is as follows:

"Matthew 25:30, 31 assuredly refers to the judgment of the household of Christ at His coming. To understand it, read in connection Matt. 24, which forms a part. It may therefore be paraphrased thus: '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 he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other:' for 'the dead in Christ shall rise first:' being awakened by the voice of the archangel and the trumpet sound, and together with the saints that are alive will be caught up in the clouds, to meet the Lord in the air. (1 Thess. 4:16, 17. This airy place is the throne set for judgment. 'He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself.' Psa. 5:4-6. This judgment takes place before He comes to Jerusalem: for when He makes His appearance there all His saints will be with Him. Zech. 14:5. The question that arises is, 'Where do He and His saints come from?' The answer is, 'From Teman' (Elah comes from Teman, or from Teman cometh), 'and the Holy One from mount Paran.' (Hab. 3:3). The word *Teman* means the south, and should be so translated in this passage. The peaks of Horeb and Sinai are a portion of the mountain chain of Paran, Horeb being at the northern edge of the ridge and Sinai being at the southern edge. Horeb is styled the 'mount of God' in 1 Kings 19:8, and Moses in spirit indicates Sinai as the place from which Jehovah comes with myriads of saints. Deut. 33:3. No more suitable place could be found than that desolate region south of Jerusalem for the angel reapers, Matt. 13:39, to gather the tares and wheat for the purpose of separation, without drawing the attention of the nations to what is going on. Moses was there instructed in the law, and the saints are there to sit down

at the feet of their Lawgiver, Deut. 30:3, to receive instruction previous to the going forth of the law from Zion, 'and the word of the Lord from Jerusalem.' Isa. 2:3. "Matthew 25:31-46 therefore depicts the separation of the wheat from the tares . . . the tare class being relegated to the judgment and the wheat into 'my barn'. In Rev. 7:9 we see the righteous enter into eternal life. Matt. 25 depicts the wheat in glory."—Selected.

My reason for asking that this subject be written on, is for the benefit of some who are puzzled about these passages of Scripture. For myself, I believe that only those who are worthy to rule and reign with Christ are raised to meet Him when He comes, they are raised immortal and, if worthy, for rulers to be with Him in His kingdom. The saints who are living when He comes will be changed to an immortal nature and will ascend to meet Him, with those who have been awakened.

But we have those who agree somewhat with the writer of this little article of which I have copied a part, the part bearing on the question of Christ's coming for His saints and the judgment of the church when He comes.

"We agree with old Samuel Smiles, that the man who never made a mistake never made anything else."

THE BOOK OF DANIEL

(Continued from page 301)

livion. But it was ordained that it should again be brought to life, though in a new form and under an entirely different class of rulers. Pagan rule was now a thing of the past; but no one at that time could possibly have foreseen that a great Roman Catholic empire would, within little more than a century, be firmly established on the ruins of the Pagan. Of all the rulers who had arisen in Western Europe none was of the Catholic faith, to which, indeed, all were bitterly opposed. But there was still one who had not adopted Christianity (Clovis, king of the Franks) and the Roman Catholic hierarchy, realizing that it was easier to convert a heathen than to proselytize one already Christianized, became deeply interested in the career of this monarch.

NATIONAL BEREAN DEPARTMENT

(Continued from Berean Page)

other hand extensive preparations for war.

So we, like Moses in his day, must endure, "having seen him who is invisible." We can rejoice because it seems as if we can see the beginning of the end. None of us know what we may have to endure or experience while still in this life; for God says, "If the righteous scarcely be saved", what will be the end of the sinner and the ungodly? But we believe as we faithfully look to Him that He will never leave or forsake us as we make the Bible our guide.

Many are saying, "Peace, peace when there is no peace." But the way of peace they do not know.

CHRIST IN PSALM

(Continued from front page)

among them, and cast lots upon my vesture." Psa. 22: 16-18.

Over nineteen hundred years elapse, and the rest of the Psalm (prophecy) becomes operative, developing a glorious portrayal: "The glory that was set before him" is realized, Heb. 12:2. Our troubles and trials are changed to gladness and laughter; humility and suffering for righteousness' and the gospel's sake to exaltation, honor, glory (John 12:26; Rom. 8:18); and the release from the possibility of the second death, and the beginning of an endless, immortal life with the King of kings and Lord of lords! Any wonder the "natural man receiveth not the things of the Spirit of God"? 1 Cor. 2:14. Too good to be true, he thinks. Yet such are the sure promises of God, which constitute the "prize" which the Christian is ever contesting for—the goal toward which he is continually "pressing".

Jesus in the beginning gives all praise to the Father, e. g., "I will declare thy name unto my brethren: in the midst of the congregation (assembly; multitude) will I praise thee. Ye (Christians) that fear the LORD, praise him; all ye seed of Jacob, glorify him; and fear him, all ye the seed of Israel. . . . My praise shall be of thee in the great congregation: I will pay my vows (promises to God—Strong) before them that fear him. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD'S: and he is the governor among the nations."—Psa. 22:22-28.

Now (v. 30) the prophecy introduces the overcomers, the Lamb's wife (Rev. 2:26-28; 19:7): "A seed shall serve him; it shall be accounted to the LORD for a generation." This "seed" is referred to by Paul: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26-29. Then "those being invited according to a purpose (Rom. 8:28, Emp. Diag.), "shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*." Psa. 22:31.

"God moves in a mysterious way His wonders to perform."

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sovereign will.

Blind unbelief is sure to err,
And scan His work in vain:
God is His own interpreter,
And He will make it plain.

—William Cowper.

ADVANTAGES OF THE BUDGET SYSTEM OF FINANCE

IT HAS been the sad experience of more than one church congregation that when an emergency problem arose, such as building a new church, establishing a printing plant, or any such similar thing, certain ones would contribute largely for the emergency task, but would at once discontinue a small or great portion of their contributions for the regular current program. Thus, immediately, when the emergency work was undertaken, finances for the current work began to dwindle and real financial embarrassment would ensue.

Regardless of whatever emergency work arises to be financed, it must always be realized that the current program must first be maintained, else the emergency provision fails in its usefulness.

Someone might say, "We are going to build a new and better dwelling house. Because we are putting our money into the house, we must stop buying groceries, clothes and school text books and turn all of our money into lumber bills."

That would be fine if the family thus doing could get along without eating and living during the months of the building of the house. On the contrary, all realize that the harder one works for the erection of any such new improvement the more he is really going to need in the way of groceries; that is, the normal current household expenses cannot possibly be lessened. And they must needs be met.

So also in the church work: no building or expansion investment locally, or in state conference, or in General Conference can in any wise lessen the needs for maintenance of the current continual program. That individual or local church which feels that he or it is putting much into improvement and is therefore excusable for withdrawing support from some phase of the necessary current program of the work, is only creating difficulty which must in the end be injurious to the improvement concerning which he is devoting an undue share.

The budget system of finance reckons with such conditions and keeps ever before the individual the need of maintaining each and every phase of current obligation—the local phase, the state phase, the general phase.

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THE SECOND COMING OF CHRIST

"SO CHRIST WAS ONCE OFFERED TO BEAR THE SINS OF MANY; AND UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME WITHOUT SIN UNTO SALVATION."—HEBREWS 9:28.

THE SECOND coming of Christ is one of the Bible's outstanding teachings of hope. No other great promise of truth is completely fulfilled without the return of our Lord and Master. Did God make a covenant to Abraham, Isaac and Jacob? That covenant cannot be realized until after Jesus, the Seed of the covenant, shall have returned to earth to fulfill the promises in the covenant. Did God promise life, salvation, to man? That salvation, according to the text above quoted, can be consummated only by His appearance "the second time without sin unto salvation".

All of God's promises are centered in Christ Jesus. Without Him was not anything made that is made. He is the one Seed of the woman through whom all plans and purposes of God will be fulfilled. For this great fulfillment the return of Him concerning whom the great Revelation of the Bible is given, must take place.

As He, forty days after His resurrection, was ascending, two white clad messengers addressed the apostles and said, "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. And Jesus Himself, in preparing His apostles for the wonderful experiences through which they, with Him, must pass during that closing passover season, said, John 14:3, "And if I go and prepare a place for you, I will come again, and receive you unto myself; . . ." Matthew quotes the Savior,

16:27, as saying, "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." Again, Matthew quotes the Savior, 25:31, "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: . . ."

All of these texts assure the reader of faith that the Bible distinctly holds before the eyes of all, one great all-inclusive truth; namely, that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The Crowning Day

The day of Christ's coming in all His glory will be the crowning day of all time till then. No other event till then will ever have held so much of good, of uplift, of benefit to the human race. It will be the beginning of the consummation of all the promises of God, treasured up through all ages, in Christ the Savior.

Therefore, in anticipation of that great and most wonderful day, Christian people, old and

young, are urged to give all diligence to make their calling and election sure. Labor and serve and love with that fulness of consecration that shall be most pleasing unto the Father of heaven and unto the Son of His love. That will assure each one to "be changed, in a moment, in the twinkling of an eye," in the day that the trumpet shall sound the approach of the Lord.

TRUST IN JESUS

Savior, happy would I be,
If I could but trust in thee;
Trust thy wisdom me to guide,
Trust thy goodness to provide,
Trust thy saving love and power,
Trust thee every day and hour;
Trust thee as the only light,
In the darkest hour of night;
Trust in sickness, trust in health,
Trust in poverty and wealth;
Trust in joy and trust in grief,
Trust thy promise for relief;
Trust thy blood to cleanse my soul,
Trust thy grace to make me whole;
Trust thee living, dying, too,
Trust thee all my journey through;
Trust thee till my feet shall be
Planted on the crystal sea;
Trust thee ever blessed Lamb,
Till I bear the victor's palm;
Trust thee till my soul shall be
Wholly swallowed up in thee.

—Selected.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

"FOR THE LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the LORD, that *is* mighty: that ye might fear the LORD your God for ever."—Joshua 4:23, 24.

* * * *

GROWING IN GRACE

"BUT grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever."—2 Peter 3:18.

The apostle has just concluded his prophetic description of the close of this world and of the establishing of the new heavens and the new earth, "wherein dwelleth righteousness". He then begins to warn and to exhort the brethren to live so closely to Him who gave Himself for the church that they might "be found of him in peace, without spot, and blameless". He then concludes with that strong urging, v. 17, "Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness."

The great caution of the apostle Peter was that the church should not be "led away", but rather that it might "grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ". To grow in Christ's favor that He shall exercise increased favors or grace toward the Christian should be one of the greatest aims in daily Christian life. Who would not feel glad to grow daily in the favor of a popular, honorable ruler in high estate? To receive favors of an upright president or king can but awaken the heart of an individual to render better and truer service to such an one. But what must it be to grow in the favor of our Lord, Jesus Christ?

It must be evident to all that to thus increase before the Lord necessitates that the individual shall live more and more faithfully and consecratedly before Him. The little things of life, as well also as the big, must of necessity shapen the character and conduct of the individual in this particular.

The February issue of *The No-Tobacco Journal* states that one Miss Royden, an English evangelist, having recently come to America to work with one of our religious denominations, publicly announced that "smoking and drinking in moderation have nothing to do with religion". Jesus inspired the apostle Paul to say, "Know ye not that ye are the temple of God, If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are." 1 Cor. 3:16, 17.

Distorts Moral Sense of Best Person

The same journal quotes Charles B. Towns, one of the greatest specialists in America in the treatment of the various kinds of drug addiction. Mr. Towns, according to this journal, says:

"Morphine, as is very well known, will distort the moral sense of the best person on earth; it is part of the action of the drug. Since the narcotic effect of tobacco is very similar to that of morphine and is obtained in the same way, one would naturally suppose that tobacco would produce, in a milder degree, something of the same moral distortion. This may seem a startling conclusion, but change your mental attitude and observe. Have not smokers undergone a noticeable moral deterioration in at least one particular? They have a callous indifference to the rights of others. This happens with all habitual indulgence, of course, but is it not carried to a greater extreme with tobacco than with any other? Few men quarrel with a hostess who does not allow them to drink, but all habitual smokers expect that, regardless of her own desires, she will let them smoke after dinner. 'We gave up the fight against tobacco in our drawing rooms long ago,' said a famous London hostess. 'We found it to be a case of no smoke, no men.' Respectable men in New York City who would not break any other law, deliberately smoke in the subway, despite the fact that it is forbidden and that it is vitally necessary to keep the air there as pure as possible. A gentleman is more annoyed at being forced to consult another's preference about smoking than about anything else that could arise in social intercourse, and is often at small pains to conceal his impatience with people who believe they have rights which should be respected. He says, 'What right has any one to object to my smoking?' If he were morally sound, common courtesy would cause him to ask, 'What right have I to smoke where others object to it?'"

"If a man must get drunk, we say he shall get drunk where he is a nuisance only to himself and to others of the same kind. If a man wishes to interlard his conversation with obscenity and grossness, we say he shall not compel us to listen to him; but a smoker may, with impunity, pollute the air, offend the nostrils, and make himself a nuisance to everyone near who does not practice his vice."

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Is this not morally obtuse? Change your mental attitude and consider.

"The habitual use of a narcotic produces a cunning and resource in concealment; it develops, when occasion arises, the desire to deceive; and whether occasion arises or not, the desire to shift obligation and to evade responsibility. Tobacco does this more mildly than opium, and it does so more appreciably with boys than with men; but, as with opium, it is part of the narcotic effect in all cases."

A Day of Specialists

This is the day of specialists. We specialize on things big and small. Here is one who has specialized on the effect of drugs upon the human system. No one questions his assertion that morphine "will distort the moral sense of the best person on earth; it is part of the action of the drug." No one can feel that to knowingly engage in and habituate self to the use of morphine could in any wise advance the individual so as to increase him in favor of the Lord, Jesus Christ.

But this same specialist not only asserts that "the narcotic effect of tobacco is very similar to that of morphine and is obtained in the same way", but he also cites that which is too well known by all in proof that certain uses of tobacco do distort the moral sense of some of the very best people among men.

Question: Should these and all other personal habits be studiously and prayerfully studied, all with a view to their effect upon the individual's standing in the favor and knowledge of Jesus Christ?

Pleased, encouraged, must have been the apostle John when Jesus, following His resurrection, spoke to him on the way and said, "Follow me". What favor was thus shown him! There must have been a reason. The reason was in the person of John himself. His clean, devoted life drew the Savior's increased favor.

Let Us Specialize

Let us, too, of this day watch every thought and action of life that we may not only be approved of by the Master, but also be recipients of His manifestation of favor or grace toward us.

OUR LORD IS CALLED

By J. E. Hatch

OUR LORD IS CALLED—

The Seed of the woman.—Gen. 3:15.
The Seed of Abraham.—Acts 3:25.
The Seed of David.—Romans 1:3.
The Son of God.—Acts 9:20.
The Son of David.—Matthew 9:27.
Jesus.—Matthew 1:21.
Christ.—Matthew 16:16.
Master.—Luke 21:7.
Lord.—Luke 20:44.
Shiloh.—Genesis 49:10.
Sceptre.—Numbers 24:17.
The bright and morning star.—Revelation 22:16.
Chief Shepherd.—1 Peter 5:4.
Great Shepherd.—Hebrews 13:20.
Shepherd and Bishop.—1 Peter 2:25.

Wonderful.—Isaiah 9:6.
Counsellor.—Isaiah 9:6.
The Mighty God.—Isaiah 9:6.
The Everlasting Father.—Isaiah 9:6.
The Prince of Peace.—Isaiah 9:6.
The Law Giver.—Isaiah 33:22.
The Word.—John 1:1.
The King of kings.—Revelation 19:16.
The Lord of lords.—Revelation 17:14.
Potentate.—1 Timothy 6:15.
Root of David.—Revelation 5:5.
A Prophet.—Acts 3:22.
King of the Jews.—Luke 23:38.
Emmanuel.—Matthew 1:23.
Lamb of God.—John 1:29, 36.
Lion of the tribe of Judah.—Revelation 5:5.
The Lord our Righteousness.—Jeremiah 23:6.
A Nazarene.—Matthew 2:23.
The Branch.—Isaiah 11:1.
The Vine.—John 15:5.
The Bread of Life.—John 6:35.
Beloved Son.—Matthew 3:17.
Sun of Righteousness.—Malachi 4:2.
The Living Bread.—John 6:51.
Author and Finisher of our Faith.—Hebrews 12:2.
The Stumbling Stone.—Romans 9:33.
Chiefest among Ten Thousand.—Canticles 5:10.
Alpha and Omega, the Beginning and the End, the First and the Last.—Revelation 21:6; 22:13.
The Redeemer.—Job 19:25.
The Saviour.—John 4:42.
The Anointed.—Isaiah 61:1.
The Horn of David.—Psalms 132:17.
The Prince of Life.—Acts 3:15.
The Holy One.—Acts 3:14.
The Just One.—Acts 7:52.
Son of Man.—Acts 7:56; Daniel 7:13.
Ancient of Days.—Daniel 7:22.
The Lord of Glory.—1 Corinthians 2:8.
The Child.—Isaiah 9:6.
High Priest.—Hebrews 6:20; 4:14.
The Heir.—Hebrews 1:2.
The Son.—Psalms 2:12.
The Blessed Hope.—Titus 2:13.
The Apostle.—Hebrews 3:1.
A Minister of the Sanctuary.—Heb. 8:2.
Captain of Our Salvation.—Hebrews 2:10.
Author of Eternal Salvation.—Hebrews 5:9.
Priest for ever after the Order of Melchisedec.—Hebrews 7:21.
Mediator of a better Covenant.—Hebrews 8:6.
Mediator of the New Testament.—Hebrews 9:15.
Judge.—2 Timothy 4:8.
Ruler.—Micah 5:2.
Servant.—Philippians 2:7.
Rock of Offense.—Romans 9:33.

Christ sacrificed His life that He might come to us as a Savior. We must give our bodies a living sacrifice to go to Him for redemption.—C. E. Randall.

WHY SO MANY DIVORCES?

By Melba Glanton Arlington

Melba Glanton Arlington, in this sketch relating to the reason for so many divorces, presents to her readers some of the great strength of love and also of its counterpart, jealousy. That jealousy is not always evil, however, but may be properly encouraged in an edifying direction unto eternity, is emphasized by the quotation, "I am a jealous God". Perhaps jealousy exists only with love. If so, then love should be kept in its sweetest temper and most edifying circumstance.—Editor.

FOR LOVE is strong as death; jealousy is cruel as the grave." Song of Solomon 8:6. Love and jealousy are two words which cover a vast area. We will deal, first of all with jealousy, of which there are three kinds.

We may go back to our earliest history and find that the first murder ever committed was due to material jealousy—the kind which envies what the other fellow possesses; the kind that "gets even". Cain was jealous of his brother's success and coveted his position in life.

Jealousy has crept into politics, religion, the church, the social life, and into business, until men and women have come to blows, or have resorted to violence. The great desire to be in the limelight more than the other fellow and the jealousy, envy, of position and wealth are wrecking the world.

Next comes sex jealousy, which every man has for his woman or vice versa, and which extends even to the animal kingdom. It is only natural, if we care for someone of the opposite sex, to be a bit solicitous lest a third party interfere. This condition always has existed and perhaps always will, so long as we are in this sphere of life. But the thing we must do is to try to overcome it.

So many times our jealousy is unfounded and imaginary. It is once aroused, then the fires of imagination fan the brain until one's vision is dimmed. Vengeance slips in and we are prompted to rush to the divorce court or resort to the last straw, which is often murder. Our prisons are full of men and women suffering out the penalty for taking the latter course.

Uncontrolled jealousy will sap the moral strength from man until he can no longer control his emotions. It is a deadly foe. Temper is always a close companion and feeds the fire to the finish. How my heart aches when I read of the hundreds of murders committed while men and women are in the throes of temper. They awake from a sordid condition to find themselves in prison.

It has been said that a fit of temper will cause a poisonous fluid to saturate the stomach and temporarily cripple the digestive organism. A drop or two of this fluid will kill a small animal. I make no hesitancy in saying that fits of temper are brief spells of temporary insanity and if persisted in will lead to death at an early age.

Jealous temper can be controlled by anyone with God's help. When the desire to let go overtakes you, please sit down and close your eyes to all about you and think, "It

is written". You will be surprised at the results. Love will soon creep in.

When we speak of love, real love, we mean that great devotion which a mother has for her child, the only love giving all and asking no return, the biggest love in the universe and the nearest to the kind God gives us. The love between mates should be very sacred and true; a love so big that petty jealousy must crawl to the background.

If poor, struggling humanity could only realize the great power which love holds and put it into thought, speech and life itself the jealous terror would soon be eliminated to a marked degree.

The third kind of jealousy is the kind our Maker refers to when He says, "I am a jealous God". Not the kind that will seek vengeance, but a real jealousy for our future welfare. I believe that God is the only being who really has a right to be jealous. Why? Because ALL belong to Him. We do not really own a single portion.

A THIEF IN THE NIGHT

By C. E. Randall

FOR yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. 5:2-4.

It is the "day of the Lord" that is coming as a thief—not Christ. This event is not coming on the "church of God". Why? Because they are "children of light" and "children of the day". It is to them that say, "Peace and safety" that this day is coming as a thief, and will bring sudden destruction. This is a prophecy concerning the world and not the church.

A thief comes at an unexpected moment when the householder is not looking for or expecting him. Surely, the foregoing statement of Scripture does not indicate that the Church of God will not be looking and waiting for Christ, although it is commonly taught that Christ comes as a thief for the church. Paul tells us that the church will be looking for Christ, and to them "shall he appear the second time without sin unto salvation." Heb. 9:28.

It is true that we do not know the hour or day of His appearing. But has not the Master said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

There are signs that He gave that mark the time of His appearing as being near at hand; therefore, let us "watch and be sober" lest this come on us unawares.

In the epistle to the church, i. e., assembly at Sardis, Christ warns the people of Sardis to watch, or "he will come on them as a thief". Rev. 3:3. The church at Sardis, which will exist during a portion of the "Lord's day",

Rev. 1:10, can not be associated with the "church of God" of the Pauline epistles. The "church of God" has a standing of grace and has been raised up together and made to "sit together in heavenly places in Christ Jesus." Eph. 2:6. The assembly at Sardis has a standing of works which will be the basis of Christ's judgment during the day of the Lord. Rev. 22:12. This particular congregation, like the other six assemblies, is based on some phase of Israel's past history, which happened unto them as examples, 1 Cor. 10:6, 11, and does not concern the church of the present, the "body of Christ"

This thief-coming is not for the church of God, but, as expressed in Rev. 16:15-18, it is at the time when the seventh angel pours out the seventh or last vial. This thief-coming is when He comes with the church, who have been previously caught up to meet Christ in the clouds. 1 Thess. 4:16, 17. Thus the church of the above scripture will be accounted worthy to escape all the things coming on the earth during that time of trouble, such as never was, or ever shall be. Luke 21:36; Matt. 24:21. The Sardis assembly does not escape all of this trouble, but goes through much of it, at least, many making their robes white. Rev. 3:3, 4.

How grateful we should be that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. 5:9.

IMPS

If you don't believe in fairies, and the elves are not your friends,

And you have no faith in brownies or in gnomes,
Let me give you just a glimpse
Of the ugly little *Imps*
That invade today so many happy homes.

Impoliteness is an *Imp* whom all should try to shun,
The young, and older, too, without a doubt,
Impatience is another
Who will cause you lots of bother
'Less you send him quickly to the "right-about".

Impertinence and *Impudence* are naughty little twins;
And, oh, it is astonishing to see
The mischief that they do;
And, my dear, if I were you,
Their comrade I would never, never be.

One little *Imp* will sit astride a pencil or a pen,
Whenever there's a problem hard in view,
And draw his mouth 'way down,
And whine out with a frown:
"Impossible, Impossible to do!"

Impudence and *Impenitence* and *Impulse* are three more,
Though the latter is not always under ban,
And there are more, no doubt,
Who are hovering about
To get us into trouble if they can.

—Pauline Camp in *St. Nicholas*, also in *January Sunshine Magazine*.

BIBLE INSPIRATION

By R. H. Judd

THERE ARE some who, in their zeal to uphold Scripture inspiration, take the position that our Authorized Version is itself, as a translation, verbally inspired of God. That such is neither logical nor tenable is again and again illustrated in the course of Bible study. Take, for instance, Psa. 24:6—"This is the generation of them that seek him, that seek thy face, O Jacob." The Revised Version alters this to: "This is the generation of them that seek after him that seek thy face, O God of Jacob."

Also Acts 20:28—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." That the foregoing translation cannot be correct, is evidenced by reference to Heb. 9:14, where it is recorded that it was Christ who offered His blood to God. The two words last quoted, quite apart from other forcible Scripture testimony, altogether preclude any possibility of the Authorized translation being the correct one.

The following will appeal to most thoughtful minds as a better translation: first, because it is a legitimate translation according to the ancient manuscripts; second, because it brings Scripture and evidential fact into unison. "Take heed unto yourselves, and to the flock in which the Holy Spirit hath made you bishops, to feed the church of the Lord, which he purchased with his blood."

But there is a wider application of the use of legitimate translations. Frequently new light is shed upon a given passage of Scripture (not necessarily doctrinal in the present-day use of that word) which is helpful devotionally. For instance: Psalm 121, as the margin indicates, more properly begins with a question, "Shall I lift up mine eyes to the hills?" The evident answer is, "No, the Lord is my helper". The hills, as in heathen countries now, are representative of idol worship and idol priesthood, as may be seen by the margin of the R. V., in Jer. 3:22, where it speaks of "the noisy throng on the mountains". David's help was in God.

Psalm 32:6 is another instance where legitimate variation in translation is of value, for surely "the time of finding out sin" is the time "when thou mayest be found".

The writer is always glad of the help of translations by well known men of integrity, such as Rotherham, Weymouth and others. Generally, that translation which harmonizes most closely with the Scriptures as a whole will be found to be nearest to the minds of the original authors.

With reference to 1 Chron. 21:1, Dr. Schofield, the well known Bible scholar, is authority for the statement that the R. V. is more generally correct in its marginal renderings. In this instance, the word "adversary" instead of "Satan" sufficiently explains the difficulty regarding 2 Sam. 24:1.

EVERY MAN in a brass band thinks that his instrument makes the best music.—S. E. H.

BELIEF SHAPENS CHARACTER AND STANDING BEFORE GOD

By M. A. Woodward

DOES IT make any difference to God and ourselves what we believe in regard to our salvation? Is baptism one of the prerequisites?

Jesus said to His disciples, "Go . . . preach the gospel . . . He that believeth and is baptized shall be saved; but he that believeth not shall be damned (condemned)." —Mark 16:15, 16. And to make these words more emphatic and necessary for us to believe, Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting." —John 12:48-50.

Then, if Jesus meant anything when He spoke to the disciples in Mark 16:15, 16, it was to point them to the hope of everlasting life. He knew what trials awaited those who would be brave enough to preach His gospel —persecution, hunger, cold, and finally the martyr's death—but at the end the reward of "no more death, neither sorrow, nor crying, neither shall there be any more pain", and a place with Him in the "many mansions". In John 14:23 Jesus adds, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Read the whole Bible through and there are no more precious words than those; nothing to give any more inspiration to live aright, or prove our desire to please God and His dear Son.

Think of living in partnership every day of our lives with such company; and they, both God and His beloved Son, will abide with us and love us. I cannot write for the tears of joy that blind my eyes at the glorious realization of what may be our daily comfort.

What have we had to do to gain all this? Repent of our sins, believe the words Jesus has spoken to us, and go and be baptized. Let us remember the mode of baptism is not affusian (sprinkling) or pouring a little water on the head; for baptize means to dip, to plunge, to submerge under water. We hear people say the mode or manner of baptism does not matter, as it is only an outward form of an inward grace; but Jesus, when He heard that John was baptizing in the Jordan river, asked John to *baptize* Him, not sprinkle or pour. Jesus understood the word and all it meant, and as He came up out of the water, "lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Do you suppose God would have given this assurance of love to His Son if He had not been doing the right thing? Then why do people, ministers of the gospel, want to deceive their hearers by making so light of anything on which God has set His seal of approval.

The Methodist bishop here in New Port Richey said,

Sunday evening among several other foolish things, that it was very foolish to believe immersion was the only mode of baptism. "Why," he said, "When Peter baptized the three thousand people, there would not have been water enough to have finished the work; for they would have toted it all away in their clothes." How foolish and wicked such remarks; as though God did not understand the matter fully and mean just what He said.

The disciples believed and acted out their belief. Paul, in Romans 6:1-11 helps us so vividly to see the type of resurrection life: "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."

The Christian life is a new life. We have become dead to sin, and the new life begins with every sin forgiven—a clean, white page before us.

May God help us to keep it clean because of His blessed presence with us.

WORDS OF THE BIBLE COUNTED

WHEN, WHERE and HOW

BY LYMAN BOOTH

IT IS well known that the letters, words, verses etc., contained in the Bible have been counted, but by whom, when or where, is not generally known. Treat's Publication, entitled, "Curiosities of the Bible", speaks of the occurrence as being of Spanish origin, and that the Prince of Granada, fearing usurpation, caused the arrest of the would-be usurper, and by order of the Spanish crown, he was thrown into an old prison, where he was confined for thirty-three years with no other companion than the rats, mice and other vermin that frequented his cell.

During his confinement he counted the letters, words etc., contained in the Bible, and scratched the several numbers on the stone walls with a nail. When his work was discovered he was furnished with writing utensils and ordered to make a copy of the results of his long and tedious task, and on its being completed, he finally received his liberty. The following is a partial copy of his great work:

The Bible contains 3,566,480 words, 31,173 verses, 1195 chapters and 66 books.

The word "AND" occurs 10,684 times. The word "JEHOVAH" 6,855 times, and the word "REVEREND" but once, which is in the 9th verse of the 111th Psalm.

The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except "J".

The three most inspiring promises are to be found in the 6th chapter of St. John, 37th verse, the 14th chapter of Matthew, 28th verse, and the 37th Psalm, 4th verse.

There are ten chapters in the book of Esther in which the words "Lord" and "God" do not occur. The 8th, 15th, 21st, and 31st verses of the 107 Psalm are alike. Each verse of the 136th Psalm ends alike. The 119th Psalm contains 176 verses. There are no words or names of more than six syllables.

"RIGHTEOUSNESS EXALTETH A NATION"

By Sydney E. Magaw

Righteousness exalteth a nation: but sin is a reproach to any people."

A comparison of any Christian country with any heathen land will prove that Solomon's words are true. The blessings of God upon a people far outweigh multitudes, armies, or natural resources. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

India, long in existence as a nation, shows only a contrast to young America. The three hundred and thirty millions of people without God cannot equal our one hundred and twenty millions with God. A people with God stands always at the highest. Thousands could not stand before Gideon, the three hundred and God. The heritage of India is legend, myth, and superstition; that of America is the steady onward and upward growth of a people with a faith in God.

Of all nations the United States, now, stands exalted above all. The Pilgrims and Puritans could not have dreamed that their loyalty to God would reap such a reward. Where the missionary goes and Christianity is learned civilization and material progress follow. Where the God of heaven is not honored, that people is held in the bondage of ignorance. The schools, the hospitals and the churches are not found in heathen lands, unless Christian organizations from without their borders have planted them there.

In the United States nearly all can read and write. How seldom we think of these abilities as blessings. In India ninety-four out of every one hundred cannot read or write. There are, in India, thirty-eight millions of children of school age, out of which only eight millions receive any education at all. Think of it! There are thirty million children of school age getting no instruction, and will grow into manhood and womanhood absolutely illiterate. Only one out of every three boys receives any education, and only one out of every fifteen girls. In India as a whole only one in every seventeen can read and write. Three towns out of every four have no schools. India's literacy percentage is only 5.8 percent, while that of Great Britain is ninety-two percent.

There, mere children have children. Fathers and mothers in many cases become so before reaching an age in which to make it possible to care for their children. The average length of life there is only 24.7 years, while in the United States it is above 40. The population of England increases as fast as India with the birth rate just a little over half as great. In nearly every large city of India over two hundred babies out of every one thousand die within one year and in many of the larger cities the number is over four hundred. In the United States less than seventy-five die the first year out of each one thousand.

If per capita wealth of India is taken as 1, that of

Japan would be 3.7, Canada 18.5, Great Britain 22.8, and the United States 27.9. It pays to be a Christian.

In 1917 and 1918 India had twelve newspapers and periodicals per million inhabitants, while in the United States we had two hundred twenty-five per million inhabitants. In India the average for post office articles—letters, papers, and parcels—per person was three and six-tenths, while in the United States the average was one hundred thirty-six.

The number of telephones in use per ten thousand inhabitants are as follows: in India—Bombay 4, Calcutta, 3; in the United States—New York 1170, Chicago 1850.

The above data is taken largely from "Building with India", by Daniel J. Fleming, and copyrighted in 1922.

As surely as "Righteousness exalteth a nation", so will the righteousness of God exalt the individual. He is a Father. He sees and hears and understands. He blesses now and has a greater reward for the faithful one than any human ever conceived. Even morality uplifts, but God's righteousness imputed to man makes him clean from sin and he becomes justified, judged as righteous through the Savior, and exalted on a plane high above all those without God.

A PRAYING church will be a soul-saving church. How quickly one loses the vision of souls when there is a let-down in his prayer life! Unless we continue earnestly in prayer and supplication in the Spirit, we will not have the anointing upon us for service. If we follow the Lord Jesus Christ we will pray a great deal. More than thirty times is prayer mentioned in connection with the life of Jesus. The blessed Master had the habit of prayer. He prayed early in the morning. Mark 1:35.

We are never ready for the day's service no matter what our work may be, until we have met Jesus face to face and had our hearts filled so that our "cup runneth over" with joy. If we neglect the early morning Bible study and prayer for what we consider pressing business, we will find it easy to get out of victory and be weary in body and soul. Prayer keeps us under the Anointed, gives us strength physically, enables us to meet any emergency that may arise. Without much prayer we will be weak and powerless.

Jesus sometimes prayed all night. Luke 6:12, 13. I know of an evangelist whom God is greatly using, and he tells me that he takes an all-night of prayer once a week for himself, praying that God will keep him humble and low at His feet, so cleansed from all sin and self-seeking that the Holy Spirit can have a cleansed, empty vessel to use for the glory of God. We need more all-days and all-nights of prayer. Lord, teach us to pray. —*Pentecostal Evangel*.

IT IS as easy to recognize a faithful follower of Jesus Christ these days as it is to recognize a hypocrite masquerading in the Spirit of Christ.—S. E. H.

WHERE IS YOUR TREASURE?

By E. O. Stewart

"Where your treasure is, there will your heart be also."—Luke 12:34. "Heart" in this verse means affections, and Paul says, "Set your affections on things above, not on things on the earth." "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.

By reading the 18th chapter of Revelation you will find just what the world is lusting after. "The merchandise of gold, and silver, and precious stones (such as rubies and diamonds with which men and women decorate their persons), and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood" (such as fine furniture with which people fill their houses, not even having a church house in which to meet and worship God). The people spend that which belongs to God for such things, while the church work goes begging. One man can build his own home and furnish it with those things, but twenty men cannot build a church house. I am not objecting to people fixing themselves as comfortably as possible: that is a God-given privilege, but don't rob God to do it. Render unto God the things that are God's.

The moral and true religious phases of life are being neglected. Put one-tenth as much into the religious phase as you do in other things, and you will see quite a different condition in every community.

May God help us to find our talents and cultivate them.

"FIT FOR NOTHING"

The city of Hutchinson, Kansas, is a center of the salt industry of the country. Years ago when the facilities for curing and preserving the salt were not what they are now, a great quantity was exposed to the weather, to the wind and the rain, the frost and the heat, and was consequently rendered useless. It "lost its savor." It was used by the city authorities for road making, and a fine avenue was covered a foot deep in the "savorless" salt. For months it was trodden under foot of men and beasts. Robbed of its proper preservative properties, however, it also failed as a roadbed, and soon that highway was one of the worst in the town. Nor was this all. The salt thrown upon the road so saturated the soil that the fine trees that graced each side of the street suddenly dropped their foliage and died. There to-day we have a treeless avenue and a bad road. A character stripped of its helpful influence becomes not merely negative as to good, but positive as to evil.—*World's Crisis*.

A TRUE INCIDENT

By Lottie E. Young

A YOUNG man had just lost his wife, for whom he deeply grieved. A little boy of four was left, and all the father's heart was wrapped up in that child, but the future looked very dark for the continuance of the home.

One night when sleep had refused to come to the father's eyes, as his brain was busy in contemplating the future, his lips cried out: "My God! The way is hidden; I cannot see the next step."

Evidently the sound of his voice had wakened the child near him, as the little fellow called out, "It is so dark I cannot see you, Daddy." Then, when the reassuring voice was heard, the child said, "I love you", and with the father's arms around him went directly to sleep.

This brought to the mind of the man that promise given so many centuries ago—"Like as a father pitieth *his* children, so the LORD pitieth them that fear him", and while he realized that he would grow weary holding his darling, he said, "I love you, Father, and know your everlasting arms never grow tired, and will ever bear up those who put their trust in Thee. Quiet my anxieties and give me peace." And the prayer was answered.

How full of wisdom are the words of David, as contained in the thirty-seventh Psalm! In it we are told to "Fret not", but to "Trust in the LORD", and commit our way unto Him, for "the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble. And the LORD shall help them, and deliver them". Are we any wiser today than was this man "after God's own heart", when the sorrows of life press heavily upon us?

VIOLET OR SUNFLOWER CHRISTIANS?

A MAN OF GOD said, "I like best of all that definition of humility that traces the meaning to the etymology—humus, 'ground', i.e., 'Humility, not rising far above the ground'. I like to think of the exquisite trailing arbutus, always half hidden, or the lowly violet, in contrast with the tall and brazen sunflower."

Another man of God, when spoken to about this illustration, added that the little violet was always looking up, and the sunflower, once up, turned its face downward, as if despising the lowlier flora all about it.

In his revealing book on humility, Andrew Murray says that pride is the basal sin out of which all other sins emerge. It was lack of humility which fathered sin in the universe. Satan's heart was lifted up because of pride—this exquisite Lucifer, as he then was, "Light-bearer", wanted to be as God, and it resulted in his downfall, and outcast from glory. It was the same sin that caused the fall of man and sent the virus of original sin pulsing through the veins of all Adam's and Eve's children throughout the generations, for Satan's lie to our first parents led them to believe that by disobeying God they should "become as gods" or God.

Pride ever since has been idolatry—self worship.—*Christ Life*.

THE BOOK OF DANIEL

PART 31

By George Johnston

THE FALL OF THE BURGUNDIANS, THE VISIGOTHS,
AND THE OSTROGOTHS

Daniel 11

THE FRANKS, at the time when they first appear in history, were settled on the banks of the lower Rhine. In the early part of the fifth century, however, they began to extend their kingdom, and they soon obtained possession of most of the country now known to us as Belgium. In the year A. D. 486, under the command of their youthful king, Clovis, they defeated the Roman general, Syagrius, and took possession of his dominions. Alaric II, king of the Visigoths, whose territories extended over the southwest of Gaul, became alarmed at the victories of Clovis, and, fearing that his kingdom would also be attacked, sought and obtained the interview which the prophet foretold.

"And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed."

"The first victory of Clovis had insulted the honor of the Goths. They viewed his rapid progress with jealousy and terror; and the youthful fame of Alaric was oppressed by the more potent genius of his rival. Some disputes inevitably arose on the edge of their contiguous dominions; and after the delays of fruitless negotiation a personal interview of the two kings was proposed and accepted. This conference of Clovis and Alaric was held in a small island of the Loire, near Amboise. *They embraced, familiarly conversed, and feasted together; and separated with the warmest professions of peace and brotherly love. But their apparent confidence concealed a dark suspicion of hostile and treacherous designs; and their mutual complaints solicited, eluded, and disclaimed a final arbitration.* At Paris, which he already considered as his royal seat, Clovis declared to an assembly of the princes and warriors the pretence and the motive of a Gothic war. 'It grieves me to see that the Arians still possess the fairest portions of Gaul. Let us march against them with the aid of God; and having vanquished the heretics, we will possess and divide their fertile provinces.'" (Gibbon: chap. 38.)

How wonderfully, and yet how simply, does God set forth the fact that He is omnipotent. Here is a prophecy which, at first glance, would appear to be unimportant, yet which is in reality of great significance. First of all, it establishes without fear of contradiction the fact that Daniel was divinely inspired, for no mere man could have foretold history as he did. Secondly, it shows how clearly in a few words God can indicate the particular action, or actions, by which a certain individual may be identified. No other meeting of two kings under similar circumstances is recorded in history, and therefore the predictions can only refer to Clovis and Alaric II. The meeting of these two kings was apparently such a trivial circum-

stance that few historians have even referred to it. But no trivialities are to be found in the Word of God; every sentence demands the closest scrutiny.

"Till the thirtieth year of his age Clovis continued to worship the gods of his ancestors. His disbelief, or rather disregard, of Christianity, might encourage him to pillage with less remorse the churches of an hostile territory; but his subjects of Gaul enjoyed the free exercise of religious worship, and the bishops entertained a more favorable hope of the idolater than of the heretics. The Merovingian prince had contracted a fortunate alliance with the fair Clotilda, the niece of the king of Burgundy, who, in the midst of an Arian court, was educated in the profession of the Catholic faith. It was her interest as well as her duty to achieve the conversion of a Pagan husband; and Clovis insensibly listened to the voice of love and religion. He consented (perhaps such terms had been previously stipulated) to the baptism of his eldest son; and though the sudden death of the infant excited some superstitious fears, he was persuaded a second time to repeat the dangerous experiment. In the distress of the battle of Tolbiac, Clovis loudly invoked the God of Clotilda and the Christians; and victory disposed him to hear with respectful gratitude the eloquent Remigius, bishop of Rheims, who forcibly displayed the temporal and spiritual advantages of his conversion. The king declared himself satisfied of the truth of the Catholic faith; and the political reasons which might have suspended his public profession were removed by the devout or loyal acclamations of the Franks, who showed themselves alike prepared to follow their heroic leader to the field of battle or to the baptismal font. The important ceremony was performed in the cathedral of Rheims with every circumstance of magnificance and solemnity that could impress an awful sense of religion on the minds of its rude proselytes. The new Constantine was immediately baptized with three thousand of his warlike subjects, and their example was imitated by the remainder of the *gentle barbarians*, who, in obedience to the victorious prelate, adored the cross which they had burnt, and burnt the idols which they had formerly adored. . . .

"On the memorable day when Clovis ascended from the baptismal font, he alone in the Christian world deserved the name and prerogative of a Catholic king. The emperor Anastasius entertained some dangerous errors concerning the nature of the divine incarnation; and the barbarians of Italy, Africa, Spain, and Gaul were involved in the Arian heresy. *The eldest, or rather the only son of the church, was acknowledged by the clergy as their lawful sovereign or glorious deliverer; and the arms of Clovis were strenuously supported by the zeal and favor of the Catholic faction.*" (Gibbon: chap. 38.)

Blessed *are* the merciful: for they shall obtain mercy.
Blessed *are* the pure in heart: for they shall see God.
Blessed *are* the meek: for they shall inherit the earth.

He who seeks Christ finds peace, happiness, real life, endless life.—C. E. Randall.

A QUESTION FOR STUDY

SONS OF GOD

By Wm. Burget

THE Church of God people should know that the Scripture teaches that Adam was the son of God, Luke 3:38, and that Noah, a descendant of Adam, was also a son of God.

"And the LORD said, I will destroy man whom I have created from the face of the earth . . ." Gen. 6:7. If God created those human beings that He destroyed, they were descendants of Adam, the son of God. Therefore, all those human beings that God destroyed were sons of God.

Jesus said: "And as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. Are there not giants in the world today, men of renown, able to lead mighty armies, and to build mighty ships; giants in finance, men of renown who have amassed millions of dollars? The Word of God teaches that it takes one thousand of our years to make one day with God. 2 Peter 3:8. It teaches that God made everything in six days and He rested on the seventh from all "his work which he had made". Gen. 2:2.

The Word of God also teaches that God made man on the sixth day. Therefore Adam was in the garden about two thousand of our years, or two days with God. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, . . ." Gen. 1:28. Did Adam obey God, or did he and Eve live in the garden of Eden two thousand years, and had no children born unto them? How could God say unto the woman, "I will greatly multiply thy sorrow and thy conception . . ." Gen. 3:16, if no children were born unto them? Those scriptures teach that there were children born unto Adam and Eve while they were in the garden of Eden, and those children being sustained by eating of the tree of life, grew into giants and men of renown. Their descendants living in the time of Noah were also giants, men of renown.

"THE SONS OF GOD", GEN. 6:2, 4.

By Gertrude M. Logan

IN REPLY to the article on the above subject will say that it seems to me that the Bible deals with the salvation of the people of this earth only, and if you bring in any other stock, from whatever source, you confuse matters.

We are now sons of God by faith, but we can fall away by forming worldly alliances, and it is just this, I think, that was done in Genesis six, except that the worldlings were of great size, and their children became "men of renown". The combination of superior brains and large, strong bodies of the giants enabled their children to reach a higher position than before. Hastings Bible Dictionary states that the giants were large, but were unable to rule themselves, being subject to the smaller people around

them, but after mingling with the sons of God they became "men of renown". If these sons of God were of heavenly origin, it is very strange that such superior spiritual beings did not transmit any of their nature to the children who were so earthly and wicked that God destroyed them.

These sons of God could not be angels of heaven, as we are told in Matt. 22:30 that they neither marry nor are given in marriage, and Luke 20:36 says they can't die.

It seems to me that Genesis 6 and 2 Peter should be taken in connection with other Scripture to be understood. Since "angel" means "messenger", we must depend on the context to determine whether they are heavenly or not. The Diaglott shows the original Greek word in 2 Peter 2:4 to be different from that in Heb. 1:7 and 2:5 and 9; so those of 2 Peter 2:4 must be earthly messengers who are confined to tartarus, with chains of thick darkness (error). Then Peter goes right on about the old world, or age, rescuing Noah and Lot because they were righteous.

Since God's glory would consume a fallen creature of the earth, I cannot see how an angel that had dwelt in heaven, of God's throne, could escape one second after he even conceived an evil thought. The heaven where evil exists is the one described in Rev. 12:7. Isa: 13:13 speaks of the same heavens.

In Gen. 5:24 we read that Enoch walked with God, which implies sonship. And in Gen. 4:26 we find that men began to call themselves by the name of the Lord (margin).

The pigmy is just as much out of the ordinary as the giant, neither of which type seems to fit in the plan of Jehovah in spiritual or eternal things. We have an occasional giant today, which shows that the original characteristic came through Adam. Since there is nothing in the inspired Word to account for their origin other than this, I deem it unsafe to formulate theories unsupported by inspiration: thereby becoming "wise above that which is written". They were not the type God desired to continue into eternity, and were only of use in some way to perfect a class for eternity, as far as I am able to see it. They were not confined to any one tribe or political party. Goliath, of 1 Samuel seventeen, was a Philistine.

Yiddish schools were recognized as on a par with the regular public schools maintained by the Government, in a decision adopted by the Warsaw Municipal Council, which also voted to grant a subsidy to the Yiddish schools almost five times the amount of what has previously been granted. This decision, a victory for the Yiddish school system in Poland, will probably affect most of the towns in Poland.

Two Jewish communities joined the Zionist Organization in Hungary, at the conclusion of addresses delivered by Rabi Loew, member of the Senate. These communities are Miskolez and Szegedin. This is part of a rapid rise in the membership of the Hungarian organization since Zionism was recently legalized.

National Berean Department

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

"IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD."—PSALMS 92:1.

WORD from Ripley Illinois, gives the following as the result of a recent election in the Senior Berean Class: President, Lawrence Howell; Vice-president, Mrs. Tessa Laning; Secretary-Treasurer, Mrs. Addie Nell. There is some splendid talent in the Ripley class, and we trust that the work for this coming year will progress vigorously.

* * * *

The Junior Berean Class recently organized at Ripley is reported to have started off with splendid meetings.

* * * *

I would be True, for there are those who trust me;
I would be Pure, for there are those who care;
I would be Strong, for there is much to carry;
I would be Brave, for there is much to dare;
I would be Friend of All—the foe, the friendless.
I would be Giving and forget the gift;
I would be Humble, for I know my weakness;
I will Look Up, and Laugh, and Love, and Lift.

—Selected by Evelyn K. Harsch.

* * * *

THE MANGER OF BETHLEHEM

SOON AFTER the time when John the Baptist was born, Joseph the Carpenter of Nazareth, the husband of Mary, had a dream. In his dream he saw an angel from the Lord standing beside him. The angel said to him, "Joseph, I have come to tell you that Mary, the young woman whom you are to marry, will have a Son sent by the Lord God. You shall call His name Jesus, which means salvation, because He shall save His people from their sins."

Joseph knew from this that his coming Child was to be the King of Israel, of whom the prophets of the Old Testament had spoken so many times.

Soon after Joseph and Mary were married in Nazareth a command went forth from emperor Augustus Caesar through all the lands of the Roman Empire for all the people to go to the cities and towns from which their families had come and there to have their names written down upon the list, for the emperor wished a list to be made of all the people under his rule. As both Joseph and Mary had come from the family of David the king, they went together to Bethlehem, there to have their names

written down upon the list. You remember that Bethlehem, in Judaea, six miles south of Jerusalem, was the place where David was born and where his father's family had lived for many years.

It was a long journey from Nazareth to Bethlehem, down the mountains to the river Jordan, down the Jordan almost to its end, and then up the mountains of Judah to the town of Bethlehem. When Joseph and Mary came to Bethlehem they found the city full of people who, like themselves, had come to have their names recorded upon the list. The inn was full and there was no room for them, for no one but themselves knew that the young woman was soon to be the mother of the Lord of all the earth. The best that they could do was to go to the stable where the cattle were kept. There the little baby was born and was laid in the manger where the cattle were fed. On that night some shepherds were tending sheep in a field near Bethlehem. Suddenly a great light shone upon them, and they saw an angel of the Lord standing before them. They were filled with fear, as they saw how glorious the angel was, but the angel said to them, "Be not afraid, for, behold, I bring you good tidings of great joy which shall be to all the people. For there is born this day in Bethlehem, the city of David, a Savior, who is Christ the Lord, the anointed King. You may see Him there and may know Him by the sign—He is a newborn Baby lying in a manger at the inn."

And then they saw that the air around and the sky above them were filled with angels, praising God and saying, "Glory to God in the highest, and on earth peace among men.

—Edward Sealine.

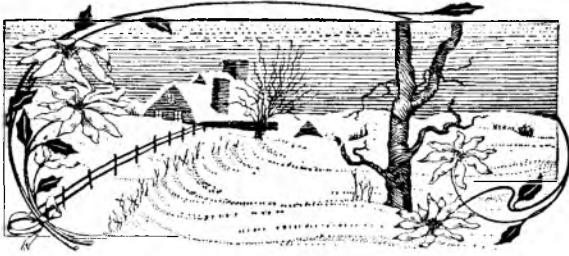
The article entitled, "Entering the Kingdom", on the Berean Page of last week was written by Mrs. H. H. Kent, and should have been credited to her, but through a mistake in assembling the type the name was omitted.

SATAN

—Is an enemy of all mankind;
—Tempted Christ in the wilderness;
—Has ministers transformed into apostles of light;
—Will eventually lead his host against the saints' camp;
—Will be destroyed by fire from heaven;
—Is spoken of as a personality.

—C. E. Randall.

The Children's Page



PREPARED BY LOIS HUNT

OTHER MIGHTY WORKS OF JESUS

Mark 5:22-43

HUNDREDS and hundreds of years ago, in the time when Jesus lived, there was a rich man whose name was Jairus. He lived in a town by the shores of a lake, and he was one of the great men in the town. Everyone knew of Jairus and everyone knew what a good man he was.

Jairus was not a priest, but he was almost as good as a priest. He had to decide every sabbath day who should read from the Word of God, and he had to choose the man to preach to the people. There was no one in all the church who was greater than Jairus.

When Jairus went out on the street he used to wear a little box tied to his forehead. What do you suppose was in the box? There were verses from the Word of God, all written down and tightly rolled together. Jairus wore this box as a sign that he meant to keep God's Word on his mind all the time. There was no one in all the town who was better than Jairus.

But Jairus was very sad. Even if he was great and good, and even if everybody knew him and loved him, there was one thing that made him sad. His little daughter was very sick. No one knew what was the matter with her and no one could cure her. At last the doctors said, "Unless something is done to help her very soon, she will die." But no one could tell what to do.

Then Jairus heard of Jesus, the Man of God who was doing such wonderful things. Jairus lived on the very lake where Jesus lived, but He was in a different town. So Jairus said to himself: "I know what I will do. I will go and seek for Jesus and ask Him to come and cure my little girl."

He rose up from beside the bed where the little girl lay and went quickly through the streets of the town. He went down to the edge of the lake to take a boat, but just as he reached the edge of the water, he saw a great crowd of people. They were all gathered around one Man, and they were bringing out their sick people for Him to touch. Then Jairus knew that Jesus Himself had just come across the lake, and he was very glad, for he said, "Surely God is going to help me, for He has sent Jesus here, even before I went after Him."

Jairus came near to Jesus and knelt down before Him.

All the people were surprised when they saw so great a man kneeling on the ground, but Jairus did not care what they thought. He only cared about his little girl.

So he said to Jesus, "My little daughter is at the point of death. I pray thee that thou come and lay thy hands on her, that she may be made whole and live."

Jesus was filled with pity for poor Jairus, and He said, "I will go with thee to thy house." So Jairus led the way to his house, and all the crowds of people followed after them, so that they could not go very fast; for every one wanted to see what Jesus was going to do.

While they were going, Jairus lifted up his eyes and saw his servants coming. Then he was filled with fear, for he knew they had come to bring him news, and he was afraid it was bad news. The servants came near, and said, "Thy daughter is dead; why troublest thou the Teacher any further?"

Then Jairus grew sad at heart, and he said, "It is too late: there is no more hope." For you see Jairus did not know about the widow's son that Jesus had cured and he thought, "No one can bring the dead to life."

But Jesus answered him, "Fear not, only believe." Then Jairus took heart again and they went on together.

So they came to the place where Jairus lived. As soon as they were nearly there, they began to hear sounds of sad music and weeping coming out of the door. For in those days when any one was dead, they used to have people come to the house to play very sad music and to cry aloud and make a great deal of noise.

When Jesus heard all the people crying and making sad music He said to them, "Go out of the house, and leave me alone. Why make a noise and weep? The child is not dead, but sleepeth." Then they all laughed at Him, for they were quite sure that she was dead.

But Jesus put them all out of the house. He did not want to have people around Him who were weeping and making a great noise. He took only the father and mother of the girl and three of His disciples, Peter and James and John.

Then He went into the room where the girl was lying. She was stretched out white and still on her bed. Her mother and father could hardly keep the tears from their eyes as they looked at her, but they believed in Jesus. They knew that He was going to do something wonderful, and they watched Him.

Jesus went up to the little girl as she lay there, and took her by the hand. And He said to her, "Talitha cumi", which means, "Maiden, I say unto thee, arise."

What do you suppose happened? The maiden arose and got out of bed. She did not even sit still on the edge of the bed, but she began to walk about the room.

Jairus was very much surprised at what Jesus had done and he thanked God, who had sent Jesus to help him. And the mother fell at Jesus' feet and cried, "Oh Master, you have brought my little daughter back from the grave to me."

But Jesus said, "Give the maiden food." For He knew that she was hungry after such a hard sickness. So they went and brought food for the maiden, and they

(Continued on last page, column 2)

With Our Sunday Schools

LESSON IX.—February 26, 1928

OTHER MIGHTY WORKS OF JESUS

Mark 5:22-43

Devotional Reading: Ephesians 3:14-21

GOLDEN TEXT

Thy faith hath made thee whole.—Mark 5:34.

A STUDY OF THE SUBJECT

Other Mighty Works of Jesus. All agree that the prophecy of Isaiah 11:1-10 refers to Jesus, a Branch, that was to shoot forth from the roots of Jesse. Of this Branch, the prophet speaks. "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

Only that the Spirit of the Lord was upon Jesus could He do such works. Mark's gospel glistens throughout with narration of the mighty works and power of our Lord.

In chapter 1, he recites how Jesus healed one with an unclean spirit, v. 23; He healed Peter's mother-in-law of fever, v. 29; He healed many diseased persons, v. 32; He cleansed the leper, v. 41. In chapter 2, He healed the sick with the palsy, v. 1. In chapter 3, He restored the withered hand, healed many, v. 10, healed another of an unclean spirit, v. 11. In chapter 4, He stilled the wind and stilled the wave, v. 35. In chapter 5, He healed one possessed of legions of devils, v. 1. The swine rushed into the sea, v. 13. He healed the woman, v. 25. He raised Jairus' daughter, v. 35.

His mighty works, His marvelous wisdom, His untarnished righteousness, His undisputed loyalty to God: all these stood out most strikingly, and declared Jesus to be the prophesied Messiah, the Savior of Israel, the Anointed of Jehovah. In it all, He is a Servant of the truest, most faithful, most energetic type.

As King, there could be no equal; no kingdom, under His reign could be surpassed. This, the kingdom of God, is, after all, the great word of instruction that all these mighty words and works affirm.

"I Am the Resurrection." Not only did Jesus reveal by His works that, as Servant to God, His mission was and will be to correct the habits of the living, but by His mighty works He also revealed that to Him, God had given power over still and inert dead.

At the burning bush, Ex. 3:15, Moses was assured that "the LORD God" was the "God of Abraham." Abraham was long since dead. Jesus explained this, Luke 20:27-38, that He was the God of the dead only as His resurrection power restored them to life. Unto Jesus, John

5:26-29, God committed the power to raise the dead. The exercise of this mighty work, also, drew people unto Him.

Questions. Describe a synagogue and its worship in Christ's day. What was the position of Jairus? What would be the influence upon the common people of his prostrating himself before Jesus? Did Jairus strictly believe that Jesus could heal his daughter and prevent her from dying? Could He so have done? Could the people arouse her? Was she beyond human aid? Did Jesus arouse her? Was it the garment touched by the woman that healed her hemorrhage? What is faith? Did it require strength from Jesus to perform mighty works?—F. L. A.

THE GOLDEN TEXT

And he said to her, Daughter, thy faith hath made thee well; withdraw into peace, and be whole from thy plague.—Mark 5:34, Roth.

This is another instance of the healing power of Jesus. It is also one of the great Bible examples of faith. For what greater faith could this woman or any other person have than that expressed in the words, "If I may touch but his clothes, I shall be whole"? There was made the contact with Jesus, not only the personal touch, but the contact of faith. "Thy faith hath made thee whole."—F. A. S.

PRACTICAL APPLICATIONS

Man's limitations. The Talmud recommended more than ten different remedies for the treatment of the disease from which the poor woman of our lesson suffered. It is evident from the prescriptions recorded that many of the healing methods suggested must have inflicted much suffering on the patient when they were applied. The physician is advised to try them one after the other until the sufferer recovers. All of the methods given in the Talmud appear entirely futile to us, and some of them are undoubtedly based upon the grossest superstition. Yet we must not be too quick in condemning those old Jewish medical practitioners for their ignorance. The modern physicians declare their predecessors of even the past generations were generally wrong in both their diagnoses and in the remedies they prescribed. And it is not at all unlikely that ten years hence our knowledge of disease will have so far advanced that many of the healing methods practiced now will become obsolete, and even be declared to have been harmful

rather than beneficial. The honest medical man of to-day readily acknowledges his inability to correctly diagnose all cases brought to him for treatment, and further, that though he may be certain of the nature of the disease he often is at fault as to the proper remedy to apply. This condition in no way reflects upon the education or experience of the physician, but is due to the natural limitations of man's perceptions and powers.

Christ's limitless knowledge and ability. "All things are possible to him that believeth."—Mark 9:23. The limitations of men did not and do not apply to the Great Physician. He was able, and is able, to heal "all our diseases" (Psalm 103:3) because His ministering power is that of the Creator Himself. He knows the true cause of all human weakness is sin, and is, therefore, able to apply the one successful agency for our recovery.—G. E. M.

JUNIOR CLASS

Topic: Other great works of Jesus.

Some had great faith in Jesus, while others followed Him only to find fault with Him. All day long, some days, He was busy healing the sick.

There came a ruler of the synagogue, running and kneeling at Jesus' feet, imploring Him to hasten to his home, for his daughter was dying. And before Jesus could answer him a woman, who had been sick for many years and had found no one to help her, forced her way through the crowd and touched His clothes, and was healed. Jesus asked, "Who touched me?" for He felt virtue, or strength, go from Him. He turned toward the woman, and she told Him what she had done. Jesus said, "Daughter, thy faith hath made thee whole; go in peace." And while Jesus was talking to her a messenger came to tell the ruler that his daughter was dead. Listen. Jesus turned to him and said, "Be not afraid, only believe". Jesus went to his home and took the father and mother to the room where the child lay, and taking her hand, He said, "Daughter, I say unto thee, Arise." And she got up and walked.—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Faith: Definition. Its source—self or God's grace? Man's reception of it, how and when? Result of receiving it? Discern concrete evidence in your own life and in the lives of Bible characters.—A. K.

DOINGS AMONG THE CHURCHES

Sr. Ida Eastman, of Fenwick, Ontario, is spending some time in Florida.

* * *

"Malcolm" was born to Bro. and Sr. Sydney and Margaret Magaw, January 28, 1928, at Eden Valley, Minnesota.

* * *

Sr. D. E. VanVactor, of Evanston, Illinois, is reported to be in the hospital recovering from a major operation.

* * *

Sr. Earl Moore, of Niagara Falls, New York, is reported recovering from a prolonged attack of rheumatism.

* * *

Word from Bro. Lyman Booth, from St. Louis, Mo., states that he is much improved in health. Bro. Booth has been taking treatments at Dr. Logan's for some months.

* * *

Sr. S. Roxana Wince, of Pierceton, Indiana, being quite ill, was taken in the ambulance to the home of Mrs. Mae Mick, where she will receive tenderest care. The Herald hopes to be able to give fuller report next week.

* * *

Sr. M. A. Woodward is slowly regaining her strength and health under the influences of the sunshine of Florida, and the sunshine of the home of Bro. and Sr. J. W. Good, at New Port Richey, Florida.

* * *

Word comes that Sr. Maria Kennard, of Plymouth, Indiana, recently fell and broke one hip and that she is now in the hospital. Bro. and Sr. Kennard, the parents of Sr. Marshall Logan, will have been married sixty-seven years next May. This is a long time for two lives to live, each within the other. We grieve with Sr. Kennard that in her old age she must suffer this accident. May God's blessings attend them both.

* * *

"Our crying need is for our entire ministry to stand behind every phase of national program and be so enthused ourselves that we will carry our enthusiasm into the lives of our congregations."

The above, quoted from a private letter, is a very great truth. If those ministers of the Church of God who claim to be in favor with the work of the General Conference would every one carry out the

admonition of the above quoted, it would, without the least additional cost to the ministry, reduce the cost and enhance the efficiency of the board of the General Conference very much indeed.

Let's try it.

* * *

Sisters Elizabeth and Angeline Lent are two of our oldest church residents of Niagara Falls, New York. For years their home has been a home for visiting brothers and sisters from whatever place. They have always been backers of the church work locally and nationally—backers in whatever way was possible for them—as was their father before them, not only at Niagara Falls but in the vicinity of his former home at Bowmanville, Ontario.

We are sorry to hear that Sr. Elizabeth Lent has recently not been enjoying the best of health. We pray that she may soon be blessed with normal strength and that her home at 1961 Lockport St., may long continue to be a place of sweet retreat for friend and stranger in the Lord.

* * *

Bro. C. E. Randall, who has been at Eldorado, Illinois, for the last few weeks, writes as follows:

"The work here has been exceedingly encouraging in view of the size of the congregation and the road conditions. The attendance has been increasing, new ones coming in for the regular preaching services."

We rejoice with Bro. Randall and with the Eldorado brethren over this report. It seldom fails—if workers put their hearts in the work—the work works forward rapidly. This is as true in prayer meetings as it is in road building.

* * *

That a great work has been started at Grand Rapids, Michigan, was evidenced to the writer on Sunday, the fifth. The capacity of the auditorium was large enough to seat just two-thirds of the Sunday School assembled for closing exercises; the one-third (50) stood in a row around the walls of the room.

For the sermon that followed and for the evening sermon the house was practically filled.

That good work has been done here by pastor and people in the year and a half since the work started is only evident to all.

F. L. Austin.

ANNUAL BUSINESS MEETING

The Blessed Hope Church of God, and Sunday School, Niagara Falls, New York, had their annual business meeting, January 12, 1928.

According to all reports we had a very encouraging year:

Several series of sermons were given by the pastor during the year; an all-day meeting was held in October, consisting of three services and Sunday School, which was well attended; a Berean class was organized and under the leadership of the pastor, Bro. G. E. Marsh, is gaining in membership and enthusiasm. The Bible study and praise service was held each Wednesday night at the home of the Sisters Lent.

At the annual business meeting the members of the Church and Sunday School voted to give the collection taken by both Church and Sunday School on the second Sunday of each month to the Bible Training School. We hope this will be both beneficial and encouraging to those who are in training. May God's blessings attend them in the work.

They also voted to give ten dollars to Mrs. Sanford to help her in her noble work. A box of clothing is also being packed to send to Mrs. Sanford. Her work is a worthy one—may we each lend her a helping hand.

The following Church officers were elected: First Elder, William H. Moore; Second Elder, George Rennard; Deacons, Earl L. Moore and Dr. W. J. Lent; Deaconesses, Mrs. E. C. Culp, Mrs. Jessie Shea and Miss Angeline Lent; Secretary, Mrs. Elsie M. Moore; Treasurer, Elgin C. Culp; Trustee, James R. Moore; Usher, Clyde Shea.

The Sunday School officers are as follows: Superintendent, Earl L. Moore; Assistant Superintendent, Clyde Shea; Secretary, Mrs. Jessie Shea; Treasurer, Clyde Shea.

We invite all to worship with us. Sunday School each Sunday at eleven o'clock, preaching service at seven-thirty.

Elsie M. Moore, Sec.

WILLIAM T. HARDESTY

Oregon, Illinois, was startled on Friday afternoon, of the tenth of February, 1928, by the death of William T. Hardesty at his home, following an illness of a week. Returning home from prayer meeting on the evening of February second, Bro. Hardesty, having a hard cold, retired and was taken, in early morning, with heavy chills. The flu which followed at once became complicated on the eighth with pleuropneumonia, from which latter he succumbed.

The deceased was born January 7, 1882, to Mr. and Mrs. Samuel Hardesty, of Ash-

ton, Illinois. Soon after his mother's death, which occurred in his fourth year, he was given home and kindly care by Elder and Mrs. George A. Brown. In the labors, sorrows and joys of this family he has since been as one. When about twenty years old he suffered the loss of his father. On December 29, 1912, he was united in marriage with Ida M. Ordnung, of Burlington Junction, Missouri. To them were born three sons, Harold and Robert, who with their mother, and one brother, Louis, of Overland, Missouri, suffer this sad grief, and the third who died at birth.

Bro. Hardesty has for years been a believer in and servant of our Lord, a member and worker of the Church of God. In his quiet, unassuming, patient demeanor he has been well reputed by one and all.

To the church, where he has long served others as deacon, Sunday School teacher and otherwise, he was taken Sunday afternoon, Feb. 12, where, before God, prayer and words of Bible hope were offered, after which kind hands laid him at rest in Riverview Cemetery to await the call of Him who is the Resurrection and the Life.

SOME SUNDAY SCHOOL THOUGHTS FOR SENIOR AND ADULTS

"There cometh one of the rulers of the synagogue . . . saying, My little daughter lieth at the point of death: I pray thee, come . . . and she shall live."

Mark 5:22, 23. This man's great need coupled with reports of what Jesus had done gave birth to belief in his heart to such extent that he came to Jesus for help. Thus he was brought into first contact with the light.

But almost immediately a messenger came which said, "Thy daughter is dead: why troublest thou the Master any further?" And Jesus, anxious to keep alive the tiny spark of belief that was glowing in his heart, said, "Be not afraid, only believe." Then, without demanding an avowal of faith, He led the sorrowing father and mother into the death chamber and freely gave them tangible basis for belief. Mark 5:35-43.

Thus, faith, the condition of salvation, is itself a gift. It is wrong to think of faith as a condition which we can and must fulfill of ourselves in order to gain the service of the Christ. This is salvation by works. Faith is a gift, and the only condition to receiving that gift is consciousness of need, of helplessness. The foundation of faith, even of the first tiny spark, is furnished by God's grace independent of man's activity. That state of mind into which we may work ourselves by declaring that we have faith is not a faith state of mind. It is a kind of forced, emotional conviction that can be kept only by a constant prodding of ourselves. A forced faith is a paradox, and that is the only kind we can have in and of ourselves.

Faith that puts us in contact with the light and its services is that state of mind which evolves under the influence of reason and experience guided by God's hand as soon and as fast as the individual is brought to realize his need of the light. Truly, salvation in every sense is a gift of God's grace.—A. K.

* * *

FOR INTERMEDIATES

That the Savior's power was unlimited, reaching all problems of nature and of disease, had been demonstrated. But a knowledge of where power lies is one thing, and of how to receive the benefits of that power is another.

The ruler of the synagogue manifested real faith. Seeking the Master out, he fell down before Him in humility, and earnestly besought Him to come, saying, "And she shall live." Such faith as that goes never unrewarded, and the Master gladly gave the desired blessing.

Again comes the story of the poor, frail woman, weakened by twelve years of disease, summoning all of life's remaining strength with which to press through the throng and touch the hem of her Lord's garment. "Thy faith hath made thee whole." v. 34.

What has faith to do with the receiving of God's real benefits? What relationship do faith and pride bear to each other? —F. E. S.

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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.

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CURRENT JEWISH EVENTS

As Taken from "The New Palestine"

The Machpela is now open to non-Moslems, as a result of a ruling issued by the Moslem Supreme Council in Jerusalem. The cave, which is presumed to be the burial place of Abraham, Isaac, and Jacob, is located near Hebron, and has been one of Palestine's Holy sites since the twelfth century. It is concealed by a mosque which was formerly a church built by the Crusaders.

M. Dizengoff was appointed Belgian Vice-Consul in Jerusalem. Mr. Dizengoff was formerly mayor of Tel Aviv.

A Jewish company has acquired the hot springs of Tiberias, and has agreed to complete the improvement of the springs as a health resort within three years.

The first Hungarian Zionist Conference was recently held in Budapest, and was attended by delegates from all parts of the country. Until recently the Zionist Organization was not permitted to enroll members in Hungary.

Henry Ford visited Louis Marshall in New York and personally apologized for the anti-Semitic campaign which was conducted for seven years by *The Dearborn Independent*, and said that the attacks were made without his knowledge. Mr. Ford assured the head of the American Jewish Committee that he would do everything in his power to right the wrongs that have been committed in his name.

Rumanian anti-Jewish excesses will not be repeated, says George Cretziano, Rumanian Minister to Washington, in a letter to Congressman William I. Sirovich. As a result of Sirovich's introduction of a resolution in the House urging abrogation of the treaties with Rumania because of the anti-Semitic outbreaks in the latter country, Cretziano said that his government was taking all measures to punish those guilty of the excesses, and to prevent a repetition of similar occurrences. This message is said to have been authorized by the Bratiano Government in Bucharest.

OTHER MIGHTY WORKS OF JESUS

(Continued from Children's Page)

all were very glad and lived happily afterwards, thanking God for the great thing that had been done for them.—From "Boys and Girls of the Bible."

SOMETHING TO THINK ABOUT

"Fear not, only believe."

"Thy faith hath made thee whole."

SOMETHING TO DO

1. Read Mark five, and find out what helped to delay Jesus.

2. Write me the story of the woman with great faith.

MEMORY VERSE

9. Second Timothy 3:15.

TINY TOTS

Jairus and his wife were very sad because their little daughter was sick and about to die. The father went to Jesus to ask Him to make the little girl well, but she died before Jesus and Jairus reached her bedside. However, Jesus took her by the hand and told her to arise. And she came to life again and was well. Then the father and mother were very thankful and happy.

A PSALM OF PRAISE

"It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night, . . . For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands."—Psa. 92:1-4.

MASTERED BY THE MUD

A MAN at Rin Cone once said to a minister of my acquaintance as they stood by the Rio Grande River:

"There is an engine buried out there! The trestle broke on one side and tipped it into the river."

"Didn't they try to save it?" my friend asked.

"Yes, they put down long iron bars, and the last I knew it was sixteen feet below the bottom of the river—sixteen feet deep in the mud, and still going down."

The fine mechanism of the engine did not save it, no matter how polished or oiled or in how fine condition. None of these things were of avail to it when mastered by mud. It was built for a great work, but to do it the engine must remain on the track.

So man, to succeed and do his work, must remain on the track of God's law. When he leaves the track of that morality for the mire of sin and vice and intemperance and all transgression, he is like the engine at Rin Cone—mastered by the mud. No matter how fine his genius or talents or disposition or temperament—none of these avail if he has allowed himself to be mastered by mud. The grandest fire of genius in the world soon burns out in the acrid flame of vice and sin.

Christ can replace the human engine upon the track of obedience to the holy will of God: He can lift from the mire and the pit: He can save even the soul that has been mastered by the mud of sin.—*Wonderful Word.*



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NUMBER 21

O, TO BE LIKE HIM

By E. O. Stewart

BELOVED, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3: 2, 3.

In what sense are we *now* the sons of God?

Paul answers this question in Gal. 3:26, "For ye are all the children of God by faith in Christ Jesus."

What is faith? Paul also answers this question, "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen."—Heb. 11:1. Then, those who are led by the spirit of God are the *prospective* sons of God. They begin the race here for sonship, and if they remain faithful, sowing to the Spirit by which they are led, they shall of the Spirit reap life everlasting, Gal. 6:8, in the world to come. Mark 10:30. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20:35, 36.

In hope of such a glorious change, Paul says, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21. You will note carefully that, "body" in this verse is singular, while "our" is plural, denoting one body composed of many members. "Our body" is the church—one collective body, composed of many members. See Rom. 12: 4, 5; 1 Cor. 6:15; Eph. 4:4.

This body, composed of believers, obedient Jews and Gentiles, constitutes the "one new man", Eph. 2:15, who is to judge the world in righteousness. Acts 17; 1 Cor. 6:2.

With such prospects in view, of having such exalted position, no wonder John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John 3:1. What a

glorious hope: "Heirs of God, and joint-heirs with Christ", Rom. 8:17; destined to sit with Christ in His throne. Rev. 3:21.

Imagine being there, seated with Christ on thrones, ruling in righteousness; with the glow of immortality stamped upon your brow. Sorrow and sickness, pain and death, all are then in the past; all swallowed up by life, joy and health.

*"Then in a nobler, sweeter song
We'll sing thy power to save,
When this poor, lisping, stammering tongue
Is ransomed from the grave."*

Could we but realize the joy of our Savior as that blood-bought company shall pass through that wonderful change. It will be joy to Him, for He shall see the travail of His soul and be satisfied.

How could He keep from rejoicing to clasp again the hand of His mother; that same mother who stood near the cross and beheld her Son whom she knew to be good, kind and gentle, nailed to the rugged cross? O, the pain of that heart-rending scene, as He said, "Woman, behold thy son." Tear-dimmed eyes and smothered sobs can never express the thoughts of that mother as He spoke those words to her. But think of the joy that shall attend that happy, long-looked for meeting in the sweet bye-and-bye, when Jesus our Savior shall enjoy the blessings together with her and all His faithful followers.

What a dazzling picture now arises before our mental vision! We behold our Savior seated on His glorious throne, attended by His joint-heirs, then made like Him. They all take their thrones to begin their wonderful work of subjugation. Angels are standing ready to be sent forth to the uttermost parts of the earth to gather together His elect (the twelve tribes of Israel), for whose sake the great tribulation days shall be shortened. Matt. 24. As the angels carry the glad news the twelve tribes begin their homeward march from the east and west to sit down with Abraham, Isaac and Jacob in the kingdom. Matt. 8:11, 12. The twelve apostles are seated on twelve thrones ready to welcome them. We behold each tribe

(Continued on page 330, column 2

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

"BECAUSE that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua."—Judges 2:20-23.

* * * *

"FORSOOK THE LORD"

THIS IS spoken of the children of Israel soon after having entered the land of promise. God had warned them against serving the idolatrous gods of the inhabitants of the land. That they might not be led astray by them, He directed Israel to drive out the inhabitants and thus their gods.

This, Israel failed to do. The result was that Israel forsook the Lord God and served the gods of the land.

The Companion Bible notes: "Religion is not a gradual evolution to what is higher, but a declension to what is lower."

* * * *

CHOOSE WHOM YE SERVE

"Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

"And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."—Joshua 24:14, 15.

Three systems of gods or of worship are referred to by Joshua. The gods "on the other side of the flood", that is, of the great river Euphrates in Chaldea, the gods of Egypt, and "the gods of the Amorites, in whose land ye dwell". All were false. None ever served Israel or any man. Jehovah had served Israel at every turn.

Joshua, approaching his death, exhorts Israel to rid the land of false gods that would lead childhood downward even as water flows from the mountain and that they would choose the God of heaven, whom to serve, love and obey.

* * * *

THE GOD OF THIS WORLD

IN THIS Christian age, as in the age of Israel, the

tendency of man's religious activity is always downward, away from the God of heaven. Is it not equally true today that man's gods blind his eyes and his heart to the great God of heaven? Is it not also true that the one overtowering duty of parent and nation is to banish in every way possible the man-made objects of worship and to ever encourage a growth in truer and closer worship of the God of heaven.

Jehovah always exalts and advises the man who worships Him. Worldly gods, without exception, dethrone the man that trusts therein.

* * * *

TITHING

THE more one prayerfully studies the subject of tithing and of devotion to God, the more he is forced to realize that God set this rule, not because of His need of the tithe, but for the good of the one tithing. Every person, who upon the first day of the week sets aside as God has prospered him, must necessarily in the action, give thought and meditation to God Himself.

It is this thought and devotion of life that lifts man ever farther from the degrading influence of worldliness. It is such thought that places one before the Father in such way that the Father, according to His will, can bless, prosper, advance the individual in communion with Himself.

* * * *

BAPTISM

DOINGS AMONG THE CHURCHES contains a notice of baptism in the South Lawn Park Church, of Grand Rapids. The fact that should be noticed is this: as soon as the members of the Church took it into their hearts to provide simple conveniences to aid in the putting into practice the doctrines which they teach, different ones were encouraged thereby to enter obedience.

Baptism was commanded by our Lord. He made it one of the appointed steps toward salvation. Not that the immersion in water imparted physical strength or benefit that would save, but that the immersion revealed a faith that was rendering obedience to the Savior's words, and this rendering of obedience always increases the prompted faith.

The early Christians repaired either to pool or flowing stream to perform this religious service. The place

HERALD RECEIPTS

IN THE FUTURE the "Herald Receipts" and the "Subscription Fund" will be found at the end of the news items "Among the Churches."

was not so particular; it was the service itself.

It is the writer's firm conviction that, if more of our churches would provide baptistries and conveniences, they would realize a larger fruitage for their labors.

* * * *

OUR PRAYER CIRCLE

BEING more and more impressed that many of us are neglecting the benefits of prayer, I request that all those who truly and deeply feel the benefits to be derived from united prayer, will drop the Editor a personal line, giving name and address. I request that all such will unite with the Editor in daily or frequent prayer regarding the various phases of our Christian labors; also that those who have problems or programs that are proper for the united prayer of all, will submit same in letters to the Editor.

"Pray without ceasing. In every thing give thanks."
—1 Thess. 5:17, 18.

THE BUDGET SYSTEM OF FINANCING THE CHURCH OF GOD

OREGON, ILLINOIS

CHURCH FINANCES

THE QUESTION of financing a church in its various divisions of Christian labor has always been one of concern for those who have had the responsibility of this part of church work thrust upon them.

Many ways, schemes and devices have been brought into use in different churches as a means of raising the necessary funds with which to carry on their program of church activity.

The Scriptures say, "Give heartily, as unto the Lord", and it is a question worthy of consideration as to whether the gift is "unto the Lord" when it goes through the channel of a "social", "fair", or any money-raising invention. Such methods tend to starve the spiritual life which must be fed properly and regularly if it would come to the full stature of a man in Christ.

Likewise a haphazard or hit-and-miss manner of giving does not yield the fruitage of an unstinted treasury nor the richness of a life consecrated to Christian service.

It has long been proven that any method of giving which is regular and systematic, is the method which results in the most good to the giver as well as the purpose to which it is given. Experience has also taught us that a well balanced program of church activity calls for a definite ratio of financial aid for each separate work and that an unproportionate amount of funds in one department unbalances and hinders the effectiveness of the sum total of all church effort.

This proportion can best be determined and apportionment made by those who have a vision of the work as a whole and also have an intimate acquaintance with the financial needs of each department of Christian labor.

After careful study and consideration of the aforementioned and other points, the Church of God at Ore-

gon, Illinois, has adopted the "Budget System" for financing its church program.

THE BUDGET SYSTEM

"What is the Budget System?" will be asked by many who have not already given it thought and study, and by others who have a vague and hazy idea as to what it is. We will try to explain.

The "Budget System" is not one which is applicable to church financing only, but, it is used extensively in the business world as well as in the operation of various units of our government. And it might be said that it is becoming more and more widely used wherever finances are an important factor.

In the "Budget System" all funds required for various separate departments are estimated and totaled, to make the full amount of funds required to carry on the work properly. This total fund is the "budget".

Illustration: Suppose our church needs \$1000 for Pastor; \$100 for Sunday School operation; \$25 for Choir; \$200 for Heating and Lighting; \$50 for Charity; \$25 for Insurance, Repair and Miscellaneous Expense. These items total \$1400 for local church operation. In addition to this the members from this church would probably need to give about \$430 for the State work, and about \$215 to the National work. The total of all items would then be \$2050, which would be the "budget". In all probability about \$100 of this amount would be raised by regular Sunday School collection, which would leave \$1950 to be raised by direct contributions from the church membership.

The result would be that each member contributes to one fund only and the treasurer would make a distribution of funds and pay all bills against whatever department they may be charged.

And more than this, it would give us a well-balanced and efficient plan of work for the year and if this fund is made definite and sure by each member subscribing his share at the beginning of the year, each department will know just what it will have to operate on during the year.

Concerning State Pledges

We realize that many have made their pledges to the State for this year. In so far as this has been done it has been thought best to deduct the total of these pledges from the "budget" for this year and each one pay his obligation to the State. After this year (1928) these pledges would not need to be made, as they would already be covered by the budget in what is thought to be the right proportion, 6 percent to the local church, 2 percent to the State, 1 percent to the National, 1 percent reserved for emergency or miscellany.

There are probably more than twenty-five wage earners or those who have some other source of income in our congregation and we firmly believe that if each will do his best (we recommend the tithe) we will go far beyond the amount required.

Benefit of Giving

We believe there is no one thing outside of prayer that will build for us that close relationship and contact

(Continued on page 335, column 1)

THE KINGDOM OF GOD—WHERE IS IT?

By R. H. Judd

VERY much has already been written on the above subject, and much controversy has frequently been the result, so that it may seem somewhat superfluous to write more. Yet it seems to me it might be helpful to some to give what has resulted from my meditation and study.

Of late years I have grown in the belief that the Bible is a Book, not for clergy only, but for everybody, rich and poor, high and lowly; that in the main its language is plain, straightforward, and not difficult to understand. I am also of the opinion that a knowledge of Greek and Hebrew *is not necessary* to the proper understanding of the Word of God, as some often assert, and thus discourage its real study by many who otherwise would do so. Not infrequently is a young man told to leave certain questions of Bible truths to those who understand these dead languages, and he is thus debarred much interesting and profitable study. Surely, there are very few students of these languages who would claim superior knowledge to those who accomplished the great task of translation of the Old and New Testaments. Therefore, I maintain that any Bible subject may be studied with either the Authorized Version or the Revised Version with perfect confidence and with the best authority. (I do not mean, where opportunity allows, that various translations and authorities should not be consulted. They are often a real help.)

I would most strongly emphasize the fact that under *no* conditions of any sort can a passage of Scripture be made to bear *in any sense* a meaning *opposite* to the dictionary meaning of the words it contains. Get this fact clearly impressed on the mind and it will then be seen how very unfairly the Bible is treated oftentimes in comparison to the treatment given to other books. No other book *could* have stood what the Bible has stood in this way, and still have maintained its position. This may seem to be a digression from the subject, but I have deemed the prefatory remarks necessary, and I trust the reader will ultimately concur.

The kingdom of God is a term frequently used in the Bible, and the allusions to it are numerous, and for the most part plain. This much cannot be said of very many things given out as *Bible* truth. When a subject cannot be expressed in Bible language, it can scarcely be called a Bible subject. That, I think, must be evident. We are not, however, in that difficulty here. Our difficulty is rather that of limiting our subject to a few texts, and within the scope of a short paper.

There are two or three verses well worthy of our attention, which seem to indicate as definitely as possible the locality of the kingdom of God. The first is to be found in Matthew six, in the very beautiful prayer our Lord taught us to pray. Simply worded, yet every word seems loaded with truth, and to carry within its center one or more of the cardinal truths of Christianity.

We would fain take up this prayer (rightly called the Lord's Prayer; for none but He could have framed a

prayer so fraught with meaning and teaching in every sentence) and seek to expound it word for word, but time and space forbid. The sentences to which I would draw attention are: "Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven."

Our Lord was on earth, and He prayed to His Father which is in heaven—two distinct places and two separate personalities. "Thy kingdom come." Three short words, but they express much. It is reasonable to suppose that our Lord's thoughts were at least reminded of the promise given to Daniel, that the God of heaven should set up a kingdom, and He longed and taught His disciples to pray that His Father's kingdom might come. All other kingdoms failed, and in time died away, but not so the kingdom of God. He left no doubt as to the locality of the kingdom, for, being *on the earth* He prayed that it might *come*, and as if to avoid any question regarding its locality and nature, He immediately adds, "Thy will be done *in earth*, as it is in heaven." So then in these few concise, wonderfully expressed words, we have volumes of truth contained. We get the glorious news that this sin-stained earth is yet to be full of the knowledge of the Lord, so full, that God's will shall yet be done here as it is now done in heaven. No pen can describe that wonderful transformation, so we must leave it and pass on to our next proof-text.

Let us turn, then, to Matthew 13:41, "They shall gather out of his kingdom all things that offend, and them which do iniquity". This surely shows unmistakably the locality of the kingdom. As regards man and the spheres that minister to his immediate interests, the Scriptures know of but two places—heaven and earth. Heaven is God's dwelling place—the source from whence all blessings come—and there, we have it on Christ's own authority, God's will *is* done. There, then, can be only one place where it is possible to take "out of his kingdom all things that offend, and them which do iniquity", and that is the earth, which is here designated as "his kingdom". The earth is beautiful now, exquisite in beauty in many places; but when all things that offend, thorns and thistles, and them that do iniquity, are taken out of the way, it will be the kingdom of God over which the Son of God will delight to reign. We can now enter somewhat into the request, aye, and the feeling, too, of the dying thief as he prayed, "Lord, remember me when thou comest into thy kingdom"; for he had read the inscription, "JESUS OF NAZARETH THE KING OF THE JEWS", and that very day the Lord gave him the promise that he should be with Him then. The prophets are full of this glorious theme. Christ and His apostles re-echo it. Peter tells us of the time of the third heaven and earth wherein dwelleth righteousness, and Paul refers to the same theme when he tells us of the visions and revelations of the Lord.

Friends, we have a grand Book, full of grand themes, and most of all, from beginning to end, the Book *rings* with the glad message of a grand SAVIOR. Let us not, then, be ashamed of the gospel of Christ, for it is the power of God unto salvation.

WHY SO MANY DIVORCES?

By Melba Glanton Arlington

The poisonous and ever-increasing evils to true Christian development, are by the author placed before the reader's attention in this little sketch relating to "Why So Many Divorces?" Card parties, clubs, dances, cigarettes, intoxicants, hypnotic music and soft lights are things that both man and woman should equally consider and avoid, as detriments to Christian development.—Ed.

AND now, what about our present-day social life? The old style of calling in the afternoon for a quiet chat is rapidly becoming obsolete, due in large measure to the telephone. The old-time family dinner is also becoming a thing of the past, because the lure of magnificent cafes and hotels is greater. Such forms of entertainment are rapidly vanishing but in their places we have a constant whirl of social activities which are sapping our lives, spiritually and physically.

Bridge parties are so engrossing the human family that it seems life can no longer be worth while without them. A certain fascination goes with card playing and it grips the emotions until it becomes a much-desired habit.

A young woman of my acquaintance was an ardent church worker. Though she was opposed to it, she often accompanied her husband to parties where cards were the feature. Soon her husband prevailed upon her to play a few games at home with him and when I met her a few weeks later her entire conversation was centered on her recent attendance at bridge parties.

Cards, of course, are really nothing more than little squares of heavy paper, but the association that goes with them is the thing. And if you doubt their fascination, just learn to play and get into the whirl. It is the game of chance and the eagerness to win which allures. The habit is almost as fascinating and intoxicating as wine.

Women are forsaking their children, their duties at home, in order to attend these daily parties. Young mothers can no longer nurse their babies because of the terrific strain on the nervous system. Others refuse to nurse their offspring because it interferes with their pleasures. Men come home to eat cold food or no food at all and go back to the club or elsewhere to seek their entertainment.

A young woman has been arrested and is awaiting trial for the murder of her husband. It has been alleged that she became furious because her husband objected to her wild social life. Men and women become so steeped in material things and ungodly pleasures that Satan takes possession of the mental faculties and guides them into channels of hopeless sin and death.

These card parties do not end with the game—cigarettes are passed and then wine. And right here may I say a few words concerning both of these vices?

Cigarettes, by chemical and moral tests, are responsible for much of our crime. It is bad enough to see a man smoke them, but when a woman stoops so low, every degree of womanhood vanishes and she puts herself on a level with the inferior things of life. And yet, girls and women, in the beginning, think themselves elite and fash-

ionable. But the realization that they are only drug addicts comes too late.

When intoxicating liquor was tried and found wrong, our government ruled to have it suppressed. But some of our citizens actually thought that their rights were being interfered with. They make wine and sell it regardless of the law, simply to indulge appetite. They do not want health and life eternal—they want what they think is a good time here. Men and women who drink or sell illicit liquor are undesirable citizens and should be isolated as a protection to the younger generation.

My statements are perhaps very plain, but the day of camouflage is past. Real men and women will not deliberately break the laws of our government, the laws of health and the law of GOD.

Dancing and movies are two of the chief amusements of the younger set. The dancing is with this one and that one, at all of the hours of the night. Man and wife rarely dance together. The hypnotizing music soft lights, and the perfume-laden air, coupled with the close association of the modern dances, are things which test the character to the limit. Few have the courage to stand. The modern dance hall, reeking with cigarette smoke and nudeness is a disgrace to any community. "Jazz", the devil's phonograph, is the cheapest kind of musical sound. I have seen hundreds of these players and I have yet to find one without the stamp of the Jazz mania written upon his countenance.

The "movies" contribute their share to the crime wave also, with the portraying of nude, immoral characters. Not long ago, a young boy under my supervision came to blows with another strange boy of the same age. This occurred at the finish of a picture which dealt with fighting. Neither knew why they were fighting, except that they were saturated with the ideas of the play.

Some will say, "Oh, she is writing all these things because she doesn't know what she is talking about. She is just an old foggy in her ideas." I expect these remarks because men and women do not like to give up their idols of sin. I do know what I am talking about. I am thirty-one years old, in the midst of life, and I have experienced and studied every phase of it in every section of the United States.

When God restored my life five years ago, I vowed to consecrate my life to His work. Truth is like a two-edged sword, it cuts deep. We must bring home the facts so strongly that people will sit up and listen. And yet, I say these things in love, because I know what sin will do to man.

Hast thou found some precious treasure?

Pass it on.

Hast thou found some holy treasure?

Pass it on.

God Himself is ever giving;

Loving is the truest living;

Letting go is twice possessing.

Would you double every blessing?

Pass it on.

—Selected.

PROPHECIES CONCERNING OUR LORD

By J. E. Hatch

Emmanuel, the Child of a virgin. Isa. 7:14; Matt. 1:23.

Born in Bethlehem. Micah 5:2; Matt. 2:6.

Called out of Egypt. Hosea 11:1; Matt. 2:15.

He bore our griefs. Isa. 53:4; 1 Peter 2:24.

A Servant. Isa. 41:9; Matt. 12:18.

Behold, thy King cometh. Zech. 9:9; Matt. 21:5.

The Stone rejected becomes the Head of the corner. Psa. 118:22; Mark 12:10.

The Stone of stumbling. Isa. 8:14, 15; Rom. 9:32.

The Lord said unto my Lord. Psa. 110:1; Acts 2:34.

Blessed is He that cometh in the name of the Lord. Psa. 118:26; Mark 11:9.

Coming in clouds. Daniel 7:13; Rev. 1:7.

Coming in glory. Zech. 14:5; Matt. 25:31.

This, My blood of the new testament. Jer. 31:31; Matt. 26:28.

Smite the Shepherd. Zech. 13:7; Matt. 26:31.

Coming with His saints. Zech. 14:5; Jude 14.

My Soul is exceeding sorrowful. Psa. 42:5; Matt. 26:38.

Sitting on the right hand of God. Psa. 110:1; Luke 22:69.

They gave Him vinegar and gall to drink. Psa. 69:21; Matt. 27:34.

They parted His garments and cast lots for His vesture. Psa. 22:18; Luke 23:34.

Jesus mocked and reviled. Psa. 22:7; Luke 23:36.

My God, why hast Thou forsaken Me? Psa. 22:1; Matt. 27:46.

Numbered with transgressors. Isa. 53:12; Mark 15:28.

Ascended into heaven. Prov. 30:4; Mark 16:19.

Sit on the throne of David. Isa. 9:7; Luke 1:32.

Salvation prepared. Isa. 52:10; Luke 2:30.

A Light to lighten the Gentiles. Isa. 42:6; Luke 2:32.

The Glory of Israel. Isa. 46:13; Luke 2:32.

Increased in favor with God and man. Prov. 3:4; Luke 2:52.

Anointed to preach. Isa. 61:1; Luke 4:18, 19.

The blind see. Isa. 42:7; Luke 7:22.

Into Thy hands I commend My spirit. Psa. 31:5; Luke 23:46.

Friends stood afar off. Psa. 38:11; Luke 23:49.

Why seek ye the living among the dead? Isa. 8:19; Luke 24:5.

Behoved Him to suffer. Isa. 53:4-9; Luke 24:46; Acts 17:3.

If any man thirst, let him come to me. Isa. 55:1; John 7:37.

Blessed is He that cometh in the name of the Lord. Psa. 118:26; John 12:13.

The Seed of David. Psa. 89:3, 4; John 7:42.

The One Shepherd. Ezek. 37:24; John 10:16.

Hated without cause. Psa. 69:4; John 15:25.

Not a bone was broken. Psa. 34:20; John 19:26,

They shall look upon Him whom they have pierced. Zech. 12:10; John 19:37.

Raised from the dead. Psa. 16:10; Luke 24:6.

His habitation desolate. Psa. 69:25; Acts 1:20.

His bishopric another takes. Psa. 109:8; Acts 1:20.

His soul was not left in hell. Psa. 16:10; Acts 2:27, 31.

A Prophet. Deut. 18:15; Acts 3:22.

Why do the heathen rage? Psa. 2:1; Acts 4:25.

Hanged on a tree. Deut. 21:22; Acts 5:20.

Led as a sheep to slaughter, He opened not His mouth. Isa. 53:7; Acts 8:32.

Preached peace. Nahum 1:15; Rom. 10:15.

Thou art My Son, this day have I begotten Thee. Psa. 2:7; Acts 13:33.

The sure Mercies of David. Isa. 55:3; Acts 13:34.

He saw no corruption. Psa. 16:10; Acts 13:35.

A Light to the Gentiles. Isa. 49:6; Luke 2:32.

He will judge the world in righteousness. Psa. 9:8; Acts 17:31.

The church which He purchased. Psa. 74:2; Acts 20:28.

The Deliverer out of Zion. Isa. 59:20; Rom. 11:26.

Seed of the woman shall bruise the serpent's head. Gen. 3:16; Rom. 16:20.

He shall be great unto the ends of the earth. Micah 5:4; Luke 1:32, 33.

HIGHER LEARNING AND THE BIBLE

By Norman John McLeod

Geology and God's Word

It can but fortify both young and old to read from the pen of a university man, and educator, one who has specialized in historical research of earth and man, that, after all, God's revealed information is more dependable than is man's logic. Education, rightly employed is one of man's greatest helps toward God.—Editor.

THE FIRST part of almost any book on ancient history will usually contain a great deal of discussion about the beginning of human history. That discussion is quite appropriate to such work, but the "facts" that are set forth in the discussion are often of a doubtful nature. Formerly it was the custom to devote a chapter to what was called "The Pre-Historic Period". Certain materials from which historians gathered their information had led them to set the approximate date of 4000 B. C., as the dawn of the earliest history. Anything coming before that time was "pre-historic". At first the idea was that previous to that time there had been no men on earth. Then came the geologists to upset the whole scheme of things.

Geology, as its name implies, is the science of the earth as regards its formation. How did the world come into existence? and, How is it made up? are the questions that geology is supposed to answer. To study the inner formation of the earth is not an easy matter. One must get a cross section of the earth, and that at many points. The geologists are found, therefore, at mines, canyons,

volcanoes, geysers, and railroad cuts. Any place is good where the rock ribs of the world are exposed.

The geologists observed as they looked at the Grand Canyon of the Colorado that the earth is composed of a great many layers; that different kinds of rock are always found at certain levels; that there is continually being added an additional layer of deposits of various kinds on top; and that sometimes far below the surface will be found human and animal remains. Putting these various facts together, they conclude that these human relics were originally on top of the ground and have been covered by the gradual accretion of top layers. By the speed with which this upper layer forms, they estimate the length of time it has taken for all of those deposits to be made. This estimate shows that the world was a very long time in forming, variously estimated from one million to a billion years. Coming up from the earlier periods the first animal remains appear: molusks, and other huge shell fish. So on up through the higher forms of life to human relics. The striking thing is that they almost always appear in that order. The age of man, then, by their calculation, began about 500,000 to 1,000,000 years ago. What a wonderful prop for the theory of evolution! But there are flaws in the theory that geology supports evolution to overthrow the Bible.

First of all, geology is the most speculative "science" that exists. Space would forbid that I express some of their wild theories. Second, there is no accurate way of estimating the periods of geological time. Third, because there appears a steady progression from lower to higher forms is no sign that the higher developed from the lower. The Bible teaches that the simpler forms of life appeared on the earth first, followed at last by the highest of all, man. And, as has been shown in a previous article, there is no indication of the length of time that it took God to create the earth. The Bible says that a thousand years are as a day when it is past, or as a watch in the night with God. A watch in the night is even shorter than a watch in the day; the former being only two and a half hours.

God is eternal; so why balk at a few thousand years? Let the geologists spin their fancy theories. They cannot tear down the truth, whether it is in the Bible or in some other collection of books.

REWARD

By H. H. Hawkins

GOD "is a rewarder of them that diligently seek him", we are told in Hebrews 11:6. This passage alone should encourage us to live and work for the reward which we understand is to be eternal life.

If we stop the average man on the street and inquire of him where and when the righteous will be rewarded, he unquestionably would say, "Why, certainly, in heaven, at death." Suppose we stop for a moment and consider "what saith the scripture?"

Listen to the teaching of Jesus: "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. Then

listen to the singer of Israel: "For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth." Psa. 37:9. Read also verses 11 and 22. Then the 29th verse strengthens these by adding: "The righteous shall inherit the land, and dwell therein for ever". And again, in Prov. 10:30: "The righteous shall never be removed". No chance here of slipping off into purgatory, heaven or elsewhere at death.

The question of resurrection and judgment, which is a large one, enters in. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12:2.

It is very important that we have this hope and the things concerning the kingdom of God in our memory. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word (message implanted—Weymouth), which is able to save your souls"—James 1:21. "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. 6:8.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:11-14.

Job was greatly interested in this hope in the nineteenth chapter: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Douay Version—"in the last day I shall rise out of the earth"). Likewise David expressed his hope in the seventeenth Psalm: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

God has declared in plain and unmistakable language that the righteous will be rewarded in the earth when Jesus, the Messiah, returns.

Dear reader, the reward or praises that we receive in this mortal life are only momentary, or of short duration, and would be compared as nothing to the reward of eternal life. May we keep our eyes Zionward as the times are closing, trusting that we may have the faith of Paul. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

IF YOU want to have the power to lead others, learn to control the man who wears your own hat.—Selected,

AMBASSADORS

By Lilian Railton

WE HAVE been reading much lately of the world's desire for peace. Every magazine and paper have something to say of the effort put forth. While the various conferences take place, the leading statesmen sadly realize the futility of the effort, knowing full well that the selfishness of the nations can never make for peace.

From this country some months ago a young man, quite unknown, undertook to cross the Atlantic to Paris. His wonderful accomplishment and humble, manly nature, amid the nations' applause, won for him the title, "Ambassador of Peace". Since then Lindbergh has flown to many countries in Central America as the messenger of peace and good will from Washington. The eyes of the world are upon him and his clean life and kindly smile has endeared him to all.

Now we read that an ambassador is one of the highest rank charged with a special mission. Is not that just what a Christian is?

To be a member of the body of Christ places one in the position of kingship. It also places one in the active position of a servant, humbly obedient to the Lord's command. "Go ye into all the world and preach the gospel to every creature".

Jesus says again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16. Jesus was known by His works. If we might ever remember the truth of the saying, "What we do not share we can not keep", it would inspire us to make real effort to share the precious news of the gospel.

Paul, when a prisoner for Christ's sake, asked that prayer would be made for him "that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds". Eph. 6:18-20. Then in 2 Cor. 5:20, after showing how graciously God hath reconciled us to Himself through Jesus Christ, Paul says, "Now then we are ambassadors for Christ".

Can our Master depend on us? Can He depend on me?

Daniel Webster once said, "If truth is not diffused, error will be: if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the Bible does not reach every hamlet, the pages of a corrupt and licentious literature will: if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end." It looks like a picture of the present day, does it not?

We can not all preach, but we can use our God-given talents. As ambassadors for Christ, we are to do His business. So we will speak His Word to help others; we will also smile and give a brother a friendly hand and a word of cheer, in His name. Then we may by our means help some minister to go and preach the gospel.

Let us realize that the harvest field is wide and laborers are few. In helping to send out an ambassador,

we are bringing the gospel of Christ to others, and God will bless us.

Then, dear brothers and sisters, have you read recently that beautiful message from Jehovah in Malachi 3: 16, 17? "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Can it be possible that our Father hears when we are speaking of His Word, and is so glad that He makes a note of our love for Him? It is wonderful, and makes us want to be true ambassadors, does it not?

May we all grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

THE JOY OF PAIN

By M. A. Woodward

I WOULD never have known just how much I loved the blessed Master but for the terrible pain I have recently suffered. After the terrible paroxysm of pain had passed and I lay quietly resting, Marian, the twenty-year old daughter of Bro. and Sr. Good, started playing that sweet wierd hymn:

*I come to the garden alone,
While the dew is still on the roses,
And the voice I hear falling on my ear
The Son of God discloses.*

*And He walks with me, and He talks with me,
And He tells me I am His own,
And the joy I share while I tarry there,
No other has ever known.*

In my weakness I grasped it all, and far away His dear voice echoed back to me, "Dear child, I know what you have suffered. I suffered it all for you long ago."

Marian had finished the beautiful hymn and started on "The Old Rugged Cross". I knew it was there He had finished His sufferings. You and I, dear hearts, received the blessed gift of life eternal, when only a few hours later He walked out of that prison-house free, triumphant over death and the grave. I wept for joy as I thought that soon, soon the reward will be ours. Only "faithful unto death" will soon be a thing of the past, and we will be safe at home.

Another joy it brought me was the thought that Marian understands the meaning of that sweet hymn; for she is a child of the King, having been baptized about three years ago at Holbrook, Neb., by Bro. Cowles. May God keep her true to her vows, is my prayer.

This will have to do for some time to you all who are looking for the letters I promised when I left Michigan. I have written this with a great effort,

Yours for Christ,

THE BOOK OF DANIEL

Part 33

By George Johnston

THE FALL OF THE BURGUNDIANS, THE VISIGOTHS,
AND THE OSTROGOTHS

Daniel 11

THEN SHALL he return into his land with great riches; and his heart shall be against the holy covenant."

Mention is made on several occasions of "the holy covenant", and it is desirable to state just what this covenant is. It is the subject of every book of the New Testament, and is explicitly explained in the Epistle to the Hebrews. It may be briefly summed up in the words of Paul and Silas: "Believe in the Lord Jesus Christ, and thou shalt be saved". (Acts 16:31.) The desire of every thoughtful person is to obtain salvation, or, in other words, to be cleansed from his sins, and admitted into the circle of those who throughout all eternity shall dwell in the kingdom of God in perfect peace and happiness. God is not merely willing but anxious to grant this desire, but only on certain conditions: that the individual believe unswervingly that Christ is the Son of God; that by His death on the cross He took upon Himself the sins of all who care to cast them upon Him; and that the sacrifice of Christ *just once* was sufficient to guarantee the salvation of every individual throughout all the world and throughout the whole age, who should fulfill these conditions. Thus true Christianity is purely a religion of faith, while Romanism is entirely a religion of works. The Roman church has drawn up a number of laws, and declares that it has power to forgive the sins of those who obey those laws, and to grant them admission into the heavenly kingdom of righteousness and peace. In these prophecies, therefore, those who are said to forsake the holy covenant were those who joined the Roman church, and adopted the Roman ritual and beliefs.

In Daniel's vision of the four great beasts (Dan. 7) it was pointed out that the three horns or kingdoms which had to be removed before the Holy Roman empire could be established were the Burgundian, the Visigothic, and the Ostrogothic. The two former were plucked up by Clovis, and it is to his removal of these that the predictions now to be considered refer.

"The kingdom of the Burgundians, which was defined by the course of two Gallic rivers, the Saone and the Rhone, extended from the forest of Vosges to the Alps and the sea of Marseille. The sceptre was in the hands of Gundobald. That valiant and ambitious prince had reduced the number of royal candidates by the death of two brothers, one of whom was the father of Clotilda; but his imperfect prudence still permitted Godegisil, the youngest of his brothers, to possess the dependent principality of Geneva. The Arian monarch was justly alarmed by the satisfaction and the hopes which seemed to animate his clergy and people after the conversion of Clovis; and Gundobald convened at Lyons an assembly of his bishops, to reconcile, if possible, their religious and political

discontents. A vain conference was agitated between the two factions. The Arians upbraided the Catholics with the worship of three gods: the Catholics defended their cause by theological distinctions; and the usual arguments, objections and replies were reverberated with obstinate clamour, till the king revealed his secret apprehensions by an abrupt but decisive question, which he addressed to the orthodox bishops: 'If you truly profess the Christian religion, why do you not restrain the king of the Franks? He has declared war against me, and forms alliances with my enemies for my destruction. A sanguinary and covetous mind is not the symptom of a sincere conversion: let him show his faith by his works.' The answer of Avitus, bishop of Vienne, who spoke in the name of his brethren, was delivered with the voice and countenance of an angel. 'We are ignorant of the motives and intentions of the king of the Franks: but we are taught by Scripture that the kingdoms which abandon the divine law are frequently subverted and that enemies will arise on every side against those who have made God their enemy. Return, with thy people, to the law of God, and He will give peace and security to thy dominions.' The king of Burgundy, who was not prepared to accept the condition which the Catholics considered as essential to the treaty, delayed and dismissed the ecclesiastical conference, after reproaching his bishops, that Clovis, their friend and proselyte, had privately tempted the allegiance of his brother.

"The allegiance of his brother was already seduced; and the obedience of Godegisil, who joined the royal standard with the troops of Geneva, more effectually promoted the success of the conspiracy. While the Franks and Burgundians contended with equal valor, his seasonable desertion decided the event of the battle; and as Gundobald was faintly supported by the disaffected Gauls, he yielded to the arms of Clovis, and hastily retreated from the field, which appears to have been situate between Langres and Dijon. He distrusted the strength of Dijon, a quadrangular fortress, encompassed by two rivers and by a wall thirty feet high and fifteen thick, with four gates and thirty-three towers: he abandoned to the pursuit of Clovis the important cities of Lyons and Vienne; and Gundobald still fled with precipitation till he had reached Avignon, at the distance of two hundred and fifty miles from the field of battle. A long siege and an artful negotiation admonished the king of the Franks of the danger and difficulty of his enterprise. He imposed a tribute on the Burgundian prince, compelled him to pardon and reward his brother's treachery, and proudly returned to his own dominions with the spoils and captives of the southern provinces."

Thus fell the first of the three "horns" which blocked the rise of the Holy Roman empire. The overthrow of the others was not long delayed.

SCIENCE may be able to draw men closer to each other by means of communication and other modern inventions, but it can never draw humanity closer to God. This work is accomplished through and by Christ. —C. E. R.

SUBJECTS FOR STUDY

DID JESUS EAT THE PASSOVER?

By J. C. Peck

TO THE RESTITUTION HERALD: In The Herald of January fifteenth, in an article written by Wm. Burget, he makes this remark, "Every Bible believer should know that Jesus kept the passover." Does he mean to say that Jesus kept, or ate, the Jewish passover the night of His betrayal? If so, I beg to differ with him, for the following reasons:

In the first place, John 13 says it was before the time, that is, the supper He ate with His disciples was twenty-four hours too soon for the eating of the Jewish passover, the Paschal lamb. In the second place they did not have a roasted lamb according to instructions in Ex. 12:8-10.

To prove that the supper spoken of in John 13 is the same meal spoken of in Matthew, Mark and Luke is but to consider the similar circumstances that took place at each and all of them—first making known the betrayer. John 13:18-26. "Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon.*" V. 26. "But, behold, the hand of him that betrayeth me *is* with me on the table." Luke 22:21. "Verily I say unto you, One of you which eateth with me shall betray me." Mark 14:18. "And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish." Mark 14:20. "Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. . . . Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said." Matt. 26:20-25.

Then there is Peter's denial. "Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." John 13:38. "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Luke 22:34. In Mark 14:30 and Matt. 26:34 occur almost the same words.

Perhaps you will say, "Now account for the words there, 'made ready the passover'." I can account for them in no other way than that there were some necessary preparations to be made. This was just the beginning of the fourteenth day of the month, Nisan, as night came first in the Jewish day. As the paschal lamb was slain at the close of the fourteenth day, or between the two evenings (margin) they ate it in the night of the fifteenth, and left Rameses on the fifteenth day. Num. 33:3.

Inasmuch as Jesus is the antitype of the paschal lamb, and is our passover, and was sacrificed for us, 1 Cor. 5:7, it seems proper that He should be slain at the same time that the type, the paschal lamb, was slain. According to

John 18:28 I think He was. "Then they led Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

GOD'S PATIENCE

Oh, the wondrous lovingkindness,
Planning, working out of sight!
Bearing with us in our blindness!
Out of darkness bringing light.

Weaving blessings out of trials,
Out of grief evolving bliss;
Answering prayer by wise denials,
When Thy children ask amiss!

And when faith shall end in vision,
And when prayer is lost in praise;
Then shall love in full fruition
Justify Thy secret ways.

—T. D. Crewdson.

SOME day your friends will bury out of sight all they can see of you, but they will not bury what they can remember of you.

You may not give your friends anything beautiful to look upon and bury, but you may give them something beautiful to remember and keep alive.—*Selected.*

O, TO BE LIKE HIM

(Continued from front page)

taking its respective place under its rightful judge. Matt. 19:28.

With Israel thus organized into a kingdom, the government of the Lord's house is established in the top of the mountains (superior to the greatest governments of the earth). The glad news goes forth to the surrounding nations, that a righteous rule has been established in Mount Zion. The people in the different nations hear of it. They have been invited to come to Jerusalem to worship, with the announcement from headquarters that if you do not come, you shall have no rain. Zech. 14. As a result of this proclamation many shall 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". Isa. 2:1, 4; Micah 4:1, 5. Thus many nations shall be joined to the Lord in that day, and shall be His people. Zech. 2:11.

Let us pray earnestly, "Thy kingdom come. Thy will be done in earth, as *it is* in heaven", and some sweet day we shall behold the earth filled with the knowledge of the glory of the Lord as the waters cover the sea, and then we shall realize what it means to be like Him.

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AT LAST, after a series of most regrettable but unavoidable delays, the new Senior book is almost ready. We hope in next issue to make definite announcement, with statement of prices, etc.

The new book represents quite a departure from the old system of miscellaneous lessons on every kind of subject, in that it follows a definite outline from the first lesson to the last in such a way that each lesson is complete in itself and yet they all together complete one unified thought. It is thus intended as the first of a series of permanent books through which we hope that much good may be accomplished.

The new book is going to cost more money than previous books have cost, but no definite statement can be made this week.

Get ready to send in your orders at once with the announcement of prices next week.

* * * *

THE INWARD MAN

PAUL says in 2 Corinthians 4:16, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

The labors, trials and sorrows of life are bound to have a wearing and deteriorating effect upon our physical, mortal bodies. A man with a certain constitution, possessing a given degree of vitality, can stand a certain amount of wear and tear in life, but his body of flesh is destined to perish through the process.

However, in certain cases the very things that wear and destroy the body of flesh and sap the vitality are the things which strengthen one's spiritual standing before God. Our struggles against the enemies of God may sometimes weaken us physically, but they give us moral strength and courage, and we are better men and women because of these things.

Paul had been meeting bitter opposition and had been called upon to pass through nearly every kind of trial. Now beautifully he expressed it all by saying we should not faint or be discouraged because of these things, for though our outward man or physical strength perishes or grows less, yet the inward man by the same process is strengthened or renewed day by day.

The same thought is given again in Rom. 7:22, 23, in which the expression "law of my mind" is used synonymously with "the inward man". From verse 14 on the writer has been showing the great struggle in the Chris-

tian's life, the great difficulty that a man's mind or real better self has in holding in subjection and subduing the passions and desires of the flesh.

* * * *

Yes, life is a battle, but if we feed and develop the spiritual and mental side it will grow stronger and eventually win. Thus even though our physical bodies do deteriorate and waste away we will have laid up in Christ a life which shall be given us in the resurrection morn and which shall never pass away.

No wonder Paul said, "For which cause we faint not"!

* * * *

ENDURING HARDNESS

WE EACH of us have to determine the manner in which we meet difficulties that come our way. Either we allow ourselves to be overcome by the natural tendency to evade them, or with the spur of nobler purpose, we rise to the occasion and gain the mastery.

A soldier would be of little value on a battlefield if he had had no experience of discipline or training, neither can we expect to succeed if we fail in the preparing of our hearts and minds for difficulties we must naturally encounter as followers of Jesus.

Paul's exhortation to "endure hardness as a good soldier", is as important to us as it was to Timothy. The needs in many respects are just as great in these days as they were in his.

There are two ways of looking at difficulties. One is to view them with foreboding and fear, and the other to see the good that must necessarily follow when they are overcome. In the pages of history we see the wonderful gains that have been won, and ultimate good achieved by conflict and conquest.

Adventurers have won for us new countries, explorers conquered unknown fields and made possible the sailing in new and hitherto unknown seas. Persecutions have fired the hearts of brave ones, who otherwise would never have been heard of, and though it cost the early Christians the severest of trials, they, by their sacrifice, won for us the inestimable privileges of liberty and freedom that we now enjoy.

We, in our day, have the difficulties of indifference, selfishness and the great love of ease and pleasure. Shall we not be brave and active in encountering them—*Sel.*

The Children's Page



PREPARED BY LOIS HUNT

JESUS AND THE TWELVE

Mark 6:7-13, 30

UNDER ANY circumstances a heart as tender and loving as that of Jesus would have been touched with a desire to help. But the great eagerness of the scattered multitude to receive help and strength made them seem to Him like great flocks of sheep with no shepherd to care for them.

If only the multitude could know about the peace and joy of the glad tidings, how good it would be. Jesus often said to His disciples, "These people need some one to lead them in the green pastures, and by the waters of gentle stillness." Then again, when it was harvest time and He saw the fields of ripened grain ready for the sickle, He would say, "The harvest truly *is* plenteous, but the labourers *are* few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

One day the time seemed to be the right time to send His disciples out to teach and preach and help as He had done.

He told them that He was sending them, not for glory, or honor, or reward, but sending them forth as sheep in the midst of wolves.

That they could prove they were sent by Jesus, He gave them power to heal diseases, and ability to drive out evil spirits. They were not to take even the least copper coin with which to pay expenses. They had always worn a wallet wherein they could put a little barley-cake or a few dried figs and a handful of nuts, but now they were to start out with such perfect trust in God that even the wallet was to be left behind. There was to be no extra clothing, and they were not even to wear shoes, but were to go in their every-day sandals like the common people in the country.

Other people wore bright colors and flowing robes, but they were not to go looking as though they were worldly men trying to establish a worldly kingdom. Indeed, they were not in any way to do like worldly men. They were not to spend a lot of precious time when they met a traveler, in formal, empty courtesies. They were on a great errand and it was not wise for them to stop whenever they met an acquaintance and raise the hand to the heart,

to the forehead and then put it in the right hand of the acquaintance, then bow three, four, five, six or seven times, as circumstances demanded; then stop and repeat the senseless, because insincere greetings.

When they entered a town they were to go to a home where they would be welcomed. When they entered this home they were to salute it with the much-valued blessing, "Shalom lakem", (Peace be to you). As they had no luggage and their wants were few, they were really starting out on a simple, unostentatious, self-supporting mission. They were to go in trustful faith, with gentle courtesy and self-sacrificing simplicity. They were not to be in any way foolish, but were to be as wise as serpents and harmless as doves.

Jesus sent them out on their mission two by two. Each was to have a comrade. This was such a comfort to each, and while helping the work they were to help each other.

After a time the disciples came back and met Jesus at Capernaum. The success of their work must have been great, for the name of Jesus had gone everywhere, not only among the people in Galilee, but also among the people of Jerusalem, and even into the Golden Palace of the hated Roman ruler, Herod, at Tiberias.—*Selected from "The Wonderful Story of Jesus."*

SOMETHING TO DO

1. Read Matthew 9, 10 and 11.
2. Play you are in Palestine, and deliver this address as Jesus must have done.

SOMETHING TO THINK ABOUT

Can we depend upon God to supply our needs today, as He did those of the disciples? Is there any difference between our *needs* and *wants*?

MEMORY VERSE

10. Psalms 19:14.

TINY TOTS

Jesus told His twelve helpers to go out into other countries and help people. They were to heal sick people and preach just like Jesus did.

They were to go in plainest clothing, and without any money. Two were to go to each place, and stay in the homes of kindly people.

And the disciples did as Jesus told them, and many were helped by them.

INFLUENCING OTHERS

NONE of us can live to himself. For evil or good, for condemnation or blessing, we must exercise a necessary influence over others. There is going from us hour by hour either a helpful or a baneful influence; our conversation, our conduct, our character, all breathe it forth. And if we would have this influence to be a virtue and a blessing among our fellows, we must not only speak aright and act aright, but also be aright and think aright. For as a man thinketh in his heart, so is he.—*Selected.*

With Our Sunday Schools

LESSON X.—March 4, 1928

JESUS AND THE TWELVE

Mark 1:16-20; 2:13, 14; 3:13-19; 6:7-13, 30

Devotional Reading: Romans 12:1-8

GOLDEN TEXT

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

A STUDY OF THE SUBJECT

Jesus and the Twelve. Whether or not Jesus chose just twelve in order to provide one for each of the several tribes of Israel, may not be known. God positioned the twelve sons of Israel as foundation for His chosen nation, and placed the twelve apostles as foundation for His Church. Eph. 2:20.

Thus far, Jesus was truly proving His authority to control and direct, not only individuals in all activities, but to control those who were acting contrary to His leadership. He illustrated kingdom conditions, as the kingdom will be when He is in complete authority. He overpowered evil spirits, sickness, wind, tidal waves of earthquake, hunger, leprosy, even death. His authority, kingship, surpassed all opposing effort. Truly, such authority, operated in strict and true righteousness and Godliness, would perfect a kingdom beyond the ideality of man's imagination.

Jesus Commissions Others. As God endowed Jesus with His own power and authority that Jesus could operate there-with upon man and all earthly conditions, so Jesus endowed the apostles that they, too, showing themselves faithful under His commission, could perform with authority like works with Jesus. They could execute His labors; they could extend, according to the Savior's direction, His authority for Him.

Shall Reign with Him. Jesus taught His apostles, that in the regeneration, they should sit upon thrones ruling Israel. See Matt. 19:28. Of the Church it is spoken, 2 Tim. 2:12, "If we suffer, we shall also reign with him." "As members of his body," the Church is under Christ. As Christ successfully authorized the apostles, so has He promised the Church to authorize its members to perform, carry on, execute any and all of His works, for which He from time to time needs to commission them. See Acts 1:8; 1 Cor. 12:7.

Following His ascension, for a time He commissioned the early Church to accomplish marvelous miracles. Following His return, the Church will reign and perform with Him. The manner and certainty of this is evidenced and assured by the Savior's demonstration of power to authorize and enable others to perform, victoriously and triumphantly over all hindrances.

Questions. What is the difference between the call and the commission of the apostles? Why did He ordain just twelve?

What were the four things for which He ordained or commissioned them? What was the advantage of having the apostles commissioned to perform works similar to those done by the Savior? Does the fact of the apostles' ability reveal Christ's ability to transfer power? Does the fact of such transference give reason for faith concerning similar transference to the Church in fulfillment of 2 Timothy. 2:12? —F. L. A.

THE GOLDEN TEXT

And he said unto them, **Going into all the world, proclaim ye the joyful message to all the creation: he who believes and is immersed shall be saved, but he who disbelieves shall be condemned.—Mark 16:15-16, Roth.**

In this text we find an obligation resting on the Christian, likewise a responsibility resting on the non-Christian. When the believer has done his part in proclaiming the good news of the kingdom and salvation through Christ, the responsibility then rests upon the disbeliever as to his position before God. But, if the Christian fails in his obligation to proclaim the glad tidings by what-so-ever means he is best fitted, he may be judged as an "unfaithful steward."—F. A. S.

PRACTICAL APPLICATIONS

The call to service. "Come ye after me, and I will make you to become fishers of men."—Mark 1:17. (1) The call of Jesus was personal: He addressed His call to special service to individuals, not to the multitude. God called Israel as a nation out of Egypt; but to the particular work of leadership He called Moses and Aaron and Joshua as individuals. During the present age God is calling upon "all men everywhere to repent"; Acts 17:30; but certain specially qualified men He is ordaining to the work of the ministry. (2) The call of Jesus was imperative: "Straightway he called them: and they went after him."—Mark 1:20. Paul responded to the divine call with, "Lord, what wilt thou have me to do?"—Acts 9:6. When called to special service, we, too, should obey without question. (3) The call of Jesus was definite: "And he ordained twelve, that he might send them forth to preach."—Mark 3:14. The work of those called of Christ is clearly described: it is to "preach, saying, The kingdom of heaven is at hand", Matt. 10:7. (4) The call of Jesus is to implicit obedience: "They went out, and preached."—Mark 6:12. Christ was "obedient unto death",

Phil. 2:8. Obedience is the secret of successful Christian effort.

Preparation for special service. "His disciples came unto him: and he opened his mouth, and taught them."—Matt. 5:1-2. Jesus did not send forth His disciples to preach the gospel without first preparing them for the work, by causing them to pass through a system of instruction designed to (1) develop their own characters and steadfastnesses; (2) to impress them with the sacredness and importance of their calling; (3) to thoroughly acquaint them with the nature of their future duties and responsibilities; (4) and to furnish them with a full knowledge of the truth they were ordained to proclaim. Such preparation for Christian service is not only expedient, but essential, to success.—G. E. M.

INTERMEDIATE CLASS

Topic: Jesus' call to service.

Undertake his great Lord Himself did not undertake His work alone. He saw the largeness of the task, and He called disciples to labor with Him that He might prepare them for the great work ahead.

These disciples were relatives in some cases, friends, in others, and total strangers in some instances. They came from all walks of life, and were of various degrees of education and training. They were of all types of nature, from the erratic, impetuous Peter to the quiet, lovable John, and Christ called each one because He could use that kind of person.

The Master did not then, and does not now want all of His followers to be alike. John could not be Peter, nor Peter, John. The Master wants you with your personality to serve Him, no matter who you are or where you are. He calls us today, as He called those of yore, not to become alike, but to cooperate in love with each other, each using his ability where it will accomplish most.

Can anyone to-day say he has no ability, or no call to service? How can one determine his proper place to serve?—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

The light's field of activity: Where had its activities been concentrated up to the time of Christ? To what purpose? What had been God's attitude toward ignorance of Himself? What became the light's field when it appeared in the person of Jesus? Its one consuming purpose? The surety of its fulfillment. Why this new and advanced order of activity? —A. K.

DOINGS AMONG THE CHURCHES

With reference to Bro. and Sr. Kanaar, of Plymouth, Ind., last week, their name was misspelled, making it read Kennard.

* * *

Word comes that Sr. M. A. Woodward is slowly recuperating from her recent attack of sickness at New Port Richey, Florida. She is now able to slowly ascend the stairs by herself.

* * *

Bro. and Sr. Hewitt, of South Lawn Park Church, Grand Rapids, are slowly improving in health. Bro. Hewitt suffered fractured bones some months ago as a result of an auto plunging onto him.

* * *

We are glad to report that Bro. McGraw, under instruction of his doctor, is able to work two hours a day. Bro. McGraw feels the best ever and looks better still, and he is following strictly his physician's advice.

* * *

Sr. Irvin Ferguson (formerly Gladice Hughes) has been seriously ill for several weeks past. She has returned to her home after a series of operations, and is slowly recovering. Letters and cards from the brethren will be much appreciated. But especially she asks their prayers on her behalf. She may be addressed at Anderson, Indiana, Rt. 12.

* * *

Sr. Frank Rogers, of Oregon, and her son, Bro. James Rogers, are reported to be enjoying a very fine winter in Yuma, Arizona. Not only is the fine weather appreciated but fine health aids in enabling them to make the most of their opportunities. They may be addressed at 557 Fourth Ave.

* * *

CHANGE OF ADDRESS

Sr. (Mrs.) Orpha Sanford, Chairman of the Relief Committee of the National Berean Society, wishes her correspondents to note that her address has been changed from 174 Cedar St., Aurora, Ill., to 2934 Jackson Blvd., Chicago, Ill.

* * *

CHICAGO CHURCH SERVICES

Services in Chicago will be held next Sunday, Feb. 26, at the Whitehead-Harsch home, 5439 Ohio St. Bro. Siple expects to be present and deliver the sermon, with services beginning at 10:30 a. m. All members, friends or interested ones are urged to be present. For further information address F. E. Siple, Oregon, Ill., or if in Chicago phone Austin 7374.

* * *

TRIBUTE TO BRO. WM. T. HARDESTY

It was indeed a surprise to all to learn of the death of our Bro. Hardesty.

We have known him many years and have held him in high esteem. He always had a quiet and unassuming way,

and was always on hand to do his part. He was dependable, and when he said he would do it, it was done.

He will be missed at Conference time by all who knew him. He was always ready with a handshake and a smile. Ever faithful in everything.

Bro. Will is asleep in Jesus. Asleep! A word that means rest, quiet, undisturbed, at peace. He is waiting for Jesus to come to awaken him from his sleep to that bright, happy morn, which he believed would come.

Kind sympathy is extended to Sr. Hardesty and her two boys.

Your sister in the One Hope,

Jessie M. Wilson.

* * *

In answer to an inquiry, Sr. Mae Mick, of Warsaw, Ind., writes that Sr. S. Roxana Wince has been very sick with bronchial pneumonia; was unconscious ten days. On February 18 she had recovered a great deal and the doctor reports that, so far as he can foresee, he expects her to regain her normal health.

Sr. Mick has kindly taken Sr. Wince into her own home, where she is caring for her. From past observation, the writer feels sure that nothing will be left undone that Sr. Mick can do to make Sr. Wince as comfortable as possible.

Arrangements are being made to place Omer, the nephew for whom Sr. Wince has been caring for nearly fifty years, into a proper home for one afflicted as he is. If Sr. Wince can gracefully submit to this, as she has often been urged to do, it will relieve her of the greatest burden of her life.

* * *

"And the times of this ignorance God winked at; but now commandeth all men every where to repent."—Acts 17:30.

* * *

WORDS FROM THE SOUTHLAND

The class at Houston had the pleasure of having with them Bro. and Sr. A. M. Oliver, of Attica, Kansas, and Sr. Oliver's brother and daughter, of Conroe, Texas, in an all-day meeting, Feb. 12. Bro. E. E. Giesler gave two very timely sermons that were enjoyed by all.

Bro. and Sr. McCullough have returned to their farm in Macon County. Their post office address is Freedonia, Texas.

The church at Mullin, Texas, will have a get-together meeting over the second Saturday and Sunday in March. A number from over the state plan to attend. Bro. E. O. Stewart will be with them.

In view of the many rumors going around in regard to our State Conference this next summer, it is wished to say that the Conference will be held at the same place and time as usual, D. V. A full announcement will be made later.

"Peach and plum trees are in blossom now, the fig trees are getting green and every one is making garden", is stated in

a private letter from Houston, Texas. Good! From such summer clime that letter quickly arrived at Oregon, where the thermometer stood at twelve degrees above zero and the sharp wind piled new-fallen snow into banks.

* * *

"Go ye into all the world, and preach the gospel to every creature".—Mark 16:15.

* * *

A PROPER PROVISION

A telegram, intended for last week's issue, but which arrived too late, bears the following interesting report. "Baptistry completed and five baptized today."

A special meeting has recently been held in Grand Rapids in the South Lawn Park Church. As a result of this meeting, three expressed belief in the gospel and requested baptism. There was no baptistry in the church. There were personal objections to promenading before the public of the city for baptism in the river at this season of the year. There were other disadvantages with reference to renting the use of another baptistry.

On Monday, Feb. 6, Bro. Townsend and others set about to construct a baptistry in the South Lawn Park Church during the spare hours and overtime of that week. It was finished in time for Sunday, the 12th, when baptismal services had been announced.

It is interesting to note that at the service of the 12th, two others obeyed in baptism. The names of all are: Mr. and Mrs. Rhodes, Mrs. Thomas, Mrs. Savage, Mr. Walter—all adults. A letter from Bro. Patrick indicates his joy at this result. These activities speak in part of some of the hard, faithful work which he has been giving to the field. A number of others indicate serious study, looking to early obedience.

Zealous work for the Master counts!

* * *

Bro. F. E. Siple made the Kewanee-Ripley appointment over this week end.

* * *

Two automobile loads of the Dixon brethren were in attendance at both morning and evening services at the Oregon Church on Sunday, February 19. Come again!

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THE BUDGET SYSTEM OF FINANCING THE CHURCH OF GOD

(Continued from page 323)

with our heavenly Father so much as pouring out our material gifts as "unto him". "Where your treasure is, there will your heart be also", are the words of our Savior, and that is why we urge each member to enter whole-heartedly into this plan and witness a spiritual growth in just that same proportion in our church brotherhood.

A Bad Situation

It might be said that the finances of a church is a barometer to its spiritual condition. This is true if the funds in its treasury have come as a result of every member, not merely making a contribution, but when he has really and truly done his part. A church may be so unfortunate as to have one or more members who are abundantly able beyond all others to pay freely into the treasury and thus relieve those who have, as it were, "the widow's mite". When such is the case the church is truly "in a bad way". Many a church which has apparently thrived under this condition, has rapidly gone down when those who have "paid the bills" ceased from their labors and laid down in death.

The church that is succeeding is training workers for the future, and giving is a part of this training. Let our slogan be,

"Every Member a Contributor".

After careful study our "budget" for this year has been set at \$2000. It is expected that an "every member canvass" will be made at once to discover how much each member expects to be able to do this year.

Give this matter your thoughtful and earnest consideration and be ready to make definite statements to a solicitor when you are called upon.

Let's make the Church of God at Oregon an example worthy of pattern by others, and when the King comes, may He find us rendering a service that will be well pleasing in His sight.

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."—Matthew 6:33.

THE BELIEVER'S PROSPECT

"WHAT is my position here in this world? Inheritance is my prospect, the throne of Jesus is my prospect; not riches in this world, nor honor in this world, not a name in this world—all this was laid down at the feet of Jesus, who is coming again to receive me unto Himself, and I shall sit with Him on the throne of His glory, I shall reign with Him, I shall judge with Him the world. That is the effect it had on me; hence the utter renunciation of the world in its various manifestations."—George Muller.

THE RESTITUTION HERALD

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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.

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of the Phi-lis'tines wen
is'ra-el. And when the
is'ra-el heard it, they w
the Phi-lis'tines.
8 And the children of Is
Sam'u-el, Cease not to

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NUMBER 22

MAN—HIS CREATION, HIS NATURE

By Jas. A. Patrick

THERE IS SO much to be said on the above subject—in fact, there are three subjects in one—that it is difficult to know where to begin and what to say first.

As to man's nature, we can easily decide, if we can decide what constitutes the man. The discussion should not be so much as to man's nature, but as to what man really is. If this question can be decided definitely, the question as to the nature of man will take care of itself.

What is man? What really constitutes the man? Is it physical, or is it something superadded to the physical that lives within and causes the physical to live and act?

Some years ago, in a public discussion on this question, my opponent said, "There is but very little in the Bible to aid us in our definition of man." My reply was as follows: "This we do know, that the Bible is the only authentic record of man's origin and is the only Book that gives us any idea of his destiny. It was written for the purpose of giving us a history of man from the creation to the everlasting kingdom. God is its Author. It describes man in every relation that he sustains to his fellow man and to his God. The word "man" is used in the Bible about 2800 times. The Bible gives an exact account of man's creation, even telling of what he is composed. It gives and describes all the principal attributes of man; yet, 'There is but very little in the Bible to aid us in our definition of man.' True, there is but very little said of Bro. Knotts' man."

Now let us see what the Bible does say constitutes man. In Gen. 2:7 it is said that "God formed man of the dust of the ground". In my Bible classes I have often asked the question, after reading the foregoing statement, "Was he a man then?" Very often the answer is, "No." But the Bible says he was. "The LORD God formed man of the dust of the ground". Then God "breathed into his nostrils the breath of life; and man became a living soul." What became a living soul? Man—the man God made out of the dust. This ought to settle the question, for God plainly tells us what man is.

But how about the man spoken of in Gen. 1:26, 27? It is sometimes argued that this is a spiritual man and the

man of Gen. 2:7 is the physical man, and that God put the spiritual man into the physical.

Joseph Smith, the great prophet of the Latter Day Saints, in his so-called inspired translation of the Bible, in Gen. 2:5 gives us this, "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; for I, the Lord God, had not caused it to rain upon the earth. And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth." But he forgot this when he came to 1 Cor. 15:46, 47, and made these verses say, "Howbeit that which is natural first, and not that which is spiritual; but afterwards, that which is spiritual. The first man is of the earth earthy." This last is in harmony with the Bible, although not the same wording. So when Joseph Smith makes his Gen. 2:5 say that God created all things spiritually, first, in heaven, and then gives the statement as he does in 1 Cor. 15:46, 47, he makes his Bible contradict itself. And when any one says that God created a spiritual man first, before He created the fleshly man, he contradicts the Scriptures.

The whole of the Bible is in conformity with the idea expressed in Gen. 2:7.

When Adam had sinned, God told him he was made of the dust and should return to it. Gen. 3:17-19. Job gives expression to this thought, Job 34:14, "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 unto dust." To turn again to dust he must have come from dust. Again we read in Psa. 104:29, "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." In speaking of man and beast, the wise man, Eccl. 3:20, says, "All are of dust, and all turn to dust again." Passages like the above might be multiplied many times, but this is sufficient.

I challenge the world to show where God ever made any other man than the man of dust.

Some one may ask, "How about the inner man of Eph.

(Continued on page 344, column 1)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

"MOREOVER as for me, God forbid that I should sin against the LORD in ceasing to pray for you."—1 Samuel 12:23.

* * * *

PRAYER CHANGETH THINGS

FROM EARLIEST BIBLE days to the close thereof, sacred Scripture is replete with instances of how prayer has changed things for man. Not that God alters His ways and plans to accommodate man, but that man, by altering his ways and placing himself earnestly and heartily before Almighty God, thus presents himself in such manner that God, to His own great delight, is permitted to pour His blessings upon man.

Let him who would walk surrounded by the benefits of God approach the Father in that manner taught by the Savior when He said, "After this manner therefore pray ye."

* * * *

AFTER THE ORDER OF MELCHISEDEC

"THOU ART A PRIEST for ever after the order of Melchisedec."

These are words frequently expressed in the Hebrew epistle as applying to Christ, quoted from Psalms 110:4. Explanatory of these the apostle writes in Heb. 7:11, "that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron".

That Christ's order of priesthood was in advance of Aaron's is thought by all. As Melchisedec's priesthood was of the same order as Christ, it would therefore seem that it, too, was higher than that of Aaron's and if Christ's priesthood was of the order of Melchisedec, it would therefore seem that Melchisedec's priesthood and Christ's priesthood were of similar rank.

Therefore, as Christ's priesthood imparts to those under Him greater blessings than did Aaron's priesthood impart to those under Aaron, so likewise Abraham and others under Melchisedec received greater benefits from the priestly services of Melchisedec than did Moses and others with him receive from Aaron's service.

What meaning, then, in that little word in Gal. 3:19, "It (the law) was added because of transgressions, till the seed should come to whom the promise was made". This law that was added to God's promise to Abraham was accompanied by a covenant appropriate for it; also a priesthood appropriate for the law. The law, the covenant, the priesthood, were all added because of sin. All were inferior to the rank of that covenant and priesthood which God placed before Abraham; and inferior, so inferior, to that covenant and law and priesthood that were embraced in Christ as a fullness of that that had been placed before the patriarchal father.

THE NATURE OF MAN

THE NATURE OF MAN is perhaps one of the most fundamental subjects for Christians to study. It must always be realized that man's nature lies at the very bottom of every promise of God, of every redemptive work, of every sacrifice, of everything that God has done and is doing for man.

If man's nature were the nature of God Himself, there would need be no plan of salvation, no Son from before the foundation of the world, to suffer; there would need be no morning of resurrection, no return of the Son of man: all these things would be superfluous. But all these things are distinctly emphasized in the Scriptures. They are there because of man's nature and of the need, through a Redeemer, to restore man from a state of sin into which he entered because of his nature.

On the first page of this issue, Bro. Patrick has presented this subject and it is hoped that many people will come to realize more fully God's great revealed truths regarding man's need for a Savior to redeem.

If it be a Bible truth that man is mortal, let us not seek to hide that truth behind pride, but let us emblazon it before the whole world that many, by realizing man's weakness, may take advantage of the great help proffered through the Son of God's love.

* * * *

WHENCE, WHITHER

ONE FREQUENTLY SEES, speeding through space at night, the rider in the railway coach pressing his hand against the window pane, peering into the darkness that he may discern some landmark by which he may estimate where he is. Can he locate his position on the line, he can then compute how far he has come from the beginning of his journey and how much farther he must travel to reach his journey's end.

So, too, the Christian! Through this dark night of worldliness, mankind is speeding rapidly toward one of the greatest destinies of the ages. That station pertains to the second coming of our Lord. Unwittingly, humanity and nations are gathering ever more closely toward this great point where the ages will apparently, for a moment, stop.

The Christian is eagerly looking out through the windows of revelation in constant effort to discern more accurately the part through which he at present is traveling, thus to estimate the distance until the coming of the Son of man.

BRO. R. A. CURTIS, elsewhere in this issue of THE HERALD, has endeavored to bring to the attention of all some

of the prophetic designations that serve as markers along the way we are now speeding.

It is urged that all will study these things and will profit to that extent that true and ample Christian preparation shall by each one be made to arrive in God's own day and time at this place of anticipated meeting with the Master and with the faithful of all ages.

SIGNS OF THE TIMES

By Rufus A. Curtiss

THE OMENS of coming deliverance have gladdened the hearts of God's faithful people from ancient times until the present hour. "The secret of the LORD is with them that fear him."—Psa. 25:14; (Prov. 3:32). "Surely the LORD GOD will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7; (John 15:15).

The patriarch Job, with unswerving faith, gazed down the on-coming centuries and saw things that so filled his mind with joy that he wished to hand down to succeeding generations a knowledge of the foregleams of coming deliverance, of new birth, gladness and resurrection triumph, that he saw in the latter days. He exultingly exclaims, "O that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me."—Job 19:23-27.

Jesus said upon one occasion, when speaking to the unbelieving Jews who boasted of their descent from Abraham, "Your father Abraham rejoiced to see my day: and he saw *it*, and was glad."—John 8:56.

If angels desire to look into things intimately connected with the plan of salvation as disclosed in the gospel, which portrays so vividly "the sufferings of Christ, and the glory which should follow", should not we, as dying men and women who are candidates for glory and honor and immortality, be alert and watchful to discern the signs of the times? (1 Peter 1:10-12; Rom. 2:6, 7; Matt. 16:2, 3.) Like the disciples of old we would press the question: "Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?"—Matt. 24:3.

For the sake of brevity I will call the reader's attention to the following Biblical statements that will help us to know our position along the stream of time which is rapidly bearing us on to the climax of human history—the coming of earth's rightful King, "the desire of all nations." John 18:37; Isa. 9:6, 7; Luke 1:30-33; Hag-gai 2:7. To be forewarned is to be forearmed. The Master has said, "Take heed that no man deceive you."—Matt. 24:4; (Col. 2:8).

As evidence that we are even now treading the bor-

der land of dispensations, I refer the reader to the following ominous signs, that portend the coming of Jesus, and the ushering in of a new dispensation. Just prior to His coming there will be witnessed:

1. A "falling away", or apostatizing, "from the truth" or, in other words, rejecting sound doctrine, and being "turned unto fables". 2 Thess. 2:1-12; 2 Tim. 5:1-4.

2. The manifestation of many false Christs. Matt. 24:5, 23-25.

3. The proclamation of an invisible coming of Christ, and that He is already here. The Master has repeatedly said, "Believe it not." Matt. 24:23-27.

4. Another sign of the end of the age is that there will be "wars and rumours of wars". Matt. 24:6.

5. There will be national strife, and added to the horror of this "there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:7.

6. Christ's true followers will be afflicted, persecuted, and hated of all nations for their allegiance to Him and His truth. Matt. 24:9; James 4:4.

7. Many unstable souls will "be offended, and shall betray one another, and shall hate one another." Matt. 24:10.

8. "Many false prophets shall rise, and shall deceive many." Matt. 24:11.

9. "Iniquity shall abound", and the "love of many shall wax cold". Matt. 24:12.

10. A world-wide proclamation of the gospel of the kingdom as a witness unto all nations is clearly contemplated. *Then*, when this is accomplished, the end shall come. Matt. 24:14.

11. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21:25-27.

12. The cry of "peace and safety" is to characterize "the times and the seasons" that are precursors of the coming and kingdom of the Redeemer. 1 Thess. 5:1-6; Acts 1:6, 7.

13. "The time of the end" is portrayed by the prophet Daniel in the following language: "Many shall run to and fro, and knowledge shall be increased". Dan. 12:4. In all the history of the past we can find nothing that so excites our admiration and wonder as the *modern way of travel* and the *rapid dissemination of knowledge*. Now men travel not only *on* the earth, but *over* it, through the air; on the bosom of the ocean, and beneath its surface. The rapidity of their movements, as they run to and fro is bewildering to contemplate. The marvels of the printing press and Edison's inventions, utilizing electricity, have well nigh revolutionized modern thought and travel.

14. Our faith in "the day of his preparation" is confirmed by prophecy being turned into history before our eyes today, in the introduction of automobiles. "The chariots shall rage in the streets, they shall jostle one

(Continued on page 343, column 1)

EXCUSES

(Luke 14:16-21)

By Mrs. A. J. Chaplin

A CERTAIN man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

There was not one reasonable excuse given. All were made excuses. The lesson I draw from this narrative is, "Making excuses".

How many of us have, at times, done just as these bidden guests did: simply made a lot of excuses when we should have been up and doing? Some refuse to work in the Master's service because everything is not going just their way and instead of lending a helping hand to help straighten out the tangle and push the work along, they make excuses. The command is: "Go work in my vineyard, for the harvest is great, but the labourers are few." How are we using the talents God has given us to use? Are we busily engaged in Christian service, or are we spending these precious hours for self to the exclusion of Jesus and His cause?

Our Savior also tells us to neglect not "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."

Why should we not neglect this one special thing—the assembling together? It is because these gatherings build us up in our most holy faith. Jesus said that where two or three are gathered together in His name He will be in the midst of them and bless them. All are made stronger by these gatherings together in Jesus' name, and His blessed influence follows us through the days to come. But if we make excuses and stay away from worship it is needless to say that we lose the blessing. And if we neglect these things and think that some other time we will give to our Savior the homage and service due Him, and, like the foolish virgins, fall asleep with no oil in our vessels, and the cry goes forth, "Behold, the Bridegroom cometh"—What then?

When the great plants of our cities

Have turned out their last finished work;

When the merchants have sold their last yard of silk,

And dismissed the tired clerks;

When our banks have raked in their last dollar,

And paid the last dividend;

When the Judge of the earth says, "Closed for the night",

And asks for a balance—What then?

When the choir has sung its last anthem;

When the preacher has made his last prayer;

When the people have heard their last sermon

And the sound has died out on the air;
When the Bible lies closed on the altar
And the pews are all empty of men
And each one stands facing his record,
And the Great Book is opened—What then?

When the actors have played their last drama
And the mimic has made his last fun;
When the film has flashed its last picture
And the bill board displayed its last run;
When the crowds seeking pleasure have vanished
And gone out in the darkness again;
When the trumpet of ages is sounded
And we stand up before Him—What then?

When the bugle call sinks into silence,
And the long, marching columns stand still;
When the Captain has given His last orders
And they've captured the last fort and hill;
And the flag has been hauled from the masthead,
And the wounded afield have checked in;
And the world that rejected its Savior
Is asked for a reason—What then?

What reason can we give for having made excuses, and failed to do the things God has required of us? "Let your light so shine before men, that they may see your good works, and may glorify your Father which is in heaven." Rejecting the Savior is failing to do the things required of the church as well as of the world.

So let us be steadfast, unmoveable, always abounding in the work of the Lord, which is our reasonable service.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.
Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

—Ella Wheeler Wilcox.

TUNE IN ON THE GOOD

By J. E. Hatch

AS YOU SIT in your cozy home with your radio before you, it is your privilege to "tune in" on all manner of entertainments—lectures, the markets, musical programs, jazz or religious sermons or programs.

One of the greatest achievements of mortal man in discovering the law of God and perfecting instruments to demonstrate that law may be used for evil or for good as each individual wishes.

At a certain hour within the week, by the turning of a dial one can get out of the air words or music which will build him up spiritually and cause his soul to praise the Creator of all good.

On the other hand, worldly jazz may be had in abundance for the taking, but it profiteth nothing.

Tune in on the good.

WHY SO MANY DIVORCES?

By Melba Glanton Arlington

Every increasing courteousness and loving attention each to the other are herein emphasized by the author, as becoming a duty upon the part of both husband and wife to each other. Never ending fidelity should be emphasized. God's own declaration of judgment against divorce and the fact that in every garden there is a Satan enters to dethrone God and ruin man are points brought out in this closing sketch of "Why So Many Divorces?"—Editor.

AND NOW we come to the third cause of divorce—lost love. Women my message to you: Do not allow yourselves to become careless in your personal appearance, your home, or your habits. Cleanliness is next to Godliness, you know. Be a companion to your husband, keep his love and admiration as you would priceless jewels. Be pleasant and cheerful when he is in your home; drop a few words of praise occasionally. Don't nag. Get into the habit of accompanying your husband whenever he desires to go somewhere for clean amusement. For if you don't go, someone else will.

Men, my message to you: Cherish your wife's respect as you would your life; be kind and courteous to her. Keep up your personal appearance and don't expect your wife to love you if you swear, drink or ask her to kiss you with tobacco juice running down the corners of your mouth. Treat her as you did when you were trying to win her.

And now, infidelity—a breach of trust. Men do not love as most women do, for their's is mostly physical. Because woman was chosen to be the medium of life-development, she naturally possesses more noble tendencies, or should; yet she has always been the temptress. And a woman may make or break a man.

Again, Jesus said, "But I say unto you that whosoever looketh on a woman to lust after her; hath committed adultery with her already in his heart." If that is true, and we have no reason to doubt it, men are breaking a commandment of God hourly.

Men are generally referred to as the "stronger sex" but where women are concerned, men are as weak as babes. With this knowledge some women have made excellent use of their beauty and attractiveness.

Girls! Did you ever stop to think that just one look from your eyes or a nod of your marcelled head might mean the destruction of a home and the breaking of a trust? Some day you will have to meet these things face to face, and then what?

I once knew a young girl who became infatuated with her employer, a married man with children. She was determined to have him, and finally succeeded. But, oh, friends, she is in constant fear of losing him and he looks upon her with disgust because he does not respect her. She won him and his wealth and position, but lost her self-respect and happiness.

A man, a minister of the gospel for years, left his wife for another. Instead of finding happiness, he is a miser-

able creature. He sold his inheritance for a mess of pottage.

Everywhere we are hearing the cry of infidelity. The courts are ringing with it, it is ruining humanity. Men are not true to their wives; wives are not true to their husbands. Rich and poor have the fever, but those of wealth are given more notice and lauded more highly.

A certain radio man was completely spoiled with too much attention from his female radio fans. They sent him costly gifts and hundreds of endearing letters, until his wife no longer held a place in his conceited life and she was compelled to divorce him.

Men and women rarely get divorces and live single the rest of their lives. God said that it was not good for man to live alone. He must have a companion, therefore he nearly always marries again, usually to his sorrow. And why?

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."—Matt. 19:9.

Jesus, as the Son of God, could see the end from the beginning and He knew that this very thing would come. He therefore deemed it necessary to give us a law concerning marriage and divorce. When we stop to think of the thousands breaking this one commandment, "Thou shalt not commit adultery", we do not wonder when we read that God regretted when he made man.

Thousands of men and women are allowing their baser instincts to rule their lives. The beast in man is fed by heavy eating, immoral thoughts and attending immoral entertainments. Wine fans the flame of passion also, and he soon loses his sense of decency.

A man and a woman, now awaiting an extreme penalty, which will probably be executed by the time this is published, should be striking examples to the world. The result of sinful living and infidelity is this.

If we would live the Godly life, the life without sin, the only life worth living and the only one which has eternal life as its reward, we must pray without ceasing. We must so fill our lives and hearts with love and pure thoughts that the evil desires cannot enter. When Satan enters the life of man it takes the power of God to dethrone him, but it can be done. Only give Him a chance. He, God or His merciful Son, pleads with you to listen. He is willing and ready to help you at any call. No problem is too great for Him to solve, no trial or weakness too much for Him to help you overcome. Ask Him now. We dare not risk one hour. Lives are daily snuffed out without a moment's warning. It is up to you to choose—
DESTRUCTION OR ETERNAL LIFE.

NO SOUL CAN preserve the bloom and delicacy of its existence without lonely musing and silent prayer; and the greatness of this necessity is in proportion to the greatness of the soul. There were many times during our Lord's ministry when, even from the loneliness of desert places, He dismissed His most faithful and most beloved, that He might be yet more alone.—*Archdeacon Farrar*,

A QUESTION FOR STUDY

THE SONS OF GOD

By Charles W. Howe

A CAREFUL STUDY of the races of men is somewhat enlightening from the standpoint of creation and antediluvian days. We find that the descendants of Noah were all white people. The descendants of Japheth are the Aryans or Indo-European people. The descendants of Shem we find to be the Babylonians, Assyrians, Phoenicians, Armenians, Arabians and Hebrews. The descendants of Ham are the Egyptians, Lybians and the Canaanites.

The man who received the curse of Noah, which curse was supposed to produce the negro, never saw Africa, but settled in the land which afterward bore his name; and so Canaan, who was cursed, became the father of the Canaanites and not the father of the negro. Anyway, if a curse made the negro black and wooly, with flat nose and thick lips, what curse made the Chinaman yellow, with a slant of the eye, or the American Indian bronze, with high cheek bones? Then whence came the colored peoples, if the entire earth was destroyed at the deluge? Our answer lies in the word *earth*. The Hebrew word so translated has a variety of meanings.

I have Gesenius' Hebrew Lexicon before me at the present moment. It gives for *eretz* the following definitions: (1) the earth, *arbis terranum*; (2) the earth, land, opposite to sea; (3) a land, country; (4) land, a field; (5) the ground, etc. If the word translated earth could have been translated country or region as this suggests, then the colored races could have been in existence before the flood and still not have been destroyed by it. But where did they originate?

When Cain was driven out from the presence of the Lord, he was afraid lest any man finding him should slay him. What other man of Adam's race was there in existence save his father only? Was he afraid of brothers yet unborn? Who, then, had he to fear unless he knew of a savage and murderous people dwelling in the land of Nod into which he was being exiled?

It seems that the colored peoples must have existed contemporaneously with Adam, if not prior to him. Examine the record of Gen. 1 and compare it with that of chapter 2, and you will find a different order of creative acts in the one from that which appears in the other. In the creation recorded in chapter 1, the lower animals were created first and afterward man was created. In the creation recorded in chapter 2, we find Adam created before the lower animals. Then they were created and brought before Adam and he named them. Eve was created last of all. These differences are sufficient to brand these records as being not two accounts of the same thing, but as two separate and successive events. So while men were created in chapter 1, they were undoubtedly all colored

savages and "there was not a man to till the ground". Gen. 2:5.

In Acts 17:26 we are informed that God made of one (the word *blood* is not in the original) all nations (or families—the word may be translated *race*—see Thayer's Greek Lexicon), to dwell upon all the face of the earth, and hath determined the times before appointed and the bounds of their habitation. I take this to mean that God made each race from one, i. e., from one pair, and then placed them in definitely bounded habitations.

We know that the negroes' habitation has a clear cut boundary in the Sahara Desert on the north. The Indians' boundary is very definite, being separated from all others by water on every side. The yellow man's habitation was bounded and separated from the white man's dominion by high mountain ranges. Jewish historians place Eden as western Asia, northern Africa and Europe, and perhaps India. That, then, was the original white man's dominion. We read that God separated them thus that they should seek the Lord. Acts 17:27. It seems that they could not properly seek the Lord outside of their own habitation. But all did not stay where God had placed them, even in Adam's time; for we read in Jude 3 that "the angels (messengers, i. e., human beings, as I take it) which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." See also 2 Peter 2:4.

Ancient Hebrew literature, other than the Bible and yet held as scripture by the Jews at one time, identifies the sons of God who took wives of the daughters of men as being these same messengers who left their own habitation. Concerning people of like wickedness "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds". Jude 14. I gather from the reading of the ancient Hebrew literature before mentioned that these sons of God were celibate priests of a heathen religion, i. e., they were sons of the gods. The word *elohim* is always plural and often refers to heathen gods, although usually to the one true Deity. They were not supposed to have wives, it is stated, but nevertheless they became so enamoured with the daughters of men that they cohabited with them and begat a race of giants in the earth. It is stated that they were responsible for leading Eve astray. No wonder that the temptation took the form, "thou shalt not surely die", for they seem to have had a belief like the Morians hold today, that immortality had existed before their birth and would continue forever, i. e., they were "spiritual, living the eternal life, and immortal from all generations of the world." No wonder Eve was told that instead of death the change which she feared would only end in good, making her like the gods, to know good and evil. Adultery has ever been one of the worst sins of the whole category, both in the eyes of God and man, but it seems from the study of the sons of God in their relation to the daughters of men that the greatest sin im-

aginable is the prostitution of the race, thereby bringing a race of mongrels into existence. At least God destroyed all the progeny of this unholy union, in that day, with such a deluge that no flesh could pass through it and live.

Another interesting thing as related to these sons of God (or sons of the gods) is related to Enoch and his translation. In Heb. 11:5 we read: "By faith Enoch was translated that he should not see death." In verse 13 we read of the whole list of people, of whom Enoch was one, who "all died in faith, not having received the promises". Is this a contradiction or only a paradox? Here, again, we are helped by our ancient Hebrew literature, which informs us that Enoch's activities had to do with that class of people from which these priestly messengers had come. "He was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him." Nevertheless he was on earth all the while, for Methuselah sought him out at one time. It is stated that he went to him to the *ends of the earth*, for he had heard that he was there. This is exactly in harmony with the statement that he was translated that he should not see death and yet died, i. e., he was translated or placed across (which is the meaning of the word) to another country that he should not see the death meted out in the flood, but escaped it by going to be the first foreign missionary to those people from whom the sons of God had come. Since no man ever had knowledge as to the time of his death, the simple statement is made that "he *was* not; for God took him." Gen. 5:24. While Enoch was the first foreign missionary on record, Noah was the first home missionary, and he preached for four hundred years in an effort to rescue those of Adam's race from sin. He saw the death which Enoch escaped, for he passed through it symbolically while he was buried within the ark, and so came through the waters, even as we come through baptism into a new life.

And so we have in the descendants of Noah the continuance of the children of men and they are white, every one of them. We also have today the descendants of the people from whom the sons of God came. They are colored people, and their original habitation was the one which lay east of Eden. Their barrier was the one most easily crossed and since that time there have been numerous invasions of these peoples, which at one time threatened to completely wipe out every vestige of European civilization.

SIGNS OF THE TIMES

(Continued from page 339)

against another in the broad ways: they shall seem like torches, they shall run like lightnings."—Nahum 2:3, 4.

15. The latter times are prophetically portrayed by Paul, when "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received

with thanksgiving of them which believe and know the truth."—1 Tim. 4:1-3.

16. So far from the Whitbyan dream of the world's conversion taking place before Christ comes, the Bible portrays the opposite condition with unerring precision. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God." It causes the cheeks to crimson with shame that such characters should be found today, "having a form of godliness, but denying the power thereof." The apostle adds, "From such turn away." 2 Tim. 3:1-5.

17. When the Son of man is revealed the morality of the world will have sunk to the level of the days of Noe and Lot. Luke 17:26-30. Then "the wickedness of man *was* great in the earth, . . . and the earth was filled with violence." Gen. 6:5, 10, 11. "Pride, fulness of bread, and abundance of idleness" led to the neglect of "the poor and needy" by the Sodomites. "And they were haughty, and committed abomination before me", saith God. Ezek. 16:49, 50. Their fate is "set forth for an example" to all succeeding generations. Jude 7. Like causes will produce like results.

18. True faith will be well nigh extinct "when the Son of man cometh." Luke 18:8. Earth's moral night of darkness and gloom is gathering rapidly about us, but I rejoice to know "the night is far spent, the day is at hand." Rom. 13:12; (Psa. 30:5). While men's hearts are "failing them for fear, and for looking after those things which are coming upon the earth," Christians are admonished to "look up, and lift up your heads; for your redemption draweth nigh." Luke 21:26, 28.

STRENGTH FOR THE DAY

"TAKE NO THOUGHT for the morrow," said Jesus, "for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Pile three hundred and sixty-five panes of transparent glass one upon the other and try to look through them. What do you see? Nothing but inky blackness. Take from off the pile one pane, and look through it. Now what do you see? You see everything that is in sight. Thus you face the year with its three hundred and sixty-five days piled one upon the other—all in darkness. But if each morning you take from off the pile of days the one which comes first, you are enabled to see your duty clearly. Do today's duty. Trust Him for tomorrow, and peace will keep your heart and mind.—*Selected.*

"TODAY there is no scientific ground for believing that alcohol can cure anything. The death rate from pneumonia among abstainers is 18 percent, among intemperate people 52 percent," says Arthur H. Evans, Surgeon and Lecturer on Surgery at the Westminster Hospital, London.

MAN—HIS CREATION, HIS NATURE

(Continued from front page)

3:16?" Turn to Rom. 7:22, 25 and we have an answer to this question: "For I delight in the law of God after the inward man . . . So then with the mind I myself serve the law of God". It is the inward man that delights in the law of God, and it is with the mind that he serves the law of God; so the inward man is the mind. This is further confirmed in Col. 3:9, 10 and Eph. 4:23: "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him." This new man is renewed in knowledge. Knowledge is a product of mind. "That ye 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." How do we put on the new man? By being renewed in the spirit of our minds. In Romans 8 the "carnally minded (the minding of the flesh—margin) is death; but to be spiritually minded (minding of the spirit—margin) is life and peace." The Psalmist says that in death the thoughts perish. Thoughts result from mind; so then the mind or inner man perishes in death.

"But," says one, "how about the spirit that returns to God who gave it?" Whose spirit returns to God? And the answer invariably is, "Why, the righteous man's, of course." Yes, and the unrighteous man's, too. Read Eccl. 12 and you will see that the wise man is talking about all men. "Man (generic, all men) goeth to his long home, and the mourners go about the streets." Then the spirit of all men goes to God who gave it. What is this spirit? "Thou hidest thy face, they are troubled: thou takest away their breath (Heb., spirit), they die, and return to their dust. Thou sendest forth thy spirit, they are created." "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 unto dust." Psa. 104:29, 30; Job 34:14. From the above it is clear that man's spirit that makes him live is simply the spirit of God that is loaned to him for a season, and then goes back to the Lender. The spirit as used in this sense is simply the life-principle that comes from God, is used by man during his life, and returns to God again; like the electricity that comes from the power house to vivify the motor, and when the motor wears out returns to the power house again.

But it is distinctly told in Psa. 104:29 that men return to "their" dust, while the spirit goes back to God. So we read, "For he (God) knoweth our frame; he remembereth that we are dust." Psa. 103:14. Who knows better than God of what man is composed? He invented us. Who knows better than the inventor of what the thing he invented is made? When God says we are made of dust, why should any one say we are made of spirit?

If man is dust, and God says that he is, then he is mortal by nature. It doesn't take much discussion to settle this point when we settle what man is,

In a future article I wish to discuss the subject of man's creation.

This article was written on request of the Editor.

WINDOW TESTIMONY TO THE TRUTH

In the issue of January 31, a selection was taken from "Words of Life", entitled, "Window Testimony to the Truth". Through an error the selection was not completed. That the readers may get the benefit of the suggestion, the article is here repeated with an illustration appended.—Editor.

DEAR SIR, I have hit upon a new plan of bringing the truth before the general public, namely, by what I designate my "Window Pulpit."

The idea is simply to write out a brief statement of fact, or criticism of error, and place the writing in my shop window, hard against the glass, so that dozens, who would never otherwise hear of our views, read the notices daily.

Although the plan has only been in operation a few weeks it has already borne fruit, and I have got in touch with several people who are interested, and two clergymen, at least, have spoken to me about the notices.

A specimen of the notices is appended, which perhaps may prove interesting to readers, and lead to others adopting the plan.

Yours in service,

John Balfour.

BALFOUR'S WINDOW PULPIT

What is the *Human Soul*? Before you can understand the Biblical view of this subject some eight hundred passages have to be examined. But one fact stands out very clearly, the Bible *never* once states that the *Soul is Immortal*. On the other hand, the Scripture emphatically says that the "*soul that sinneth, it shall die*" (Ezekiel 18:20).

Now it is obvious that an *immortal* being could not die. Again, Christ "*poured out his Soul unto death*" (Isaiah 53:12). How could that which is *Immortal* be poured out unto Death?

Immortality is taught in Scripture, but not the *Immortality of the Soul*. Indeed, the Scripture asserts that God "*only hath immortality*" (1 Tim. 1:17 and 6:16), and it is God's *Immortality* that is promised to mortal man.

To those who, by patient continuance in well-doing, look for glory, honor and *Immortality*, God will render *Eternal Life* (Rom. 2:7). Why look for it if you are already *Immortal*?

"For this *Mortal* must put on *immortality*" (1 Cor. 15:53).

Why have you to put it on if you have it already?

Believe on the Lord Jesus Christ, and thou shalt be **SAVED** (i. e., become *immortalized*).—*Words of Life*.

THE BOOK OF DANIEL

Part 34

By George Johnston

THE FALL OF THE BURGUNDIANS, THE VISIGOTHS,
AND THE OSTROGOTHS

Daniel 11

AND HE SHALL do exploits, and return to his own land." Clovis, who was now the recognized champion of the Papacy, was determined to establish the power of Rome from the gates of that city to the English Channel, though whether that idea originated with himself or was suggested to him by the Catholic bishops has never been definitely ascertained. The kingdom of the Visigoths, who were of Arian faith, lay nearest to his own dominions, and between him and the city of Rome; and was naturally the next to be assaulted by Clovis. In the year 507, at the head of a great army, he advanced against the Visigoths, who were encamped near Poitiers. "The accidental or artificial prodigies which adorned the expedition of Clovis were accepted, by a superstitious age, as the manifest declaration of the Divine favor. He marched from Paris; and as he proceeded with decent reverence through the holy diocese of Tours, his anxiety tempted him to consult the shrine of St. Martin, the sanctuary, and the oracle of Gaul. His messengers were instructed to remark the words of the Psalm which should happen to be chanted at the precise moment when they entered the church. These words most fortunately expressed the valor and victory of the champions of heaven, and the application was easily transferred to the new Joshua, the new Gideon, who went forth to battle against the enemies of the Lord. Orleans secured to the Franks a bridge on the Loire; but, at the distance of forty miles from Poitiers their progress was intercepted by an extraordinary swell of the river Vigena or Vienne; and the opposite banks were covered by the encampment of the Visigoths. Delay must be always dangerous to barbarians, who consume the country through which they march; and had Clovis possessed leisure and materials, it might have been impractical to construct a bridge, or to force a passage, in the face of a superior enemy. But the affectionate peasants, who were impatient to welcome their deliverer, could easily betray some unknown or unguarded ford: the merit of the discovery was enhanced by the useful interposition of fraud or fiction; and a white hart, of singular size and beauty, appeared to guide and animate the march of the Catholic army. The counsels of the Visigoths were irresolute and distracted. A crowd of impatient warriors, presumptuous in their strength, and disdaining to fly before the robbers of Germany, excited Alaric to assert in arms the name and blood of the conqueror of Rome. The advice of the graver chieftains pressed him to elude the first ardor of the Franks; and to expect, in the southern provinces of Gaul, the veteran and victorious Ostrogoths, whom the king of Italy had already sent to his assistance. The decisive moments were wasted in idle deliberation the Goths too hastily abandoned, perhaps, an advantageous post and

the opportunity of a secure retreat was lost by their slow and disorderly motions. After Clovis had passed the ford, as it is still named, of the *Hart*, he advanced with bold and hasty steps to prevent the escape of the enemy. His nocturnal march was directed by a flaming meteor suspended in the air above the cathedral of Poitiers; and this signal, which might be previously concerted with the orthodox successor of St. Hilary, was compared to the column of fire that guided the Israelites in the desert.

"At the third hour of the day, about ten miles beyond Poitiers, Clovis overtook, and instantly attacked, the Gothic army, whose defeat was already prepared by terror and confusion. Yet they rallied in their extreme distress, and the martial youths, who had clamorously demanded the battle, refused to survive the ignominy of flight. The two kings encountered each other in single combat. Alaric fell by the hand of his rival; and the victorious Frank was saved, by the goodness of his cuirass and the vigor of his horse, from the spears of two desperate Goths who furiously rode against him to revenge the death of their sovereign.

"The vague expression of a mountain of the slain serves to indicate a cruel, though indefinite, slaughter; but Gregory has carefully observed that his valiant countryman Apollinaris, the son of Sidonius, lost his life at the head of the nobles of Auvergne. Perhaps these suspected Catholics had been maliciously exposed to the blind assault of the enemy and perhaps the influence of religion was superseded by personal attachment or military honor.

"The decisive battle of Poitiers was followed by the conquest of Aquitain. Alaric had left behind him an infant son, a bastard competitor, factious nobles, and a disloyal people; and the remaining forces of the Goths were oppressed by the general consternation, or opposed to each other in civil discord.

"The victorious king of the Franks proceeded without delay to the siege of Angouleme. At the sound of his trumpets the walls of the city imitated the example of Jericho, and instantly fell to the ground; a splendid miracle, which may be reduced to the supposition that some clerical engineers had secretly undermined the foundations of the rampart. At Bordeaux, which had submitted without resistance, Clovis established his winter quarters; and his prudent economy transported from Toulouse the royal treasures, which were deposited in the capital of the monarchy.

"The conqueror penetrated as far as the confines of Spain; restored the honors of the Catholic church; fixed in Aquitain a colony of Franks; and delegated to his lieutenants the easy task of subduing or extirpating the nation of the Visigoths." (Gibbon: Chapter 37.)

THE LORD first tries lovingly to wean us from the world and its ways; but, if this doesn't work, He tries other means that are not so pleasant and loving.—S. E. H.

A true Christian always has a loving heart, a forgiving mind, a giving hand, a working zeal.—C. E. Randall.

JUDGMENT

By C. E. Randall

HE THAT heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life."—John 5:24. "Condemnation" comes from the Greek word *krisis*, which is generally translated judgment. It is so used in John 5:22, 27. Thus Jesus would have us understand that His followers will not come into judgment. The whole tenor of church scripture indicates that the "body of Christ" will not appear in judgment with the world. The present time is the period of judgment for the church. It is the time when our sins "are open beforehand, going before into judgment". 1 Tim. 5:24. For this reason Peter said, "For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?" 1 Peter 4:17. The beginning of judgment at the house of God is when our sins are open going before; that they may be blotted out as "far as the east is from the west".

That judgment has been passed upon the church and that they shall not come into judgment with the world, whose sins "follow after", is evidenced by the fact that the church is accounted worthy of immortality and is caught up to meet Christ in the air before Christ ever comes to earth to sit in judgment over the nations. 1 Thess. 4:16, 17. Instead of coming into judgment with the world, and appearing before Christ's throne with the ungodly, they come with Christ and sit with Him on the "throne of his glory" and assist Him in the judgment of the nations. "Do ye not know that the saints shall judge the world?" 1 Cor. 6:2. How are the saints going to judge the world as "joint-heirs", Rom. 8:17, with Christ, if they are having judgment passed upon them at the same time as the world? They will be with Him on the throne when the nations are before the throne.

The judgment of Matt. 25:31-46 cannot possibly have reference to the judgment of the "church of God". Judgment is passed on an individual before he ever becomes a member of this company. It is plainly stated in verse 32 that it is a judgment of nations. It is nations that are separated as sheep from goats. This separation takes place soon after Christ comes with the church. The day when "his feet shall stand . . . upon the mount of Olives". Zech. 14:4. Joel describes this judgment as the time when all nations will be in the valley of Jehoshaphat, Joel 3. And the Lord shall sit to judge all the heathen round about because they have sold His people and parted His land. The judgment of Joel is based entirely upon the nations' treatment of Israel—His first love. This same principle is the basis of the judgment of the nations gathered before the throne of Christ's glory.

There are only two issues involved. They can be summed up in these statements: "Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. . . . Inasmuch as ye did *it* not

to one of the least of these, ye did *it* not to me." Matt. 25:40, 45.

God will hold nations accountable for their attitude and treatment of His chosen people, Israel. No nation that will not serve Israel during the Lord's day can continue its national existence. "For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted." Isa. 60:12. Thus the prophet has spoken of the time when the goat nations, that will be placed on the left hand, shall go into everlasting punishment, i. e., cutting off. Matt. 25:46.

Nations should be very careful how they treat Israel. The time is coming when "the sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the LORD, The Zion of the Holy One of Israel." Isa. 60:14.

HAVE YOU FOUND JESUS?

Have you found Him, weary stranger?
Is He precious to your soul?
Has He spoken peace and pardon,
Touched your hand and made you whole?
Is He more to you than jewels,
Stocks or mines, or flowing wells?
More to you than royal palace,
Where earth's proudest monarch dwells?
More to you than friends or children?
Height of place or worldly fame?
More to you than sweetest pleasures,
Acres broad and titled name?
O, if not, your wealth is ashes,
Cheating dust and tinselled toy,
Only yours for one brief moment
Here to have and to enjoy.
All must *perish* with the using,
Naught to keep for endless years;
Life goes out in bitter grieving,
Vain regrets and useless tears.
Give yourself to God's sweet service;
He hath need of such as you.
Earth's broad vineyard needeth tilling,
Grand the work there is to do.
Up, delay not, life is going:
Swift the moments speed away;
Would you have the crown of glory?
Seek the Savior now—today.
Rich reward awaits the doer,
Wealth beyond what tongue can tell;
Crown and throne, *and life immortal*,
And bright home wherein to dwell.
Sweet it is to work for Jesus,
Building for the ages long;
Where will come no pain *or dying*,
Nor be heard sad sorrow's song.
Work for Him will prosper ever,
Widening, broadening, moving on,
Till the world's last field of battle
Shall for Christ, our King, be won,—*Anon*,

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* * * *

Inasmuch as this new book represents quite a departure from the former style of book, and since work is even already under way for the next of the series, the book committee earnestly solicits helpful comments or criticisms so as to be able to develop and improve.

* * * *

After you have had time to consider the new book carefully give the Society the advantage of your thought and opinion.

* * * *

FROM NIAGARA FALLS

The following excerpt shows a healthful condition in the Berean work at Niagara Falls, N. Y., and incidentally gives some suggestions that might be helpful to other classes:

"On the night of February fourteenth we held our annual Berean business meeting. Our reports indicated a very healthy growth and excellent interest throughout the year. From sixteen charter members we have increased to twenty-nine. The society has enjoyed ten social gatherings which always follow the last meeting in the month. (We hold no meetings during July and August.)

"Just now we are studying the lessons on the life of Paul. Under our present arrangements the pastor acts as superintendent of the class work, and assigns certain portions of the lesson to different individuals in advance. We have a large outline map of the Roman Empire, specially made for this work, on which we trace the various journeys, with numbered pins marking each "station". Cords of different colors, a different color for each journey, lead from station to station, and are placed in position as we go along. We study the geography, history, traditions and religion of the cities and countries through which the apostle traveled, but we give special attention

to the doctrines presented.

"To illustrate our method more fully, I will tell you that at our last meeting Dr. J. W. Lent gave a short but very informative and interesting lecture on the Roman Empire, its history, extent, religion, and the social conditions prevailing in the days of Paul. At a preceding meeting we had various special addresses, all short and "peppy", descriptive of the cities Paul visited and the social and religious conditions prevailing there in those days.

"The meetings are held in the homes. We are always glad to accept an invitation to meet in the home of someone who is not a member of the society that they may learn what we are doing. The last meeting for the study of the life of Paul will be held in the church, and will be a review of his entire life, illustrated with lantern slides. Fortunately we are provided with a very excellent instrument of that kind.

"The following officers were elected for the new year: President, Mrs. Grace M. Marsh; Vice-President, Dr. J. W. Lent; Secretary-Treasurer, Mrs. Fay Brown; Organist, Mrs. Edith Lankin.

"At the close of the meeting the Secretary presented the Pastor (as an expression of appreciation for his work as Superintendent of the Society) a most generous gift, which was deeply appreciated by the recipient."

* * * *

THE LORD'S DAY

By Josephine Hammond

Many people have the idea that the "Lord's day" of the Bible is Sunday. It was the custom of Jesus' disciples to meet on the first day of the week, but this was prompted by their love for Him and His gospel and not as obedience to a given law.

The "Lord's day" will come when Jesus comes to reign on the earth after man has had his day and has found that human methods are a failure in establishing peace on earth. The "Lord's day" will be a time of restitution of all things which the prophets have spoken of since the beginning of the world. God is now allowing man to govern the nations while He selects from them a people to be with Jesus and be with Him always. We cannot understand all now, and the details of the working out of what is to be accomplished but we know that there is a real good time coming and, best of all, it is to be right here on earth where it is needed so badly. It will be when God has purposed to make His gospel fill the earth.

The Children's Page



PREPARED BY LOIS HUNT

JESUS FEEDS THE MULTITUDE

Mark 6:31-44; 8:1-10

HOW MANY people are five thousand people? How much bread would you buy to feed them? How much would it cost?

Jesus healed so many sick people in Galilee that great crowds followed Him. One day, not long before the pass-over feast, He crossed the Sea of Galilee, the crowd following along the shore.

Jesus went up into a mountain and sat with His disciples. At sight of the crowd, probably very poor people, Jesus thought of food for them. He knew how He could provide it, but He wanted to see how much His disciples had learned of His power; so He said unto Philip, "Whence shall we buy bread, that these may eat?"

Now the disciples had so little money that Philip replied: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

At this Andrew said that there was a little boy among them with his lunch, but that it contained only five barley loaves and two small fishes. These loaves were scarcely more than crackers and that would not be much help. However Jesus told the company of five thousand men to sit down on the grass. Then the little boy was called and his lunch given to Jesus. The Master broke the little loaves and said thanks to God, just as we should do before we begin to eat. To each disciple He then gave parts of the bread and fish, and they, in turn gave to each of the five thousand. Can you see the food grow in their hands? Each person ate all that he wanted and yet had some left.

Now Jesus was orderly, and did not leave the refuse of the lunch on the ground as some careless picnic people do. Instead, He told the disciples to gather up the remains. And, what do you think? The part that remained filled twelve baskets—more than there was in the beginning. How could that be? Was it God's power through Jesus?

Well, the people were so astonished that they said, "This is of a truth that prophet that should come into the world."

SOMETHING TO DO

Ask mother how many fish she needs to feed your fam-

ily. Then reckon how many fish that multitude would have needed.

Likewise, how many loaves of bread.

SOMETHING TO THINK ABOUT

Can you really comprehend the wonderfulness of this miracle? Real Christians today receive just as wonderful food.

MEMORY VERSE

11. Matthew 18:20.

TINY TOTS

Many people listened a long, long time to Jesus' preaching. They were hungry, and Jesus asked for food to give them. All the disciples could find were two small fishes and five small loaves of bread. Jesus divided this and told the helpers to give it to the people.

Somehow Jesus made this little bit of food grow so that every one had enough to eat, and there was more left than there was in the beginning.

We call this a miracle.

GOD IS NEAR

*'Mid the darkest scenes of life
God is near!*

*In the turmoil and the strife
God is near!*

*When the angry waves roll high—
And the clouds obscure the sky
Through the storm there comes a cry,
God is near!*

*Though the dearest friend depart
God is near!*

*He can heal the broken heart—
God is near!*

*Do the tears fall thick and fast
As you ponder o'er the past?
There is One whose love will last—
God is near!*

*In the midst of deepest grief
God is near!*

*He alone can bring relief—
God is near!*

*When the hand of Death so cold
Snatches loved ones from the fold,
And you suffer grief untold,
God is near!*

*Go and tell it far and wide
God is near!*

*Dry the tears on every side;
God is near!*

*Take it to the darkest soul,
Let the message onward roll;
It will comfort and console—
God is near!*

—Oswald J. Smith.

With Our Sunday Schools

LESSON XI.—March 11, 1928

JESUS FEEDS THE MULTITUDE

Mark 6:31-44; 8:1-10

Devotional Reading: Ezekiel 34:11-16

GOLDEN TEXT

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—John 6:35.

A STUDY OF THE SUBJECT

Jesus Feeds. A new vision of Jesus is distinctly pictured in this remarkable miracle. He had been the great Physician in healing all physical ailments; He had been the great Master in rebuking wind and wave; He had been the great Monarch in overpowering the maniac; He had gradually advanced His position and abilities before the minds of great and small; now He became in very truth a Shepherd. Not merely was He One who could soothe their troubled hearts or balm their wounds, but One who could in very deed lead not only His apostles, but all intent followers to those fields where all needed mental and physical foods would be amply provided. In no particular were His abilities insufficient.

His hearers were, indeed, shepherdless. By following Him intently, they had unwittingly strayed from their former leaders. They had not yet accepted the new Leader. They were leaderless, shepherdless. They realized this. Jesus, knowing their position, at once presented Himself in such fullness that they had opportunity of choosing Him, who would lead them unto all fullness and supply their every need. He taught them and then immediately fed them to the full.

Give Ye Them. Jesus had commissioned His apostles, Mark 6:7-13, to go out and work. Perhaps He had not expressly itemized all works which they should perform. He now directed the apostles to feed this great multitude of more than five thousand men, women and children, to the full. He did not mean for them to purchase supplies. He meant, literally, what He said, "Give ye them". No doubt, had they proceeded, they would have been supplied with power, by which to accomplish what Jesus did accomplish.

Preach the Gospel. Here is another command most similar in import. The gospel words of God and of His Son are to the perishing world the bread of salvation. The command has been given. It requires energy, strength, ability. There is no doubt that the Savior's commission carries with it assurance that strength will accompany the giving, and that all necessary supplies will be afforded. The greatest question confronting the Christian and mankind, is the question of unstinted faith.

Questions. Analyze and point out the leading truths of this lesson. Are Christ's miracles teachings set in action? What leading characteristics of Christ are manifested in this scripture? Why did not the apostles proceed and give the multitude food? Was His command, v. 37, parallel with His command in 16:15?—F. L. A.

THE GOLDEN TEXT

Jesus said to them, I am the bread of life: he who comes unto me in nowise may hunger; and he who puts faith in me in nowise shall thirst, at any time.—John 6:35, Roth.

Bread is the staff of life and whatever else we may have to eat, the meal is incomplete without bread, and nothing takes its place. Christ is just that to the spiritual, the eternal life. The children of Israel fed on manna, which was also bread from heaven. They fed on it daily. So the Christian must feed daily on Christ or there will be a stunted spiritual growth. Oh, that we might fully realize what it means to feed on Christ, that we may renew the inner man day by day!—F. A. S.

PRACTICAL APPLICATIONS

Compassion. "Jesus, when he came out, saw much people, and was moved with compassion toward them."—Mark 6:34. The great Teacher saw in the throng about Him not simply an audience, waiting for His message; but He observed them as individuals as well. He recognized their personal needs, their lost and leaderless condition. His heart was deeply touched by their blind, suffering, sinful state. May we, likewise, look with sympathy, with tender pity, upon those multitudes about us who are "strangers from the covenants of promise, having no hope, and without God in the world", Eph. 2:12. May our compassion incite us to action in their behalf! May we be moved to put forth a most earnest effort to bring them under the protection of "that great shepherd of the sheep" who will lead into the green pastures of eternal peace!

Responsibility. "Give ye them to eat."—Mark 6:37. It was the presence of Jesus in that "desert place" that had brought the multitude from their homes. They came as sheep follow their shepherd, without thought for the future or preparation for physical needs, and the great Shepherd held Himself responsible for the condition in which they found themselves, and therefore, He provided for their requirements. "Ye are the light of the world," Matt. 5:14, Jesus informed His disciples in the sermon on the mount. The language applies to the Christian of to-day as well as to those who lived in Jesus' time. The ignorance of the multitudes regarding the glad tidings of salvation, their unconscious hunger for the truth of God, places upon the follower of the Lord an unavoidable responsibility to feed them with the

bread which came down from heaven," and give them to drink of the "fountain of the waters of life."—G. E. M.

INTERMEDIATE CLASS

Topic: Jesus meeting everyday need.

A large crowd had gathered. In their intense interest in Christ's works and teachings they had followed, not heeding the lack of necessary supplies. Real need now faced them, and much suffering would have followed if help had not been given. But they had manifested faith in following Christ, and the Master now met their need.

Our Savior sees and knows the common, daily needs of His people. He asks us to pray for our daily bread and for the forgiveness of our daily transgressions. He has walked the human pathway, and has felt its trials and sorrows, and has compassion for those who try to overcome.

What a comfort to know that our Lord not only has the power, but also has a compassion which reaches down to our daily needs!

Will the Lord direct the lives of those who trust Him? In what ways will He provide?—F. E. S.

JUNIOR CLASS

Topic: Jesus meeting every-day needs.

Class, will you read Mark 8:1-10 and tell your teacher what Jesus asked the disciples to do with the multitude of people that had come to hear Him preach? What had His disciples brought with them to eat? What did Jesus tell the people to do? What did Jesus do with the bread and fish? Did they all have enough to eat? Were there any fragments left? Do you think you could love a friend who could and would always care for your needs as Jesus did?

It was as easy for Jesus to feed all those people as to have fed Himself, because He trusted in God for help.

Dear children, do not be afraid to ask God, through Jesus the Christ, for what you really need, and He will provide it for you. It is when we ask God for what we ought not to have that our prayers are not answered. James 4:3 says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." If we are true to Christ's teachings we will always say, "If God wills, grant my prayer."—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Life: Contrast God's life with a life that is exclusively flesh. When did man begin to absorb some of God's light-life? What was Jesus' mission as concerns life? Why and how did Jesus give His flesh?

Discuss and analyze the phrase, "Jesus the bread of life."—A. K.

DOINGS AMONG THE CHURCHES

The Waterloo-Cedar Falls (Iowa) Sunday School is doing nicely. Even though there has been cold, ice and snow, the average attendance of about twenty-one has been maintained.

* * *

Bro. F. E. Siple left on Saturday, February 24, for Dayton, Ohio, where he will stay a short time.

On account of Bro. Siple's absence, his appointment at Dixon, Illinois, next Sunday, will be supplied in the morning by Bro. F. L. Austin and in the evening by Bro. Paul C. Johnson.

* * *

Bro. F. L. Austin will fill his regular appointment at Oregon next Sunday evening. Because of his absence, the morning appointment will be supplied.

* * *

The sickness of Sr. Dorothy Lyon, of Rockford, Illinois, developed last week into a case of diphtheria. She is now at the County Isolation Hospital, North Main Street Road. Her sister, Miss Margaret Lyon, of Chicago, a trained nurse, has been at her side and will be in close touch with her until she returns from the hospital. Sr. Dorothy is reported to be progressing very favorably.

* * *

Sr. M. A. Woodward, now at New Port Richey, Florida, is gradually recovering from her recent sickness.

* * *

At their last meeting the Rockford Bereans listened to a very interesting and instructive sermon by Bro. Siple. The Rockford members were all there, and a number of the Oregon brethren were on hand.

* * *

The National Berean Society is now in position to fill orders for the new Senior Lesson Outline Books. This is a carefully edited book containing fifty lessons.

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* * *

REPLACEMENT AND EXPANSION

For some time past our print shop has been approaching the time when different pieces of machinery must be replaced. It was because of this fact that The Restitution Publishing Company hastened the moment for the transference of the Print Shop property to the National Bible Institution in order that the National Bible Institution could have free hand to replace some of the much used machinery. The Survey Committee at the last General Conference refrained from presenting this problem only because the National Bible Institution did not have jurisdiction to act in the matter.

For some time past this problem has been given careful study. Different publishing houses have been visited and surveyed with a view to obtaining best pos-

sible suggestions. Competent and expert men who are engaged in such work have been consulted. A plan has been outlined which will soon be presented in whole to the Church for consideration. This plan suggests a definite goal of construction and equipment with a view to the most economical and efficient operation. It includes the proposition to expand our shop, if possible, sufficiently to do our own publication with the least amount of cost of production, in an effort to overcome the constantly recurring annual deficit.

In the meantime we have reached a point when it is necessary for us to make certain changes at once. Our type-setting machine has gradually been depreciating and those who are familiar with its operation are unanimous in their judgment that it should at once be replaced with a new machine. The members of the Advisory Board have been consulted and all who have to date responded sanction the effort.

In addition to the type-setting machine we are very much needing two or three other pieces of equipment. We are therefore asking the brotherhood for \$5,000 at the present time to undertake this replacement.

This replacement will be in harmony with the above plan to increase our equipment. It is a step that is both immediately necessary and will accord perfectly into the larger plan.

We are asking the brotherhood of the Church to consider this problem and that each member will do an earnest part in proportion to ability to make this much needed improvement.

In view of the fact that regular current operating expense of the N. B. I. must be kept up at the same time improvements are being made, it is suggested that all contributions toward the realization of this effort be made to the general fund of the National Bible Institution rather than to any special fund. This will avoid a repetition of what we have hitherto experienced and cause unexpected deficit in current operations.

Please include this problem in your consideration of Easter Offering on page 352.

F. L. Austin, Executive-Secretary.

SOME SUNDAY SCHOOL THOUGHTS

Topic: The Light as the bread of life. Read John 1:4.

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever." "Who-so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:51, 54, 63.

The life of God is permeated with light, conscious intelligence in perfection. The life granted to the flesh creation was permeated with darkness, total lack of conscious intelligence, and this darkness was complete until God began to have dealing with man on the plane of the mind through His word. Then, for man, light-life began to develop.

Jesus came to bring life manifested in

man up to that point of development where, as mind, it could comprehend and enter into fellowship with God's life.

The food to nourish this development is Jesus Himself, His living influence, His words, and His activities—all aiding us to understand and absorb God's life.

Jesus gave His flesh (which He says profiteth nothing) for the life of the world. He denied Himself living that is prompted and controlled by the instincts of the flesh, and gave Himself to living that was prompted and controlled by the mind of God in accordance with His purpose in Him. And He did this, not because the instinct life is evil in itself, but because it is not the glorious, abundant life that God designed that man should have—His own life permeated with full light—knowledge and truth; and because man cannot have this life by flesh birth. It can come to him only through spirit birth. To give this spirit birth into the abundant life, Jesus came. He demonstrated it, showed the way to it through the flesh, and received from God power to inspire and encourage men in the way, and to bestow it in fulness at the resurrection.

The bread of life should nourish and develop us daily in the abundant life that belongs, by God's design, to man.—A. K.

HERALD RECEIPTS

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NATIONAL BIBLE INSTITUTION

THE RISING SUN OF A NEW DAY

DEVELOPMENTS AROUND JERUSALEM POINT THERETO

THE AMAZING Jewish activity in Palestine is producing developments nothing short of the miraculous. While the gold and silver of the world being diverted there for reclamation and advancement can hardly be the fulfillment of such prophecies as Isaiah 60:9-11, where "forces" is in the margin translated "wealth"; and while it can not yet be fully claimed that "the glory of the LORD is risen upon thee", Isa. 60:1; yet it is true that God is today "rebuilding the waste places". The world recognizes that great things are there being wrought.

In this connection it is interesting to note that Christian interests are also throbbing with life in God's Holy City. A news item reads as follows:

"The Young Men's Christian Association is erecting in Jerusalem a group of buildings to cost approximately \$400,000. The buildings are the gift of a wealthy American who has insisted so strongly that his gift be anonymous that his name is known only to three or four persons.

"The designing has been done by Arthur L. Harmon, architect, New York City. The erection of the buildings, for which excavation has already been begun on an eight-acre site on Saint Julian's way, is largely the result of the work of Dr. Archibald Harte, a Wesleyan graduate, class of 1892, who is general secretary of the Jerusalem association.

"The central structure will be a landmark of Jerusalem.

since from the center is to rise a tall tower, surmounted by a golden dome which will command fine views of all the historic places about Jerusalem. The tower will be served by an elevator, a novelty in Palestine, and around the balustrade about the observation balcony at its top will be placed relief maps with arrows pointing to all the places of Biblical distinction and holy memory about the city and its environs.

"Two of the four floors of the main building will be fitted up as a hostelry, the remainder being used for the customary Y. M. C. A. purposes. The first public auditorium in Jerusalem, seating 800 people, will be in one side of the buildings.

"Other structures will house trade and vocational schools, the Bible school, the gymnasium and swimming pool and indoor athletic facilities. A considerable area of the property will be devoted to athletic fields.

"All races and creeds will be welcomed. There are Mohammedans on its board of trustees."

How sweet 'twould be at evening,
If you and I could say,
"Good Shepherd, we've been seeking
The sheep that went astray.
Heartsore and faint with hunger,
We heard them making moan,
And, lo! we come at nightfall,
And bear them safely home."

—Christ Life.

THE RESTITUTION HERALD

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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.

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THE ANNUAL EASTER OFFERING

AS THE TIME of Easter draws near, we are again reminded of the great advantages accruing from service.

No greater service was ever rendered to God or man than that service rendered by the Master as He, after careful and prayerful preparation during months of ministry, approached that week of passion and with sober heart, and faithful devotion lived those strenuous days, teaching, admonishing, directing one and all while at the same time He was developing accomplishments in Himself such as none other could realize. When in night's moonlight hours of passover, He was taken from hall to hall for mock trials there was ever growing and enlarging in the breast of the Savior a closeness to God, a loyalty, a devotion that could be mastered and realized in probably no other manner. Then, as the oriental sun arose in the blushing eastern sky and the Savior, being goaded toward Golgotha, reeled beneath the heavy cross, who can but visualize that there arose within that breast such feelings true and loyal toward the Father as had never before been experienced by Him who was about to give His all in service to His God, that thus He might serve self and God's men?

Golgotha was reached, the cruel and torturous preparations were hastily performed. He who was the Lamb of God was fastened to the cruel tree; blasphemous lips, hearts of crime, mocked Him as He submissively endured the torturous pain, the agony untold in these closing hours of life. Nor did His service stop when the soldier's hammers had been laid by. Suspended in torturous agony the Savior looked round about upon His gazers and spoke words of endearment to a pitying mother; words of duty to a following loved one and breathed in tenderest compassion those never-dying words of forgiveness to all those who had set themselves in vicious opposition to Him.

All this spelled service and in that service God's name was not only honored, man's needs were not only waited upon, but God's Son was made perfect through suffering.

Suffering, that is, the enduring and the consummation of a task and of the ordeals that go therewith, always tend toward perfection. There is no other way of growth than over the rugged road of service. Service, the giving and the doing for others may benefit those to whom it is rendered, but far more is the benefit unto him who renders it.

And so it is our thought again, that, as we approach the anniversary of Christ's suffering and of Easter joy, we encourage one and all of our brethren to stop and count anew the price by which one gains the heights of life. Does youth aspire to high and noble education? Count the cost of years of toil accompanied by vast expenditures of gold. Does manhood stand on the virgin forest's border and visualize the vast, vast wealth of opportunity held within that forest area? Only by taking off the coat, rolling up the sleeves, pressing forward step by step to fell that forest, to clear the area, to build thereon the log cabin home, to rear therein through love and

service the family dear—only by such can be realized the consummation of this opportunity. He who sits by with wistful look and waits for God's angelic host to fell the forest and rear the cottage will wait in vain. Such work as this has God left for man, that man thereby may grow, may enlarge his heart, may make greater his vision, may experience anew and ever new God's great outdoor of opportunity for man.

So with Christian man, God has thrown round about us more lavishly than the manna before Israel, more luxuriously than the great feast of quail, the opportunity of Christian advantage made possible by the Giver of every good and perfect gift. The most wonderful opportunity God ever placed before man was the opportunity to live in Christ and finally inherit with Him. But this opportunity of life, like the opportunity of the man facing the forest or of the youth facing education, must ever be sought by diligent, faithful persevering service unto the end. The only service man has to render is the service of the fruit of his hand. It is not that God stands in need of that service; it is not that at all. It is rather the great undeniable fact that man needs to serve in order that he may arise to a realization of the vision which is before him. The Christian's vision is the vision toward eternity, to visualize the Master in all His glory and by His side and in His company those whom He honors unto Himself. What service is too great for man to give in order to enable him to steadily achieve toward the realization of this end?

And so, as we once more approach the anniversary of the great service of our Lord and Master, we are suggesting to the brethren far and near, rich and poor, old and young, that each one, more profitably unto self and unto the furtherance of the work unto which all have laid their hands, render a special service, a contribution to further the work of the Master in some such way as to aid Him in calling others unto heirship with Himself.

The accomplishment of the National Bible Institution must be measured entirely by the sum total of effort of service. There is no other way to measure it. The sum total of service must be made up from the service of those in its office and the service of those most distant, the whole associated together and put forth in the name of Christ our Lord. Not only to spread His gospel of salvation but to make man to experience something of the great, unmeasured gifts of reward which the Father holds in waiting for those who shall have served, and grown, and developed to a position of inheritance in Christ Jesus our Lord. To further this work, to give it impetus greater than ever, we pray that one and all will send an Easter offering, great or small to be totaled for the largest, greatest service that has been ours to render. What man can accept profit from the Savior's mighty service and fail to himself render the little service possible by him?

Make remittances to the National Bible Institution, Oregon, Illinois.

THE RESTITUTION HERALD

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BEWARE OF FALSE PROPHETS

By Samuel E. Haney

BEWARE OF false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—Matthew 7:15-20.

The "ye" of verses 16 and 20 seems to be the kernel of our subject. That it refers to all professing Christians is manifestly not true, as it is plainly seen that a vast majority are being deceived. But Jesus enlightens us; "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect."—Matt. 24:24. Ah, that is it, "The very elect", who believe (and talk and act accordingly) that "My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver", and that, "The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise."—Proverbs 8:19; 11:30.

Moses places the "false prophet" on a pedestal where all can see him, and that none need be afraid of him: "And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken presumptuously: thou shalt not be afraid of him"—Deut. 18:21, 22. These false prophets are referred to in Rev. 20:10.

My father, who was a nurseryman, once grafted fourteen species of apples into one tree. Later, that tree became a curiosity when in full fruition—about every kind of apple known was there. During my thirty-one years of Christian life I have met, and known by repute, "prophets" who reminded me of father's monstrous tree. Some of them had me in their grasp until their "fruit" matured. Then, by their *fruit* I knew them. Yes, there are many "false prophets . . . in sheep's clothing" these days, but by watching and praying they cannot fool us;

for the contrast between present light upon God's Word, and the gross darkness of the world has become too pronounced to permit of God's vigilant ones being foiled.

Howbeit, Satan's incarnate emissaries are likely to be as numerous and as active in polished frontal residences as they are in modern cabarets and moving picture theatres. They are sometimes even indiscreetly entertained in Christian homes. The "wise" know their *garments* are not always "sheep's clothing"; for there is nothing under the heavens so versatile as the Devil and his coadjutors: nothing can outwit them but the Spirit of the LORD. How sad to see loving Christians who, expecting soon to meet Jesus in the air, are, by their obstinacy, heading straight for Babylon's impending troubles!

If some folks who think that, after enjoying the gaieties and frivolities of this sin-cursed world, they are going to have an easy-go-as-you-please time of it in God's kingdom, would only contemplate Rev. 2:26, 27 they might get a vision of that "rod of iron" rule, which ought to allure them to repent and bring forth fruit, and become "overcomers", thereby escaping the "rod"; for the fruit of the Holy Spirit is a passport, so to speak, into God's kingdom. This fruit emanates from but one source. Jesus Christ: "I am the true vine, and my Father is the husbandman."—John 15:1. No one can deceive nor escape His infallible scrutiny.

Sometimes it is a mistake to expect the most majestic and symmetrical tree to produce the most handsome and delicious fruit in an orchard. The fruit of that little, distorted, unsightly tree in the corner sometimes is the most pleasing to the eye and palate; just as in these days of brazen lasciviousness, "good fruit" is more likely to be found in hovels than in palatial mansions.

Every one who is a "branch of the true vine" (John 15:1,5) bringeth forth good fruit; he cannot bring forth evil fruit. But a corrupt tree (hypocrite) bringeth forth evil fruit; he cannot bring forth good fruit. "Wherefore by their fruits, ye shall know them". The great Analyst, before whom we must appear (2 Cor. 5:10) says, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire". O, how vital are the words:

(Continued on page 360, column 2)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

A PRAYER OF DAVID

"THEN WENT KING DAVID IN, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord GOD? And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*. Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears. . . ."—2 Sam. 7:18-29.

* * * *

OUR PRAYER CIRCLE

IT HAS BEEN a pleasure to get several replies to the notice in The Herald of the twenty-first, under the above caption.

There are many things for which all Christians should in common unite in their petition to our Father. Paul assures that if God is for us, none can successfully be against us? If we can study to discern our place before our Father in heaven and can then unite in common prayer and petition unto Him, what breadth of concord and unity we develop among ourselves, and what strength must result therefrom! But again, with common and united petition to the Father, how carefully does each one study so as to discern whether the common effort is in perfect accord with the Father's will! Being in accord with the Father's will we can ask what we will and it shall be done unto us.

We first request, then, that our prayer circle, and indeed that one and all who can unite in this effort, will petition the Father to give us understanding and strength to the end that the work of the General Conference may redound most greatly to the Father's honor. Mortal man can never be depended upon to see the way or discern the method by which any of God's great works should be wrought.

The daily, earnest prayer of one and all that God will direct our general activities to His great honor and glory will mean very much in the success of this work.

We will be glad to hear from many others whom we can enlist in this circle.

* * * *

"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 . . ."—*Malachi* 3:10.

THE RAPTURE OF THE CHURCH

THE RAPTURE of the Church is a New Testament theme of great importance and of entrancing interest. There is no other body of people so referred to in the Scripture, unless it be the rapture of Israel, that is, the catching away of Israel out of the land of Egypt over to the land of promise. Such, however, was not rapture. It was Scripturally spoken of as exodus. But the taking away of the church is not spoken of as exodus, but rather as "caught away (Greek) to meet the Lord in the air."

Let us notice some particular characteristics regarding this event.

1. "The dead in Christ shall rise first." 1 Thess. 4:16. This people is gathered from the grave. Direction unto them is given previous to any instruction given to the living. The Voice which was at the tomb of Lazarus and caused dead ears to hear and to revive, will peal forth to every sleeping Christian saint the world around. Distance makes no difference to Him who awakens the dead by His voice. There is much to consider in this thought. If the members of the church must remain in death till the one earth-wide call of the Savior, it is evident that this same people cannot be elsewhere, either in heaven or earth, than in death itself.

This statement of the apostle in 1 Thess. 4:16, can be understood no other way than that the apostle regarded all such as being mortal while in life, and that their mortality was swallowed up by death. The calling forth of these people by Christ not only gives to them immortality, but that calling forth is also their one and only hope for immortality.

2. "Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air". The members of the Church still living their normal, mortal lives at the time of the call of the Savior, will be caught away together with those who are awakened out of death.

The word "up" in 1 Thess. 4:17, is up in the sense of away. The living are not caught away previous to the resurrection of their sleeping brethren, nor are the sleepers awakened and caught away leaving the living ones to follow on afterward, one by one; but it is a single work, a single event that unites the dead with the living and changes all "in a moment, in the twinkling of an eye", and they are caught away that evermore they may be with the Lord. No sleeping again in death; no more travail in life; but a rapture that conveys this group of God's people into the very holy of holies; into the presence of Jehovah; into the service of Him whose glory is to fill the earth.

OREGON'S BUDGET SYSTEM

I WAS VERY PLEASED with the Budget System your church in Oregon has adopted, and think all churches should do the same; namely, have a *system*, and not slide along in a haphazard way as most of our congregations have done and are still doing, with no spirit to their work and no responsibility—give something if you like, and not if you like: just as you choose. I say that each member should give; not only the ones who can *afford* it, but everyone, and all will feel that it is *their* work.

Then, too, there can be no success without some system. If the Church has no regular pastor to support, it can accumulate a fund to hire one when the opportunity presents itself.

Another thing I think is all right, and that is to take up an offering in meetings. I know that there are lots of people who attend—not members, but in sympathy with the faith, and may be members some time—who would be glad of the chance to contribute their *mite*, when otherwise they would give nothing. This, I know, is contrary to the general ideas of our people, but is mine, nevertheless.

Wishing you great success in your effort to interest and improve the "church of God", I am a sister in Christ.

—Written as a private letter.—Ed.

A QUESTION ON THE BUDGET SYSTEM

SOME THOUGHTS in the Budget System seem exceptionally good. The amounts designated for Sunday School, choir, heating, charity, etc., are possibly a very fair average, but the \$1000 suggestion for a pastor is really an insult to the ministry.

If, as you say, you are trying to make Oregon a church worthy of pattern by others, why suggest a figure at which even the most inexperienced of ministers could not be employed? If, because of the N. B. I. being located there, the Oregon Church is able to have a pastor by paying a fractional part of his salary, why was not an explanation given in your article so as to leave a true impression in the minds of others? Would not \$2000 instead of \$1000 be a *minimum* suggestion for a pastor's salary?

Is not an explanation due the brotherhood so as not to leave a false impression?

Evelyn K. Harsch.

AN EXPLANATION

THE BUDGET SYSTEM, as published in The Herald of February twenty-first, was first written by an elder of the Oregon Church, only with a view of explaining the system to the members of the local Church. A copy has been mailed to each member of the local Church. It was published in The Herald only for the purpose of presenting the system, as such, to the consideration of the Church at large. No time was taken to revise the article so as to

fit general circumstances.

Sr. Harsch is correct in calling for explanation regarding the amount estimated at Oregon for ministerial or pastoral purposes. The sum paid is far too low were it the intention to fully remunerate a minister. The circumstances at Oregon are these: By common understanding the writer is giving his full time to the National Bible Institution as its Executive Secretary. By arrangement between the local Church and the N. B. I., the writer presumes to undertake the duties of pastor of the local Church and to fill its pulpit on Sundays when present in Oregon, in return for which the local Church compensates the N. B. I. to the extent of the ability of its small membership.

In addition to this compensation, the members of the local Church have been paying annually to the State Conference to assist in remunerating the State evangelist. They have also been paying directly and additionally into the N. B. I. to assist in carrying on the General work. Thus practically all of the money raised by the local Church goes into the treasury of the State Conference or into the treasury of the General Conference.

The proportion, as suggested in the Budget System, is for the purposes of educating the members, both old and young to the realization of the fact that the only true method of maintaining the work in healthy condition is for each member to realize that there is a local responsibility to carry, that there is likewise a state responsibility to carry, and likewise a national responsibility for each one. These latter two can very properly be classified under the general subject of home missionary work. It is rendered with a view to aid the work beyond the boundaries of the local field.

It is hoped that in the near future the local Church will have gained sufficient strength that its members will be able to employ a local pastor, independent of the N. B. I. In such case, it is quite certain that the Church will feel the necessity of securing someone whose services are worth double or treble the amount now designated as the probable maximum of the ability of the local Church for the employment of a pastor.

The Church everywhere needs the very best talent in its pulpit that it can secure. Just as the farm needs the best farming talent possible, just as the merchant house needs there the best talent in its line, so also the Church needs the best talent in its line. A poorly qualified school teacher seldom makes a success in a school room and seldom continues long at any price. The poorly qualified farmer or merchant or manufacturer seldom brings in sufficient gain or revenue to continue him long in his chosen work; or, should he continue long, it would be on an income and under circumstances that make it impossible for him to prosper in his work.

The Oregon Church is adopting the *system* recommended by all the ministers assembled at the last General Conference.

Brother Ministers: How many of you have put this System before your congregations?

F. L. Austin.

ANOTHER GENERATION

By M. W. Lyon

The Herald is pleased to present to its readers this timely analysis of a question that should touch the heart of every devoted Christian. Bro. Lyon promises us a series of short articles on subjects related hereto.—Editor.

THERE IS NOTHING more certain than death. When the great enemy of man cuts him off from the land of the living, he hath no more a portion forever in anything that is done under the sun (Eccl. 9:6). His record is made. His work is ended. A new hand is at the helm.

These facts were strongly illustrated in the national history of God's chosen nation. When, for many years, Israel had been on friendly terms with Egyptian rulers, and had been recipients of their favor, there came an overturning. "There arose up a new king over Egypt, which knew not Joseph" (Ex. 1:8); he reversed the customs of his fathers, and put an end to the freedom of the Israelites. The standards of the former day were swept away. Israel saw, and wept. Yet this was but the beginning of sorrows.

By mighty miracles God convinced His Israel of a better king than Pharaoh. He planted them in a land of their own, beyond the reach of tyrant and oppressor. Enemy after enemy was vanquished by the hand of God before a grateful people, until they could not withhold acknowledgment of Him, and they turned to Him with one accord and made a solemn covenant to be true to Him forever.

How quickly is the grandeur of the noon day sun obliterated by the passing of the day—how soon his glory swallowed up in the blackness of the inevitable night! So it was with Israel. The happiness of the early day could not endure for long, any more than could any other blessing based upon the frail mortality of man. Hence the fatal record, in Judges 2:10, 11, that "there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim." How clear and distinct is this warning of history! The faithful leaders were dead. The generation which had witnessed the great works of God had all passed off the scene, as every one must, and now the leaders and the ideals and the standards, yea, and the God of that generation are forgotten! For a new generation is here.

By this record we are forcibly reminded of four great facts. First, that this generation of which we ourselves are a part will soon pass away; second, that as surely as the sun rises and sets our place is going to be taken by "another generation"; third, that mankind, left alone, tends toward sin and away from God; and fourth, that the standards of today may be repudiated by that generation which shall take our place tomorrow.

Man's glory is but for a day. His words are never permanent. The Romans shattered the culture of the art-loving Greeks; the Vandals overthrew the might of

Rome's great military machine; the Turks trod upon and desecrated the holy places sacred to Jew and Christian; and the glory of our own civilization will one day lie in the dust, while that of a generation yet unborn will rise upon its ruins. Where are the heroes of yesterday? There is no one to give them a thought.

Today we are living in an age of social revolution, one which bids fair to out do all others in the violence of its revolts against standards of the past. Some of this revolt is good, and progressive; much of it is disastrous. It is squarely to the point to ask ourselves, Have we learned from the lesson of history? Are we wise in throwing off the moral and religious restraints of our fathers; or are we cutting loose from the anchor which we shall surely need in the day of storm? Where is today the God which our fathers worshiped? What do these new doctrines and these new gods portend? We ourselves are "another generation", truly, and shall it be said of us that "they knew not God"?

And if, indeed, we of today be true to the God of heaven, yet what of the future? The time is coming when our influence will no longer be felt, except in the lives of those whom we have fortified with faith. Today we are teaching the next generation to take our place tomorrow. Without question they will be what we make them. Shall our work then endure, or be lost in forgetfulness, as with Israel? Shall it be a generation which will know not the Lord, or one which will keep the incense of faith burning upon the altar of the true and only God?

SWIFT MESSENGERS

By J. E. Hatch

MY FATHER in his time was a great prophetic student and believed in, and hoped to see, the advent of the successful airship. Before his death in 1905 there had been an effort at flight by a heavier than air machine, but it was only for a short distance and did not rise much above the ground.

There is very little prophecy along this line, but he believed the words of Isa. 60:8, 9 to have reference to the airship. The verses following in this chapter reveal that the events of this prophecy will occur in the "last times" of Gentile dominion, when events are shaping themselves for the ushering in of a better kingdom with Jesus Christ as its Ruler.

The sons of strangers shall build the walls, v. 10.

The gates of the city shall be open day and night, v. 11.

Violence shall no more be heard in the land, v. 18.

The sun shall no more go down, for the Lord is the Everlasting Light, v. 20.

Thy people also shall all be righteous; they shall inherit the land forever, v. 21.

The Lord shall hasten it in His time, v. 22.

Before and during the millennial age, swift modes of travel will be employed, and are already being employed commercially. The messengers in the air are today flying as clouds, and as doves to their windows, v. 8.

Could my father have lived to see this day, his heart

would have rejoiced with exceeding joy at the sight of these "swift ambassadors" of the air and at the wonders that man has wrought—the radio probably being the greatest of all.

Other wonders will follow, in the opinion of the writer, and they will all be used of God in the work of bringing in "the day of the Lord".

CALLED TO BE SAINTS

By C. E. Randall

UNTO THE CHURCH of God which is at Corinth to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord."—1 Cor. 1:2.

Saint and sanctify come from the same root word, meaning "set apart". The church of God has been called to be a set apart people—set apart as a special class to carry out God's plan as it pertains to the "mystery of Christ". Eph. 3:1-9. Being thus set apart they are delegated with a labor that no other group or nation can possibly perform. The work distinctly belongs to the church of God. And it can be safely said, that no individual can be a member of this called group unless he will adapt himself to the work assigned the "body" as a whole, and cooperatively do with his might what his hands find to do. The importance of the individual assisting in the common task of the church as a unit is forcefully set forth in Paul's comparison of the "body of Christ" to our physical bodies. 1 Cor. 12:12-28; Eph. 5:22-33.

God's calls are always calls to service. The call of the church to be "set apart" is a call for service. It has been said of Him, who is the Head of the church of God, that He was always about His Father's business. Luke 2:49. He became weary, but never forsook His task; nor can it be truthfully said that He shirked a duty or shifted a responsibility. He was always at the post of duty. When His earthly career had been finished He said, with the approbation of His Father, "I have finished the work which thou gavest me to do."

God has assigned every one of us a task to perform and will not leave or forsake us with mission unfulfilled, if we will follow Him wherever He leads. Our work is a cooperative one with Christ. "We are labourers together with God." 1 Cor. 3:9.

It is sad to see how many are idling their time away, leaving their ground untilled, little realizing that

"Our todays and yesterdays,

Are the blocks with which we build."

Idleness is a great sin. It was one of the chief sins of the Sodomites. Ezek. 16:49. There is no place for idleness in the "body of Christ". They are set aside for service. Every day wasted will be manifested in our building when the assembling takes place. Many blocks will be lacking. O! that we might grasp the full meaning of Paul's words: "Redeeming the time, because the days are evil." Eph. 5:16. "No man, having put his hand to

the plough, and looking back, is fit for the kingdom of God."

A wonderful opportunity lies before the church of God today, and if we will enter its open portals and unitedly and with oneness of mind proceed to the work of the Lord, our efforts cannot be overthrown; lest haply men be found "even to fight against God".

God always provides His laborers with sufficient strength for every task: courage for every duty; endurance for every test; an escape from every temptation.

The only way we can develop and make our faith manifest is by works. Faith without works is dead." Those whose names have been written on the roll of honor and are set forth as examples of faith, merit this honor because they "left all and followed him." Heb. 11.

The church of God is not only set apart for service, but is set apart from the world. "They are not of the world, even as I am not of the world." Jno. 17:16. Christ's work was among worldly people, but He never partook of any of their worldliness. He kept Himself pure from "other men's sins," and was without guile in the midst of a wicked and perverse generation. The work of the Lord requires separation from worldliness. "In the world, but not of the world."

Many professed Christians are impairing their usefulness and hampering the efforts of their fellow-workers because they still cling to many of the worldly habits that they formed when in the world. The child of God is not to fashion himself "according to his former lusts" but must "walk in newness of life". When we are buried by baptism into Christ's death, and raised to newness of life, we then become a new creature in Christ Jesus. Rom. 6:4. Baptism is the final act in putting on Christ; thereby setting us apart that henceforth we "walk not after the flesh, but after the Spirit." Rom. 8:1. This new life should be patterned after Christ and not according to the actions and lives of worldly people. A person cannot live too close to Christ, or too far from the world. "And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.

Our being received of the Father as sons and daughters depends on our separation from the world and touching "not the unclean thing." It is not possible for righteousness to fellowship with unrighteousness; or for the temple of God to have any agreement with idols. 2 Cor. 6:14-18.

The truly set apart child of God is a living epistle, known and read of all men. They are ensamples to all that live round about them, and their "faith to God-ward is spread abroad." 2 Cor. 3:1-3; 1 Thess. 1:6-9. If we will live godly in this "present evil world" our light will so shine that men will see our good works and glorify God. Matt. 5:16.

The more the church of God become set apart the more useful will they be to the Master,

A QUESTION FOR STUDY

THE SONS OF GOD

By Joseph H. Fletcher, Jr.

THE ARTICLES on this subject, the last few weeks, have been interesting, since they look upon this question from different angles. This subject, like all other Bible subjects, is linked up with other phases of God's plan for the carrying forward, and working out of same; and the only light we can obtain on it is the light given us by God. This is revealed through His inspired writers and is recorded in His Word. Therefore we should not look upon it from our own viewpoint, but from the revealed viewpoint. On many subjects there are only brief sentences here and there throughout the Record. This subject, "The Sons of God", is one of them.

Adam was a son of God by creation, Luke 3:38, on the terrestrial plane. He was promised only the things pertaining to the earth. Eve was taken from Adam, thereby making them both incomplete in themselves. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:24. The children of Adam are sons of Adam. Deut. 32:8; Rom. 5:12; 1 Cor. 15:21, 22. A person cannot be a son of Adam and a son of God at the same time. When he is a son of God he is no longer reckoned to be a son of Adam.

Christ is the only begotten Son of God. John 1:14; 3:16, 18. Christ, "the last Adam *was made* a quickening spirit." 1 Cor. 15:45. Those who are called to become members of Christ's body, of which Christ is the Head, are likewise called sons of God. 1 Cor. 12:12, 27; Col. 1:18; Rom. 8:14, 19; Phil. 2:15; 1 John 3:1-12. When Christ and His body are united, they will be spirit and celestial beings. 1 Cor. 15:40, 49-54. Thus Christ and His Church compose one family of the sons of God.

There is yet another class known as the sons of God, the origin of which not much is revealed; nevertheless, they are as real as the other sons of God, and are called angels (messengers). Of these there are many companies: the holy angels, or angels of God, Gen. 28:12; 32:1; John 1:51; Matt. 22:30; Mark 12:25; Luke 12:8; Heb. 1:6; Rev. 3:5; the angels that kept not their first estate, Jude 6; 2 Peter 2:4; and the archangels, who in turn have angels or messengers, Rev. 12:7. Christ also has angels or messengers, Matt. 25:3; 13:41; 16:27; 24:31. Satan, or the Devil, also has his angels, or messengers, Rev. 12:7, 9; Matt. 25:41. All of these angels are spirit beings, Psa. 104:4, and we are advised to try the spirits to see whether they are of God, 1 John 4:1; Luke 10:20; 1 Cor. 12:10; 1 Tim. 4:1; Eph. 6:12; Rev. 16:13, 14. Heavenly angels are greater in power and might than human beings. 2 Peter 2:11. Angels have been seen many times, and are similar to human beings in many ways. They evidently are used by God to carry out

His wishes to mankind, as they have appeared in that capacity many times.

When a person comes to realize that there are two distinct classes of messengers—those of God and those of the Devil, "who (the Devil) is transformed into an angel of light", 2 Cor. 11:14—the difficulties of the sons of God and daughters of men disappear. It is true that they never marry nor are given in marriage amongst themselves. Matt. 22:30. This does not say, however, that they could not have had intercourse with mankind, but to the contrary. Those of the church of Christ marry today, but this will not be true when united to Christ in person. There was a reason why this was true in that day and at that time. We will study this in another article.

GRACE

By Angeline Harrington

UNDER THE LAW of Moses, the old dispensation, man lived under a law of self, "eye for eye, tooth for tooth", Ex. 21:24; but under the law of grace, he feels a need for Divine guidance. Illness, trouble of many kinds, lack of employment, may all be agents to lead the ordinary self-centered person to God.

The majority of people in any neighborhood is composed of this type. To be called "self-centered" may not sound correct, for they have various interests—home, family, community, etc.—but the greatest interest of mankind in general is centered in self. The continual study of self will no doubt lead to greed, and in turn cause trouble, ill will, and all other vices in a lesser or greater degree; vices that are harbored in the hearts of men that "are fallen from grace." Gal. 5:4.

Grace goes always with what makes life such a beautiful journey. And grace abounds also with other living Christian characteristics:

"Grace . . . with faith and love".—1 Tim. 1:14.

"Grace and truth".—John 1:17.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost".
2 Cor. 13:14.

Other religions have not this gracious characteristic. Buddhism, Mohammedanism, Confucianism, all have worthy precepts which may be compared to certain Christian sayings, such as variations of the Golden Rule, but grace is "from him which is, and which was, and which is to come". Rev. 1:4.

Our needs are so many; our hearts have countless worries; our minds may become unhinged by unkindness; our days may turn to hours of misery when labor is not appreciated, or goes unrewarded by money; we may lose our homes, or our hard-earned possessions, or our loved ones, by the actions of greedy or unscrupulous associates, BUT we can always turn to the One who told the apostle Paul, "My grace is sufficient for thee" (2 Cor. 12:9), and realize the truth of Ephesians 4:7, "Unto every one of us is given grace according to the measure of the gift of Christ." May "the grace of our Lord Jesus Christ be with you."

PEACE AND REST

By Mrs. A. J. Chaplin

IN THE NARRATIVE of Mark 4:35-40 we find that Jesus had been teaching the multitudes by the seaside, concerning the kingdom. So eager were they to hear Him that they would not be dismissed. He, no doubt, was very tired, so He said to His disciples, "Let us pass over unto the other side." Soon after the boat left the shore, He lay down on a pillow in the stern of the boat, and fell asleep. Suddenly there arose a great storm of wind, one of those sudden storms which often occur on the Sea of Galilee. The waves beat into the boat and there was real danger, as the boat began to fill with water.

Jesus slept on, not at all disturbed by the roaring wind and lashing waves. The disciples, old fishermen, were so frightened that they hastened to Jesus and cried, "Master, carest thou not that we perish?"

The rushing wind and lashing waves could not awaken Him, but the cry of distress from His loved ones did. "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased" to blow, and the billows ceased to roll, and there was a great calm.

Jesus spoke only three little words, but how much they meant! Can we picture in our minds the terrible storm at sea: the raging waves tossing the boat here and there; the fear of those old sailors and fishermen; their loss of faith in that moment of terror; the sudden thought of Jesus asleep in the stern; and how they hastened to Him for help?

Dear ones, we, too, are out on the ocean of life. Winds of adversity and waves of trouble are on every hand; great, ominous clouds are gathering all around us and they are getting blacker and blacker; men's hearts are failing them for fear; we see perplexity and distress of nations; crime waves sweeping over the land; such crimes as were never heard of are committed by mere boys. There is no peace or safety anywhere. What shall we do? We have a ship anchored within the veil, and Jesus is our Captain. He is not asleep in the stern, but He is guiding us, and He will take the old ship Zion safely into the harbor of rest and peace in Him.

Enlist under the blood-stained banner of Jesus, stained with His precious blood for you. Get into the ship of which Jesus is the Pilot. It is your only safety. Jesus is coming to bring peace to this troubled world and when He brings peace, we will enter into that *great calm*. Can you imagine what it will mean to have everything at peace?

The greatest glory yet awaits our King. We saw the multitudes coming to Jesus to learn of Him and what a welcome He received! This was as nothing compared to what He will receive in the day of His triumph. He came first in lowly humanity; He is coming again to reign in power and great glory and all things will be put under His feet. In that day God has decreed that "at the name of Jesus every knee shall 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." So we see all homage given to our Pilot, and He will speak peace to the world and a great calm will follow.

Isaiah, in a vision of the kingdom, sees the whole earth at rest, and in quiet. Zechariah, in 1:11, also sees the same vision of a time when peace and rest will come to this earth. He says, "Behold, all the earth sitteth still, and is at rest." What a wonderful thing it will be to be worthy to bring about, with Jesus our King, such a state of things! Let us strive earnestly to obtain that crown that fadeth not away. That we may be coworker's with Him is my earnest prayer.

DIFFERENT KINDS OF LIGHTS

By Lottie E. Young

WHEN I WAS a small girl I used to love to look through a prism and see the brilliant colors—red, orange, yellow, green, blue, indigo and violet—which came from it when the sun shone upon it. Later I learned that the rainbow, God's promise to man that no more would He destroy the world by water, was caused by the great lamp in the sky shining down through millions of rain drops.

When Jesus Christ was on earth He said, "I am the light of the world". He is also the Sun of Righteousness. None of us can be all that Jesus is—shining with a pure, white light—but we can each have our place, and so this light is broken up into many different colors as it passes through the lives of His followers. When we look at a rainbow, we see the red, yellow and green more plainly than we do the other colors, showing they are stronger and fill a larger place in the world than the remaining four. So some of Christ's people on earth make a greater showing than others, but each one of us is a part of Him, if we shine with His light. He does not want us to try to be something that we are not, but to be that part of Himself that He has given us to be.

Every Christian should be a candle shining in this dark world. The Bible speaks of the spirit of man as the candle of the Lord. In our natural state we are unlighted candles, but a thousand unlighted candles in a dark room would not make the room light. It is only when we have received Christ into our lives that we begin to shine, and the more of His spirit we have, the brighter we will shine. We are to keep the wick trimmed so that the flame shall be seen by all, and we are to keep the windows of our life clean so that the beams may pour out without hindrance.

Then, each one in his own place, we must give light to other lives, and make the one little spot in this world that is close about us brighter and happier with love and grace. The great lighthouse lamps pour beams far out to sea, but do not lighten the space around the base. Some people send brightness far away, working for the heathen and doing deeds which benefit the world, while they fail to brighten their own homes and the lives close beside them. We may not be great lamps, but we can all be candles, each ready to shine, "you in your small corner, and I in mine."

PEACE

By Verna C. Thayer

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.

When these words were spoken by the Savior, He knew that His works with His disciples were nearing the end; He knew that His hour of crucifixion was nigh at hand; He knew, also, the time was near when He would ascend to the Father, leaving His disciples to finish their work here on earth. They had grown to love, and to depend upon the Savior for help. Jesus knew the trials and afflictions that these faithful coworkers would need to pass through, so before His departure, yes, before His death and resurrection, He tried to comfort them with these words: "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."

Not for the world, were these comforting words spoken, but for His disciples. In the same discourse Jesus offered up this prayer to the Father in behalf of His disciples: "I pray for them: I pray not for the world, but for them that thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*."—John 17:9-10. Is there little wonder that the disciples could go out in the strength of mind and of character, as we know they did go, when such a prayer was offered to the Father in their behalf by the Savior of man?

But thanks be to God the Father that we, even the Christians of today were included in that same petition to the Father. In the twentieth verse of the same chapter it reads like this, "Neither pray I for these alone, but for them also which shall believe on me through their word." So we of today may have some of the same peace that was given to the disciples by the Savior in that wonderful sermon to them many years ago.

The word *peace* means rest, ease, security, contentment. Can the Christian of today have peace? Is there any peace—rest, ease, security, contentment—in knowing that though we sin, we have an Advocate with the Father, Jesus Christ the righteous? As we have finished our day of labor, what a peace it is to come to the Father through Jesus the Son and lay all our cares and burdens upon Him, knowing that He is at the right hand of the Father and will make intercession for us.

What peace there is in knowing, "If God be for us, who can be against us"! What a comfort to know that no matter what may befall us in this journey through life—sickness, sorrow, tribulation, persecution—nothing can separate us from the love of Christ. Rom. 8:37-39 says, "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."

Over and over again we read such statements as these: "I will never leave thee, nor forsake thee"; "The Lord is my helper, and I will not fear what man shall do unto me"; "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"; "I can do all things through Christ which strengtheneth me." Is there peace—rest, ease, security, contentment—in knowing that the Christian of today stands in just such a position before the Father through Jesus the Son?

Therefore, knowing these things, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:6, 7.

May this *peace* of God be with us all in this life, and may we be counted worthy of peace and joy everlasting in the world to come.

BEWARE OF FALSE PROPHETS

(Continued from front page)

"How shall we escape, if we neglect (having disregarded, Emp. Diag.) 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.

Paul's concise summary of the subject tends to engender diligence in working out our salvation. The apostle likens "a corrupt tree" to the flesh: "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, murder, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." He concludes by placing the responsibility where it belongs—on man; if lost, it is his own fault: "And they that are Christ's have crucified the flesh with the affections and lusts. (Has this been done, reader?) If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."—Gal. 5:19-26.

By obedience to this advice we shall "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."—Col. 3:10, 11.

THE BOOK OF DANIEL

Part 35

By George Johnston

THE FALL OF THE BURGUNDIANS, THE VISIGOTHS,
AND THE OSTROGOTHS

Daniel 11

AT THE TIME appointed he shall return, and come towards the south; but it shall not be as the former or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do: he shall even return and have intelligence with them that forsake the holy covenant."

So far in his career the arms of Clovis had always been victorious. He had now, however, completed the mission for which he had been divinely ordained; and as a consequence his further attacks on the Visigoths met with disaster. The latter had been driven back almost to the shores of the Mediterranean Sea, "but the Visigoths were protected by the wise and powerful monarch of Italy. While the balance was still equal, Theodoric had perhaps delayed the march of the Ostrogoths; but their strenuous efforts successfully resisted the ambition of Clovis; and the army of the Franks, and their Burgundian allies, were compelled to raise the siege of Arles, with the loss, as it is said, of thirty thousand men. These vicissitudes inclined the fierce spirit of Clovis to acquiesce in an advantageous treaty of peace. The Visigoths were suffered to retain the possession of Septimania, a narrow tract of seacoast, from the Rhone to the Pyrenees; but the ample province of Aquitaine was indissolubly united to the kingdom of France."

Clovis had openly declared that his attacks on the Visigoths were based entirely on religious grounds; and the defeat of his army at Arles naturally increased his hatred of his Arian foes. It was not by his hand, however, that the third and last kingdom which blocked the rise of the Holy Roman empire was to be uprooted.

"After the success of the Gothic war, Clovis accepted the honors of the Roman consulship. The emperor Anastasius (in recognition of his victory over the Visigoths) ambitiously bestowed on the most powerful rival of Theodoric the title and ensigns of that eminent dignity; yet, from some unknown cause, the name of Clovis has not been inscribed in the *Fasti* either of the East or West. On the solemn day, the monarch of Gaul, placing a diadem on his head, was invested, in the church of St. Martin, with a purple tunic and mantle. From thence he proceeded on horseback to the cathedral of Tours; and, as he passed through the streets, profusely scattered, with his own hand, a donative of gold and silver to the joyful multitude, who incessantly repeated their acclamations of *Consul* and *Augustus*." Clovis had thus very welcome intelligence with those who "forsake the holy covenant."

"And arms shall stand on his part." This short pre-

diction, consisting of only seven words, would seem to be a very slender clue by which to identify the monarch to whom it refers; yet, strange to say, it contains everything that is essential. In an age when wars were matters of almost daily occurrence, and when the reigning monarch was expected to be at the head of his troops, one who remained in his palace and who left the entire conduct of military matters to his generals is easily identified. That monarch was the Eastern emperor Justinian (527-565), who, notwithstanding that some of the most important wars of the sixth century took place during his reign, was never on a battlefield.

Our attention is called to this emperor for the reason that it was during his reign, and by his armies, that the third "horn" or kingdom was destroyed—the Ostrogothic in Italy. This war lasted for about twenty years, and during that long period thousands of troops, both Gothic and Roman, were slain. It ended in the year 553 with the total defeat of the Ostrogoths, and the destruction of their kingdom. Even though they were defeated "they would not humble themselves to become the subjects of Justinian. All they would promise was that they would never again bear arms against the empire, and this only on condition of being allowed an unmolested passage out of Italy, and of receiving money for the expenses of their journey.

"The Roman generals held a council to discuss this proposal; they had had such terrible experience of the desperate valor of the Goths that they decided to accept the conditions. So, in March, 553, the remnant of the defeated army set out on their northward march. What became of them history does not say. Perhaps they may have found a home among the Franks or Alamans; perhaps they may have made their way to the kingdom of the Visigoths in Spain."

By the extinction of the Ostrogothic kingdom the way was cleared for the establishment of the Holy Roman empire. The "three horns" which stood in the way of its formation had been uprooted; and though sixteen years after the fall of the Ostrogoths Italy was invaded by the Lombards, who were also of the Arian faith, these people, by practically destroying the power of the Eastern emperor within the borders of Italy, aided considerably in founding the Holy Roman empire.

In only one kingdom of Western Europe—Spain—was any large body of Arians to be found; but Rome readily found means to bring these within her fold.

 PLENTY OF ROOM

A YOUNG MINISTER, not so long out of an up-to-date school of the prophets, was asked by a friend of ours why he did not preach from the Word of God rather than from modern fiction. His reply was, "Must a man be confined to the Bible?"

"Confined!" our friend replied, "Do you mean to say you are pinched when you seek in the Bible for sermon material? That is like a soft shell crab, saying, 'Must I be confined to the Atlantic Ocean?'"—*Word and Work*.

HIGHER LEARNING AND THE BIBLE

By Norman John McLeod

GEOLOGY AGAIN AS WITNESS

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."—Genesis 1:9.

IT IS the ideal of the journalist to achieve such language as that. To imitate the style of the Bible narrative is his aim, because such a wealth of thought and event is contained in so few words. Let us contemplate what an enormous series of changes is related in that one verse.

For the waters to gather "together unto one place" would be an enormous thing in itself. We are told in the earlier part of the chapter, by inference, that water covered the entire surface of the earth. And, then, as the above verse is usually understood, by a great cataclysm the waters all gathered into one place. But God does not work by cataclysms. If you look around you, you will see that they are comparatively rare; in fact, so slow are the processes of nature, which are the working of the laws of God, that man becomes woefully impatient. We know that in China hills walked, but how many have seen them do so? The only recorded occasion upon which men saw a mountain grow was when two sailors off the coast of Central America saw a volcano rise up right at the waters' edge. Once in six thousand years, such a thing is seen!

If we go back to the formation of that water we see another example of a supposititious cataclysm. If you burn hydrogen, which is the process of uniting it with oxygen to form water, you get the hottest flame known to man. It is about ten times as hot as the fire made by brimstone (phosphorous). If you burn as much hydrogen as there is in an ordinary army balloon you will get about a teaspoonful of water. The heat from that same burning balloon will melt the cable by which it is moored as if it were butter. If we could bring hydrogen and oxygen together in sufficient quantity to produce all the water in the earth the heat would be beyond our comprehension; that is, if we brought it all together in one twenty-four hour day. The geologists think that the earth was a long time in forming and that that idea does not conflict with the Bible story of creation has been shown in a previous article.

Now, if all the water were brought together in one place in one twenty-four hour day, there would necessarily be an incomprehensible situation. To accomplish all of this adjustment the entire "crust" of the earth would have to be convulsed. The great heights of the mountains, and the corresponding depths of the sea, would be formed. We see these changes taking place around us all the time very gradually. Due to the excessive weight of a certain portion of the earth's surface it is depressed, and nearby a piece rises up to form a mountain. A violent earthquake accompanies the change. And there is never a day of the year that the seismograph does not record an earthquake. In the Wasatch Mountains, near Salt Lake City, there is a fault that slips so much

every year that the pipelines across it must be repaired continually. It is not a mere coincidence that Mt. Whitney, the highest place in the United States, should be right beside Death Valley, the lowest place in the United States. The old idea that cataclysms marked off each historical age, and the theory that the earth was clapped together in a day by means of a cataclysm are gone into the discard, and properly so. So many so-called fundamentalists try to show that the Grand Canyon of the Colorado was made by an earthquake, and not by the wearing force of the river. If you will note the yellow, almost red, color of the stream, you will see that it carries many thousands of tons of dirt a year. At that rate in a few thousand years it could wear away quite a bit of plateau.

There has been quite a good deal of discussion as to the "day" in Genesis. That the things that are decreed took place in the period of six twenty-four hour days is at least improbable. Not that God could not do it, but that He did not. If God could do all of His work in six days, why not six minutes? God does not do His work so quickly. If we stick closely to a literal interpretation of the "day" how must we interpret the following, but that God created all in one day?

"These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens".—Genesis 2:4. (See also Genesis 5:1.)

WHEN YOU FEEL an urge to show off, just remember that the smaller the nation the more gold braid its generals wear.—*San Francisco Chronicle*.

THE BRASS MONKEY

A MAN WHO KEPT a store had a brass monkey, which he set up with a cigar in its mouth. The cigar was lighted, and by machinery the monkey could draw the smoke from the cigar and puff it out again. After it had run for quite a while, one day the works stopped. The monkey was taken apart to discover the cause, when, lo, the works were found to be clogged and in such a filthy condition that they would not run until they were cleaned. The tobacco smoke had been too much for a brass monkey!

What, then, must its effects be on the inside works of a little boy? A good many boys who smoke cigars or cigarettes fare worse than the brass monkey. They stop, but they never start again—they cannot be cleaned up, they die. Boys, beware of tobacco. It is enough to spoil a brass monkey.—*H. L. H.*

IN AN ENCYCLICAL Pope Pius declares that real church unity can be achieved only through the return of all "would-be Christians" to the Roman Catholic Church and their complete acceptance of and obedience to "the supreme authority of Saint Peter and his legitimate successor.

So says an item in the Literary Digest. Do we see anything in this statement?—*M. A. W.*

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

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

IF LOCAL CLASSES AND STATE SOCIETIES WILL ORDER THE NEW SENIOR BOOKS IN QUANTITIES THERE IS QUITE A SAVING IN PRICE, AS WELL AS IN LABOR AND TROUBLE FOR ALL

THERE WOULD BE at least two advantages if each State Berean Society would estimate the number of books needed in their work and order them sent to the secretary, from whom they could be gotten by individuals and classes: first, the cost would be lessened considerably, and second, the National would much more quickly get its money back so as to be able to properly meet printing expenses.

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* * * *

Word from South Bend, Indiana, reports that the Young People's Berean Class has largely increased in size and interest lately. Bro. J. Arthur Johnson has been pushing the work for several weeks, and he also speaks in South Bend each Sunday.

One wise observer says that the results in South Bend show that the only way to successfully build up a church is to have a regular worker with preaching each week. Yes, and it does not have to be an old, experienced preacher, either. A young man with practically no experience, if he will really work and push can build up a strong work.

* * * *

An excerpt from a letter from Eldorado, Illinois, says: "Berean, at this place, is on a boom. Everything going fine. The Seniors have more in attendance, but, really, I believe we (the Juniors) have the more interesting classes."

The letter goes on further to state that the Junior Class follows the rule of rotation of leaders, for which we are glad. One of the greatest advantages of Berean work is lost if that plan is not followed.

"The Seniors have an average attendance of fourteen or fifteen, and the Juniors about nine or ten."

Good for Eldorado! Incidentally we might add that Bro. and Sr. Randall have been laboring there for nearly three months during the winter, and I dare say that once more we have an argument in favor of regular pastoral work.

If faith causes one to trust fully in God and cease from worry it must be that most of us are terribly lacking in that particular commodity,—faith.

How about the many little, trivial frets and worries of life? We fear the storm will come and blow the house away, or the loved one out with the car will get hurt, or hard times will come and leave us in want, or the sick one will not get well, or the ground hog will fail to see his shadow!—yes, we all manifest a lack of faith all along the way.

How sweet to watch the babe one or two years old. He trust mother to the limit. No matter what she does, he does not fear if he can see her and know she is near. Watch the sweet, tender trust of the babe, and therein learn a lesson of the kind of faith we should have in our heavenly Parent.

Is it any wonder Jesus told His disciples that unless they became as little children they could not enter the kingdom?

How much comfort there is in just trusting God!

* * * *

VOLTAIRE SAID: "I have no expectation that I will ever be able to destroy Christianity as long as vast multitudes of people attend the churches one day in every week." He well knew that the constant church attendant was well nigh invulnerable against his wily arts. It is not the faithful church members who fall a victim to skepticism and infidelity. His Christian strength is renewed week by week, and his faith redoubled by association with those who walk and talk with God. The danger lies with those who absent themselves from the house of worship on every possible pretext. They are walking on dangerous ground, and a word of warning is always in order. The duty of Christians is to assemble themselves together as often as possible. That is duty; but if one's heart is right with his Creator, duty is swallowed up in privilege and love becomes the actuating motive. Friends, let us work at God's business—we are prone to play, but play will get us nowhere, and while playing the task will go undone.—*Selected.*

* * * *

LET IT BE our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—*Selected.*

The Children's Page



PREPARED BY LOIS HUNT

JESUS TEACHES SINCERITY

Mark 7:1-23

DOES MOTHER have to tell you to wash your hands every time before you come to the table? Why is she so particular?

Mother is not particular for the same reason the Pharisees were. They washed their hands because the law said that they should; and, as you know, they adhered very closely to the "letter of the law". They were so particular that washing the hands meant washing with great ceremony—not merely making them clean. Not only did they scrub their hands, but also the cups, pots, brazen vessels, and tables—all according to the "tradition of the elders"—not only God's law, but many laws that had been added by the priests.

Now, one day some of the Pharisees and scribes came to Jesus from Jerusalem, and what do you think they saw? Some of His disciples were eating with unwashed (according to ceremony) hands, and, oh, but they were terribly shocked! They began to find fault, and asked Jesus why it was that His disciples disregarded the "tradition of the elders".

Jesus loved His helpers and understood them. He also understood the attitude of these fault-finders and answered them very severely, even calling them hypocrites, which they were. What are hypocrites? They are those who pretend to be very righteous, but are most unkind and selfish.

Jesus said to these Jews, "Isaiah prophesied that there would be such hypocrites as you. It is written, 'This people honoureth me with *their* lips, but their heart is far from me'."

He continued to show them how vain their worship was—that they twisted the meaning of God's laws to suit their own purposes, or put aside God's commandment to hold to the teaching of men.

An example of this was their observance of the command given by Moses: "Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death." But they would give a gift to their parents and say it was a gift to God, thus trying to make it seem that they were honoring their parents and serving God at the same time. But Jesus said this could not be, as the gift was only to God. So they did not keep the law after all.

You see, their hearts were wrong, and Jesus was trying to make them understand what true worship and love meant.

To be sure, good health demands cleanliness in *person* and *mind*; then add a sincere love to do God's bidding—and what kind of a person will you be?

SOMETHING TO DO

Cut pictures from magazines showing children bathing, cleaning teeth, etc., and proper foods, and put them where you can see them often.

Beside each put a picture of Jesus helping someone, or another person doing a kindly deed for someone else. They belong together.

SOMETHING TO THINK ABOUT

Are we worshiping God with love in our hearts, or as a matter of duty and form?

MEMORY VERSE

12. John 14:6.

TINY TOTS

The Pharisees did not love Jesus and His helpers.

One day they saw the helpers eating without washing their hands. The Pharisees said that the helpers were not obeying God's law.

Then Jesus told the Pharisees that they did not truly keep the law, either, although they pretended to. He tried to show them that the disciples really loved Him, and God His Father.

"EVERY EYE SHALL SEE HIM"

By Evelyn K. Harsch

NEW YORK AUDIENCE Watches Actions of Londoners on Screen." Such was the headline in one of our city papers on February ninth. The article goes on to say that:

"A man and a woman sat before an electric eye in a London laboratory and a group of people in a darkened cellar in this village, outside New York, watched them turn their heads and move from side to side.

"The images were crude, imperfect, broken, but they were images none the less.

"Man's vision had spanned the ocean.

"Transatlantic television was a demonstrated reality."

Thus another manifestation of God's law of nature is unfolded to man through a wonderful new invention; and how quickly it followed radio! We now have both "seeing" and "hearing" by means of ether waves through space unbounded.

At the inauguration of Coolidge, his voice was heard throughout our land. His word went forth. Perhaps the next president may be both seen and heard as he delivers his speech from the capitol steps.

Is not this a forerunner of the things that may be seen and heard at Christ's coming? "For out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Isa. 2:3); and "every eye shall see him" (Rev. 1:7). What a literal meaning these passages now take on! Christ, the King, on Mount Zion, literally seen of all the world, and His voice literally heard as the laws go forth!

With Our Sunday Schools

LESSON XII.—March 18, 1928

JESUS TEACHES SINCERITY

Mark 7:1-23

Devotional Reading: Psalm 24:1-6

GOLDEN TEXT

Keep thy heart with all diligence; for out of it are the issues of life.

—Proverbs 4:23.

A STUDY OF THE SUBJECT

Sincerity. Christ teaches deep truth in Solomon's statement, "as he thinketh in his heart, so is he."—Prov. 23:7. The meaning of the first commandment of the Decalogue, "Thou shalt have no other gods before me," Ex. 20:3, exalts Jehovah above all else in the mind of man. Whether in the past or in the present, the individual, who pretends thus to exalt Jehovah in this life, must of necessity do so in life-action, life-conduct. That, alone, reveals his inner and true heart-thought.

Sincerity cannot possibly labor to deceive by word of mouth the actual inner, heartfelt attitude of the individual. Because of doing this, Christ accused the Pharisees of hypocrisy.

Corban. Corban is the word used by Moses, himself, in conveying God's instructions to the people in the wilderness, relative to offerings by them unto Jehovah. A Corban was a gift offering. It was gratuitous, manifesting one's pleasure to the Father. The Pharisees completely annulled this provision made by God when they taught that the aid, or service rendered unto one's parent, could, in addition, properly be recorded as a Corban, a gift offering to God, Himself. No gift could or can be presented to both man and God. In no sense is man on a par with God. Therefore, the gift could not be unto both: therefore, they made havoc of God's word.

Teaching for Teachings Man's Teachings. Such, in fact, was what Christ accused the Pharisees of doing. God is the only source from whom proper and competent teaching can arise. The Pharisees and scribes were teaching that their own human teachings, or instructions, were really God-given. Thus, they were replacing God's teachings with man's teachings.

Such is undoubtedly true today in many instances. God's teachings are often set aside as out of date and out of harmony with present day requirements. Often the remark is heard that were Christ present, He undoubtedly would teach present people very differently than He taught during His ministry. This, very probably, was the analysis, also, made by the Pharisees who lived fifteen hundred years after the giving of the law at Mt. Sinai. Just as they made void and useless God's teachings by those of their own, which they established; so, also, he who today would replace God's teachings given by Christ, is likewise making void God's laws and instructions by the teachings of man.

Questions. Why did the Pharisees and scribes approach Jesus? What is meaning of "defiled", v. 2? "Unwashed"? What is the meaning of "oft", v. 3? Were these washings necessary for personal cleanliness, or for ceremonial satisfaction? Was this construction of the ceremonial law Mosaic or Pharisaic? Why wash when they come from the market? What is the meaning of the Pharisees' question, v. 5? Was Christ justified in pronouncing that people hypocrites? Give illustration how they laid aside God's commandments to hold man's traditions. What is meaning of "honour", v. 10? "Curseth", v. 11? Explain meaning of v. 11. How did they make the word of God of none effect?—F. L. A.

THE GOLDEN TEXT

Above that must be guarded keep thou thy heart, for out of it are the issues of life.—Prov. 4:23, Roth.

Keep, "guard", thy heart; guard as the soldier guards. It is the big job of life. Guard it at all times, at all places. Guard the affections, the conscience. Out of the heart are the issues of life, the sources and outgoings of life. This does not mean the organ which pumps the blood through the body. A good idea of the meaning of "heart", as used here, may be gotten from such passages as, "Thy word have I hid in mine heart"; "If our heart condemn us not"; "My son, give me thine heart"; "Out of the abundance of the heart the mouth speaketh". Let us guard it with all diligence.—F. A. S.

PRACTICAL APPLICATIONS

Phariseism. The teaching of the Pharisees as outlined in our lesson contains little for us to condemn from the standpoint of health. The Oriental peoples have always been notorious for the filthy manner in which they live. Unsanitary habits have made them especially subject to infectious diseases. During the dark ages the Jews were practically exempt from the plagues which devastated the country, owing to the fact that they observed the requirements of the Mosaic law. The sect of the Pharisees, no doubt, arose as the result of an effort to bring back the Jews to a strict observance of the law. Special stress was placed upon technical interpretations in order to more strongly emphasize the importance of detailed obedience.

Hypocrisy of the Pharisees. "Woe unto you, scribes and Pharisees, hypocrites!

for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the others undone."—Matt. 23:23. It was not that tithing and cleanliness were wrong and should not be observed; but that they made their entire religious teaching and service to consist of such acts and formalities. They neglected to cultivate the inward spiritual graces of the heart, of which these outward forms were the symbols. The miracle of Christianity is that it cleanses the heart first, and afterward the body. For when the heart of a man has been washed clean, he naturally desires cleanliness of body and outward life as well; for he realizes that his "body is the temple of the Holy Ghost," and, therefore, must not be defiled, 1 Cor. 3:16-17; 6:19.—G. E. M.

INTERMEDIATE CLASS

Topic: Sincerity versus formalism.

The Pharisees and scribes were very strict in the formality of their religion: regular hours for certain burnt offerings, and regular days and periods for their several festivities. Their hands must be washed before eating,—not so much for cleanliness, as because it was a recognized form.

Our lesson today shows Christ's attitude toward those things which were purely formality, and stresses the thought of sincerity in the service of God. The Father cared not for burnt offerings except as those offerings represented the sincere gift of the heart of him who offered. To-day, the heavenly Father heeds not the formal prayer or the tinkle and routine of rich, formal services, unless the heart of the worshiper is in the service.

Name some ways in which we, today, may sometimes be like the Pharisees, who washed the hands but left the heart unclean.—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

Light: Where is the realm of full and perfect light? Of what is it the source?

Darkness: Where was the realm of complete darkness? Of what is it the source? When did light begin to dispel darkness? Concerning what is man still in darkness? Why does man refuse to admit this inner darkness that is the source of all the works of darkness? How does Jesus handle this problem in working out man's salvation?—A. K.

DOINGS AMONG THE CHURCHES

Bro. C. E. Randall spoke to the congregation at St. Louis, Missouri, last Sunday. He reports a good work progressing at Eldorado, Ill., where he has been engaged during January and February.

* * *

Bro. Harold Starbuck has accepted a position in the greenhouse at Woodstock, Illinois, to which place he is moving this week.

* * *

Sr. Margaret Lyon has temporarily accepted a position as nurse in Rockford, Ill., that she may be close to her sister, Dorothy.

* * *

Bro. Walter Miller, of the Adeline, Illinois, Church, is in the Evangelical Hospital at Freeport, Illinois, for medical observation.

* * *

The many friends of Sr. Dorothy Lyon, of Rockford, Illinois, are much pleased because of her rapid recovery. It is expected that she will be discharged from the hospital in another week.

* * *

Sr. S. Roxana Wince is reported to have recovered from her recent sickness at the home of Bro. and Sr. Mick near Warsaw, Indiana. However, though recovered physically, her mind still remains a blank. Sr. Mick is too pressed for time, in her care for Sr. Wince, to reply to all correspondents as she would like.

* * *

The Texas Conference has been set for July 20 to 29 at Goldthwaite, Texas.

* * *

Bro. Paul C. Johnson will fill Bro. Siple's appointment at Adeline on Sunday, the eleventh.

* * *

Services in Chicago on February 26 were well attended and Bro. Siple spoke to a very attentive audience.

* * *

FROM LOS ANGELES

Bro. Conner arrived in California on December 31, and a reunion was held on New Year's Day with his children and their families. His first preaching service was held on January 8 at the hall on 1359½ W. 24th St. Brethren from Wheatland, Sacramento, Pomona, Redlands, Anaheim, Santa Ana, Long Beach and other places, met with us. Meetings were held each Sunday thereafter during January and February. One evening, at the home of Bro. E. C. Railsback, Bro. Conner spoke on the "Nature of Man" to a number to whom this truth was a new thought.

While in the northern part of the state visiting members of his family, he spoke in Sacramento to a small gathering which was called together by Bro. and Sr. Geo. Rahn. Bro. and Sr. Rahn are to be commended for their zeal in the Lord's work. Two lessons were given to the Los Angeles Berean class.

Much of Bro. Conner's time was given to visiting his children and their families, but he reserved the last week of his stay to calling upon the brethren, which they all greatly enjoyed. With a few exceptions his sermons were what are generally called practical, being much needed in these last perilous days. The Church has been encouraged very much. Seven

names have been added since our last report. They are as follows: Bro. and Sr. John Corbaley, Bro. and Sr. J. A. Squires, Sr. H. S. Billings, Bro. D. B. Jackson, Sr. Gertrude Johns.

In December we had the pleasure of having Bro. and Sr. A. M. Oliver, of Attica, Kansas, Sr. Viola Hockenberry, of Oklahoma, and Bro. and Sr. J. E. Wilson, of Missouri, attend our meetings. Bro. Lewis Rahn, of our Los Angeles congregation, has suffered a slight stroke of paralysis, but was able to attend Bro. Conner's last service.

Bro. J. E. Hammond and daughters have been very faithful in driving 35 miles to attend all services, and they have assisted in teaching and encouraging others.

With the larger part of his family, many old friends, and a host of new ones to welcome him in California, Bro. Conner has promised to come again, and we hope it may not be long.

Bro. Norman McLeod will speak for us again the first Sunday in April, and more often when his school closes in Strathmore, and he returns to Los Angeles.

Ella H. Wyman, Sec.

* * *

FEBRUARY REPORT FROM INDIANA

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

Money Received: Pleasant View, \$30.00; Rensselaer, \$25.00; Plymouth, \$15.00; Burr Oak, \$10.00; Hillisburg, \$25.00; Conference Board, \$6.24.

Expense: \$11.24.

The Lord willing, we hope to begin a special meeting at Rensselaer, on March 8. The meeting will continue over the second Sunday, and may continue to March 15.

J. H. Anderson.

* * *

REPLACEMENT AND EXPANSION AT OUR PUBLISHING HOUSE

For some time past our print shop has been approaching the time when different pieces of machinery must be replaced. That the National Bible Institution would have free hand in the work of replacing some of these pieces and free hand in making some much needed additions, The Restitution Publishing Company hastened the moment for the recent transfer of its property in harmony with previous assurance to the General Conference. The Survey Committee at the last General Conference refrained from presenting this problem to the Conference only because the National Bible Institution did not at that time have jurisdiction to act in the matter.

For some time past this problem has been given careful study. Different Publishing houses have been visited and surveyed with a view to obtaining best possible suggestions. Competent and expert men who are continually engaged in printing problems have been consulted. A plan has been outlined which will soon be presented in whole to the Church for consideration. This plan suggests a definite goal of construction and equipment with a view to the most economical and efficient operation. It includes the proposition to expand our shop, if possible, sufficiently to do our own publication with the least amount of cost of produc-

tion, in an effort to overcome the constantly recurring annual deficit. (Such annual deficit is not peculiar to our publishing house; it is common to practically every denominational publishing house unless, and until, proper plans and equipment are established to do a proper proportion of profit-earning printing.)

We have reached a point when it is necessary for us to at once make certain changes. Our typesetting machine has gradually been depreciating and those who are familiar with its operation are unanimous in their judgment that it should at once be replaced with a new machine. Also, we are urgently needing two or three other small pieces of equipment. We are therefore asking the brotherhood for \$5,000 at the present time to undertake this replacement. (A new type machine, erected on our floor, will cost about \$4700, less the allowance we can get on our old machine.)

This replacement will be in harmony with the above plan to increase our equipment. It is a step that is both immediately necessary and will accord perfectly with the larger plan.

The members of the Advisory Board have been consulted and all who have to date responded sanction the effort.

We are asking the brotherhood of the Church to consider this problem and that each member will do an earnest part in proportion to ability to make this much needed improvement.

In view of the fact that regular current operating expense of the N. B. I. must be kept up at the same time improvements are being made, it is suggested that all contributions toward the realization of this effort be made to the general fund of the National Bible Institution rather than to any special fund. This will avoid a repetition of what we have hitherto experienced—unexpected deficit for current operations.

Please include this problem in your consideration of Easter Offering.

F. L. Austin, Executive-Secretary.

HERALD RECEIPTS

Mrs. Chloe Sims; Mrs. Nettie Lundquist; Elmer Berggren; Anton Sealine; Reuben Sealine; Mrs. Wm. Keyser; D. L. Halstead; H. S. Lasher; Miss Elsie Bradley; Leroy Austin; Mrs. Jennie McDonald.

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OUR EASTER OFFERING

THE GREAT PASSOVER offering of our Lord which has come to be commemorated in annual Easter commemoration stands in the greatness of its solemn and sacred splendor alone. Naught should mar its beauty Divine; naught should detract from its inexpressible richness of service to God and to man.

The more one appreciates the meaning in that sacred offering, the more he yearns for ability to offer thereunto; and reversely, the larger the offering of his heart to Him, the more he is overwhelmed with the meaning and appreciation of the offering of Christ.

As a means to an ever deeper comprehension of that offering, a comprehension that will bind the Christian worshiper in ever clearer rapport with his Lord, we beseech that from the oldest to the youngest member of the Church of God, *every one*, will this year and annually, according to his ability, contribute an Easter offering to the service of his or her Lord. We urge that this offering be nation-wide, and that it be made to the National Bible Institution, the one central working body through which all are laboring to serve our Lord and to aid our fellowmen in finding Him.

"Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done it unto me."

F. L. Austin, Executive Secretary.

SEVERAL ANTI-BIBLICAL societies have recently been formed. One of them gives as its aim: "The object of the American Anti-Bible 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 to counteract the work of societies circulating the Bible as the Word of God." Another similar organization is known as the "American Association for the Advancement of Atheism." The "Society of the Godless" is a Junior Atheistic organization which is working among the boys and girls. This condition of society should surely be an incentive for Christian organizations to arouse themselves to intensive action in circulating gospel literature in the form of tracts and even the Bible itself.—*Selected.*

"THANKS FOR YOUR leaflet on Tithing. Wife and I have been tithing nearly all our lives, and have found the 'blessing' accompanies the giving. (Mal. 3:8-10; 2 Chron. 31:10; Prov. 19:17.)"—*Extract from a letter by R. A. Curtis.*

A CORRECTION

IN "Prophecies Concerning Our Lord", in the February twenty-first issue of The Herald, "His habitation desolate" and "His bishopric another takes" do not refer to Christ. Mistakes *will* occur.—J. E. Hatch.

THE RESTITUTION HERALD

Published by
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample Copy, Free.

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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.

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The above are 10 cents per dozen; 60 cents per 100.

Readings on Immortality; The Rich Man and Lazarus; The Thief on the Cross; What Must I Do to Be Saved?

The above are 20 cents per dozen; \$1.25 per 100.

A Study of the Word "Soul" 5c per doz.; 25c per 100
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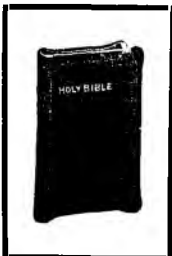
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TRUE CONSECRATION LEADS TO CHRIST'S PEACE

"Your boasting is not good. Do you not know that a little leaven ferments the whole mass."

1 Corinthians 5:6, *Emphatic Diaglott.*

By Samuel E. Haney

WHAT IS "LEAVEN"? "Ferment (as if boiling up).. —Strong's Concordance. "To affect in character; imbue. Any influence that causes general change". —Funk and Wagnall's Dictionary.

Its symbolic meaning: sin in all its various forms and ramifications. Though it be ever so small, it is capable of affecting a change from virtue to vice; from life to death of saint or nation.

The cause of Paul's piquant rebuke of the text is explained in the preceding five verses. Briefly, "Such Incest as is not even among the Gentiles. . . And you have been puffed up, and did not rather lament". Please read these verses. Then comes the commandment, "Deliver up that Person to the Adversary, for the Destruction of the Flesh, that the Spirit may be saved in the Day of the Lord".—Emp. Diag.

Leaven has not been confined to the gospel age, for we find at the close of the law dispensation that it had so fermented as to permeate the whole house of Israel, e.g., "In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy."—Luke 12:1, A. V.

Paul continues, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth."—vv. 7, 8, A. V. He further sees its mischief: "For the mystery of iniquity doth already work: only he that now letteth *will let*, until he be taken out of the way."—2 Thess. 2:7.

Jesus gives a parabolic description of what leaven did for Israel, viz., deprived her temporarily of God's favor; and caused the kingdom of God to be taken from her. Rom. 9:1-4. At this point read Matt. 21:33-41. We continue: "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's

doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." vv. 42-45.

We have briefly noted what leaven has done for the Jew both as individual and nation: They stumbled (fell) on the Stone (Christ) "which the builders rejected"; then the "stone" fell on them, by a death sentence, grinding them to powder (destroy, winnow—Rotherham). "Behold, your house is left unto you desolate." Matt. 23:37-39.

Blind is the person who cannot discern a parallel in Christendom to all this. Leaven's fermentation was at a zenith during the dark age. The reformation clarified the spiritual atmosphere to some degree. But as with man, so with nations: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished. Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man (the same with nations) is worse than the first."—Luke 11:24-26, A. V. So today, we see this fermentation "boiling up" seven times "more wicked" than ever in all phases of life, not alone in Christendom, but throughout the habitable world. The world (unregenerate man) is a seething mass of leaven. Man, thus, is unconsciously a satanic automaton.

The most fertile soil, indeed, the one essential, for the development of leaven is man's "earthly nature". As well might tropical plants be expected to grow in the arctic regions, as to expect a mind governed by "earthly things" to be void of leaven. In our generation this world-wide leaven is not limited to the "destruction of the flesh"

(Continued on page 375, column 2)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

"For Thou *art* my lamp, O LORD:
 And the LORD will lighten my darkness. . .
 As for GOD, His way *is* perfect;
 The word of the LORD *is* tried:
 He *is* a buckler to all them that trust in Him.
 For who *is* GOD, save the LORD?
 And who *is* a rock, save our God?"
 —2 Samuel 22:29-32.

* * * *

WHERE NEEDED, GOD HELPS: WHERE NECESSARY, GOD DOES IT ALL

"I CAN DO all things through Christ which strengtheneth me."—Phil. 4:13.

Bible history is replete with instances showing how God helps man to victory, rather than to do man's work for him. That God could as easily have convinced of their wrong those who crucified their Savior as He accomplished it through Peter's discourse on the day of Pentecost, Acts 2:22-37, is not questioned. To have done so would have left Peter without benefits derived from standing true in the face of opponents. Evidently Peter was made stronger by that experience. In using Peter to that end, God not only convinced those wicked men who crucified Jesus, but also strengthened Peter.

The rod of Moses, that was extended toward the Red Sea, Ex. 14:15, could have had no effect upon the dividing of those waters. God could have done that work alone, but Moses gained experience and confidence and strength by doing as directed by God. God could have beaten the Amalekites without the outstretched hands of Moses, Ex. 17:8-13, but Moses would have had no part therein, would have received no mental or faith development. God put Moses to work, then helped him.

The same principle is true today with Christian experiences. God could carry on all the Christian work alone: He could feed the poor, He could heal the sick, He could dethrone all enemies, He could exalt all believers—He could do all this alone, but in so doing, the development of the individual would be overlooked. For the Christian to toil diligently and long, to consecrate the fruitage of such toil toward the upbuilding of Christianity, can but strengthen that Christian worker. He needs that strength. God could do it alone, He is able, but it is better that God help the Christian with strength and wisdom and guidance, enabling him to diligently prosecute his efforts in the name of the Master.

God could grant the request of the prayer without the prayer being uttered, but wherein would that strengthen the prayer offerer? The attained growth and strength of

the worshiper is often of greater value than is the thing sought and granted. Christ could, unasked, have healed the sick, but how much such practice would have enfeebled the people! God foresees and can, unasked, provide the blessing you seek, or lift you to whatever height of position or of joy you may crave, but in so doing, your schooling, your development of trust and consecration would be ruined.

God anxiously waits to bless the individual with the fullness of blessing, Mal. 3:10; Phil. 4:13, but He requires of the individual that he shall commit himself trustfully and give his might and main to the patient, strenuous, consecrated service that will aid to accomplish his desires. God aids the individual to realize his prayers.

In proportion as this is true, in such proportion is it most wise for every Christian to visualize the ideal of Christian service and Christian success and, with God's approval upon his plan, to press forward unceasingly and undaunted, always seeking the Father's wisdom and guidance. In such way he will, with the Father's help, not only attain the end in view, but also assist in the development within himself of a sturdiness and loyalty of Christian character with which to stand every storm, every onset of life, and with which to mount to the sunny heights of the mountain of blessings.

"Be asking, and it shall be given you: be seeking, and ye shall find: be knocking, and it shall be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it is opened."—Matt. 7:7, 8, Roth.

* * * *

SUNDAY SCHOOLS

SPRING IS ALREADY here in the southern latitudes and is rapidly approaching in the north. Nature is bursting forth anew in psalms of praise to Him who clothes in beauteous splendor both hill and vale, and who cheers all hearts by Spring's resplendent landscapes.

At such time the heart of man is ever more responsive to the mercies of God. Young and old hunger to come into closer rapport with Him who everywhere reveals His love.

At this time each year there is naturally increased longing of the heart to approach God more closely in worship. Out of the fullness of heart men and women and children just naturally search out the house of prayer and seek sweet and inspiring influences Divine.

Now, as at no other season of the year, is it most opportune for our churches to have their programs all pre-

pared—first by earnest and repeated prayer—with a view to affording neighbors all with the best Christian aid to lead them unto Him whom to know aright is life everlasting.

Especially is it opportune to prepare well for that increased attendance that will offer itself to the Sunday School. Youthful hearts, drawn to the God of all love, will go to the houses of prayer in increased numbers, and with open minds will gladly learn the truth-stories of Him who is their Savior and their All.

We urge that this season of the year be seized upon by our churches everywhere during which to increase their usefulness through the Sunday Schools. The Sunday School is proven to be one of the very best means of reaching child life; and child life of today becomes the adult life of tomorrow, the heart and the strength—as regards man—of the Church of the living God.

As nature adorns itself with the glories of Spring, let us everywhere endeavor to adorn the hearts of youth and old age with the gospel of Christ, that they, too, may burst forth in the beauteous bloom of love toward Him in whom all live and move and have their beings.

BEGINNING OF A NEW GROWTH

IMMEDIATE NEEDS—\$5000

AS STATED in the last Herald, our publishing plant has come to the place where the typesetting machine needs to be immediately replaced with a new one. The price of this new machine will be about \$4700, erected in our shop. The allowance made for the present machine is \$1000. Added to this a folder and other much needed equipment will require all of \$5000. We are urging that the brotherhood everywhere will take this into immediate consideration and that all will respond thereto in accordance with the financial ability with which the Father has blessed them.

During the previous few years of our general effort, our principal energies have been given to the establishment and development of the Golden Rule Home and its attendant enterprise. The publishing has been conducted with all the energy possible under the circumstances, but as it has been necessary to develop one phase of the work at a time, publishing has occupied a secondary place. In the judgment of those who are studying these matters constantly and seriously, the time has come when we should advance the publishing interest to its proper position of activities.

There is no other way in which we can do so much for the spread of the gospel as through the printing press. The printed message can be cheaply sent into every nook and cranny. The pulpit is necessary; it can never be displaced by printed matter; but neither can the pulpit be supported and strengthened in any other way so much as by the support of the publishing house.

We earnestly believe that by gradual growth looking toward a given ideal, we can, by hearty cooperation, expand our publishing house so as to make our publishing much more economical than it now is; so that we can

greatly increase the quantity published; and so that it will be a revenue producer instead of a branch of work that, as in the past, needs annual help to cover its deficit.

Looking to this end, as previously stated, careful studies have been made with others expert in the printing field, all with a view to a gradual and healthy growth until a department of publishing can be perfected that will fully care for our needs and increase our influence to the full of our ever growing ability to advance same.

With these things in mind, we ask the brotherhood to earnestly consider these questions and, in so far as strength permits, that one and all will immediately respond to this request.

Make check, drafts, or post office money orders payable to the order of the National Bible Institution, Oregon, Illinois.

To crown all, we solicit the earnest and continued prayers of each one to guide the brotherhood in its consideration in these and all our religious problems and to guide those carrying this responsibility that they shall at all times labor with an eye single to God's glory and be guided to do only those things that shall most greatly honor and please Him.

F. L. Austin, Executive Secretary.

OUR EASTER OFFERING

WE ARE ANXIOUS to keep the question of an Easter offering prominently before our people. We are deeply convinced that there is no other means by which any Christian can receive so much of aid in strength and growth as by prayerful, consecrated effort of service. Service is in itself a builder that cannot be displaced by any other means and at this season of the year, when every true Christian heart is more and more brought to consider seriously the great service of our Lord and Master, it comes to be a most opportune time when each one should also consider his own service in the name of Him who did so much for us.

We therefore urge that at this time each year every fellow Christian will provide an Easter offering in proportion to his ability thus to do. If it be no more than ten cents, make it that much. If one has the ability to provide thousands of dollars, make it that much. For the good of the individual we urge that an Easter offering be contributed to the Master's work and, inasmuch as our National Bible Institution is our central body through which one and all are diligently and prayerfully uniting to further His work everywhere, we urge that for the accomplishment of said aims, such Easter offering be contributed to His work through the name and efforts of this National Bible Institution. Remittances to such offering should be made to the National Bible Institution, Oregon, Illinois.

In this connection we plead for one additional offering; namely, the offering of earnest, daily prayer to the Father that He will direct and strengthen all the efforts of the National Bible Institution that same may redound to His honor and glory.

HIGHER LEARNING AND THE BIBLE

By Norman John McLeod

ENGLISH TESTIMONY

THE AUTHORSHIP of the Bible has been much disputed among theologians of the present day. A discussion of the authorship in any of its phases is discussed chiefly in the English departments of the colleges and universities. The study of the Bible, as English literature, raises many such questions, and necessarily involves the translation of the Bible. During the latter part of the nineteenth century, a bishop of the Anglican Church was reading the book of Isaiah. He noticed, as he read the first part of the book (he was reading in the original language), that there was a sudden transition both in thought and style at what we call the first chapter, tenth verse.

In English it is a known fact that no two people use the language exactly the same. If you picked up a novel of Dickens', you would know at once that it had been written by an Englishman, even if you did not know the author's name. You would also recognize any of Thackeray's novels as written by an Englishman; but there would be no possibility of thinking that they were written by the same Englishman. So it is in other languages, both ancient and modern.

Such is the transition at Isaiah 1:10. The most natural conclusion that the bishop reached was that the book was not written by one person. Having examined the manuscript very carefully, he decided that at least three men wrote the different parts. These he found to be mixed hopelessly with interpolations, one of the other. These facts made him look further, and he soon came to the conclusion that all of the books of the Bible were a gradual accretion of many authors. He noticed that in part of the Book God was called, Jehovah, in other parts, Eloha, and others, Adonai. Three different authors, at least, therefore, wrote Genesis. Let us examine these conclusions.

Another feature of the Bible is that it is most marvelous in its unity. If the various books were written by the authors ascribed to them in the various editions of the Bible, the unity would be almost miraculous. If, then, not only those comparatively few, but many times their number wrote the Bible, the authorship must necessarily be miraculous. So, regardless of the authorship the inspiration of the Bible is the only thing that can explain its unity of theme. One of the reasons that is given by this school of higher critics, that Ecclesiastes is a conglomerate of various authorship, is that part of it teaches the doctrine of the immortality of the soul, while the rest does not. Need any more be said about the superficiality of the "higher" critics?

If we study into the lives of such men as Moses, Solomon, and Isaiah, we find that they were very busy men. Moses was at one time advised by his father-in-law to appoint assistants to help in the administration of justice. If most of us did one-tenth of what Moses did, we would

think we were very much over-worked. Solomon? He was a king. Kings are very busy. The more absolute a ruler is the more he has to do. It is doubtful if, in those days of scribes, Solomon could write. Isaiah would be called a prime minister if he were alive today, and prime ministers are even busier than kings.

What is the conclusion? Scribes wrote these books under the direction of the author. That is done today by the best of authors. Why not then? The use of scribes would make enough difference in the style of the parts of the books to account for our worthy bishop's observations. The work of the higher clergy of the "High Church, Episcopal" was the beginning of the so-called "higher" criticism. To the one who holds the doctrine of the natural immortality of man, such things are stumbling blocks; but to the true believer and student they need not be.

LOOKING UNTO JESUS

By Alice B. Curtis

Out of the depths of sin, O Lord,
I have cried unto Thee;
And from my vile and lost estate,
Thy love has rescued me.
Purge Thou my heart from sin and dross
By Thy refining care,
Until Thy glorious image, Lord,
Shall be reflected there.

In time of tribulation, Lord,
I have cried unto Thee;
That I might have strength to bear,
My cross whate'er it be.
And by Thy power I am upheld,
Though weak, yet I am strong:
Thou art my strength, my light, my life,
And Thou art all my song.

In dark hours of sorrow, Lord,
I have cried unto Thee;
And Thy Word speaks sweet peace, and gives
Songs in the night to me.
Thou "Man of Sorrows", who like Thee
Can give the sad relief?
Thou who once died to save mankind,
Must know the depths of grief.

When prone beneath death's heavy hand,
I cannot cry to Thee;
But I trust Thee for future life,
And immortality.
Help me to live for Thee each day,
That when the trump shall sound,
I be not with the refuse tares,
But in life's bundle bound.

KINGDOM OF GOD NOT THE CHURCH OF GOD

By J. T. Auld

FEAR NOT, little flock (church or congregation); for it is your Father's good pleasure to give you the kingdom." He did not say, "I give you yourselves to yourselves." How readeest thou? Luke 12:32, "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." Does the church militant now judge Israel in this world? Luke 22:29, 30.

Notice that the Christian's Lord and Brother is going to eat and drink in His kingdom. He and His body—the church—are not made up of immaterial spirits, as the immortal souls believe. Jesus and His saints, that are immersed into Him, will have flesh and bones. The reader may ask to be shown. Read Luke 24:30. "Behold, my hands and my feet that it is I myself." He further stated that he was neither spirit nor spook. They could handle Him and see, for a spirit did not have flesh and bones as they saw Him have. Praise God, and let all God's true saints believe we have a real material Christ that has been born of the spirit of His Father. Rev. 1:18.

Jesus made this spirit birth so plain. He answered him, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jesus was born of water by the hand of John the Baptist, and born of the spirit when His Father called Him from Joseph's tomb. Luke 24:39; John 3:5; Rev. 1:18. Remember, dear reader, you cannot be born of water by having a little water poured on your head. There is no birth in pouring. Whoever heard of any living creature being born apart from some living creature or body of water. You may as well ask the foolish question, "Did you ever know anybody without a body?" No one ever saw anyone without a body. No, nor ever will. What say you, my bodiless man? If there were such a thing, then we would have to eat bodiless chicken, pork, beef and so forth, clear down the line.

We will return to the kingdom questions. Jesus said, "My kingdom is not of this world." John 18:36. The apostles did not believe the church was the kingdom or they would not have asked Him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. No, the kingdom of Israel will never be restored to Israel: for our Lord said, "Therefore I say unto you (Jews), The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43. What nation did our Lord refer to to whom He would give the kingdom? The little flock baptized into Christ. They are called a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of Him who has called them out of darkness (from Jewish and Gentile religions) into His marvelous light.

Yes, this little flock of the kingdom is to be an heir of the kingdom. It was never offered to any of the Jews or Gentiles before Christ's day and the apostles. This is

a new body founded upon better promises. "For I say unto you, I will not eat any more thereof (with them) until it be fulfilled in the kingdom of God." Do you see that Jesus is going to eat and drink when He and the little flock meet in the kingdom? "Now the works of the flesh are manifest, which are *these*; Adultery, fornication . . . idolatry . . . I have also told *you* (the church) . . . that they which do such things shall not inherit the kingdom of God."

GOD'S OUTSTRETCHED HAND

By J. E. Hatch

FOUR TIMES Isaiah, a chosen mouthpiece of God, declares the following prophecy in chapters five and nine: "For all this his anger is not turned away, but his hand *is* stretched out still."

Why was this prophecy spoken by Isaiah? It was because Israel had disobeyed, not once but many times, the laws of God given by Moses unto His chosen people before they entered the land of their inheritance. Lev. 25; 26. These two chapters set forth the statutes and judgments governing Israel, and they also give the penalty to be inflicted should the commandments be not strictly lived. But the "stretched out" hand is promised them in these words, Lev. 26:44, "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them." Why? "For I *am* the LORD their God."

Paul, in Romans 11:1, 2, says: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew."

Although Israel departed from God and turned unto idols, though they sinned grievously in many ways and killed the Prince of Life, God's Son and their Messiah, yet the loving Father stands ready with outstretched hand and a holy love to welcome His chosen people back. He speaks to them through His prophets: "Return unto me, and I will return unto you, saith the LORD of hosts." Mal. 3:7; Zech. 1:3. But they must return with a changed heart, a heart full of love for God and His Son, their Redeemer. Because of their rejection of Jesus Christ, the way was opened for the sinner of all nations of earth to come unto Him. He says, "He that cometh to me I will in no wise cast out."

The invitation is open to all—Jew and Gentile, bond and free, male and female. "Since you are all Sons of God, through *faith* by Christ Jesus. Besides, as many of you as were immersed into Christ, were clothed with Christ. In him there is not Jew nor Greek; there is not a Slave nor a Freeman; there is not Male and Female; for *you* all are one in Christ Jesus; and if *you* belong to Christ, certainly you are *Abraham's* Seed, and Heirs according to Promise." Gal. 3:26-29, Diaglott.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all." Col. 3:11.

SEEK FOR THESE THINGS

GLORY, HONOR, IMMORTALITY—ETERNAL LIFE

By M. A. Woodward

WHO ARE ASKED to seek, that is, to go in search of these unusual things? All who do not possess them. If we read the whole of the seventh verse of Romans two, we find these four spiritual excellencies come only "To them who by patient continuance in well doing seek for" them. If we are seeking for anything, it is a sign we need that extra something. If we are seeking for immortality, it must be that we do not possess it.

Some ministers in the pulpit talk glibly about immortality as though they fully understood its meaning. They think that all that is needed is the experience of a death bed, after which they gain admittance into the presence of God, where they live on in sweet association with Jesus and the angels. Then if you ask them about resurrection, they answer, "O, we believe in the resurrection as much as others do." But how could that be possible? Resurrection means re-living, and, according to their doctrine, they have never died. According to their own theology they do not need a resurrection.

Jesus said to Martha, "Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." It is always the dead ones who need to be made alive. And then the old worn out argument—It is the body that is dead, the soul lives on.

I said to a dear friend who argued this question, "If you will find one text in the entire Bible that says anything about your immortal soul, or deathless spirit, or going to heaven at death, I will willingly give you ten dollars." She searched for a week, and then came to my room with tears of anger streaming down her cheeks, and said, "Why have ministers lied to me all these years? There is no such thing in the Bible as they have been preaching." It did not take long to convince her that God Himself is the only One who has that wonderful power, and it will be bestowed upon the worthy ones at the resurrection. If we were not so firmly educated in churchology, we would not make the sad mistake of believing and preaching such terrible errors.

Who is this who only hath immortality? Read 1 Tim. 6:14-16. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." 1 Tim. 1:17. These are the very things for which we are exhorted, in Rom. 2:7, to seek, and He is the only One who has power to give them to us. Jesus says, John 5:21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." And, beloveds, we may be sure, Jesus will give these wonderful gifts to all who are worthy of them.

O friends of God, drop your catechisms, and "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Just get rid of the immortal soul doctrine and

you can stop torturing three-fourths of God's creatures in hell fire. Preach God's love to fallen man. Let God take care of the wicked, when his time comes; for it will surely come, but let us try and show them God's wonderful love in His most beautiful plan of salvation.

Is it possible that many are like the Baptist minister, who was talking to Bro. Good in Colorado Springs on this very subject? After arguing the subject for some time, the minister finally said, "Well, brother, it is a fact the early Jews and apostles had no thought of going to heaven. They believed in the resurrection and thought Jesus was coming to establish His earthly kingdom; but I have to preach to please the people. They demand it, and I am depending on my preaching for my living."

O! what will God do with such as he? And there are many of them. God pity them and show them their error.

GOD'S LOVE TO US

By Lydia Railsback

IN THE BEGINNING God created the heaven and the earth." He created it to be inhabited, therefore He made man and gave him dominion over every living thing that moved upon the earth. This man was given a wife and placed in a beautiful garden and was told to dress and to keep it. One other thing he was told not to do, but he disobeyed. God's love was such that He forbade Adam again to partake of the tree of life, so that he would not live forever in sin.

Abraham, when called out, "obeyed; and he went out, not knowing whither he went." Surely God must have loved Abraham, that He sent him out thus and directed him in every step and gave to him the child of promise through whom the seed should come.

God chooseth whom He will. Before the birth of Esau and Jacob it was said, "The elder shall serve the younger." Afterward it was said, "Jacob have I loved, but Esau have I hated." Jacob was the chosen one, therefore God loved him.

The Israelites were chosen; not because they were many in number, but because the Lord loved them. "Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day." Deut. 10:15.

"Like as a father pitieth *his* children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust." Psa. 103:13, 14. Poor, fallen humanity, what would become of us were it not for the love that the heavenly Father bestows upon us? Though weaklings we are, the "very hairs of your (our) head are all numbered." Notice God's care and protection in doing this.

Coming down to the New Testament, in 1 John 3:1, we have, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not," Wonderful love is this, that we may be called

the "sons of God". Can we comprehend what it means? I doubt whether we can in the fullest sense of the word.

Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." All true Christians, without doubt, do love the Christ, the Son of God, which means that all true Christians are loved by God. This leads us up to Rom. 8:37-39, "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."

THE TWO BIRTHS

By R. H. Judd

(This article was written primarily for The Toronto Globe and a copy been sent also to The Herald for the benefit of its readers.—Editor.)

IN THE ISSUE of March second appeared a letter from Mr. E. J. Mitchell, giving a very reasonable explanation of the two sayings of Christ, viz.,

"Except a man be born again, he cannot see the kingdom of God"; and

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

That the second is a parallelism of the first, there can be little doubt. The second, being a reply to the question of Nicodemus, "How can a man be born when he is old? . . .," is somewhat more detailed.

Your correspondent's suggestion, that being "born of water" has reference to natural birth, is new to me, but I must confess that it appears to be both logical and Scriptural, and offers an explanation of that passage for which I have sought for many years. Indeed, I have never felt quite satisfied that baptism was there referred to.

The words of Christ, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit", are so definite, and so clearly a parallelism of "Except a man be born of water and of the Spirit . . .", it would seem that Mr. Mitchell's suggestion can scarcely be evaded. That being the case, then is not the whole question of the two births on a more definite footing? Surely it is: for evidently in the mind of the Savior the second birth was as real and tangible a birth as the *natural* birth. Just as the first birth resulted in a *being of flesh*, so would the second birth result in a *being of spirit*. "Howbeit," says Paul, "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Is it not true that God's people are *begotten* now and born again at the resurrection, when they will become men with spiritual bodies? Does not 1 Cor. 15 bear out this fact? Then, at the resurrection, will it be that "that

which is born of the Spirit is spirit".

The common idea that man is *now* a spirit being is utterly overthrown by these words of Christ, to say nothing of other passages of Scripture. Further it is evident from Matt. 6 that the Lord both taught and expected that the kingdom of God would be established in time to come here on earth. How very significant then are the words of Christ, "Except a man be born again he cannot see (note the word "see") the kingdom of God."

TRUE CONSECRATION LEADS TO CHRIST'S PEACE

(Continued from front page)

(fleshly mind), but it includes the desolation of all nations. Paul explains the point, and gives the only antidote. We shall quote from Weymouth's, a phraseology that modernizes and simplifies without injury to the text: "For if men are controlled by their earthly natures, they give their minds to earthly things. If they are controlled by their spiritual natures, they give their minds to spiritual things. Because for the mind to be given up to earthly things means death; but for it to be given up to spiritual things means life and peace. Abandonment to earthly things is a state of enmity to God. Such a mind does not submit to God's law, and indeed cannot do so. And those whose hearts are absorbed in earthly things cannot please God", Rom. 8:5-8. Note the three *kernel*s—"leaven": "Earthly things", means death, enmity to God, and cannot please God. And we may be sure the "things" that do not please God, please the devil, the prince of death.

The antidote: "And do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Well, then, we by our baptism were buried with him in death, in order that, just as Christ was raised from among the dead by the Father's glorious power, we also should live an entirely new life. For since we have become one with him by sharing in his death, we shall be one with him by sharing in his resurrection. This we know—that our old self was nailed to the cross with him, in order that our sinful nature (leaven) might be deprived of its power, so that we should no longer be slaves of sin; for he who has paid the penalty of death stands absolved from his sin. . . In the same way you also must regard yourselves as dead in relation to sin, but as alive in relation to God, because you are in Christ Jesus. Let not sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings; and no longer lend your faculties as unrighteous weapons for sin to use. On the contrary surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons to maintain to right". Rom. 6:3-7, 11-13.

Strict adherence to this infallible antidote makes us invulnerable to Satan's attacks, and constituents of the "little flock". And, "that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke 12:32; 22:28-30, A. V.

This is God's plan—there is no other way to effectively eradicate "leaven" from our hearts.

CONCERNING BAPTISM

By Mrs. Richard Skeels

NOT LONG AGO I heard one person say to another, "I don't see where these people get this baptism stuff. How do they get immersion as the only way?" She was talking of baptism at the Church of God in Grand Rapids, Michigan.

How I longed to tell them of some of the Scriptural teachings on that subject; the wealth and beauty of the ordinance that Jesus established so many hundreds of years ago, and commanded His disciples to perform.

"But," says one, "there are so many modes. How do you know you are right?"

I would say, "First, search the Scriptures—get acquainted with the Lord Jesus and His teachings."

"But how can we know this man Jesus, who taught the people and walked this earth so many years ago?"

We have just as good an opportunity to know Him now, if we desire to do so, as those who walked and talked with Him then; for they were only permitted to hear Him for about three and one-half years, and they could not all always hear Him, as He journeyed from place to place.

To know Christ, then, is to learn what the Scriptures tell of Him, and to believe on Him with all one's heart, and love and obey Him. If one is really in earnest about seeking salvation, he will soon discover his own unworthiness, and seek the **steps** that lead up to salvation. We are not left to grope in darkness. The Bible is full of life's beautiful teachings—love, faith, hope, prayer, repentance, baptism, and many others. It says that "without faith *it is* impossible to please him: for he that cometh to God must believe that he is". Faith, then, "*cometh* by hearing, and hearing by the word of God." Rom. 10:17.

I would like to say to those who have recently come into the faith, and to other interested ones, to search the Scriptures thoroughly on the question of baptism, or any other question that is not entirely clear to you. Men, learned and eloquent, will tell you that it is not a saving ordinance; that one does not have to be baptized or to believe in the death and resurrection of Jesus. Study and *know* for yourself what the Scriptures teach, and then obey God rather than man.

I am confining my subject particularly to baptism. Jesus said to His disciples: "Go . . . preach the gospel . . . He that believeth and is baptized shall be saved". John was baptizing people in the River Jordan when Jesus came to him for baptism. Jesus did not ask to be sprinkled or to have a little water poured on His head. For we read that Jesus "went up straightway out of the water." He must have been immersed in it if He came up out of it, and God sent His seal of approval, when He said, "This is my beloved Son, in whom I am well pleased."

Of course there will always be doubting Thomases, and those who declare that Peter could never have baptized three thousand people unless he did sprinkle or pour on water. But he *could* have done so with more than one hundred disciples to help, Acts 1:15, and it has been prov-

en that he could. Bear in mind that primitive baptism was by immersion, and that Jesus died and was buried and "raised up from the dead by the glory of the Father". "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection. Knowing this, that our old man (or sinful character) is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin . . . Now if we be dead with Christ, we believe that we shall also live with him." Rom. 6:3-8.

O! why does one want to blot out the beautiful ordinance of baptism by immersion, symbolical of our Savior's death, burial and resurrection? "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory."—Col. 3:1-4.

The ones who have repented of their sins and have obeyed the command of baptism, are no longer guilty of the past. They are made new creatures in Christ Jesus. God's infinite love gave His only begotten Son to die. It is the only way, the way of the infinite Gift, that God can save man from the monster—sin. Guilty and helpless, we come and have our robes made white in the blood of the Lamb. We are thus made ready to do service for Him, in keeping our lives clean and pure and teaching others how to live. "For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

When one thus stands complete in Christ "*he is* a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. He should have all the privileges of the Lord's house, by virtue of his public actions, because his actions have shown his faith and his union with Christ.

PRAYER

- Is too often neglected;
 - Will lighten many burdens of life;
 - Is an unfailing remedy for the blues;
 - By the entire Church will eliminate strife;
 - Should be practiced by every Christian;
 - For one another develops love.—C. E. R.
-

DR. WILBUR CHAPMAN met General Booth and asked him the secret of his success. Said he, "*God has all there is of me*. There have been many men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Christ could do for them, I made up my mind that God should have all there was of William Booth. If there is power in my work, it is because God has all the love of my heart, all the power of my will, and all the influence of my life."—*Selected*,

THE BOOK OF DANIEL

Part 36

By George Johnston

THE RISE AND FALL OF THE HOLY ROMAN EMPIRE

Daniel 11

AND THEY SHALL pollute the sanctuary of strength, and shall take away the daily sacrifice, and *they* shall place the abomination that maketh desolate." v. 31. It must be distinctly remembered that these prophecies are chiefly concerned with the actions of Daniel's people, the Israelites, and that the personal pronoun "they" always refers to them; it occurs twice in this verse. We have seen that it was by them that Odoacer and his kingdom were destroyed; and in the predictions now to be considered we learn that it was by them that the Holy Roman empire was founded. It is therefore clear that the "lost tribes" have exercised a much greater influence on the affairs of Europe and Western Asia than has been imagined, and it is also evident from the Scriptures that in the future when, like Nebuchadnezzar, they shall lift up their eyes to heaven, and their understanding is restored, they shall think with horror of their deeds during the period of their exile from their own land, Palestine.

The action which raised the head of the Roman Church from the position of a mere priest to that of a powerful ruler was begun in May, 589, at Toledo in Spain, and concluded some two years later. That action consisted in the renunciation by the Gothic king and his bishops of the Arian creed, and the adoption of the doctrines of Rome.

"The Vandals and Ostrogoths persevered in the profession of Arianism till the final ruin of the kingdoms which they had founded in Africa and Italy. The barbarians of Gaul submitted to the orthodox dominion of the Franks; and Spain was restored to the Catholic Church by the voluntary conversion of the Visigoths.

"This salutary revolution was hastened by the example of a royal martyr, whom our calmer reason may style an ungrateful rebel. Leovigild, the Gothic monarch of Spain, deserved the respect of his enemies and the love of his subjects: the Catholics enjoyed a free toleration, and his Arian synods attempted, without much success, to reconcile their scruples by abolishing the unpopular rite of a second baptism. His eldest son, Hermenegild, who was invested by his father with the royal diadem and the fair principality of Baetica, contracted an honorable and orthodox alliance with a Merovingian princess, the daughter of Sigebert, king of Austrasia, and of the famous Brunehild. The beautiful Ingundis, who was no more than thirteen years of age, was received, beloved, and persecuted in the Arian court of Toledo; and her religious constancy was alternately assaulted with blandishments and violence by Goisvintha, the Gothic queen, who abused the double claim of maternal authority. Incensed by her resistance, Goisvintha seized the Catholic princess by her long hair, inhumanly dashed her against the ground, kicked her till she was covered with blood, and at last gave

orders that she should be stripped and thrown into a basin or fish pond. Love and honor might excite Hermenegild to resent this injurious treatment of his bride; and he was gradually persuaded that Ingundis suffered for the cause of divine truth. Her tender complaints, and the weighty arguments of Leander, archbishop of Seville, accomplished his conversion; and the heir of the Gothic monarchy was initiated in the Nicene faith by the solemn rites of confirmation. The rash youth, inflamed by zeal, and perhaps by ambition, was tempted to violate the duties of a son and a subject; and the Catholics of Spain, although they could not complain of persecution, applauded his pious rebellion against an heretical father. The civil way was protracted by the long and obstinate sieges of Merida, Cordova and Seville, which had strenuously espoused the party of Hermenegild. He invited the orthodox barbarians, the Suevi and the Franks, to the destruction of his native land; he solicited the dangerous aid of the Romans, who possessed Africa and a part of the Spanish coast; and his holy ambassador, the archbishop Leander, effectually negotiated in person with the Byzantine court. But the hopes of the Catholics were crushed by the active diligence of a monarch who commanded the troops and treasures of Spain; and the guilty Hermenegild, after his vain attempts to resist or to escape, was compelled to surrender himself into the hands of an incensed father. Leovigild was still mindful of that sacred character; and the rebel, despoiled of the regal ornaments, was still permitted, in decent exile, to profess the Catholic religion. His repeated and unsuccessful treasons at length provoked the indignation of the Gothic king; and the sentence of death, which he pronounced with apparent reluctance, was privately executed in the tower of Seville. The inflexible constancy with which he refused to accept the Arian communion, as the price of his safety may excuse the honors that have been paid to the memory of St. Hermenegild. His wife and infant son were detained by the Romans in ignominious captivity; and this domestic misfortune tarnished the glories of Leovigild; and embittered the last moments of his life."

THE CHARACTERISTIC of a plant's root depends upon its usefulness and uselessness. A child with its little finger can pull up a stock of ripe wheat, while a strong man is unable to do the same with a stock of worthless burdock. Which am I going to be when Jesus comes: wheat, or burdock deeply rooted into this corrupt world—modern Sodom and Gomorrah?—*Haney*.

"IS THE TENTH ALL I should give?"

I have never known, nor heard of, anyone who did not give more than a tenth after practicing tithing for a year or two. Have you? Tithers call all beyond the tenth "Free Will Offerings". But talk of giving more than the tenth by or to those who do not believe in and practice tithing, is like trying to solve problems in mathematics by people who have not learned and do not believe in the multiplication table. The multiplication table occupies about the same relation to mathematics that tithing does to stewardship.—*Selected from "How to Tithe and Why"*.

A QUESTION FOR STUDY

THE SONS OF GOD

By Joseph H. Fletcher, Jr.

TO CONTINUE our thoughts on the Sons of God: You will recall that after the fall of man, God promised him a Deliverer in the seed of the woman. Gen. 3:15. Satan was thus frustrated in his first attempt to get the homage of mankind. He then put murder into Cain's heart, then began to corrupt mankind and to further strengthen his position by the corruption of some of his messengers until Noah only was "perfect in his generation". Gen. 6:9. The flood here checked his mission. He then conceived the tower of Babel, but God confused him again. After this Abraham was promised certain blessings for his seed, before his seed came into the land. They were threatened by famine in Joseph's time; after Joseph's time by a Pharaoh which knew not Joseph, who tried to annihilate them; and when Moses led them to the promised land Satan thought he had them cornered at the Red Sea. When they got to the promised land they were afraid of the giants who were in possession there. Satan certainly planned well, but nevertheless failed. He disputed with Michael the archangel concerning the body of Moses. Jude 9. He caused trouble all through Israel's career and did everything possible to overthrow God's program in regard to Israel.

When Christ, the Seed of the woman, came, then the storm burst upon Him. All the male children of two years and under were slain; He was tempted in the wilderness; a storm came up on the lake when He was asleep; and finally He was crucified, buried, sealed by a stone, and watched by a guard. Still God was triumphant! On the resurrection morning Christ arose! Satan then planned against Christ's followers, and will do so until Christ calls them to meet Him in the air. 1 Thess. 4:15. As it was in Job's day, Satan is still interested in the followers of God. Job 1:6; 2:1; Rev. 12:10.

After the church class is caught away, Satan and God will claim man's homage and both companies of messengers, God's and Satan's, will again come into prominence. Black is the picture of same until near the consummation, when Christ comes with the armies of heaven. Rev. 19:11. At this time Satan is chained for a period of one thousand years. Rev. 20:1, 2. After the thousand years have expired, Satan shall be loosed out of his prison and shall deceive the nations that are in the four corners of the earth. A great company is deceived and march against and surround the holy city, but fire comes down from God out of heaven and devours them.

God's messengers work openly with man for God's glory and the fulfillment of God's plan and purposes. Satan's messengers work in the dark, through mediums, witches, spiritualists, etc., for the debasement of mankind and the glory of Satan. The sons of God in Christ are promised something more grand and glorious than

the angels of God, which things the angels desired to look into. 1 Peter 1:12. "Made so much better than the angels", Heb. 1:4, 13, 14, they are also to judge angels. 1 Cor. 6:3.

Christ is gone into heaven, and is at the right hand of God. Angels and authorities and power are subject unto Him. 1 Peter 3:22. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:1, 2.

HE IS, YOU ARE, I AM

THE LESSON FROM THE HEBREW GRAMMAR

A MAN of high character but ordinary education was addressing a roomful of school children, and he said to them: "All of you know the verb which says, 'I am, thou art, he is'; and all of you know that verbs in English, French, German, Italian and Latin run in that way: I love, thou lovest, he loves: or I walk, thou walkest, he walks. But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round: He is, thou art, I am."

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is'; then look at your neighbor and say, 'You are'; last of all think of yourself and say, 'I am'. First God, then your neighbor, then yourself. That is the way to think and to live." ❧

One who heard this story was so struck by the thought that he could not rest until he found a Hebrew scholar able to tell him whether it really was true that Hebrew verbs are conjugated in this way. He sought out a scholar and put his question. "Yes," said the scholar, "the Hebrew verb is conjugated as you say. Why do you ask?" So the other told him what the man had said to the school children.

"Good heavens!" exclaimed the scholar with radiant face. "I have been studying Hebrew forty years, and never once has it occurred to me that Hebrew verbs have that wonderful and beautiful significance!"

He sat for some moments, saying: "He is, thou art, I am. How beautiful! Yes! to be sure: He is, you are, I am. Wonderful, wonderful!"—*Selected from Youth's Companion by R. H. Judd.*

PRIDE, VANITY, hypocrisy and ido'atry—inseparable quadruplets—to the new creature in Christ Jesus are what smallpox is to the body. The latter keeps its victims out of society, while the former fixes a "great gulf" between its victims and the kingdom of God.—*Haney.*

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IF LOCAL CLASSES AND STATE SOCIETIES WILL ORDER THE NEW SENIOR BOOKS IN QUANTITIES THERE IS QUITE A SAVING IN PRICE, AS WELL AS IN LABOR AND TROUBLE FOR ALL

PLEASE NOTE that the address of Sr. Sanford, Berean Relief Chairman, is now 2934 Jackson Boulevard, Chicago, Illinois.

* * * *

During the month of March Mrs. Lilian Railton may be addressed at 659 Spadina Ave., Toronto, Ontario, where she will be visiting her mother, Sr. Mason.

* * * *

Sr. May Moore, Chairman of the Social Correspondence Committee for the National Berean Society, is asking all to notice her change of address, and she has the following to say:

"We would like to ask all our social correspondents to notice our change of address back to the old one, Bartley, Nebraska. We return home in April from a seven months' stay in California where we met many of the true, loyal type of God's faithful children in the truth. Our wish for them is that God will lead them every one into His kingdom."

* * * *

Sr. Moore also goes on to say: "Our Social correspondence is a far-reaching work and extends out to many different classes of people, yet to each it brings cheer, good will and sympathy, creating a fellowship of love and utility in one great cause—Christ. This year's work is all due to our efficient and loyal Social Correspondence Committee. To them we would repeat the words of Christ, 'Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.' And from the looks out here on this western coast we may well implore, 'Come Lord Jesus, and come quickly.'"

* * * *

So don't forget to address Mrs. May Moore from now on at Bartley, Nebraska.

* * * *

Reporting further on their sojourn in California, Sr. Moore says, "On Sunday, Feb. 26, we attended an all-day meeting with the Los Angeles Church people. Bro. L. E. Conner delivered two very splendid and appropriate sermons. He left that evening for his home in Ohio. We have enjoyed our meeting with these people very much."

* * * *

THE MORE one studies God's great plan of salvation for mankind through His Son, the more beautiful and glorious that plan appears.—J. E. Hatch,

COME, LORD JESUS

HOW WONDERFULLY kind to the children of men is God, even in these perilous days when people generally refuse to acknowledge the Lord Jesus as the Christ of God! There is nothing else for people to do than to come under the direct influence of the evil one, who is being actually worshiped in these last days of this age. Surely, the days are such that we should be much in prayer for the speedy coming of Him, who alone can bring peace to the people, and whose reign will mean a chance for the multitudes of earth to know and obey Him. Only under His sway will the gospel message be universally proclaimed.

The horizon today is very dark with coming trouble. Men's hearts may well be full of fear as they watch the course of events. Yet multitudes are seeking to still their consciences and shut out the warnings of woe by giving themselves to pleasure and the deliberate neglect of the means of grace. To us who are looking for the dawn of the "new day", it is reassuring to remember that the darkest hour is that just before the dawn, and however dark things become, we will only be warned to take heed to our steps and to look up, knowing that our redemption draweth nigh.

In Berean Social Correspondence service,

May Moore.

—o—

"THIS KNOW ALSO, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, 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, lead away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth (which is the gospel): men of corrupt minds, reprobate concerning the faith. . . But evil men and seducers shall wax worse and worse, deceiving and being deceived,"—2 Timothy 3:1-8, 13,

The Children's Page



PREPARED BY LOIS HUNT

REVIEW LESSON

NEARLY ALL the stories of this quarter were told by Mark. First came John the Baptist to prepare the way for Jesus. Then God acknowledged Jesus as His Son. Following the baptism of Jesus were His many miracles which proved His Sonship, and won faith in His power. He forgave sins, healed the sick, raised the dead, cast out evil spirits, fed the multitude and calmed the sea.

He also taught how all should love with true hearts, and not for others to see. The twelve were sent out to bring others to the kingdom, which was compared to the growth of a mustard seed and plant.

The coming of Jesus and His mission had been foretold in Malachi. Read Malachi 3:1-6.

MEMORY VERSE

13. Psalms 124:8.

SOMETHING TO DO

Read the Junior review lesson in the quarterly, written by M. A. W.

To whom did Jesus speak the following?

1. "Hold thy peace, and come out of him."
2. "Son, thy sins be forgiven thee."
3. "Stand forth."
4. "A prophet is not without honour, but in his own country."
5. "Why are ye so fearful?"
6. "Go home to thy friends."
7. "Thy faith hath made thee whole."
8. "Be not afraid, only believe."
9. "I say unto thee, Arise."
10. "Give ye them to eat."

SOMETHING TO THINK ABOUT

What does it mean to be the Son, or children of God?

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 typesetter, 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 do not turn aside, or 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 tomorrow. Be ready.

WALKING

- With God requires agreement with Him;
- With God brings deliverance;
- Worthy of God is required of Christians;
- In the light of truth is Christ-like;
- With the world separates from God;
- Alone is but to walk in darkness.—C. E. Randall.

With Our Sunday Schools

LESSON XIII.—March 25, 1928

REVIEW: JESUS PROCLAIMS THE KINGDOM OF GOD

Devotional Reading: Malachi 3:1-6

GOLDEN TEXT

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.—Matthew 9:35.

INTRODUCTION

Because of transgression, the Mosaic law had been added, Gal. 3:17, for the purpose of aiding the chosen people till Christ, the Seed, should arrive. But the Israelitish people had come to feel that the law with its provisions was the ultimate ideal and aim toward which God was leading them. The Savior's task was, thus, most difficult. The introduction of God's truth, as God originally designed it in all of its spiritual height and depth and breadth, was such an advance to the minds of the Israelites as to immediately prejudice them against Him and against His word.

The study of the quarter pertains to Mark's presentation of the Savior in His works, which differs from the presentation of the other gospel writers, in that, Mark seems to present Christ as the great prophesied Servant of God, while the others present Him in ways to emphasize His characteristics and activities, revealing Him as the Son of man, God's King, and Son of God.

SUMMARY

Lesson 1. John Prepares the Way for Jesus. All Israel was praying for the rebuilding of God's kingdom. It failed to realize the import thereof. John came into Judaea preaching that the kingdom was at hand and he modified the hearts of all by effectively teaching the multitude that the individual must repent, turn away from his former manner of service to God, and accept the coming One and His kingdom in all His greatness.

Practical Truth. Seeking the Lord by way of true repentance is the only way to find Him.

Lesson 2. Jesus and the Sick. Mark at once began to narrate the service Jesus rendered. From the baptism of Jesus, He immediately presented the Savior's power over sickness; to heal, to cast out demons. His service was practical. His teachings pertained to present as well as to future time.

Practical Truth. Christ rendered present-day help which developed faith in Him as God's Messiah.

Lesson 3. Jesus and Sinners. Power over sin was the one thing that no human being had been able to exercise. Jesus very forcefully testified that His service for God unto man included His complete power over sin and sin's effect.

Practical Truth. It was as easy for the Savior to forgive sin, as it was for Him to heal the body.

Lesson 4. Jesus and the Law. With-

out breaking or nullifying God's law through Moses, Jesus repudiated the man-made amendments to that law and introduced law which directed man to visualize God's higher ideals for man, and the way for him to attain unto such.

Practical Truth. He who lives true to the laws set forth by Christ for spiritual life, will most truly live faithful to God.

Lesson 5. Growing Fame of Jesus. Christ's works and life were most marvelous to all. He sought no personal gain, no personal honor. His labors at all times benefited beyond the expectation of His followers and believers. Therefore, those who had no ambition toward personal honor flocked unto Him.

Practical Truth. The drawing power of Jesus increased as He increased His giving to the people.

Lesson 6. Jesus Misunderstood and Opposed. Those who visualized Jesus as One performing regular, natural duties, could but misunderstand Him and, therefore, oppose Him. Those who broke away from customary thought and allowed themselves to see the Lord in the light of His new presentation of life to man, recognizing His works as evidences of His standing before God, not only understood Him, but also showed themselves willing to suffer in His behalf.

Practical Truth. Personal honor and selfishness are plainly visible causes for much of the misunderstanding of God and His Son, and for much of the opposition to gospel truth.

Lesson 7. Beauty Spots of God's Kingdom. The parables of our Savior reveal pictures of beauty of the kingdom of God. The uprooting of sin and its attendant injuries, and the planting of truth and faith and their attendant blessings, as pictured in the parables, reveal to man samples of the grandeur of coming kingdom conditions.

Practical Truth. The seed of the kingdom is alive. It has been sprouting, growing, heading, in preparation for the soon coming harvest of the kingdom.

Lesson 8. Miracles of Power. Christ's power over the inanimate wind and wave, and over the mental condition of the demoniac, was shown to be equally great and complete, as His power over the body of man and over his sins.

Practical Truth. Christ's great power over all nature, as manifested in His miracles, proved His appointment from God.

Lesson 9. Other Mighty Works. The ruler's daughter died while Jesus tarried on the way. The woman's issue of blood was healed when she touched, unbidden

by Him, the hem of His garment. Jesus, after serving others, confidently and leisurely approached the ruler's house and restored his daughter back to him.

Practical Truth. "All things are possible to him that believeth."—Mark 9:23.

Lesson 10. Jesus and the Twelve. Jesus commissioned the twelve to be with Him, to be sent forth to preach, to have power to heal sicknesses, to have power to cast out devils. They were, thus, exalted to His own side in His ministry and were later assured, Matt. 19:28, to be with Him in His coming kingdom.

Practical Truth. The words which the sent disciples preached, and the works which they wrought, were indeed the words and works of Jesus and of God.

Lesson 11. Jesus Feeds the Multitude. The shepherdless multitude sought out Jesus. Jesus requested His apostles to give them food. The faith of the apostles was insufficient. Jesus, a true Shepherd then fed the multitude, exemplifying faith unto His apostles.

Practical Truth. Jesus has revealed His power to provide for every need of man.

Lesson 12. Sincerity. Jesus revealed the insincerity of the Pharisees and scribes and emphasized to them and all the necessity of being true before God. He further showed that their self-made rules were contradictory to the principles of God's revealed truth to man.

Practical Truth. Before one can be sincere at heart he must be sincere in his open attitude. F. L. A.

INTERMEDIATE CLASS

Topic: The early ministry of Jesus.

Our lessons of this quarter have presented to us the method by which Jesus conducted His early ministry. A fore-runner having blazed a trail, Jesus at once began to drive home His lessons. Healing the sick, He gained the interest and confidence of many, and in forgiving sin and working with sinners, many were reached. Teaching the real spirit behind all law, He grew in strength and fame in spite of being opposed and misunderstood.

In proclaiming the kingdom of God as His one great life message, He quieted the waves, healed the sick and even raised the dead. These were samples of kingdom conditions. To help in this great work, Jesus calls for followers to live for Him, and thereby for self.

Of the many methods used, which one do you think reached the most people? What characteristic of Jesus touches your heart most deeply?—F. E. S.

DOINGS AMONG THE CHURCHES

Bro. Booth is regaining his former health and feels he is getting a new lease on life.

* * *

Several have recently been baptized at the Grand Rapids Church. God helps workers with success.

* * *

Bro. J. Arthur Johnson preaches every Sunday morning at the South Bend, Ind., Church. Among the results of increased activity at South Bend is the increased interest in the Junior Berean Class.

* * *

Bro C. E. Randall is expecting to fill the Kewanee-Ripley, Illinois, appointments on next Friday, Saturday and Sunday, March 16, 17 and 18.

On last Sunday he was at Adeline instead of Bro. Paul C. Johnson who was announced last week.

* * *

During Bro. Randall's stay in St. Louis he gave two sermons and four Bible lessons. Bro. Randall believes the Church of God should devote more effort in the large cities where some of our members are located.

* * *

INCREASED SUNDAY SCHOOL ATTENDANCE

With the opening of Spring there will be a larger Sunday School attendance everywhere. Anticipate your wants and order your Truth Seekers' Quarterlies at once. The April-May-June Quarterly will be mailed about the seventeenth. All those that are mailed after publication date cost much increased postage, so we urge all who can to get their new or additional orders in at once. Standing orders will be filled according to our books.

* * *

EVANGELISTIC WORK

Bro. Jas. A. Patrick of Caledonia, Mich., can be secured after April first for general evangelistic appointments. Write him at the above address.

Bro. Patrick, who is well and favorably known, was formerly editor of Day Dawn and pastor at Eden Valley, Minn. Since then he has labored a couple of years as pastor at Brush Creek, Ohio; after which he located at Caledonia, Mich., and has since been working among the Michigan churches. He can always be relied upon to be true to the tenets of the Church of God, and he presents same in a clear and pleasant manner. The Herald is glad to recommend him to whomsoever may be desirous of the service of an evangelist.

* * *

NOTES FROM EDEN VALLEY, MINN.

With the approach of warmer weather the church attendance is showing improvement. Though the attendance has been small the past winter we have had splendid interest among those who could attend, and there is every reason to believe that we are to have a stronger work

here as the summer advances.

On Sunday morning Donald William, infant child of Mr. and Mrs. Carlson, fell asleep in death, and was buried on the following Tuesday, Feb. 28. Words of encouragement were given from Isa. 40:11, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Mr. and Mrs. Carlson have lost two other children in infancy also, but their home is still blessed with three little tots that are strong and healthy.

On March 6, Marjorie Ruhn was taken to Dr. Brigham's Hospital in Watkins, Minn., for an operation for appendicitis. Though she had been ill for several days no one knew her case to be nearly so serious until shortly before she was taken away. Her condition at present is very critical. Everything possible is being done for her, and it is our earnest hope and prayer that the Lord will spare her life. Marjorie is nine years old, the daughter of Bro. and Sr. Herman Ruhn. For many years Bro. and Sr. Ruhn have been among the most faithful of the church members, and now Bro. Ruhn is the Bible class teacher in Sunday School. Sr. Ruhn is our Church secretary and also teaches a boys' and girls' class in Sunday School.

Bro. John Coulter recently had the misfortune of getting a splinter in his eye that nearly caused him to lose sight in it. Shortly afterwards he was stricken with appendicitis and was compelled to spend a day or two in bed. However, he is apparently well at this writing.

There was born to Mr. and Mrs. Emil Ruhn a daughter on March 2, and she has been named Barbara Jeanette. Mother and daughter are both getting along exceptionally well.

Sydney E. Magaw.

Sr. Lilian Railton recently left Fredonia, N. Y., where she had been spending the winter with her sister and family, Sr. Maurice Guest. After attending to some business matters at Fonthill, Ont., she went to Toronto, Ont., to spend a few weeks with relatives.

* * *

MRS. PAUL FISHER

Mary Isabel Ridgeway was born near Runnells, Iowa, May 22, 1869, where she spent a part of her young womanhood, later moving to Levey, Iowa.

She was united in marriage to Paul Fisher on Jan. 6, 1887, and they have since resided in that community with the exception of eight years spent at Berwick, Iowa. Having no children of their own, they shared their home with an adopted daughter, who is now Mrs. Lillie Keeney, of Carlisle, Iowa, and also reared to young manhood Clarence Gracey, now of Des Moines. She is also survived by her husband; her father and stepmother, Mr. and Mrs. Daniel Ridgeway, of Runnells; two brothers, John, of Des Moines, and Delbert, of Albia; and a half sister, Vesta Ridgeway, of Runnells; besides a host of other relatives and friends.

She was a member of the Church of God, to which she remained faithful to

the end. By her kindly, pleasant and helpful, though quiet, manner she endeared herself to her family, and a large circle of friends.

Mrs. Fisher has been a patient sufferer for some time, and always appreciated the kindly ministrations of her family and friends. She peacefully fell asleep at her home on Monday morning, Feb. 27, 1928, at the age of 58 years, 9 months and 5 days to awaken in that Better Land.

The above obituary was written by a friend of Sr. Fisher and shows the high esteem in which she was held in the community. We held her funeral at the Avon Church, near her home and interred her in the Avon Cemetery to rest in peace till that better morning.

J. W. Williams.

* * *

And Jesus was going round all the cities and the villages, teaching in their synagogues and proclaiming the joyful message of the kingdom, and curing every disease and every infirmity.—Matt. 9:35, Roth.

What higher tribute could be paid to any individual than to say in truth, "He went about doing good."

Christ gave us such an example in His life. By doing the kindly acts of mercy, He was thus enabled to get the ear of the people when He proclaimed the joyful message of the kingdom. Before we can do effective work in teaching others, we must first gain their good will, and the key to it is not unfrequently a kindly act.—F. A. S.

* * *

"For thus saith the Lord God; Behold, I, even I, will both search out my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."—Ezekiel 34:11, 12.

* * *

HERALD RECEIPTS

Miss Ferne Moore; Mrs. Myrtle Houser; Mrs. Eva E. Collins; Mrs. Katie Brugh; Horace Pierce; Otto Huffer; Wm. H. Moore; L. B. Boggs; Mrs. Mary Rynearson; J. W. Cooper; Mrs. Maurice Guest; W. O. Jenter; Mrs. A. P. Trousdale; Minnie B. Porter; Mrs. J. W. Donaldson.

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TWO GOLDEN DAYS

By Robert I. Besdette

HERE ARE two days of the week about which I never worry: two care-free days kept sacredly free from fear and apprehension. One of these days is yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought: I cannot unsay a word that I said yesterday. All that it holds of my life, of wrongs, regret and sorrow, is in the hands of Mighty Love, that can bring honey out of the rock, and sweet waters out of the bitterest desert: the love that can make the wrong things right; that can turn weeping into laughter; that can give beauty for ashes; the garment of praise for the spirit of heaviness; joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It *was* mine: it *is* God's.

The other day I do not worry about is tomorrow. Tomorrow with all of its possible adversities, its burdens, its perils, its large promises and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day that belongs to God. Its sun will rise in rosiest splendor, or behind a mask of weeping clouds; but it will rise. Until then, the

same love and patience that hold yesterday and tomorrow, shine with tender promise into the heart of today. I have no possession in that unborn day of grace. All is in the safe keeping of the Infinite Love that holds for me the treasures of yesterday: the Love that is higher than the stars, wider than the skies, deeper than the seas. Tomorrow *is* God's day. It *will be* mine.

There is left for myself, then, but one day of the week: today. Any man can fight the battle of today; any woman can carry the burdens of just one day; any man can resist the temptations of today. O friend, it is only when we wilfully add the burdens of these two awful eternities, yesterday and tomorrow, such burdens as only the mighty God can sustain to the burdens and cares of today carefully measured out to us by the Infinite Wisdom and Might, that gives with it the promise, "As thy day so shall thy strength be", that we break down. It is not the experiences of today that drive men mad, it is the remorse for something that happened yesterday, the dread of what tomorrow may disclose. These are God's days. Leave them with Him.

Therefore I think and I do, and I journey but one day at a time. That is the easy day; that is the man's day, nay, rather, that is *our* day—God's and mine—and while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the almighty and the all-loving takes care of yesterday and tomorrow.—
Selected by Mrs. A. J. Chaplin.

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THE RESTITUTION HERALD

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DEATH—THE CLOSE OF LIFE'S DAY

By F. E. Siple

TO BE ABLE TO SEE GOOD hidden in life's darkest hours, and through even, the worst circumstances in life, is a rare quality, and one to be carefully developed by him who would know greatest peace and joy. The good is there, but only a few can find it.

The greatest tragedy among all living creatures is life, and the reason life is such a tragedy is because there is no natural life but what faces inevitable death.

The great prophet of God who spoke to king Hezekiah voiced a wonderful truth when he said, "Thou shalt die, and not live." Isa. 38:1. Life is the opposite of death, just as truly as darkness is the opposite of light. Darkness is the natural result when all light has been extinguished; likewise, death is the result when all life has been put out.

But life is a friend, man's most highly cherished possession; hence, death, the opposite of life, is man's enemy, the one thing most to be dreaded. This is not only logical, but it is demonstrated in fact every day that passes by. Many theories have been evolved picturing death as a doorway into a better world, but despite all of the rosy theories and eloquent verse, still man shrinks from death, and any normal person will give his last cent to find the specialist who can give him a little more of life. Instinctively man loathes death as his worst of foes.

Furthermore, our only Book Divine, the Bible, tells us the same plain truth, that death is an enemy, not a friend. 1 Cor. 15:26. Careful thought will recall to our minds that death was first proclaimed to Adam and Eve after their sin. It was thus accepted and received not in joy as a friend, but with bitter tears as the most dreaded of enemies, and being an enemy it could hardly be expected to exist as a doorway out of mortality into the better world. Instead, it comes with complete cessation of life of every kind.

Paul, throughout his New Testament writings, refers to death as a sleep. 1 Thess. 4:13. Jesus, in speaking of the death of Lazarus, employed the same figure of speech. John 11:11-14.

A careful consideration of these expressions on death in the New Testament will cause us to understand why the Old Testament writers were so plain and positive on

this subject. David, in speaking of how man dies, says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish". Psa. 146:4. Complete cessation of all life and activity is shown here. Solomon is still more outspoken in Eccl. 9:5, 6, wherein he shows that neither love nor hatred nor any passion or memory or thought remain in death. Death is the end of life, the opposite of life, the enemy of man.

Nevertheless, enemy though it be, still even in this may be found some beauty and comfort. Sleep is the end of our natural day. Although the hours spent in sleep are unproductive, and in healthful, sound repose one is altogether unconscious, yet there is a beauty to the plan which the thoughtful person will observe. The laborer goes to his task as the sun rising in the east proclaims a new-born day. Slowly the sun climbs to the zenith with increasing heat and strength, and man labors on. The afternoon wears on apace, bringing its weariness of body and mind until the sun sinks quietly in the west and darkness shrouds the earth. It is a beautiful thought, then, to picture the toil-worn man as he lies down to unbroken rest. The laborer does not shrink from the prospect of sleep rendering him unconscious. Ah, no, for he knows full well that the sun which sank in the west will rise again in the east, bringing the birth of a new day, to which he shall awaken.

This, then, is the beauty and comfort that can be had as one meditates upon death. It is the close of life's day. Let life bring what it will of labor or pain or sorrow, and be the laborer ever so weary and worn, yet the day of life will close for each individual, bringing its rest—undisturbed repose. That night of rest, death, shall be followed by the dawning of a new day. Jesus Christ, the Sun of righteousness, shall rise with healing in His wings, and with His appearing shall dawn the new day.

May God help us to so conduct our lives and mold our characters now that when the glad morn shall break and the roll is called we may waken to a place of eternal joy by the side of our risen Lord!

Is there anything that could give one so great joy amidst life's problems, or so much peace and comfort in facing life's extremities as such a hope?

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

EASTER IS APPROACHING

AS EASTER APPROACHES, it would be well for each one to daily study anew the closing scenes in the life of our Savior and the great fundamental doctrines of Scripture relating thereto. The article entitled "Death—The Close of Life's Day", by F. E. Siple, in this issue of the Herald deals with one of these subjects. Next week's Herald will contain an article by R. H. Judd, entitled, "Christ Our Passover; Our Atonement."

DON'T FORGET YOUR NURSERY

The Sunday School is the nursery of the Church. Don't forget it. He who brings up the child in the way he should go has done more than he who only builds a city, or fells a forest. The child—your child—is he whom God would establish in glory in the age to come. He would make him one with His Son. He seeks *your* cooperation in thus placing him. Start him now in the school of Christian faith and service. Help with all your power of faith and prayer to make *your* Sunday School such a school. Draw with all your power on the hearts of others also to enroll them in *your* school.

Then stand by that school in its every labor. It will assist in making Christian men and women that will help the world in this day, and Christians that will glory tomorrow in God's greatest blessings.

Don't Forget Your Nursery.

IT IS MAN WHO TROUBLETH

"HEAR YE ME . . . The LORD is with you, while ye be with him."—Azariah the prophet, 2 Chron. 15:2. Herein is the secret of abiding in the Lord.

Wicked Ahab asked faithful Elijah, 1 Kings 18:17, "Art thou he that troubleth Israel?"

Elijah answered, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim."

It was not so much the immorality of Ahab as it was his ungodliness, that brought the great cloud of trouble over all.

"Why hast thou troubled us?" was Joshua's demand of Achan who had disregarded God's command, Josh. 7:25. "The LORD shall trouble thee this day" was Joshua's judgment.

"Keep yourselves from the accursed thing, lest ye make yourselves accursed, . . . and trouble" Israel, was the instruction of Joshua in 6:18.

Ahab, Achan, Zedekiah, that is, man, not God, brought

those troubles upon Israel.

It is man, today, in his ungodliness, not God, that is hastening on "a time of trouble, such as never was since there was a nation".

To the wrath of that day God has not appointed the Church, 1 Thess. 5:9, but rather that those who watch in prayer "may be accounted worthy to escape all these things . . . , and to stand before the Son of man". Luke 21:36.

"ASK AND YE SHALL RECIEVE"

"ALL THINGS, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22.

It is inspiring to receive the different letters from day to day wherein the writers ask to be enlisted in our Prayer Circle. More and more I am convinced that Christian people fail of much of God's offered blessings simply because they fail to ask.

That God does all things which it is possible for Him to do, is not presumed by any one. It is just as easy for the Father to destroy the hoards of wickedness, today, in any given place, yea, in all places, as it was easy for Him to consume with fire the fifty prophets, twice numbered, who went out to deflect Elisha in his work. Yet, He does not. The famine of any day or place could as easily be relieved by Him, at will, as it was easy for Him to sustain the Israelites for forty years of journey. But God does not work that way.

God is all-powerful, but God requires of man that he, too, shall exercise strength and energy in service. Man thereby grows: his faith increases; his trust becomes greater; his forbearance becomes more enduring; his disappointments become less poignant; his sacrifices become more hearty.

For all these things and more, the Father has requested those faithful to Him through His Son, to approach Him freely in prayer.

Man needs God's guidance, and in proportion as man can truly supplicate God therefor, in that proportion will he search to understand the *way* in which God would have him walk. Man needs strength for every labor, and in proportion as he asks power through God's spirit, in that proportion will he most heartily devote all his strength to those things pleasing unto God.

Man needs, really needs, activity. He must live therein for his own good. Not alone the activity muscular, or the activity mental, does he need, but also the activity of faith. Man needs these.

Prayer is one of the greatest means of inducing faith-

activity. Earnest prayer prompts, and is the outgrowth of careful study to ascertain God's ways and pleasure. It prompts pleasing anxiety to carefully do God's will. It flows from a constant exercise of faith and therefore ever increases true, loving devotion to Him in whom faith rests in peace.

Father, increase our faith!

* * * *

I WILL COMMAND THE RAVENS

ALL ISRAEL HAD, through its king and priest, forsaken God. Ashteroth and all forms of idolatry were exalted by Ahab, the king, and the people were, by royal direction, turned away from Jehovah. Elijah the Tishbite, like a lonely oak o'ertowering the hilltop, stood out in his excellent devotion to the God of heaven. On every hand were his opposers. A drought of years, for the purpose of punishing Ahab and his people and of bringing them to their wits, was in process.

It is with this background that these beautiful words of God are given to Elijah in 1 Kings 17:2-4, "The word of the LORD came unto him, saying, Get thee hence, . . . by the brook Cherith, . . . I have commanded the ravens to feed thee there." The drought-stricken land promised little food, but the rough banks of Cherith promised less. It was God's command only which supplied Elijah. "The ravens will feed thee there", were the words of God. Note them carefully. God was the Feeder; He assured that He would feed, but the one great test that was thrown about Elijah was, "there". In no other place could Elijah hope to receive that food. If he wished it, he must go to the place where God would provide it. That tested Elijah.

Later, the Father commanded this man of God to "Arise, get thee to Zarephath, . . . I have commanded a widow woman there to sustain thee." It was then time for Elijah to move. Cherith was no longer the place where God would feed him. The ravens were no longer agencies. Seventy-five miles to the north to Zarephath was then the place. It is definitely emphasized and stated, "there".

This same truth stands out boldly through the pages of Scripture. Was Israel to gather day by day her manna? She must do so in the desert. God's manna did not fall elsewhere for Israel. Were the apostles to be made fishers of men? Only as they would commit themselves unto Jesus of Nazareth. Under no other circumstances did Christ promise to "make" them fishers of men.

The Christian person has not been directed by God to Cherith, to Zarephath, nor to the desert of Sinai. He has not been promised succour during the time of famine, nor during a wilderness journey of the desert. He has, however, been promised an inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed at the last time." 1 Peter 1:4, 5. For him to realize this, God's promise, it is just as necessary for him to go to Christ to become a new creation in Christ and to the extent of such *new creation*, to become a son of God, as it was necessary for Elijah to go

to the brook Cherith. "There", in Christ, is the Christian's only succour.

In Christ and in Christ alone is there life. In Christ only is there immortality. There, and only there, has the Father provided daily guidance and strength and victory for the Christian.

"COME UNTO ME, all ye that labor and are heavy laden, and I WILL GIVE YOU REST."—Matt. 11:28 (Capitals inserted).

* * * *

SONS OF GOD

THE REPLY made several weeks ago by the editor to a request for him to explain the meaning of the term, "sons of God", in Gen. 6:2, 4, was evidently read by many. While the topic is one of much interest to some, yet there are probably many other topics the study of which would result in more benefit. Questions for Study was purposely made the heading of this subject that one and all would readily understand that the thoughts expressed were but suggestive and that the topic deserves more study before it would be wise to accept the thoughts presented as being the undisputed intent of Scripture. With this issue all of the final copy in hand on this question is published and we will pass to the study of another of the questions awaiting consideration.

* * * *

\$5,000 NEEDED AT ONCE

A NEW LINOTYPE PURCHASED

DURING THE PAST WEEK, after more than three weeks of study, investigation and demonstration of machines, we have contracted for a new Model 8 Linotype. This machine is expected to be installed in our print shop before the close of March.

This step was taken after the Advisory and Executive Boards approved the proposition as presented to them. The members of the Executive Board at Oregon, being a majority of that board, were unanimous in their judgment that this installation should, for economy, be made at once. The purchase has therefore been made.

In order to make this purchase, and at the same time to save the National Bible Institution five per cent on the purchase price, the writer has personally underwritten the cash cost of the machine, believing that the brotherhood at large will respond as heartily and quickly as possible to reimburse him therefor.

We ask each one to make this a matter of personal interest and personal responsibility. This whole work is YOUR work, not ours. The few located at Oregon, who are assuming the daily care and solving the constantly arising problems, are merely a part of the whole. The work must be carried by the brotherhood at large.

The publishing of the gospel is an endless work. Having put our hand to the plow there is no turning back. We must help frequently and in many ways.

It is asked that no one will presume that some one else is better able than self to invest in this phase of the work; rather, the true and proper attitude is that each one

(Continued on page 391, column 2)

SIGHT OR BLINDNESS

By Lottie E. Young

OPPORTUNITY KNOCKS but once at every man's door." The truth of this saying was surely verified in the case of the blind beggar of Jericho as told in Mark 10: 46-52. We can but wonder how this man heard about Jesus, as Jericho is a long way from Jerusalem even now, and when railroads, telegraph and telephone systems were unknown it was even longer. This man had no newspaper in which the wonderful miracles Jesus had wrought were recorded, and so it must have been by the same way the gospel was spread all through the vast Roman Empire in a very few years—by word of mouth.

Bartimaeus was evidently a Jew, and knew the prophecies regarding the Messiah who was to come to open the eyes of the blind, and when he heard the rumors of the great deeds which were done by Jesus, he probably pondered over them, and then may have said, "Is not this the promised Messiah?" Blind eyes sometimes mean very quick ears, so when he heard the noise of the great multitude which accompanied Jesus on His visit to Jericho, he doubtless asked what was the cause, and when he heard, he cried: "Jesus, *thou* son of David, have mercy on me", which he repeated over and over in spite of the rebukes which were given by those near him.

But Jesus heard, and His great heart of loving pity softened at the cry. So He stood "still, and commanded him to be called." Then it did not need the "Be of good comfort" of those at hand; for, springing up, even casting away the garment which may have impeded his motions, he came to Jesus. There could be but one answer to the question of Jesus, "What wilt thou that I should do unto thee?" as of all the senses, sight is certainly the greatest. The record states that straightway "he received his sight, and followed Jesus in the way." Can't you almost hear his exclamations of happiness over the great blessing which had been granted to him?

Does this miracle have its spiritual counterpart in the lives of many today? Jesus is the same "Light of the World" now that He was when here as a man. He is just as ready to open the eyes of the spiritually blind, *if* they but show belief in Him as the Son of God, as He was to open the eyes of the naturally blind in Judea centuries ago. The cry, "Jesus of Nazareth passeth by", brought out great crowds to have their bodily ailments cured nineteen hundred years ago, but now, no matter how earnestly one may plead with a sinner, telling him over and over of the power of Christ, the joy of being a follower of Him, and the blessings which will come to the faithful in the future, how hard it is to convince and how few are ready to accept the "Lamb of God, which taketh away the sin of the world" as their Savior, ever putting off the day of salvation.

Suppose Bartimaeus had said, "I will wait until another time, as there are so many around now". He would have lost the great opportunity of his life; for Jesus never went through Jericho again, and the blind beggar would always have been sightless. Jesus saw him, was touched

by his condition, realized he had faith that a cure could be made, called him and healed him. He is "the same yesterday, today and for ever" and is just as ready to help now as He was then. Thousands recognize Jesus Christ today as the Son of God and know He is able to save from the power of sin, but until they appropriate Him as their personal Savior and yield fully to Him and His commands, they are lost.

We are saved by faith, but saving faith is shown by works. Bartimaeus showed his faith by instantly responding to the Master's call. O, that many in this age of grace whose eyes have been blinded by the "god of this world"—selfishness and pleasure—who are without hope and without God, and to whom the future is a step in the dark without one ray of light on it, might accept Jesus as the "Light of the World" and follow Him in the way, as this blind beggar did so many years ago; so finding peace and safety.

HIGHER LEARNING AND THE BIBLE

By Norman John McLeod

ENGLISH TESTIMONY

DURING THE LATE Middle Ages, the time called the renaissance by historians, there was a great deal of criticism of the Bible, and of the doctrines of the Catholic Church. Historical criticism for the first time became "scientific".

For some time the Pope and his supporters claimed temporal power by what was known as the "Donation of Constantine". They said that Constantine had granted certain lands to the Pope. One of the many-sided men of the renaissance began a careful study of the documents upon which the claim was set forth. By means of external evidences he so completely proved the Donation to be a forgery that the Popes no longer held to the claim. The results of this exposition led to others. Scholars began to attack the doctrine of "Papal Infallibility" and "The Petrine Supremacy". The growth of the Protestant revolt and the Reformation were the results.

Not content with such work, the Song of Solomon, the books of Daniel and Jonah received attention. According to these "learned" scholars, the Song of Solomon was a group of oriental love songs with no religious significance at all. They had not even been collected by Solomon, but were given his name by a spurious author so as to give prestige to his work. After long discussion and many technical controversies, the book of Daniel was shown by the same reasoning to have been written by a man who was contemporaneous with Christ. To prove this, a system similar to the Baconic Cypher was used. Any one who has studied the Baconic Cypher knows how little real authority it lends to the argument that Bacon wrote Shakespeare's plays. By thus placing Daniel much later they showed that it was not a prophecy at all, but was written after the events recorded therein had transpired.

Jonah, perhaps, is the most interesting of their attacks. It is a commonly known fact that before printing was developed, the Bible was copied by hand; also, in-

stead of adding footnotes where a comment was to be made on the text that the commentator inserted it in between the lines. Very often when the next copyist wrote out the lines he copied the note right into the text. Thus, they say, grew up the Jonah-and-the-whale story. They point to the fact that a whale could not swallow a man, because its throat is only about an inch and a half in diameter. Such is the array of criticism.

Those who attack the Song of Solomon do not realize how full of symbol the writings of any people are. The Bible has trees clap their hands, a land flow with milk and honey, and islands shout for joy. Symbols, figures, and parables are the very essence of Biblical literature; so why not have a book of pure symbolism as is the Song of Solomon. As for the book of Daniel, there is much internal evidence that it was written at the time of the captivity: but even if it were written much later, say at the time of Christ, there is still much to be fulfilled. So in spite of the possible, though improbable truth of the attack the book stands. If the whale story were a footnote, it would lose none of its importance, because Christ used it as a symbol of His entombment in the "heart of the earth". As far as the throat of the "whale" goes, the book of Jonah calls it a "great fish". People of the present time speak of "man-eating" sharks, not realizing that the fish of which they are speaking are not sharks, but barracuda.

If we believe the Bible at all, we must believe in miracles, and there is nothing about a miracle which should be a stumbling block to a true student and believer. If, in going to college or university, the student will only realize the fact that a professor is hypercritical of religion is no sign he knows more or as much as any one else. The student is just as intelligent and perhaps more so. Do not admit that any one knows more than you do about the Bible. If you study the Bible, you will be more of an expert on it than he, for he does not read the Good Book at all!

"LOOKING UNTO JESUS"

Hebrews 12:2

By Rufus A. Curtis

IN ALL AGES of human history, men have been prone to look to some one as a leader, guide, or deliverer. Especially is this attitude apparent in social, political, and religious matters. The majority of people are more willing to be followers than to become leaders by self-denial, and patient effort. They follow the lines of least resistance.

Several years ago I read of a famous general who was about to lead his army into an engagement, the outcome of which was uncertain. Instead of victory, his army might be defeated. He asked his men if they would follow him. As they gathered around him, they said, "Let us shake your hand, general, then we will follow you to victory or death", or words to that effect. The smoke of battle, roar of cannon, and din of war could not efface

from their minds, while life lasted and reason held its throne, the thrill of that handshake of their leader.

Now if men can be so enthused by the touch of a human hand, what can we say of those who are indifferent to the claims of "the Holy One of Israel", who has been given "for a witness to the people, a leader and commander to the people." Isa. 55:4, 5; Acts 3:22, 23. As the Captain of our salvation, He has said, "Come unto me" and "learn of me". Heb. 2:10; Matt. 11:28, 29; Heb. 5:9. Those who heed the Master's voice will some sweet day be permitted to clasp the hands of the world's Conqueror, who has never been defeated, or waged unjust warfare. His hands have "wounds" in them, 'tis true, but they are mute witnesses of His unceasing and changeless love, for a race doomed to death. Zech. 13:6; John 3:14-16; Heb. 2:9; 1 Peter 3:18. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." 2 Cor. 5:14. Those who would be brought to His banqueting house must march under His banner of love, and "fight the good fight of faith" if they would "lay hold of eternal life." Solomon's Songs 2:4; 1 Tim. 6:12; 2 Tim. 4:7, 8. He who would "endure hardness, as a good soldier of Jesus Christ", must war a good warfare and put on the whole armor of God.

"Looking unto Jesus" we behold nothing in His character that we would not joyfully have incorporated in our own. It was "the joy that was set before him" that enabled Jesus to endure the cross, and to attain perfection through the sufferings that He endured. Heb. 12:1-3; 2:9, 10, 14-18. If we suffer with Him, He will exalt us in due time to reign with Him. 1 Tim. 2:6; Eph. 1:9, 10; Rom. 8:14. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. "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.

The everlasting joy of the ages to come may be ours to share in as joint-heirs with Jesus if we implicitly obey His commands and emulate His example, and are ever found "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Isa. 35:10; Eph. 2:7; Rom. 8:17; Heb. 12:2, 3. "Rejoice evermore". 1 Thess. 5:16.

Listen to the commanding challenge of our Leader, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18. "Because I live, ye shall live also." John 14:19; 11:25. Our victory through Christ is assured. 1 Cor. 15:51-58; Rom. 6:23.

"All glory to Jesus, the Lamb that was slain;
All glory to Jesus, He's coming again.
All glory to Jesus, this Savior of mine;
All glory to Jesus, for He is Divine."

SIGNS OF THE TIMES

Indications of the Nearness of the Second Coming of Christ and the Establishment of the Kingdom of God upon Earth

THE OUTSTANDING SIGNS of our times, which seem to indicate that some events of world-wide importance are impending, may be summarized as follows:

NATIONAL SIGNS

1. The political unrest among the nations of the world and their army and naval preparations for war.
2. The Russian situation—a disturbing element in the world.
3. The German-French-English discussions, an outcome of the last war.
4. The Balkan situation and continued unrest.
5. The Italian situation; rise of Mussolini as a great ruler.
6. The League of Nations trying to create peace in the earth.
7. The resettlement of Palestine by the Jews.

ECCLESIASTICAL SIGNS

1. The efforts to re-unite the Papal and Protestant churches.
2. Evolution, Atheism and agnosticism invading the churches.
3. Growth of religious indifference to the Scriptures.
4. Increase of sects and teachings of men.

GENERAL SIGNS

1. Increase of knowledge through books, libraries, schools and colleges.
2. Increase of travel by steamers, locomotives, automobiles, aeroplanes, etc.
3. Increase of inventions and discoveries; electricity, telephone, telegraph, cable, wireless, radio, tele-vision, etc.

Anyone who will calmly consider and survey these outstanding world-events, may be able to discern that something will take place upon earth—that the great national questions can only be settled by One who is destined to rule the world as King of kings, who will establish peace on earth, because He is the Prince of Peace, who will promote good will among men, justice and righteousness in the earth, by a code of divine laws and who will teach all men to know the Lord from the least to the greatest, and cause the Truth of the Scriptures to supplant the doctrines and teachings of men.

Then the increase of knowledge, travel, inventions and discoveries will be under Divine control and for the benefit of the peoples of the earth, who shall realize the truth, that there is a God in heaven who is the Creator of all these wonders and who will show even greater things through His Son the Lord Jesus Christ, who will set up the kingdom of the Lord over all the earth, to supersede the kingdoms and governments of the world. See Dan. 2:44 and Rev. 11:15, 18.

THE RESETTLEMENT OF PALESTINE

Of all the national signs, this one causes the Bible student to rejoice, because in it he clearly sees the fulfillment of prophecy concerning the people and the land. And when such events take place one readily recalls God's

promise to Abraham, Isaac, Jacob, David and Israel, and we look for the near fulfillment of all that God had spoken; of the *restitution of all things* spoken by the holy prophets, and we remember that Peter said that the Lord Jesus Christ would continue in heaven *until that time* (Acts 3:21), and that God "shall send Jesus Christ" to the earth to fulfill all His will.

RELIGIOUS INDIFFERENCE, ETC.

The apostle Paul also called attention to certain events that would precede the return of Christ, and warned the believers against:

1. A falling away, apostacy from the truth, that must occur before Christ comes. 2 Thess. 2:3.
2. They shall say, "Peace and safety". 1 Thess. 5:3. Then would come sudden destruction.
3. Perilous times; lovers of pleasure more than lovers of God, etc. (2 Tim. 3:1-8) to draw men away from God and His Word.

While no one upon earth "knows the day or the hour" of the Lord's return, yet he has given them these warnings and these signs of our times, that men and women who seek after the Lord may be able to discern the nearness of the coming of the Lord, in the signs in the sun (ruling political powers) moon (ecclesiastical lights) and stars (the bright or shining world leaders or guides, in the political heavens).

INCREASE OF KNOWLEDGE, ETC.

Probably the most impressive of all the signs, are the notable inventions and discoveries, which are traceable, directly or indirectly to the increase of knowledge, among which are wireless telegraphy, radio and tele-vision, by which the whole world has been brought nearer and closer. Also the automobile and aeroplane have increased and improved travel, so that today it is only a question of hours when one can travel from one part of the world to another. Now, these inventions are used for this world's use. In the ages to come these, and even greater things, will be used in the service of the Lord Jesus Christ in the kingdom of God.

THE HEBREW LANGUAGE

One of the notable signs of our times is the revival of the Hebrew language, which is being taught in the schools and universities in Palestine.

The new Palestine currency shall be known in Hebrew as *Perutah* (1 Mil, or 1000ths of a British pound); *Malah* (5 mils); *Malata-im* (10 mils); *Hezi* (or half-shekel 50 mils); *Shekel* (100 mils); *Hezi* (half) *Litra* (500 mils); *Litra* (1000 mils or one British pound).

LEAGUE OF NATIONS ALWAYS OPEN

According to news reports from Geneva it has been decided to keep the offices of the League of Nations open day and night, every day of the year. This is considered another step in "the war against war". Henceforth secretaries will be on duty throughout the night as well as during the day, Sunday and holidays included, prepared to receive radios, telegrams and other communications, and instantly start the League's peace machinery in motion, whenever any threat of war develops or any country urgently appeals for intervention because of fear of out-

break of hostilities.

This is a most pronounced sign of our times, indicating the possibilities, yea, probabilities of war at any time, and that the world's great men are aware of its coming. All their efforts will not prevent it, nor bring about "peace on earth".

THE PEACE AND SAFETY CRY

Although the world has had its peace movements, congresses, conventions, treaties, etc., there has not been a time like the present, when the nations of the earth by concerted action have created an almost universal feeling, that peace and safety exists, or will soon come upon earth. We may at any time expect an announcement from either the League of Nations or some of the governments that *Peace and Safety* has been assured to the peoples on earth, through the "League Covenants", and this "cry" will resound throughout the earth, and men and nations will be led to believe that "peace on earth" has been finally established.

But what say the prophets and apostles?

"Behold, their valiant ones (messengers) shall cry without: the ambassadors of peace shall weep bitterly."—Isaiah 33:7.

"We looked for peace, but no good came; and for a time of health, and behold trouble!"—Jeremiah 8:15.

"When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thess. 5:3.

There is One, and One only, who will bring peace on earth. He is "The Prince of Peace", the Lord Jesus Christ, who shall speak peace to the nations.—*Bible Truth*.

ISRAEL'S WOE AND COMING JOY

By J. E. Hatch

"BY THE RIVERS OF BABYLON, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us *required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the LORD's song in a strange land?*"—Psa. 137:1-4.

David here pictured the woe and sorrow of God's chosen people in the land of their captivity, Babylon. Their captors asked of them music and the joyful songs of Zion, but their hearts were too heavy and their sorrow too great. They wept and mournfully hung their harps upon the willows.

Israel had tried God's patience and long-suffering by repeatedly transgressing His statutes and ordinances. Hoshea, the last of the kings of the ten tribes (all of whom did evil in the sight of God), with his people, were carried captive into the land of the Assyrians about 721 years before Christ. 2 Kings 17:23. The last king of Judah (Zedekiah) was wicked, as many before him had been, and he, with his people, was carried away captive to Babylon about 610 B. C. 2 Kings 24:15-18. Thus was all Israel

scattered among the nations. "Such as are for the captivity, to the captivity." Jer. 15:2.

God had thus fulfilled His word and all Israel was scattered. Judah and Benjamin returned to Jerusalem for a time, but at the destruction of Jerusalem, about 70 A. D., their final banishment occurred.

But what say the prophets? "Behold, I will gather them out of all countries, whither I have driven them in mine anger . . . And I will give them one heart, and one way, that they may fear me for ever. . . And I will make an everlasting covenant with them. Yea, I will rejoice over them to do them good, and I will plant them in this land." Jer. 32:37, 39-41. Amos 9:15. Other prophets also verify these promises to Israel.

A blessed time awaits all Israel, and also all who follow the Lord, out of every nation and kindred and tongue; for with God there is no respect of persons.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isaiah 60:3.

\$5,000 NEEDED AT ONCE

(Continued from page 387)

should be anxious to promptly do whatsoever he is able in accordance with the blessings he has received from the Father. The more quickly response can be made to this appeal, the less expense will be necessitated.

Make all remittances to the National Bible Institution, Oregon, Illinois.

F. L. Austin, Executive Secretary.

OUR EASTER OFFERING

WE ARE GLAD TO ACKNOWLEDGE receipt of a number of Easter offerings from different parts of the land. Not alone are we grateful for this financial cooperation of strength to our work, but we are also grateful for the manifest desire of different ones to devote themselves to the service of God. It is this devotion that counts most of all. Daily, constant, continuous service unto the Father and His Son cannot but build and strengthen the heart and devotion of the worker. Such upbuild advances one toward his Father. This is the greatest result from all offerings.

At this season of the year, as we day by day approach more closely to the Easter anniversary of that greatest of offerings ever made, it can but be opportune and advantageous for each one to bring himself into the closest realization of the meaning of that offering and bring himself to present his body a living sacrifice in the name of and in behalf of Him who died for man.

As we approach more closely to the Easter date, we hope to receive increased evidences that the heart of the Church of God is being more and more dedicated unto Christ, who is the Head of the body, in whom and unto whom all true members are fitly joined.

All Easter offerings made through the National Bible Institution of Oregon, Illinois, will be devoted the fullest possible to carrying forward a work, our work, in the name of our Lord,

THE KINGDOM OF GOD NOT THE CHURCH OF GOD

By J. T. Auld

DEAR READER, do you believe that such characters as are mentioned in Gal. 5:19-21 will inherit the kingdom of God and of Christ? The church is full of them. Therefore the church is not the kingdom. Be ye, therefore, followers of God, as dear children, "for this ye know (the members of Christ's body, the church), that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God." The kingdom of God is not the church. ". . . And Jesus, which is called Justus, who are of the circumcision (a Jew). These only *are my* fellow-workers unto (not into) the kingdom of God." Paul, addressing the church members, admonished them "that ye would walk worthy of God, who hath called you unto (not into yet) his kingdom and glory."

So the kingdom of God is in the future and not the church. "So that we (the church) ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations, that ye endure." 2 Thess. 1:4.

How much persecution and tribulation do the sects suffer in these last days, just before the Lord's advent? Not much, I dare say. The Lord said, "He that loveth the world, the love of the Father is not in him." The charge to Timothy was to preach the word of the gospel: "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. . . . 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."

The time has come. This prophecy has been fulfilled. They have, and are yet heaping to themselves teachers all over the world, "teaching for doctrine the commandments of men." "Wherefore we (the little flock) the church, are receiving a kingdom which cannot be moved. Let us have grace, whereby we may serve God acceptably with reverence and Godly fear; for our God is a consuming fire." "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."

You see, to enter the kingdom you must live up to the conditions. Now let us locate the kingdom and find out where it will be established—up in heaven or on the earth. "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. So where do you see any sky-kingdom promised in all the scriptures I have quoted, dear reader? Better take God at His word and get out of Babylon.

May God bless the reader if he or she is honest in want-

ing to know the truth and live so as to have a home in the kingdom when Jesus comes to reign over the nations of the world.

NO SUBSTITUTES

THERE ARE NO substitutes for some things—positively none! There is no substitute for love—positively none! There is no substitute for light—positively none—and that settles it forever. There is no substitute for life—positively none—nor can there ever be! There is no substitute for home—positively none! There are tens of thousands of things in a world like this for which there are no substitutes.

There is no substitute for the gospel—positively none.

There are many substitutes for the gospel offered today. They are the offers of deceivers. The truth 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", stands alone! It is the ground and the only ground of salvation.

Civilization is not a substitute for salvation.

Education is not a substitute for salvation.

Reformation is not a substitute for salvation.

Sanitation is not a substitute for salvation.

There is no substitute for the gospel. God's way out is the only way out. Men may be original in their methods of preaching, but there can be no originality in the message of preaching. It is determined, decreed, and final and fixed. It is absolute!

The gospel is a message the preacher thereof has received. It is not a message he has conceived. He is to preach what he has received. Preach the gospel. There is no substitute or "just as good" to be offered sick, sinful and suffering mankind.—*World-Wide Christian Courier*.

WHEN THE REAPING TIME COMES

By George Muller

IN THE MORNING sow thy seed, and in the evening withhold not thine hand." That is, use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that brief, very brief, as compared with Eternity; therefore make good use of it." Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here, there and everywhere; and after we have spoken it, bring it before God again, and again, and again in prayer. If there be no labor, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes, there is no reaping as far as we are concerned.

PRAYER CHANGES THINGS!

—*World-Wide Christian Courier*,

THE BOOK OF DANIEL

Part 37.

By George Johnston

THE RISE AND FALL OF THE HOLY ROMAN EMPIRE.

Daniel 11

RECARDED, THE SON and successor of Leovigild, was the first Catholic king of Spain. He "had imbibed the faith of his unfortunate brother, which he supported with more prudence and success. Instead of revolting against his father, Recared patiently expected the hour of his death. Instead of condemning his memory, he piously supposed that the dying monarch had abjured the errors of Arianism, and recommended to his son the conversion of the Gothic nation. To accomplish that salutary end, Recared convened an assembly of the Arian clergy and nobles, declared himself a Catholic, and exhorted them to imitate the example of their prince. The laborious interpretation of doubtful texts, or the curious pursuit of metaphysical arguments, would have excited an endless controversy; and the monarch discreetly proposed to his illiterate audience two substantial and visible arguments—the testimony of Earth and of Heaven. The *Earth* had submitted to the Nicene synod: the Romans, the barbarians, and the inhabitants of Spain unanimously professed the same orthodox creed; and the Visigoths resisted, almost alone, the consent of the Christian world. A superstitious age was prepared to reverence, as the testimony of *Heaven*, the preternatural cures which were performed by the skill or virtue of the Catholic clergy; the baptismal fonts of Osset in Baetica, which were spontaneously replenished each year on the vigil of Easter; and the miraculous shrine of St. Martin of Tours, which had already converted the Suevic prince and people of Galicia. The Catholic king encountered some difficulties on this important change of the national religion. A conspiracy, secretly fomented by the queen-dowager, was formed against his life; and two counts excited a dangerous revolt in the Narbonnese Gaul.

"But Recared disarmed the conspirators, defeated the rebels, and executed severe justice, which the Arians, in their turn, might brand with the reproach of persecution. Eight bishops, whose names betray their barbaric origin, abjured their errors; and all the books of Arian theology were reduced to ashes with the house in which they had been purposely collected. The whole body of the Visigoths and Suevi were allured or driven into the pale of the Catholic communion; the faith, at least of the rising generation, was fervent and sincere; and the devout liberality of the barbarians enriched the churches and monasteries of Spain. Seventy bishops, assembled in the council of Toledo, received the submission of their conquerors; and the zeal of the Spaniards improved the Nicene creed by declaring the procession of the Holy Ghost from the Son, as well as from the Father; a weighty point of doctrine, which produced, long afterwards, the schism of the Greek and Latin churches.

"The royal proselyte, immediately saluted and consult-

ed Pope Gregory, surnamed the Great, a learned and holy prelate, whose reign was distinguished by the conversion of heretics and infidels. The ambassadors of Recared respectfully offered on the threshold of the Vatican his rich presents of gold and gems; they accepted, as a lucrative exchange, the hair of St. John the Baptist; a cross which enclosed a small piece of the true wood; and a key that contained some particles of iron which had been scraped from the chains of St. Peter." (Gibbon: Chap. 37.)

A QUESTION FOR STUDY

THE SONS OF GOD

By W. S. Tomlinson

THERE HAVE APPEARED in four issues of The Herald, articles under the caption of "A Question for Study", relating to the sons of God of Genesis 6:2. The thought advanced is that said "sons" were not members of the Adamic race. As there are several objections that can reasonably be taken to such an idea we would like to state them somewhat in the order as they occur to us in the reading of the above mentioned articles.

First, we are informed that the term "sons of God", is in Scripture used only of God's created beings. It seems never to be used of one of the descendants of such. It is then shown that Adam and Christ were created by God and each was called "son of God". Then it is stated that Christians are created in Christ Jesus and called "sons of God" in 1 John 3:2. As we are the descendants of Adam, and can become and be called "sons of God" by adoption into God's family, is it not possible that some such law was in operation soon after the fall of Adam? Gen. 4:26 says, "Then began men to call upon the name of the LORD", or as better expressed in the margin, "to call themselves by the name of the Lord".

In the eleventh chapter of Hebrews we have a list of some of those who were justified by faith in believing the same promises and hoping for the same blessings that are promised to the "sons of God" of later times. It is well to note here that 1 John 3:1 says we are "called the sons of God": not sons now in the full sense of the term, but called such in view of what we shall be when the physical change is made. 1 John 3:2. Jesus is declared to be the only begotten Son, John 1:18, and it seems to us that this term would be without force unless God had sons of another kind.

Next, it is stated that those scriptures referring to "sons of God" probably in every instance refer to angels. Job 1:6; 2:1; 38:7; Psa. 29:1; Dan. 3:25. The first two may reasonably be taken to represent the true worshippers of God, as contrasted with Satan or those adverse to His worship. "The LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Job 1:8.

Three parties are represented in verse 6: the sons of God, the Lord, and Satan. Job represents the sons of God,

and Satan, or the adversary, those opposed to the worship of God. That such is the meaning seems to be borne out by the fact that the book of Job is largely a dialogue between Job and his friends. Job 38:7 without doubt refers to angels. Psa. 29:1 is from a different Hebrew word and is translated "ye mighty" in the A. V., with a marginal reading of "ye sons of the mighty". Who the sons of the mighty are is apparent from Psa. 82:1-5 (where the same Hebrew word is used) for their deeds and actions are described. In the sixth verse of this chapter a stronger word is used. They are even called "gods", "I have said, Ye *are* gods; and all of you *are* children of the most High."

The last reference, Dan. 3:25, is from still another Hebrew word and is translated by Young and Leeser as "son of the gods", i. e., heathen gods. From these considerations it is evident that the term "son of God" can and is applied to those who believe in and worship God.

We have seen from Gen. 4:26 that men began to call themselves by the name of the Lord, and from this verse to the end of chapter five, we have their names and a short history of each. But in Gen. 4:16, 24 we have another class of men.

So here are the two lines of descendants from Adam: one through Cain and the other through Seth. The one line produced the daughters of men and the other the sons of God. They were all of one family, for Eve was the mother of all living. Gen. 3:21.

In order to prove that Noah was of a different race than the sons of God we are told of a different word "generation" where it is twice used in Gen. 6:9. We grant the distinction, but what does it mean when it says, "Noah was a just man and perfect in his generation"? Does the perfection apply to Noah or to his generation? We are told that this perfection does not pertain to morality, as it is the word rendered "without blemish" in describing the animals that were used for sacrificial purposes. It is true when used in reference to animals for sacrifice that it is translated "without blemish", but why is no reference made to the seventeen times that it is translated "perfect" when applied to man and God?

Noah was perfect. Gen. 6:9. Abram was commanded to walk before God and be perfect. Gen. 17:1. "Thou shalt be perfect with the LORD thy God." Deut. 18:13. "I will behave myself wisely in a perfect way." Psa. 101:2. "The upright shall dwell in the land, and the perfect shall remain in it." Prov. 2:21. Here are enough passages given to show perfection of character is meant when it says, "Noah was perfect in his generation". Noah found grace in the eyes of the Lord (Gen. 6:8), "because he was just and upright (margin) and walked with God."

Passing over the quotations of 2 Peter and Jude for the present, we come to the statement; "The inspired Record announces that giants, *nephilim* like unto those of the day of Noah, confronted Israel in her spying out of the land of promise." Do you ask how such giants could exist in 2514 A. M., when the flood had destroyed all such in 1656 A. M.? That is just the question we would like answered. If we understand the theory advanced it is

that Noah and his family were pure descendants of Adam and all the rest were impure or mixed with another race. How, then, could any of the impure race be spared to confront Israel 856 years later when all but Noah and his family were destroyed in the flood that came upon the earth. "All flesh died that moved upon the earth, . . . all in whose nostrils *was* the breath of life, . . . and every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that *were* with him in the ark." Gen. 7:21, 22, 23.

If giants were in the earth after Noah's day, it is very evident that they sprang from the family of Noah, for all else were destroyed from the face of the earth at the time of the flood. The reason assigned for the destruction of man at the time of the flood is, "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. "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:12. Nothing is even hinted about "half-breed" and "un-Adamic" as a reason for their destruction.

If to Israel was assigned the task of destroying the nation in the land of Canaan, because they were an "impure" "half-breed" people, why did they have to wait until their iniquity was full? Gen. 15:16.

As this article is already too long, we must leave some points unanswered, and in conclusion say it seems too bad that the name of love (1 John 3:1) God has placed upon His children should ever be applied to those who were so vile that God had to destroy them.

Submitted in love of the truth.

"I take the whole Christ for my Savior; I take the whole Bible for my staff; I take the whole Church for my fellowship; and I take the whole world for my parish."—Augustine.

JOY

- Is experienced in heaven over sinners' repenting;
 - Was brought to all the world by Christ;
 - Is received in reading the Bible;
 - Carried to others is a great blessing;
 - Sometimes comes through sorrow;
 - Is present when a task is well done.—C. E. R.
-

WERE THE VICTIMS of worry to confine their vexatious thoughts to facts instead of imaginary troubles that either explode or become molehills before they are reached, this worrisome habit would soon die of apathy.—S. E. H.

"NOT MY WILL, but thine, be done", should be the attitude of every follower of the Master. Jesus obeyed His Father's will, and was exalted to His right hand in the heavens.—J. E. Hatch.

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A SOFT ANSWER TURNETH AWAY WRATH: BUT GRIEVOUS WORDS STIR UP ANGER.—PROVERBS 15:1.

HOW TRUE the above is in practical, every day life. He who can control his tongue and speak kindly, even when greatly wronged by others, is master not only of himself, but eventually becomes thus master of others.

* * * *

Quick, angry words or acts are evidences of weakness, not strength. Real strength is manifested in self-control which looks to future success.

* * * *

THE BEREANS

AT BEREAN, a city of Macedonia, southwest of Thessalonica, Paul found the people of their synagogue more noble than those of Thessalonica in that they were candid inquirers after truth. They received the Word with all readiness of mind, and searched the Scriptures daily, to find whether the things taught were so. Therefore, many of them believed.

Let us, as Bereans, be true to our name and enter into the new lesson book with a desire to strengthen our faith and grow in grace and knowledge of the truth, that we, too, may believe and be better qualified for Christian service.—S. C. M.

* * * *

PRAYER

By Sarah Manuwal

"The effectual fervent prayer of a righteous man availeth much."

Prayer, or communion with God, is the expression of man's dependence upon God for all things. As a means of grace it has large value, for it affords the privilege of close communion with God, especially when one is alone in its supplication. While there arises a deep sense of need, of helplessness and unworthiness, there comes also an assurance of the divine fullness and love, which brings confidence of answer to our prayers.

From the earliest times, ever since the days of Enoch, men began to call upon the name of the Lord. Gen. 4:26. The patriarchs in all ages have expressed their feelings and the dispositions of their hearts by praise, thanksgiving, prayer and intercession before God. Gen 6:10; 24:12; 1 Sam. 1:10; 2:1; 8:6, and many other texts show this. When they erected an altar for worship they did so with a view of calling upon the name of the Lord. Gen. 12:8;

13:4; 21:33.

When to pray—

1. Early in the morning. Psa. 5:3.
2. Three times a day. Psa. 55:17; Dan. 6:10.
3. At meals. Mark 6:41; Acts 27:35.
4. All night. Luke 6:12.
5. Always. Luke 18:1.

* * * *

THE WHIRLWIND OF SIN

By Frances Byers

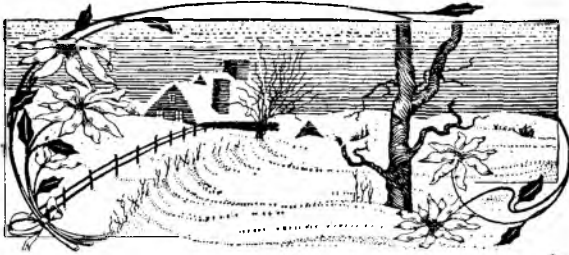
"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. . . Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God."—James 1:15-20.

I believe that today we are living in a whirlwind of sin. So many of us are tossed by the wind of sin, because we are among those of the world and under their influences continually. After we are overpowered by the influence of sin, we do not realize the seriousness of it all, and only give it a passing thought with an "O, well, what makes the difference?" and we go on retrograding with the world; while, if we get off at a distance, with the Word of God in mind, and look at sin through glasses of righteousness, we will realize how weak we are, and I doubt not that Christ would say as He did to His disciples on the lake of Galilee, "O, ye of little faith", should He see us shirk our duties in a cowardly way.

I do not mean to say that any of us are perfect. "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." Therefore, are we not all sinners, condemned to die? Yes, only through the first Adam. Christ, which is the second Adam, who knew no sin, died that through Him we might live. We are told that we may enter this second body, which is the Church, by belief, faith, hope and baptism.

The young people of today are having a much harder time to choose their footsteps of life than ever before, because we believe we are living in the last days, and according to 2 Tim. 3:1-5 many are caught up in the whirlwind of sin. "From such turn away."

The Children's Page



PREPARED BY LOIS HUNT

JESUS THE SUFFERING MESSIAH

Mark 8:27

HOW MANY of us could calmly discuss approaching suffering and death? How many of us would suffer and die for others, when we had power to avoid the ordeal?

But, how thankful we are that Jesus was braver than we are, and how much we should appreciate the sacrifice He made.

Throughout His journeyings with His disciples He was teaching them many lessons and preparing them for their work when He would be with them no longer. At the time some of His words were not clearly understood; but the disciples were to remember them in the sad days that came later. His words concerning His death were particularly puzzling to them, as they were expecting Him to set up the kingdom.

One day as Jesus and the disciples were going into the towns of Caesarea-Philippi Jesus asked the disciples a startling question—"Whom do men say that I am?"

"Some say that you are John the Baptist," replied the apostles, "others say you are Elias, while others say you are one of the prophets."

Then Jesus put the question up to them, "Whom say ye that I am?"

And this time Peter answered, "Thou art the Christ." Then Jesus told Peter that great blessing had come to him (Peter) and that he would receive even greater blessing. However, the disciples were told not to repeat this "confession" at this time.

Then Jesus told them about the dreadful things that were to happen to Him. He was to suffer, be rejected by the elders, chief priests and scribes, and then be killed. Nevertheless, better news was added—after three days He was to rise again.

The disciples loved Jesus too much to want Him to suffer all that, and impulsive Peter rebuked Jesus—that such things could not be for Him—but Jesus told Peter that he talked more like *man* than one who had learned of God.

Then Jesus warned them that whoever came after Him would have to suffer too. But He added, "What good

would it do you if you gained the whole present world, but lost your future life?" Also, "If you are ashamed of me and my words, I will be ashamed of you when I return in the glory of my Father. And some of you standing here will not die until you have seen the kingdom of God come with power." Would not that be a great honor?

Another day as Jesus and His helpers passed through Galilee, Jesus again spoke of the matter. Again He said that He should be delivered into the hands of men who would kill Him: again He said that He should rise the third day.

Yet the disciples did not understand and were strangely afraid to ask Jesus more.

Not long after that they started up to Jerusalem, and on the way Jesus repeated what He had told them before.

"Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again."

And so you see Jesus was not afraid, although He knew what was ahead of Him, and He did not flinch or hesitate to fulfill the purpose for which He had come into the world.

Because He did all this for us do we not owe Him our loyalty, faith, allegiance!

SOMETHING TO THINK ABOUT

How can we try to repay Jesus for suffering for us?

SOMETHING TO DO

1. Make a list of all the things Jesus was to suffer.
2. Can you find other places where Jesus foretold His sufferings?

TINY TOTS

One day Jesus told His disciples some very strange news.

He said, "Some very cruel men are going to hurt me, make fun of me, spit on me, and then kill me. I shall suffer terribly, and die, but three days later I shall come to life again."

Jesus did this so we could rise from the dead too.

MEMORY VERSE

14. Revelation 21:27.

"Lord, who lovest little children,
Hear us as we pray to Thee.

"Thou who lived a holy child-life,
Help us to be pure like Thee.

"In our school-time and our playing,
Make us gentle, Lord, like Thee.

"Thou didst live Thy life for others,
Make us helpful, Lord, like Thee.

"Thou on earth wast ever loving,
Make us ever more like Thee."

—American Baptist Publication Society.

With Our Sunday Schools

LESSON I.—April 1, 1928

JESUS THE SUFFERING MESSIAH

Mark 8:27 to 9:1; 9:30-32; 10:32-34

Devotional Reading: Isaiah 63:7-9

GOLDEN TEXT

Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

A STUDY OF THE SUBJECT

The Son of Man Must Suffer. In the beginning of His ministry, Jesus had gone about preaching the gospel of the kingdom. Having presented this, He then followed up, 1:21 to 8:30, with the proclamation of those things evidencing His kingship relative to that kingdom. He next said, Mark 8:31, 10:52, how that the people would reject Him as King and that He must suffer many things at their hands because of this rejection. That He well understood the certainty of His suffering and His rejection is plain from His repeated announcements of this fact.

Jesus Refers to His Death. So plainly did Jesus announce His coming death, His lying in the grave and His resurrection after three days, that the apostles were startled. Peter, from whatever cause, began to remonstrate with Him. Such seemed to be impossible to One of such uprightness and greatness. But Jesus knew the prophecy. He not only stated the fact, but stated the time of duration of His death. His statements were fulfilled to the letter. Can any one deny the authenticity of His word and the complete reliability to be placed upon the Master Himself?

Questions on the Subject. What four steps in the presentation of the gospel by Christ? In rejecting Christ, what did the people reject concerning Him? Rejecting Him as King, was there any one left for them? What had He done in chapters 1:21 to 8:30 to show that He was fit for a king? What sufferings are principally referred to; suffering of physical pain, or sufferings of adverse judgment by the people?—F. L. A.

THE GOLDEN TEXT

And calling near the multitude with his disciples, he said to them, If anyone is intending after me to be following, let him utterly deny himself, and take up his cross, and be following me.—Mark 8:34, Roth.

If we would have glory with Him in the ages to come, we must take up our cross now and follow Him: for if we are ashamed of Him now and forsake Him in courting worldly profit, pleasure, and honor, how shall we gain the crown? Abase self, exalt Christ; deny self, live in Christ and for Christ and gain that crown of life that fadeth not away.—F. A. S.

PRACTICAL APPLICATIONS

The Suffering of Jesus. Our Lord "knew all men, and needed not that any should testify of man: for he knew what was in man." John 2:24, 25. Possessed of this

knowledge it was possible for Him to understand and sympathize with men in all their temptations and trials, without Himself having experienced any of them. Yet, for our sakes, He "was in all points tempted like as we are." Heb. 4:15. Jesus suffered as we suffer, He was tempted as we are tempted, that we, knowing that He does understand our sorrowful condition, may "come boldly unto the throne of grace, that we obtain mercy, and find grace to help in time of need." Heb. 4:16.

In His Steps. The wisdom of God provided that the Captain of our salvation should be made "perfect through sufferings." Heb. 2:10. The same wisdom requires that we should reach perfection in the same way: for "Christ also suffered for us, leaving us an example, that we should follow his steps." 1 Peter 2:21.

Effects of Suffering. Suffering serves to emphasize our mortality. It humbles us when we are brought to realize our human weakness, and our consequent dependence upon God. In our need we are driven to Him for deliverance; and as He grants our prayer, our faith is strengthened. "In my distress I cried unto the Lord, and he heard me." Psa. 120:1.

Rewards for Suffering. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 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. 8:16-18. "If we suffer, we shall also reign with him." 2 Tim. 2:12. When, with a firm confidence in God's protecting care, we resign ourselves to His leadership, and bear up with fortitude under our temptations and sufferings, our faith is increased, our strength of character developed and our hope of final salvation made more sure.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: The Gospel of the Son of God. The phrase, "the gospel", associates itself almost instinctively with the idea, "good news", in the sense of a spoken message; but this comprehends only a small phase of the gospel. The gospel of the Son of God is Jesus Himself, His whole person, His power of thinking and acting, His communion with the Father, His direct influence on others, as well as His teaching and message. He Himself is the gospel, the only completely satisfying piece of good news that the world

has ever received.

Other men have brought gospels to mankind in the form of messages of discovered truth that have resulted in enlightenment and progress in human living and for these we are grateful; but only One has been Himself the good news. It is for this reason that the gospel of Christ is the "power of God unto salvation". The gospel being Christ, it is power—a vibrant power ready and able to make His message a living fact in each life.

There is more in the gospel of Christ than mere depiction of the way. There is also power to enter into the way and to keep it. This is why Jesus is the Savior. Others have been teachers, but no other than Jesus has been the source and medium of power unto salvation.—A. K.

JUNIOR CLASS

Topic: Christ a Hero.

Aim: One must be brave to be a Christian.

A Christian is a follower of Christ. It takes all the strength and will power we have, at times, to be a true Christian—true to Christ's teachings. The Christian religion is not for the weakling, but for those who are brave enough and strong enough to confess and prove their love for Christ, even when their would-be friends are casting scornful looks and saying ugly things to them or about them.

Taking up our cross, as the golden text asks us to do, is to deny ourselves pleasures we really love, but refuse to do because they are not right; or refusing to do that which we know God would not want us to do. Class, read the eleventh chapter of Hebrews, from the thirty-third verse to the end, and you will know what it means to be a martyr and a hero. Our Christ was both, and more. He was the "Lamb of God", who died that those who follow Him might have everlasting life.

Mary Reed, a Christian woman, went into a colony of lepers to tell them how Christ loved them. She knew that it meant death for her, but she was willing to die if they would accept Jesus.

Are we willing to suffer for Jesus' sake? —M. A. W.

TOPICS FOR STUDY AND DISCUSSION

The Gospel: Definition of term; the gospel of Christ as a spoken message—what is it? the gospel of Christ as power—what is it? Contrast between the gospel of Christ and other messages of good news that the world has received through other men.—A. K.

DOINGS AMONG THE CHURCHES

Bro. Siple reports meetings held at Springfield, Dayton and Brush Creek, O.

Don't miss the article entitled, "\$5,000 Needed at Once".

Bro. Austin will fill Bro. Siple's appointment in Chicago next Sunday, the 25th.

Bro. C. E. Randall will conduct the regular services at Oregon on Sunday, the 25th.

Watch next week's Herald for an article suggesting plan for enlargement of your Printing Plant.

Pre-Easter services will be held at Oregon each evening from Sunday, March 25 till Easter.

Bro. and Sr. Harold Starbuck, of Woodstock, Ill., were attendants at Oregon services on Sunday evening.

Truth Seekers' Quarterly for the second quarter has been mailed. Yours should reach you ahead of this notice.

Nothing makes a more appropriate Easter gift than a good Bible. Order at once, if Easter delivery is wanted. Note our 12½ per cent discount.

The South Bend, Indiana, Church is much delighted because of the return to the city and to the Church work of Bro. and Sr. Lynn Leighty from Springfield, Illinois.

Helping to make every member of the Church of God a reader of The Restitution Herald will be doing a good deed to your brother and will greatly aid in furthering our work.

FIRST BITE OF \$5,000
"Our Easter Offering, first bite into the five thousand", writes two of our Chicago workers. The brief line was accompanied by two twenty-five dollar checks to help pay for "our new Linotype".
Promptness, Thou art a Jewel.

The Dixon, Illinois, Church of God cooperated with the other churches of the city in a "Go to Church" campaign on

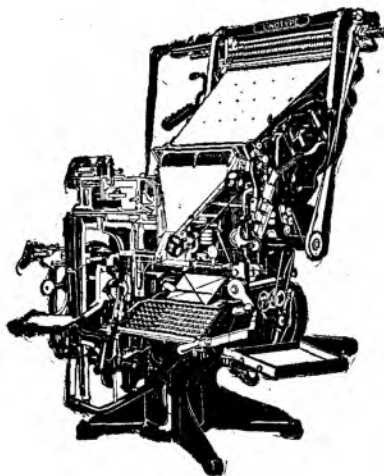
Sunday, March 18. Bro. Paul C. Johnson spoke at both morning and evening services.

We are much pleased to report that Sr. Dorothy Lyon was discharged from the hospital on the twelfth. At her rooms at 215 N. First St., Rockford, Illinois, she is gradually gaining strength, though still very weak. Sr. Lyon was very sick with both scarlet fever and diphtheria. God has been very good to her in that she appears to be afflicted with no weakness or ailment such as are frequently consequent from these diseases.

God hears prayer.

EDEN VALLEY, MINNESOTA

Marjorie, the little nine-year old daughter of Bro. and Sr. Herman Ruhn, is still very ill in the Watkins hospital. Shortly after her first operation for a bursted appendix she became partially paralyzed, and another operation was necessary. There was very little hope of her living even through the second operation, and she was not strong enough to take ether. Her parents kissed her, told her good bye, and left her in the hands of the surgeon and God. When word came to them that she sustained the operation they were hardly able to believe it. At this writing there is still very little encouragement given by the doctor, but many are praying that she may yet recover.



MODEL 8 LINOTYPE

This outline illustration gives an idea of the new machine that will be erected on the floor of your Print Shop within the next few days. It is expected that this machine will pay for itself, \$4624.50 (plus freight and erection charges, about \$100.00), in a few years, in the saving of time to the shop. It is hoped that you will wish to cooperate with all others to make other improvements to conform with this new machine until your publishing house shall be publishing thousands of extra pages holding forth the name of Him who is the Way, the Truth, the Life.

Against the above figure is a \$1,000 credit on the Linograph which has been traded in.

An essay contest is being given the members of the Young People's Class in Sunday School. The themes will be: "Why I Am a Christian," "The Life of Christ," and "What the Bible Teaches." Three awards will be given, and the best essays will be sent to The Herald for publication.

On Tuesday, March 13, the local Ladies' Aid held a bazaar in Bro. Joe Gaspar's store. Hot lunches were served all day, and there were many articles for sale. Over sixty-eight dollars were taken in. Sr. Ruth Hoskins is president of this society, and to show her interest in that phase of the work it might be mentioned that she has not missed a meeting of the "Aid" for more than sixteen years.

Sydney E. Magaw, Pastor.

JARID W. McIRVIN

Was born in Hardin County, Ohio, June 13, 1855, and died of cancer of the eye at St. Joseph's Hospital, Vancouver, Washington, March 6. He leaves three daughters, six sons, seventeen grandchildren, four great-grandchildren, and one brother.

Funeral services were held in the Church at Felida and interment in Godd Cemetery.

Bro. McIrvin came to the Felida neighborhood in 1877 and for many years had been an active worker in the Church of God at that place. The funeral services were conducted by the writer, assisted by Bro. Frank Smalley, of Eden Washington. Bro. McIrvin was borne to his last resting place by his six sons.

A. W. Darby.

TO THE MEMBERS OF THE ILLINOIS CONFERENCE

If those who have made pledges to the Illinois work, will make a payment on their pledges now, it will be very much appreciated by the Executive Board. Send same to our treasurer, Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois.

Grand Rapids, Michigan

Dear Bro. Austin:—Will you please announce through The Restitution Herald that Michigan has hired Bro. Clyde Randall for five months and he will be here April first to take up the work in the State. Thanks.

Yours in Faith,

Wm. A. Hanson.
1840 Union Blvd., S. E., Grand Rapids.

BRO. CLAYPOOL BELIEVES IT

National Bible Institution: Enclosed find check for five dollars to add to the Easter offering. About the first of April I will try and help a little toward purchasing the new typesetting machine. I believe, as Bro. Austin says in The Restitution Herald, that a great deal can be done toward spreading the gospel by the printing press.

Yours in the Faith,

Silas M. Claypool.

HERALD RECEIPTS

Mrs. Mary Alexander; Mrs. M. D. Newell; W. V. Lansbery; Mrs. John Jacobsen; H. F. Adams; Mrs. Ruth H. Kinsey; I. M. Abbott; Mrs. Leola Clark; J. H. Leavitt; Evelyn K. Harsch; Mrs. George Siple; Mrs. Emma Eyre.

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

TALKERS WILL TALK

"A FALSE BALANCE IS ABOMINATION to the LORD: but a just weight is his delight."—Prov. 11:1.

To tamper with the balances so that they will not weigh accurately, is no more dishonest than to tamper with the truth as to facts, so that through misunderstanding people will be deprived of true and proper judgment and will throw the weight of their influence otherwise than they would. Is not such "a false balance" an "abomination to the LORD"?

That various false reports relating to the National Bible Institution are continually being circulated is evident from different letters that have been forwarded to this office by the ones having received same—the originals with the original signatures. Other reports come as being "reported". Little attention has been given to these, believing rather that the truth will eventually be discovered by all and thus each one can be his own judge. At present, however, it seems best to correct the last report received—which will also answer other similar reports—that the true facts may be known.

The following is quoted from a recent letter from one of the south-central states. "Just this week one of our members who has been visiting in California, came by, he and his wife on their way home. He objected to doing for the work because he had been told that the Church of God does not own one thing at Oregon, but it belongs to a few stockholders who put their money in there and derived the benefit by the interest the Church people were asked to pay."

REPLY

The National Bible Institution, organized by the General Conference of the Church of God, owns, in its own name,

The Golden Rule Home;

The Golden Rule Greenhouse and fifteen acres;

Eight unimproved lots;

The Restitution Herald Print Shop, including furniture, tools, equipment, and stock; also,

Stock and furniture of the Floral and Gift Shop.

No man, woman or child, individually, owns any part of these properties.

Stockholders did, until recently, own the Publishing Co. Not only did they own it, but a few of those stockholders personally paid the annual deficit resulting from operation, until 1923.

No person has ever received a dollar of interest for his investment in this labor. It is all gratis.

The cruel irony of it all is that some who do not choose to cooperate in the efforts we are putting forth are continually obstructing those efforts by starting false reports about the work instead of kindly leaving unmolested those who wish to work out, perfect and prosecute with free hands this Christian service.

Honest enquirers are urged to write this office as to the truth of any such report whatsoever. One favor only is asked—Please use all true information as a guide to further your service to God.

F. L. Austin Executive Secretary.

THE RESTITUTION HERALD

Published by

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample Copy, 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 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.

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.

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The above are 10 cents per dozen; 60 cents per 100.

Readings on Immortality; The Rich Man and Lazarus; The Thief on the Cross; What Must I Do to Be Saved?

The above are 20 cents per dozen; \$1.25 per 100.

A Study of the Word "Soul" 5c per doz.; 25c per 100
 God, by R. H. Judd 3 for 10c; 12 for 30c; 100 for \$1.75
 The First Resurrection 5c each; 12 for 40c; 100 for \$2.50
 A Letter to a Friend, by Mrs. C. C. Woodruff,
 10c each; \$1.00 per doz.

The Visitor, by Harriet E. Boice, 212 pages, paper \$.50
 The Resurrection, by J. L. Wince; Where Are the Dead?, by L. S. Bronson; The Gospel of the Kingdom of God.
 The above are for cost of mailing: Single copy, 3c; 12 for 12c.

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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 our lips are our
word over us?
Oppression of the poor

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brought presents, and
common all the days of
22 ¶ And Sol'ō-mon's
for one day was thirty
fine flour, and threescore
of meal,

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¶ And when the Phi-li-
thered together to Miz'p-
of the Phi-lis'tines wen
is'ra-el. And when the
is'ra-el heard it, they w
the Phi-lis'tines.
¶ And the children of is
Sam'u-el, Cease not to

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, MARCH 27, 1928

NUMBER 26

CHRIST OUR PASSOVER; OUR ATONEMENT

By R. H. Judd

WHAT DOES THE ABOVE TITLE in itself mean to you or to me? Comparatively little, unless we seek to understand its origin and its meaning in relation to our individual selves, for notice that Christ is there said to be "our Passover", "our Atonement". This little word used twice over in so brief a sentence, brings the matter into very close personal contact.

To realize our subject more fully we need to understand what the word "passover" stands for. Like many another word of its kind it originated from a specific occasion—some definite historic happening in the past—and the continuance of its use serves to perpetuate the memory of the incident. Thus it is evident that our topic deals with realistic fact, and *not* with conjectural theory.

The word is first found in Exodus twelve when God *passed over* the houses of the children of Israel that were covered with the blood of the lamb commanded to be slain for the protection of the members of each household from threatened death. Obedience meant *safety*, disobedience meant *death*.

Several very important matters in relation to the passover call for our attention.

First. We learn from it that God requires man's recognition that he owes allegiance, and obedience to Him.

Second. That any departure from the faithful observance of that allegiance is in God's sight accounted as sin, and is subject to punishment.

Third. That the individual so transgressing is himself liable on his own account. This, and,

Fourth. That *all* men are equally guilty in so far as no man is without guilt, is illustrated in the command that the lamb for the passover was to be apportioned "to every man according to his eating."

From the last two paragraphs it becomes evident that any possibility of one individual sharing the responsibility and consequent punishment of another's wrong doing is absolutely without hope. "None of them can by any means redeem his brother, nor give to God a ransom for him". Psa. 49:7. Therefore,

Fifth. God requires from us that which we alone can give.

The importance of these considerations viewed each one separately is tremendous, but when all are summed

in the last mentioned fact the answer is startling indeed. Not only is it startling, but it is inevitable. There is no escape from it, for it reveals to us that there are but two things that are possible for individual man to offer to God in atonement for sin, in which another fellow-being cannot share. What are they? *Repentance* and *Life*. One or the other. No man can repent for another, nor can any man give his *life* to redeem another from sin, for his own is already demanded. Hence, if a man does *not repent* the only alternative is to forfeit his *life*. What, then, has he left? "What doeth it profit a man to gain the whole world and forfeit his *life*?" Mark 8:36, R. V. The answer is, Nothing. In losing his life, he loses all that might have been his.

To the ordinary mind of today it would seem that, according to current belief, God cannot claim man's *life*; "For," say they, "man is immortal and cannot die." Everything else God can claim, and does, but man's life He cannot touch. From this tremendous error—this satanic lie—has sprung the awful, God-dishonoring doctrine of endless torment in hell. The truth is, however, that from the time of Adam's creation God has laid claim to the life of man. The Jewish rite of circumcision is also a testimony by those in covenant relationship to Him that the life of each individual is God's gift in trust from Him. Thus we have well illustrated in the passover observance the substitution of life for life—innocent life for the life of the guilty. It was the life—the *very being of the person*—that was involved. Thus it was, as foreshadowed in the passover, that Christ died for us, the just for the unjust, that He might bring us to God, and in prospect of that death He was called THE LAMB OF GOD, "which taketh away the sin of the world". John 1:29.

I've found a Friend: O such a Friend;
He bled, He died to save me;
And not alone *the gift of life*,
But His own self He gave me.
Nought that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all,
Are His, and His forever.

(Continued on page 408, column 2)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

BIBLE TRAINING CLASS--1928-1929

SOME ARE ALREADY CONSIDERING Bible class work for the coming year. We are anxious to get registration for this class at the earliest possible date, that we may know best how to plan the work and what additional equipment should be made therefor.

So far the preparations by the National Bible Institution for this work have been meager because that the class has been small, necessitating the greatest economy in caring for same. We are anxious to improve class accommodations as rapidly as we are warranted in so doing.

Inquiries concerning the work and registration therefor are urged at once.

* * * *

PRAYER

BELIEVING THAT DEEPER PRAYER life would be most advantageous to the people of the Church of God, the Editor has been emphasizing this matter in recent issues of the Herald. Christians need constant exercise in their profession as much or more as does any other person acting in his aim of life. Prayer, the careful and earnest study thereof, the sincere and Scriptural application thereof, is the one daily Christian activity that enriches the life of the Christian. This to the writer is one of the largest benefits in prayer.

Nor do I wish to be understood to infer that we should pray merely for exercise. The doctor who merely reads and studies, then diagnoses and prescribes for the manikin, all for exercise, is acting a sham life and getting no place. He could not possibly grow thereby. It is only when his studies, researches and practices pertain to the actual living being and he eagerly observes and aids the progress of the case that he exercises in a manner that enhances his value to self and society.

So with the Christian! Prayer is beneficial. It is one of the inspirations of Christian life, but to be made so the Father has instructed His followers to pray definitely for things and "when ye pray to believe that ye have them."

Prayer brings one into the practice, into complete and absolute faith in God. It is impossible to pray intelligently and conscientiously unto the Father unless one can believe that his prayer is in harmony with God's will and that the Father will give due and righteous consideration thereof.

It is real edifying to get various letters from different ones in answer to the appeal for members to The Prayer Circle. Notice will be made of some of these in the near future.

Attention is called to an article in this issue by Rev. Goforth, on this subject.

* * * *

EASTER OFFERING

MORE AND MORE am I impressed with the untold beneficial results that accrue to every one devoting himself to Christian service and to God. The widow's mite, which the Savior has published to all the world, was of more value to the Father, so far as the Father is concerned, than were all of the coins of the rich, for, with her mite flowed forth her heart, her life. She offered herself. In that particular circumstance the others offered of their abundance. In so doing, if I properly understand the Savior's analysis, those particular ones did not get down to that place where each offered self. He fell short of that. It is the individual that the Father wishes. But He does not wish that the individual shall slay his life at an altar; He does not wish him to cease his existence. He wishes him to offer his living self; his wide-awake, active life; his enthused, consecrated, devoted soul. He wishes him to be a living sacrifice, holy, acceptable unto God, which is his reasonable service.

The only way an individual can thus offer himself to the Father is to offer services, the daily fruit or product of his life. And in this commercialized and specialized life of the twentieth century, the most common way to offer the fruit of life's action is to offer it in the terms of money, that symbol of value which can be utilized to procure actual mental and physical service in further publishing the truths and the ways of God.

It is for this reason, for individual growth, that I urge each Christian person to apply unto self the principle of the widow and to give of real self an offering into the treasury of the Lord to further in His name His work, to exalt His name before man, to increase activity by many in such way as to emblazon God's name before this hurried, rushing age.

For your own good, that you may take deeper and more active part in the increase of Christian work, that you personally may grow thereby and that God in blessing your offering may bring others to accept Him who is the "way, the truth, and the life".

For this cause you are urged to participate at this another Easter time in commemoration of the offering of Christ and offer with the many unto Christian service of the Father.

As the National Bible Institution is our common united method of carrying on Christian work we earnestly recommend that our Easter offerings be given into the treasury to be used where best for the furtherance of Christian work.

OUR PROGRAM FOR EXPANSION

This Includes The \$5,000 Now Needed For Replacement Of Type Machine

GROWTH IS ONE OF THE FIRST laws of God. Every healthful living thing must grow; it must increase--expand. The National Bible Institution is no exception. It was organized to proclaim far and near the gospel of Christ and to aid and strengthen all of those engaged in Christian consecration.

God has blessed enormously our efforts. The organizing of the work, the bringing of the workers into closer rapport, into unity and cooperation of service, has met with untold problems. One by one the Father has led and strengthened in the solution of these and has led in the strengthening of our church labors.

We have now come to a time when it seems most proper that we should concentrate on our publishing efforts. Heretofore this work has been energetically carried on as best possible while we were giving special attention to the Home phase of our program, but we have now come to a time when the Publishing Department calls for special attention.

The Restitution Publishing Company recently transferred to the National Bible Institution the property and good will of its printing plant. This now belongs entirely to the National Bible Institution. This property is the accumulated gifts of different individuals who since 1911 have been building it to its present status. From its inception the plant has had gradual and healthful growth. During the last two years the amount of matter being printed has increased no little. With this increase of printing there comes the need of increased equipment in order to economize in the cost of production, to speed up the delivery of production, and to increase the amount.

Competent men, men who are devoting their lives to the printing business have been consulted as to how, most economically and efficiently provide for our needs; other print shops engaged in the same line as is the National Bible Institution have been visited and counseled; our own people who by their contact with the work are familiar therewith, have gone over these problems. From all of these studies the following program has been designed and is presented to the brotherhood.

LARGER FLOOR SPACE

Our Print Shop needs several additional machines, including Folder, more rapid Printing Press, Job Press, larger Stones, one or more additional Type Cases, additional Type. This requires more floor space for the machines alone than we have in our present building.

In addition to this we need an editorial room where there is quiet for study and writing. We need quiet rooms for typewriting, proofreading and office work, as well as a room where the superintendent of printing can meet business customers and where he can

keep his records and quietly figure his jobs. All this editorial and office work has heretofore been done in either the noise and confusion of the printing room; or till this year, in our office room two blocks distant; or in our Bible Training Class room, thus interrupting class work and study. No individual can possibly do justice in his work to himself or the cause under such confusion and handicaps. Besides slowing up the efforts of those who work in such confusion, studying and performing office work in such environment enforces unjust strain and wear upon the health and lives of the workers. Therefore we recommend that the National Bible Institution adopt a program for the enlargement of our floor space sufficient—

To accommodate the new machines now needed and to afford space for other new machines that should be added a little later;

To make room for proper accommodations for editorial and other office work; and,

To afford office rooms for all of the National Bible Institution activities. In this way we can bring all of our office work into one building and systematize it so as to perform our work more efficiently and at no small saving over present makeshift and burdensome ways.

A floor diagram for such arrangement has been made, and approved by A-1 advisors. Figures of the cost of other plants recently built indicate that such a building will cost from \$25,000 to \$30,000.

The machinery now needed, including Linotype already purchased will cost up to \$14,000.

We need office equipment—desks, files, reference books, safe. (The present desks are mostly private property.)

Over and above all property, fully paid, there should be added a working capital for carrying Paper Stock, Tracts and Books for distribution, Jobs in process of manufacture, Accounts for thirty days, etc. This working capital should not be less than \$5,000.

The foregoing items are for investment. They are not for current operation. The assets of the National Bible Institution would be increased by the amounts invested. In planning for these investment figures, the amount for current operation must not be forgotten. Something over \$6,000 is annually used in current operation. This also covers the annual deficit on The Restitution Herald and Truth Seekers' Quarterly, which deficits we hope to eliminate in future by elimination of wastes resulting from present worn and inadequate equipment and system.

A STAGGERING PROGRAM

This complete program calls for not less than \$50,000. You say it is staggering! So it is. You say it is the product of an insane mind. It surely is!

(Continued on page 407, column 1)

THE VISION OF SERVICE

By M. W. Lyon

THE CHIEF DIFFERENCE between a blind man and any other is that the one sees and the other doesn't. A chief difference between the successful man and the other kind is that the one sees opportunity and the other does not. Of the two blind men the second is more to be pitied, for he can remedy his situation, but the first cannot.

If Fulton, Edison, Ford and Wright had not seen things which other men missed this world would have been a very different place than what it is to-day. Blind men laughed at Fulton's steamboat because they thought it "impossible". And those who called men crazy for trying to fly in metal machines through the air have lived to fly themselves.

It is a self-evident fact that if everyone were a genius, no one would be. The pioneer, the leader of men, must expect to be misunderstood and ridiculed. It is an indispensable accompaniment to his position. Yet it cannot be denied that it is to these "cranks" and "dreamers" that you and I and all the world are indebted for the comforts we enjoy in this age of miracles.

Just as a stream cannot rise higher than the level of its source, so no man or body of men can accomplish that which they themselves think impossible; or in other words, than the vision or ambition by which they are animated. It is not alone to the scientific or business world that we may look to find these facts exemplified; they are based upon human nature itself, and one may find as striking examples in the religious world.

The Church of God is what it is to-day because of its ideals of the past. We have been so accustomed to thinking of the church in small terms that, like the Jews of old, we have become almost as much attached to our traditions as to the Bible itself. We have prided ourselves with the unpopularity, the prejudice and the peculiarity which have always attached to our people. Our religious vocabulary has been devoid of such words as success, prosperity and popularity. We have not been accustomed to expect or even desire any great expansion in this age. Some of us have almost thought it sacrilegious to do so. In short, we are a small church because we have always thought of it in small terms.

But the Church of God, as its Author Himself outlines it, is the biggest thing in the world. You do not find it spoken of in Scripture in terms of deprecation or smallness. It is there set forth as a light to lighten a world, the salt of the earth, a city set on a hill. Does not Matt. 5:13-16 teach us to broaden the scope of our influence to the utmost possible extent? I know we have thought that to be the true church we must be a "little flock". Even so, Peter on one occasion baptized three thousand people, and on another, five thousand. Suppose the Church of God to-day numbered a million souls—a hundred times its present strength—would it then be any less a little flock, in comparison with the world, than it is now? Why should we shrink at the thought of a big, successful church just because the Scripture terms it hated and persecut-

ed? The largest church in the world, with three hundred million members, is cordially hated by Protestants. Was Christ any less truly "despised and rejected" because He was the most popular man of His day? He deliberately cultivated popularity and large followings. There is no other explanation of His miracles. His apostles, likewise, healed the sick in order to draw the crowds. And they always did. But we say that they were under the power of the Holy Spirit, which we do not have to-day. Granted. But has not the same Spirit given to us the gift of the press, by which we can reach far more people than the apostles by their miracles could hope to reach?

Because God gave to Paul the talent of power through the Holy Spirit, he said, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). Is this generation less reprehensible if we scorn to utilize the ten talents of power which God through the miracles of science has placed in our hands? The apostles walked from city to city; we ride trains or fly. They spoke to audiences of but thousands or hundreds; we can speak to millions at one time. They had to laboriously write by hand every copy of their epistles; to-day our books are run off the press at the rate of thousands an hour and circulated by the million throughout the civilized world.

Dare we ignore the ringing challenge of the Master, "Go ye into all the world"? Would any true Christian argue that the Church of God should not be aggressively evangelistic? Let us open our eyes and see the opportunities which are standing wide open before us, opportunities which would have made the early disciples gasp with wonder. Let us catch the vision of the things within our power of accomplishment if only we can believe! We of to-day have eyes but see not; we are as those who laughed at Fulton's first steamboat.

We could have a membership of a hundred thousand; we could circulate our literature to every corner of the English speaking world; we could make our voice heard in religious circles throughout the land—all of this and more, if we would. To make this vision a reality requires, as in war, two things. These two things are men and money; men, to preach and write the gospel message and supply leaders for the greater church; money, to finance our colleges, our publishing houses, books, tracts and other literature, and to support unlimited evangelism. These are vital needs. But these two crying needs are in turn dependent upon and can only result from one other, namely, a vision of service. We lack men and we lack money because, and only because we do not recognize the stupendous opportunity at hand.

When the gospel of Jesus Christ becomes a matter of life and death to us, as it ought to be, we shall command the mighty forces at our disposal and surmount all obstacles in our onward march. When the Church of God shall mean more to her members than anything else in the world, then shall she bear with worthiness that name, and the world will recognize it. O brethren of our holy calling, remember the divine mission committed to your charge! Awake and see the fields white unto harvest, and, while it is yet day, go forth in the consciousness of your heaven-born task and conquer in His name.

PREVAILING PRAYER

By Rev. Jonathan Goforth, D. D.

THE EFFECTUAL FERVENT PRAYER of a righteous man availeth much" (James 5:16). That means *perseverance even to agony*. We know that *Jacob* prayed thus and prevailed with God. He saw that all was lost unless he got God on his side, because his brother had vengeance in his heart towards him; but when *Jacob* prevailed with God, his brother had the heart of a brother the next morning, and all was well.

We see in the life of *Brainerd* this power to prevail. He was sent to the Indians. He had not learnt the language, but he could prevail with God. We find, from reading his journal, that he speaks about at one time being in the forest. It was a cold night. He prayed, he did not know for how long, but when he ceased he realized that his clothes were all wet with perspiration, showing that he had been pleading with God even to an agony, and then those Indians—wild, savage, fighting, swearing, drunken people—came to that place and were instantly swept by the Spirit of God—men, women, children, each one apart for himself and herself, all under awful conviction of sin. It may be necessary for us thus to pray. It may not always be necessary. Why is it that God requires this of us because He can grant a request even before we ask Him?

It seems to me that God requires this of us for this reason—that we may get into heart-sympathy with Him the Father. It cost God much to save this world. He saw this world lying in the wicked one, and He repented that He had made man; so vile, so disappointing had man become. But God determined to save this world, and the price was His only Son. He held not back His Best. Now, I feel that we often-mistake; we often give Jesus Christ all the credit for the heart-pain—and, surely, His was great, was awful: I will speak about it later. But it seems to me that we ought to sympathize with God the Father more, just on this point. I think that I never realized that until the Boxer year, when we were driven from our station and were attacked one day by about four hundred or five hundred Boxers. While these men were around me, and four or five of them were hacking at me with swords, I did not realize pain. I received several cuts. One almost went through the bone of the skull. But it was just like a little tap, and soon passed away. But when I saw one of the fiends try, with a sword-thrust, to kill our little Wallace, only eight months old—he was on the cart with his mother, she was too quick, and the sword stuck in the pillow, it just made a little cut in the forehead—and when I saw them striking at Paul with clubs and with swords, as he dodged here and there, or striking at Helen—oh, what agony, what awful agony. They might cut me—that did not matter—but when I saw them trying to hack up my children, then it was agony beyond degree. Now, God the Father realized in full just what they would do to His Son—that they would revile Him, would reject Him, would spit in His face,

would put Him through a mock trial, would nail Him to the Cross. God knew all that, and it seems to me that the heart of God the Father was more rent than the heart of the Son, if one might say so.

Now God did this to save us, and He wants you and me to realize that to save men means something—means sacrifice; and, therefore, He will lead us on to this point; that we must just have the same heart as God our Father, and then we shall prevail. Now, this seems a most reasonable attitude. If we could but realize the condition of the lost, it seems to me that we could not but have an agonized heart for those in this awful danger. You recall the great coal mine disaster, a few years ago, at Lille, in France. You remember that more than one thousand men and boys went down into that pit that morning, and that before noon, by an explosion, the pit caught fire, and all the avenues of escape were blocked up. Soldiers hurried to the rescue, and people from all parts trooped there. You read of an old man coming forward and saying, "My son is down there." He was in agony. An old woman came who had two sons in the pit. She was in agony. A mother came to the pit with the children, all in agony, because the father was down there. A young woman came to the pit. Her brother was down there. She was in agony. Not one person came to the pit that day who had any friend or relation down there but was agonized. They realized the danger of their loved ones. And it seems to me that, if we understood the Scripture through the power of the Spirit, we would agonize for the lost. So it is only reasonable that God should require this of us. We see His agony.

Another thing. It seems that God requires it in order to bring us into full sympathy with His Son. Look at His Son in the Garden of Gethsemane. Was ever pain so awful as that? Why, His immediate disciples did not at all realize what the Master was passing through. They went to sleep. But see those drops of blood! His soul was in agony even unto death. He realized that He had to drink that cup to the dregs. Our salvation had to be completed the next day. He had to endure all till He could say, "It is finished": He knew that He must say, "My God, My God, why hast thou forsaken me?" Now, Jesus went through all this for mankind, and it seems to me that God the Father would require this for the prevailing prayer—fuller sympathy with Jesus Christ. His followers must deny themselves, and take up the cross.

Another thing which would make it necessary that God should require such prayer—and it is reasonable—is this, that when He does save men, when He brings them into His church, then we will be able to mother them. We all know what a woman must pass through before she reaches the proud place of motherhood. It is like death; but when the man-child is born into this world, oh, what a joy! The pain is all cast behind her back. Here is a man-child added to this earth; and she would give her life for that child. I remember reading in our schoolbooks, many years ago, about a mother in Canada who started off to see some of her relations. She was carrying her eight or nine-months-old son, and after she started a blizzard came

up and she could not see north, south, east, or west. She could not tell where to go. She wandered on and on till all her strength was gone, and night came on, and she could not go any further; so she took off her cloak and wrapped the child round and round and round. She laid it in her bosom as she lay there. Her friends were alarmed and lit their lamps and went in search of her. They found her at the dawning of the next day, almost covered with snow, frozen and still. They undid the bundle and the child woke up and smiled. It was warm. The mother had given her life for her son. It seems that that is just what God wants us to do: to get right into this attitude so that we can say with Paul, "My son Timothy". *Our churches, I fear, are too cold and dead to save people. God has no encouragement to bring newborn babes in Christ into His fold. You might as well take a newborn infant and put it at the breast of its dead mother and expect it to thrive, as expect newborn babes in Christ to survive in some of our churches, where we find card-playing, dancing and everything worldly. My son wrote a letter just after he went back to Canada, and he said: "I went out for a picnic in connection with the Church. They danced until they had their meal. I did not dance. I did not know how to. After they had their meal they all sat down to card-playing—bridge or whist, or something of the kind. I could not play cards. I went to the other side of the lake and stripped and had a swim." He was a Chefoo boy, used to the water, and he had a swim. How can we expect God to be encouraged to save men and women with churches like this? There must be separation. There must be Divine life. It must be one or the other. We cannot do these things if we are going to be the servants of God.*

And then another thing. God requires us to persevere because if, after the first or second prayer, a great inrush came into the Church, how puffed up we would get. We should commence to praise our revival, and we should lose everything. God wants to break us down. I remember one church in Shansi. When I went there they said: "We are all prayed dry. If God does not bless us now there is no hope. We are prayed dry. We have prayed ourselves right up." I started to speak there, and during the first address I could see the people weeping. They broke right down during the first address. They had prayed dry. God brought them to that pass. They had not any strength left. Just as soon as our churches are able to come to that point, God will bless them. Elijah is spoken of as "a man of like passions" as the rest of us. We say we are not Elijahs. Well, he was a man of like passions as the rest of us, and we can pray just like Elijah prayed because we have Elijah's God. It does not depend on the man at all, or on how much education he has. It just depends on letting the Almighty Spirit pray through you with groans that cannot be uttered. We all know that Queen Mary said, "I fear the prayers of John Knox more than an army of ten thousand soldiers." How many of us have realized that there were men like John Knox who could pray these prevailing prayers? But we cannot all be John Knoxs.

I read in one of Mr. Finney's books about a poor blacksmith. The man had not much talent. In speech he was

a stammerer, and no one wanted to hear him in the church, even in prayer. But he was a warm-hearted, earnest Christian. He went down to his shop one afternoon with an overwhelming burden of prayer. The church was as dead as could be. It was in a Laodicean condition. The pastor was half dead and half alive. No one was being converted. Very few went to that church. The town was immoral and evil. The blacksmith closed his door on the inside and prayed all the afternoon and went home. On Sunday, when the pastor came to the church, he said: "What is the matter here? Who brought all these people here?" He could not preach as he intended to preach. He was inspired by the Spirit of God, and as he preached men and women were smitten. A revival started there, and two or three hundred were saved. The blacksmith was able to pray the prevailing prayer.—*Herald of the Times.*

THE ALL SEEING EYE

By Samuel E. Haney

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."—Second Chronicles 16:9.

Though being a Christian several years before noticing this text, I shall never forget the joyful sensation it caused. It seemed so personal! It revived my soul to a degree not experienced before since my conversion. It just lifted me above the miasma of my old physical self and the "things" of this satanic regime.

What an incentive to know that the omnipotent One is ever watching us, as the Psalmist expresses it, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me". Psa. 139:7-11. To this my soul responds, "Glory!" Listen to Paul, "Your lives should be untainted by love for money. Be content with what you have; for God Himself has said, 'I will never, never let go your hand: I will never, never forsake you.' So that we fearlessly say, 'The Lord is my helper; I will not be afraid: What can man do to me?'" Heb. 13:5, 6, Weymouth. (Gen. 28:15; Deut. 31:6-8; Josh. 1:5; Psa. 118:6.)

God is not only watching us, but He is showing Himself "strong" in our behalf. He has proved this in divers ways to the writer. Pardon the interjection of an experience. I was alone, and sick. It was clear, and mid-day; and ninety in the shade. Feeling dizzy and faint, I asked the Lord that it might become cooler. What presumption! But in ten minutes it was twenty degrees cooler as the result of a heavy shower from a very dark sky. O, how vitalizing it was to body and spirit! Though this, like many of God's blessings, should be held ineffable, I cite the incident to the glory of God and my Redeemer.

The "strong" arm of the Lord is attained by a "perfect heart". But there is a proviso to meet in order to

accomplish this perfection. "Perfection is beyond me," says the average one. And yet, Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. And Paul says, "We speak wisdom among them that are perfect", 1 Cor. 2:6, ". . . unto a perfect man", Eph. 4:13. The solution to this problem is in "fear and the flesh". "He that feareth is not made perfect in love." 1 John 4:18. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3:3. Ah, that is it! The average one reckons by the flesh (the old man) in which "dwelleth no good thing". Rom. 7:18. So we see, the "perfection" of the text is obtained by dwelling in the Spirit—the New Adam, Christ Jesus. Such are blessed "with all spiritual blessings in heavenly places in Christ Even when we were dead in sin, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus". Eph. 1:3; 2:5, 6. This class is referred to thus, "For the ways of

(Continued on page 415)

OUR PROGRAM FOR EXPANSION

(Continued from page 403)

That is, if this program is presented only to men whose ambitions are to serve the natural man, then it is insane to think of realizing it.

THAT CHANGES MATTERS

But such is not the case. The people to whom this program is presented are people who are "new creatures in Christ Jesus". Thousands to whom this goes confidently claim this classification.

That changes matters. Every *such* person is anxious to serve his Master. He is anxious to return to God of the blessings received from God, His full share, and to honor God with his substance. True Christianity always responds with service equal to ability.

Five to ten dollars apiece from each member of the Church of God would *quickly* provide the above figure with which to execute this program. Really, that is but a trifle—for those who are able.

MEN OF MEANS

But some are not able to cooperate to the extent of even one dollar. Again, and this is the sad part (the part that strongly suggests real insanity) some, though *able* will prefer to use their means to and for themselves.

However, we have in our fellowship many who have been blessed abundantly in salaries and goods. Hundreds of thousands of dollars worth of earth's oil have flowed into accounts of some. Immense treasures of forest and lumber have accrued to others. Investment earnings, business incomes, salary incomes, inheritances—yes, farming investments and earnings—all these have greatly prospered numbers of our brethren. We are not a pauper people—far from it.

A CAREFULLY CHECKED PROGRAM

The above program is not a guess in the dark. It has been carefully studied and checked by different ones much better informed than is your secretary. It is sane. Your

secretary feels like applying the faith of the two spies for Israel and saying, "We are able"; let us go up and take this stand. God will bless us if we work to His honor. And we, the doers, will receive all the blessings of doing.

SOME WAYS AND METHODS

1. Let each one consider this program in prayer to God. Seek His guidance and act thereon.

2. Let each respond according to his or her own ability. If unable to remit at once, then notify this office of your intentions.

3. We have a number of people in all walks of life who, so far as ability goes, are *abundantly* able to aid this program by sums ranging from several hundred dollars each to several thousand each. Will not each of those who are *able* prayerfully consider contributing thousands—several thousands—to this program? God has been good to you. Show your love for Him by getting behind this effort to establish a work to extend service that will bring many unto Christ and will actually affect the ages to come. Assist in aiding some to live and reign with Christ throughout those ages. Morgenthau was recently reported to have made a new gift running into the hundreds of thousands of dollars for the upbuild of Palestine—this after his gifts were way past the million mark. Yours is a cause far beyond that. Aid with what God has blessed you.

4. Some in old age have funds they would like to dedicate to this work, but feel that they must retain use of it during life. To all such we say, Make your gift now by the use of our Annuity Bonds. By this you retain your income and we have the backing of your bond. Write us for full explanation.

5. Others have properties they would gladly devote in part or all to the work. To such, we suggest the use of a Will or possibly of Trust Deed. Consult with us about this. All such consultations will be held strictly confidential, if so wanted.

Where there's a will, there's a way.

I HAVE FAITH IN YOU

We have already started a great work. God has surely blessed our undertakings. There is more, ever more that we may do. The above program is one thing that is to-day calling. We have outgrown our present self. We need more room and equipment. We must keep on growing or receive a setback. The work is yours—ours. It belongs to old and young.

I believe that you will carefully weigh these things and that then you will give your strength and power thereto. I am looking for cooperation from many. Some will respond with only small amounts each. It will be *all* that can be given. Thank you! And we confidently believe that others will gladly contribute thousands each to give this work a substantial establishment with a small needed working capital.

Write us at once telling what you are able and willing to do, and when you can do it. Be liberal—it is for service to God.

May God's blessing guide you and strengthen you.

F. L. Austin, Executive-Secretary.

THE BOOK OF DANIEL

Part 38

By George Johnston

THE RISE AND FALL OF THE HOLY ROMAN EMPIRE

Daniel 11

BY THE ADOPTION of Romanism by the Goths in Spain the last obstacle which stood in the way of Papal ambition was removed; and it was now only necessary that a man of strong personality should arise, plant the foundations of the new empire firmly, and start it smoothly on its career. That individual, Pope Gregory the First, was raised to the Chair of St. Peter in September, 590; and it is to him that the next prediction refers.

"And such as do wickedly against the covenant shall be corrupt by flatteries."

In this prediction the character and actions of Gregory are so plainly told that one might almost imagine that the prophet had been present in Rome in the days of that pope. "In Italy Gregory occupied an almost regal position. Taking advantage of the opportunity which circumstances offered, he boldly stepped into the place which the emperors had left vacant, and the Lombard kings had not the strength to seize. For the first time in history the pope appeared as a political power. He appointed governors to cities, issued orders to generals, provided munitions of war, sent his ambassadors to negotiate with the Lombard king, and actually dared to conclude a private peace. In this direction Gregory went farther than any of his predecessors; he laid the foundation of a political influence which endured for centuries. . . . In respect of his character, while most historians agree that he was a really great man, some deny that he was also a saint. The worst blot on his fair name is his adulatory congratulation of the murderous usurper Phocas; though his correspondence with the Frankish queen Brunhilda, and the series of letters to, and concerning the renegade monk Venantius, also present problems which his admirers find difficult of solution. But while it may be admitted that Gregory *was inclined to be unduly subservient to the great, so that at times he was willing to shut his eyes to the vices, and even the crimes, of persons of rank; yet it cannot be fairly denied that his character, as a whole, was singularly noble and unselfish.*" (Ency. Brit.)

Gibbon, in referring to the manner in which Gregory flattered Phocas, the murderer of the whole royal family of the Eastern empire, uses stronger language than that quoted above: "As a subject and a Christian, it was the duty of Gregory to acquiesce in the established government; *but the joyful applause with which he salutes the fortune of the assassin has sullied, with indelible disgrace, the character of the saint.* The successor of the apostles might have inculcated with decent firmness the guilt of blood and the necessity of repentance; he is content to celebrate the deliverance of the people and the fall of the oppressor; *to rejoice that the piety and benignity of*

Phocas have been raised by Providence to the Imperial throne; to pray that his hands may be strengthened against all his enemies; and to express a wish, perhaps a prophecy, that, after a long and triumphant reign, he may be transformed from a temporal to an everlasting kingdom." (Gibbon, Chap. 46.)

"But the people that do know their God shall be strong, and do exploits. And *they* that understand among the people shall instruct many: yet *they* shall fall by the sword, and by flame, by captivity, and by spoil, many days."

The history of the whole period during which the Holy Roman Empire existed abounds with descriptions of the terrible manner in which those denominated "heretics" were tortured and slain.

"And when *they* shall fall *they* shall be holpen with a little help: but many shall cleave to *them* with flatteries. And some of *them* of understanding shall fall, to try them, and to purge, and to make *them* white, even to the time of the end: because it is yet for a time appointed."

These predictions relate to the Reformation, by means of which, after a struggle which lasted over one hundred and thirty years, the power of Rome was broken, and almost all the northern parts of Europe threw off the shackles which had kept their minds and bodies under subjection for nearly a thousand years.

CHRIST OUR PASSOVER; OUR ATONEMENT

(Continued from front page)

That the shed blood of a lamb, or any other creature, could not atone for the life of man, to whom all creature life was subjected, must be evident. These offerings could only be accepted in view of the One they foreshadowed. Only in the light of *His* coming could they give redemption to the sinner.

But repentance alone will not save man from the penalty that overhangs his sin-stricken life. There must be forgiveness. The Passover (Christ), is God's guarantee of that forgiveness. Thus we have God's side and man's side of this important question. God's side is *already* settled, the Lamb has been slain, and "through this man is preached unto you the forgiveness of sins". Acts 13:38.

As in the type, so now, the sinner must himself eat of the Passover while under the protection of the blood of the Lamb. In the east, eating and believing are almost synonymous terms. The idea is beautiful, for they both result in *life*. Symbolically, the one about to eat the Passover suffers *death*, but his very eating of the Passover gives him *life from the dead*. So now, "Whosoever believeth in him (Jesus Christ our Passover) should not perish, but have everlasting life." John 3:16. For "the LORD hath laid upon him the iniquity of us all". Isa. 53:6. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as

snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

Much as the writer of the foregoing believes in the gospel of the kingdom, he nevertheless believes that *salvation* is first an *individual matter* between the sinner and God. It was so with Adam. It has been so with every son of Adam since. "Believe on the Lord Jesus Christ and *thou* (singular) shalt be saved." Sin, and salvation from sin are the questions at issue. That must first be settled. The true repentant sinner will desire to follow on to know God's will. The fact that he does not do so is surely evidence that he is not repentant fully.

BUILDING UP YOURSELVES

By M. A. Woodward

BUT YE, BELOVED, building up yourselves on your most holy faith praying in the Holy Ghost, help yourselves in the love of God; looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21.

Sunday March fourth, I sat in the Presbyterian Church in St. Petersburg, Florida, and listened to Rev. James Alexander McClure speak from the above text. He gave a splendid sermon, with such a glorious spiritual background all the way through, that I only wish I could give it to you as it came to me. I cannot do that, so I am going to give you a synopsis of it as well as I can, with thoughts that thronged my mind while he talked.

He began by saying, "Jude begins this short epistle with these striking words: 'Jude, the servant of Jesus Christ, and brother of James'. What a glorious every-day companionship he had! Mary, the mother; Jesus, and James, the brothers, and in this loving relationship Jude, with worshipful humility, calls himself the servant of Jesus Christ, and brother of James. 'To them that are sanctified by God the Father, and preserved in Jesus Christ, and called.'" With what tender earnestness he expresses himself concerning salvation by faith! How clearly he visioned the wickedness, of men and "angels which kept not their first estate", who forgot their standing with God, and then tells what their future condemnation will be! With earnest solicitations he calls to their minds the words of the apostles of our Lord Jesus Christ, "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." How well Jude had been instructed in the right path.

Rev. McClure said, "We go wrong through life because we start out with the wrong philosophy of life. We desire wealth or pleasure, but do not wish to wait and claim it honestly. If we begin to think crooked thoughts, we will act as we think." The wise man said, "For as he (man) thinketh in his heart, so is he."—Prov. 23:7.

Men, who have borne the burden of a long life and made a great success, have never looked back and told us

all this was easily gained. Life is not an easy thing to handle. We cannot pass through its many entanglements on a bed of roses, without feeling the sting and hurt of the thorns hidden among the fragrant flowers. What achievements could we make, to win anything worth while, without some hard knocks to show us where we were headed? Trials, disappointments, heartaches, are necessary to build us up and show us the other beautiful side of life. Satan would not have been in the garden of Eden if there had been no necessity for his presence there. Christ need not have come to us to teach us the way of life and to bear the insults of the mad crowd had there been no need of it.

How many lessons we may learn from Christ's life-work! Did you ever wonder what these men were waiting for who "sat down to watch him there"? They had stripped His clothing from Him, put on a scarlet robe, platted the crown of thorns and placed it upon His head, mocked Him, spit upon Him, scourged Him, nailed Him to the cross, and then "sat down to watch him there". For what were they waiting? Were they hoping He would recant, and deny His being the Son of God? Did they hope in His agony He would moan out bitter invectives against His enemies? If so, they listened in vain. What they heard was, "I thirst", and they hastened to bring the vinegar mingled with gall, which when He had received He cried with a loud voice, "My God, my God, why hast thou forsaken me?" and died. Then those watchers saw the veil of the temple rent in twain; they saw the earth shake; the rocks rend, and graves open. What more did they need to convince them of His Messiahship? The centurion exclaimed, "Truly this man was the Son of God." It seems that many people of to-day will have to have some supernatural event happen to convince them of God.

Jude tells us of the three necessary things to insure eternal life: "building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God." These three Christian activities insure for us eternal life. Without faith, the first requisite, it is impossible to please God; the Holy Spirit helps us reach this by prayer; both of these strictly lived up to, keep us in the love of God, and in love with God.

If we are prayerfully being led of the Holy Spirit, we will have good thoughts, our hearts will be right, we will not be thinking crooked things or doing crooked things, we will be singing that old sweet hymn:

"Oh, for a faith that will not shrink
Though pressed by many a foe."

I can hear my dear old father singing that now, and thank God, his faith never failed.

"And in the sunrise standing,
Our kindling hearts confess
That no good thing is failure,
No evil thing success.

"From age to age it groweth,
That radiant faith so high,
And its crowning glory
Is coming by and by,"

A SUBJECT FOR STUDY

THE PASSOVER

By John Wm. Burget

NOW BEFORE THE FEAST of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John 13:1. This scripture tells us that Jesus knew that His hour was come before He ate the passover supper.

"He said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." Matt. 26:2. Jesus here tells us that He would be crucified upon the passover day. Do you believe this? I do.

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" Matt. 26:17. This scripture says the day of unleavened bread, not twenty-four hours before.

"And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples." Matt. 26:18. Did Jesus do as He said He would—eat the passover with His disciples at this man's house? "And the disciples did as Jesus had appointed them; and they made ready the passover. Now when even was come, he sat down with the twelve." Matt. 26:19, 20.

Mark and Luke agree with Matthew that Jesus ate the passover. "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" Mark 14:12. "Then came the day of unleavened bread, when the passover must be killed." Luke 22:7. No doubt in my mind but what the passover was killed for Jesus. "And he sent Peter and John, saying, Go and prepare us the passover, that we may eat." Luke 22:8. How could they prepare the passover if the passover was not killed? "And they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer". Luke 22:14, 15. Do not those scriptures prove that Jesus ate the passover? I believe that Jesus did eat the passover. Surely you will agree with me. "In the fourteenth day of the first month at even is the LORD's passover." Lev. 23:5.

Jesus ate the passover early in the evening, and was taken the same evening "unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." John 18:28. No doubt but that the Jews strove all night and part of the next morning to get Jesus condemned,

The scripture does not contradict itself. If we do not make it agree, it is because we do not rightly divide the word of truth.

CHRIST OUR PASSOVER

By Dr. A. W. Taylor

THE PASSOVER LAMB WAS KILLED the fourteenth day of the first month; hence we should expect Christ to be slain upon this same day of the month. He ate the passover supper with the twelve the evening before His crucifixion the following day. Matt. 26:17-20. This was the day before the Jews ate the passover that year, as we read in John 18:28, that "they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

The days of this month are reckoned from the day the new moon is first seen, but when the moon is in conjunction with the sun the first day at sunset, it cannot be seen, but astronomically it is the first day of the month. The Sanhedrin at such times appointed the second day of new moon as the first, hence Christ with the twelve ate the passover supper on the eve of the true astronomical fourteenth day, and was crucified the next day, it being the legal fourteenth day as determined by the Sanhedrin, when the passover lamb was killed. Davidson says Christ was crucified on Friday, the fifteenth of Nisan. That He was crucified on the astronomical fifteenth day of Nisan is correct, but it was the fourteenth legal day, which came not on Friday but on Thursday, the fifth day of the week, not the sixth. Hence it is true that Christ was in the tomb three days and three nights, as He said He would be.

As additional evidence to the truth of the foregoing, please read John 13:1-30, where we learn that this supper was before the feast of the passover and was the passover He ate with His disciples as recorded in Matthew 26. As the true fourteenth was a day sooner than the legal, the crucifixion occurred a day earlier than the legal fourteenth, viz., on Thursday and not on Friday. This harmonizes the whole of these occurrences as recorded in the gospels.

GIVE THE DEVIL AN INCH and he will take the whole yard stick; then curse you for so few inches. This is also the way of the world; the more kindly it is treated the more savagely it bites. There is no limit to a hog's propensity to root. Turn it loose in a garden and it will not desist until a complete wreck is accomplished; just as Satan did in Eden, and is now doing in the world.—Haney.

AS CITIZENS OF THE UNITED STATES we dare freely write and print and speak on any subject so long as we do not interfere with the rights and privileges of others. Many have about the same conception of the Christian religion. They are willing to comply with God's Word to the extent that it does not interfere with certain rights and privileges of the "old man"—evil propensities of the flesh—, Eph. 4:22; Col. 3:9.—Haney.

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

NATIONAL BEREAN BOARD MEETING, OREGON, ILLINOIS, APRIL 28, 1928

ATTENTION IS HEREBY CALLED to the board meeting of the National Berean Society, scheduled to convene at Oregon, Illinois, at nine o'clock a. m., Saturday, April 28, 1928.

A number of very important matters will come up for consideration at this meeting, and a full attendance is urged.

* * * *

Quite a large number of classes and individuals have already gotten their new Senior Berean Books and are liking them very much. We quote the following from a letter which is quite a representative thought:

"We received the new Berean books and think they are much better than the other ones. The others were good, of course, but these have several improvements over the old ones. The most noticeable one is the number of questions that are asked in each lesson. The others just stated the facts and gave the scriptures and unless we had a good leader to bring out the points we never got much out of it. The new books will require a careful study of the references in order to answer the questions.

"The lesson subjects are very good, indeed, and if studied earnestly and carefully will help us to live better Christian lives."

* * * *

The Book Committee will be glad to get the above comment, and also any from others. Remember that helpful criticism is very useful, so if you have suggestions to make, send them in that the committee may have the advantage of them as they prepare for further books.

* * * *

I often wonder if, as Bereans, we do not very largely forget the reason for the name by which we are called. Paul commended the people at Berea because they searched the Scriptures daily to see whether or not the things he preached were true. The Berean society has for its motto: "Search the Scriptures daily". Can you think of a more beautiful motto?

One would not have to spend hours each day in study to live up to that. One short verse read each morning when the mind is clear, so that its thought can be the ruling thought of the day, would do wonders for anyone.

Suppose, for instance, that as one arises in the morning, the Bible lying at hand while he dresses, should disclose the simple statement, "The Lord is my Shepherd, I shall not want." With the cool morning air, and the birth of a new day, think what an incentive to face the facts of

life. The previous day may have been filled with care and trials, but this is a new day, and I have a Shepherd who will more tenderly care for and keep me than any shepherd keeps his sheep.

The day brings its varying scenes and its problems, but instead of getting worried and fretful I face again the comforting thought: "The Lord is my Shepherd".

Can you think of any custom which could bring more comfort and success to an individual?

THE ABIDING PLACE IN JESUS

Have you reached this abiding place in Jesus?

Are you grafted in the true and living Vine?

Have you peace that the Devil cannot shatter?

Is the Spirit your companion all the time?

Have you faith that shall never, never falter?

When your life is threatened with a thousand cares?

Have you grace that will win in every conflict

When the Tempter comes upon you unawares?

Do you love Jesus best of all each moment?

Have you died to all the trifling things of time?

If you've found this abiding place in Jesus,

You have constant vict'ry all along the line.

There's a place in the secret of His presence,

Where the warning sounds of earth cannot annoy,

Where the soul rests securely in His keeping,

And the charms of earth cannot our peace destroy.

Have you reached this abiding place in Jesus?

Are you grafted in the true and living Vine?

There is rest from every care in the secret place of prayer,

There is vict'ry for you all along the line.—Selected.

THE SUNRISE

"What though our eyes with tears be wet?

The sunrise never failed us yet.

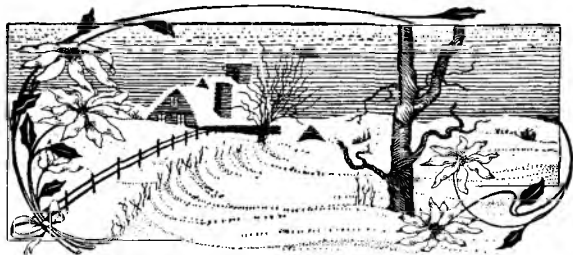
The blush of dawn may yet restore

Our light and hope and joy once more.

Let us take comfort, nor forget

That sunrise never failed us yet!—Selected.

The Children's Page



PREPARED BY LOIS HUNT

THE RESURRECTION

Mark 16:1-20

THIS WEEK WE HAVE the "story of stories"—the happiest one. As Jesus had told His helpers, so it was done unto Him. He was crucified, and then placed in a tomb, and the door of the tomb securely sealed.

In those days it was the custom to anoint the bodies with sweet spices and so, for that purpose, Mary Magdalene, Mary the mother of Jesus, and Salome went to the burial place of Jesus. They arose very early the first day of the week, and reached the tomb just as the sun began to shine.

A very heavy stone had been used to stop the entrance of the sepulchre and the women wondered who would roll it away for them. But, lo and behold! when they looked the stone was already rolled away! Someone must have come earlier than they!

Intent upon doing their errand of love, they entered the tomb. Imagine their surprise! There on the right side sat a young man dressed in a long white garment. Their surprise changed to fright, for they did not understand whom it could be. Moreover, the young man spoke to them, saying, "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." He also told them to find the disciples, Peter in particular, and tell them that Jesus had already gone into Galilee, and would meet them there.

The women were so amazed that they trembled, and continued to be so afraid that they did not tell the good news.

Soon Jesus Himself appeared to Mary Magdalene, and she then hurried to the mourning disciples with her comforting message. However, they could hardly believe it.

Before long Jesus appeared to Peter and John as they were walking along the road, and they ran to tell the disciples. But the disciples would not believe them either.

Then, at last, Jesus appeared to the whole eleven as they were eating and they had to believe it then. He chided them for their doubt, especially after He had told them so many times that He would rise the third day.

Now the time had come when the helpers were to car-

ry on the work for which Jesus had been preparing them. The command came: "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."

Then Jesus was taken up into heaven, where He now is, sitting on the right hand of God.

SOMETHING TO DO

1. Read Mark 16:17, 18. What signs, etc., would the apostles be able to perform?
2. Did they obey the command of verse 15? verse 20?
3. Read Acts 1.

SOMETHING TO THINK ABOUT

1. What does the resurrection of Jesus mean to us?
2. Mark 16:16.

TINY TOTS

Jesus was nailed on a cross and allowed to hang there until He died. Then His friends put Him in a tomb like a cave.

One morning three women came to the tomb. A young man sat inside the door. He told the women that Jesus had come to life again and would soon meet His friends.

Jesus did meet His apostles, and sent them all over the world to preach the gospel.

MEMORY VERSE

15. Ecclesiastes 12:13.

"Awake, thou wintry earth,
Fling off thy sadness;
Fair vernal flowers, laugh forth
Your ancient gladness,
'Christ is risen.'"

"Christ hath brought us life again,
Wherefore let us all rejoice,
Singing loud with cheerful voice,
'Hallelujah!'"

—Selected.

IN THE LAST DAYS

By J. E. Hatch

IN THE LAST DAYS of increasing earthquakes, storms, floods and other calamities, we will do well to turn to Nahum 1:1-5 and read God's prophecy against Nineveh, because of the wickedness of that city.

The wickedness of the civilized world is again coming to the full in these last days, and God is again preparing the elements to assist Him in the destruction of the entire world of wickedness, and to warn them, ere He ushers in everlasting peace and righteousness by His Son, Jesus.

Yet among the wicked there will be many that have not bowed the knee to Baal who will be saved from the wrath coming upon the ungodly.

May you and I so direct our steps apart from the world and its wickedness that we will be accounted worthy to enter into that rest which remains to the people of God.

With Our Sunday Schools

LESSON II.—April 8, 1928

THE RESURRECTION

Mark 16:1-20

Devotional Reading: 1 Corinthians 15:20-26

GOLDEN TEXT

Because I live, ye shall live also.—John 14:19.

A STUDY OF THE SUBJECT

The Resurrection. Of far more importance than the data surrounding the resurrection is the fact of the resurrection. Though He was put to death for our offenses, He was raised for our justification. Rom. 4:25. Without His resurrection His death would have been nullified, 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."—1 Cor. 15:17, 18. Thus, the resurrection of Christ is the crowning work of salvation. It is the glory that followed His suffering. It affirms glory to the sons of men following their suffering with Him.

Christ's assertion was, "because I live, ye shall live also." Our resurrection is wholly dependent upon the fact of Christ's resurrection and life, that is, immortality is entirely dependent upon the resurrection.

Resurrection, not "death", "is the gate to endless joy." It is the resurrection, Luke 14:14, that brings recompense to the just.

Importance of Evidence. Without the evidence of Christ's resurrection, no mortal man could have faith in Christ, faith in His gospel, faith in God. It was and is the requisite for salvation by faith. Rom. 1:16. That definite and sufficient evidence of Christ's resurrection should forever be established, the numerous incidents related in the gospel, as surrounding the resurrection of the Master, are of great importance. They should be studied with utmost care. Rightly read, the events dovetail into each other with perfect precision. Discrepancy is noticeable only by its utter absence. Let the Bible student read these records until he convinces himself fully of the absolute certainty of the Savior's resurrection. Let this be a foundation of faith. Build thereon until like resurrection is experienced by every faithful one.

Because I live, ye shall live also. These words spoken by Jesus in John 14:19, were to assure His sorrowing apostles that though He must go away yet they would see Him and be with Him. The fact that He was again to live was assurance that they also should live. Christ's resurrection assured the resurrection of those in Christ. "Christ being raised from the dead dieth no more; death hath no more dominion over him."—Rom. 6:9. This fact, with the added fact that those in Christ shall at their resurrection "be fashioned like unto his glorious body", Phil. 3:20, 21, are assurance in themselves of the immortality and incorruptibility of those who shall be raised in Christ. It is at the resurrection that this mortal shall put on immortality.

See 1 Cor. 15:51-54.

Thus, the resurrection of Christ was the assurance of God not only of a resurrection of the saints in Christ, but also of their immortalization. To gender faith in God and in Christ, faith that would anticipate God's great ways and means for crowning the faithful with immortality, God multiplied evidences of the resurrection of His Son, of His great power to fulfill His word, and of the Savior's power and ability in all things spoken and promised by God.

The Ascension. The ascension of our Savior was another striking evidence of His resurrection. The only suggestion that Samuel was brought up from the grave by the witch of Endor is the suggestion that the witch herself made. None other was witnessed, none other verified. Not so with the Savior; not only was His resurrection attested by word of mouth, but He was also witnessed in the upper room, at the seaside, on the walk to Emmaus, at Mt. Olivet and in His ascension.

The ascension of our Lord was the climax then reached in our Lord's advancement from the lowly birth of Bethlehem to the exalted seat at the right hand of God. God Himself elevated Him to a position "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church". Eph. 1:21, 22. F.L.A.

THE GOLDEN TEXT

Yet a little while, and the world no more beholds me; but ye behold me: because I live, ye also shall live.—John 14:19, ROTH.

Christ had told His disciples that He must suffer many things and be put to death, but that He would rise again the third day. The world did not have the privilege of seeing Him from the time He was laid in Joseph's new tomb, but He showed Himself to His followers after that He was raised from the dead. He made the promise, "Because I live ye shall live also", and when they beheld Him alive after His passion, they had full proof and assurance of that promise. Without a resurrection from the tomb there would be no assurance of life for us.—F. A. S.

PRACTICAL APPLICATIONS

Providence of God. "Who shall roll us away the stone . . . ?" Mark 16:3. We often hesitate to enter upon a special effort in our service to God because we fear our inability to carry the work to a successful termination. A sense of responsibility prompts us to further the Master's cause; but as we contemplate the work

required, we foresee the possibility of our encountering insurmountable difficulties in the course of its development and, fearing failure, we refuse to proceed with the endeavor. In all such cases we should remember that the work is the Lord's and that He will provide the necessary strength to complete it. Let us in the face of every discouragement press forward fearlessly, saying, "I will go in the strength of the Lord God", Psa. 71:16; being assured, as was the tribe of Asher, that as our days, so shall our strength be. Deut. 33:25.

Jesus' Epitaph. When we wander about through a graveyard and look at the tombstones, we see one heading on them all: "Here lies"; then follows the name and the date of death and perhaps some praise of good qualities of the departed. But how different was the epitaph on the tomb of Jesus. It was not written in gold nor cut in stone; it was spoken by the mouth of an angel, and it is the exact reverse of what is put on all other tombs: "He is not here". The words engraved on the tombstones are true: "Here lies" a real person who once lived, but who is now dead; here he will remain in the darkness and silence of the grave, lifeless, until the call of the Master of Life reaches him when He comes. The opposite is true of the sepulchre of Christ. It once contained the real Son of God, whose soul had been made an offering for sin (Isa. 53:10); but He is "risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20.

Basis of Hope. The resurrection of Jesus is the only substantial basis upon which the world can build a real hope for life after death: for Jesus alone is able to say, "Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." Rev. 1:17, S.R.V.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION

The Resurrection: As set forth by Paul in Rom. 6:11-13. The relationship between this resurrection and the resurrection at the last trump. The resurrection life contrasted with instinct flesh life.—A. K.

Questions on the Subject. Compare sabbath in v. 1 with sabbath in Luke 23:54, 56. What two sabbaths were in these vv. referred to? How long a time was required to prepare spices? What benefit that the young man should tell the women that Christ was risen? Why tell His disciples? Why go into Galilee? What relation has the ascension of Christ to His resurrection? Name several steps in the purposes of God that were accomplished by and in the resurrection of Christ. Is there any salvation to man excepting through Christ's resurrection?

DOINGS AMONG THE CHURCHES

Bro. Siple expects to fill the Dixon, Illinois, pulpit in person next Sunday, both morning and evening.

* * *

During the week which intervenes between terms at Chicago University, Sr. Ethel Austin is visiting in Oregon.

* * *

We regret to say that Bro. Walter Miller is still in a serious condition at the hospital in Freeport, Illinois.

* * *

On Monday morning, March twenty-sixth, Bro. Sidney Jackson left Oregon for Grinnell, Iowa, to spend a few days, and from there he expects to go to Waterloo, Iowa.

* * *

Bro. C. E. Randall will depart from Oregon for Grand Rapids, Michigan, some time during the present week. Next Sunday he will take up his work with the Michigan brethren.

* * *

Mr. and Mrs. Chas. Coleman, of Chicago, were at Forreston, Illinois, on Sunday, March twenty-fifth, to visit Mrs. Coleman's sister, Mrs. Anna Smith, who has been ill with the flu.

* * *

Bro. F. A. Stilson and family, of Oregon, spent the week end at their former home in South Bend, and at Sr. Stilson's home near Plymouth, Indiana. They were to meet their son, Everett, who is a student at Purdue University.

* * *

Sr. Dorothy Lyon is in Oregon at present, where she expects to spend a couple of weeks. She is making good progress in recovery from her recent sickness. Her sister, Margaret, departed for Chicago on Monday evening March twenty-sixth, to resume her work there at the West Suburban Hospital.

* * *

PLYMOUTH, INDIANA

Bro. Vaughn Long, of Hartford City, was with us on Sunday, the eighteenth, to fill Bro. J. H. Anderson's appointment. He gave us a most excellent talk from First Corinthians 13:13. We hope he may be with us soon again.

Your brother in hope,

J. H. Willey.

* * *

EASTER PROGRAM

The Waterloo-Cedar Falls, Iowa, Sunday School will give a program on Easter morning, April the eighth, immediately following the Sunday School hour.

After the program special services will be given by Bro. Chas. W. Howe at the home of L. F. Starbuck, Cedar Falls.

Everybody is invited.

Mrs. H. P. Brown, Sec.

* * *

RIPLEY, ILLINOIS

Bro. C. E. Randall filled Bro. Siple's appointment at Ripley on Saturday and Sunday, March seventeenth and eighteenth. Attendance was good, but would have been better if there had not been mumps and bad colds in some of the homes. But every one is on the mend.

The church activities are progressing nicely. We have Sunday School and both

Senior and Junior Berean meetings once each week. With the coming of warm weather we are expecting larger attendance, hence better work.

Tessa Laning, Sec.

ADDRESSES

It will facilitate the handling of all correspondence and in many instances promote promptness, if each one will address all business matters to the National Bible Institution and not to any individual. If you wish your correspondence to come to the attention of any person in particular, please address it "National Bible Institution" and in the lower left hand corner add "Attention" (insert the name of person).

* * *

KEWANEE, ILLINOIS

On March sixteenth Bro. C. E. Randall came to Kewanee to fill Bro. Siple's appointment. The services were held at the usual place, the home of Bro. and Sr. S. E. Wood. We had an unusually large attendance. Sr. Lillie Willis and son, Albert, of Galva, were among those present.

Bro. Randall gave us a splendid sermon on the Signs of the Times and the Second Coming of Christ. Much interest was manifested. We are always glad to have any of our ministers visit us, and are encouraged and strengthened by our coming together to hear the Word of God.

Mrs. W. H. Lindsay.

* * *

L. C. ANTHON

Was born in Norway, December 10, 1859, coming to this country at the age of fourteen years. He spent his early manhood in the states of Wisconsin and Minnesota. He was married to Carrie Tresscott on March 11, 1885, and they came to Hammond, Louisiana, in 1887, and settled on a farm three miles west of the town where they have been remarkably successful in farming and dairying.

In the fall of 1890 he, in company with his wife, were baptized into Christ by Bro. W. H. Wilson, having learned the truth in the Pine Woods Bible Class, which Bro. Wilson was then conducting in his home. Since that time he has ever been faithful in the Master's service. He has always been ready to help in every effort that has been put forth to teach the truths concerning Christ's coming and kingdom. There have been times when opposition to the truths he held dear has been strong, but he was ever kind and considerate of those that opposed until he finally saw many of those that had opposed the truth become obedient thereto.

Bro. Anthon had reached the age of 68 years, 2 months and 1 day. He had been a model husband and father, and the best of neighbors. He was friendly to all, with malice toward none, with a fine true will for all regardless of class or creed.

During the first decade and more of our brother's residence in the happy pine woods of Louisiana, Hammond was indeed blessed by the inflow of most devoted men and women of God, whose influence for good, even in the holiest sense, cannot be measured. The Wilsons,

Siples, Turneys, St. Clairs, and other earnest and trained students and teachers of the one faith and hope made their home in the Hammond territory and let their light shine. Under the illuminating beams of true testimony the Anthon's were among those who put on Christ by being baptized into His glorious name. The Judds had their first training here.

In spite of the fact that there was much sickness in the community the commodious Baptist Beulah Church building, close by the cemetery, kindly granted for the occasion, was filled with sympathizing, friendly people. Bro. J. G. Haupt, whom Bro. Anthon had known and loved for more than thirty years, conducted the service. The address dwelt upon the faith and obedience of our dear brother and was received with deep, responsive attention.

He is survived by his faithful companion, with whom he had shared life's joys and sorrows, and four sons and their families, as well as other relatives.

The Church has lost a faithful member, the family has lost one whose place can never be filled until Christ calls him forth to resurrection life, but we feel that will not be long, so we sorrow not as those who have no hope.

* * *

MRS. CHAS. W. HOWE

Of Waterloo, Iowa, died January 31, following a surgical operation. Sr. Sadie A. Howe was born to Mr. and Mrs. Thomas Homewood, at Fayette, Iowa, February 18, 1889. On June 14, 1912, she was united in marriage with Charles W. Howe, of West Union, Iowa. To them were born two sons: Robert, 14; and Arthur, 11. After having resided at Clarksville, Iowa, Dayton, Ohio, and Oelwein, Iowa, this family located at Waterloo ten years ago.

The funeral service was in charge of Bro. J. W. Williams.

Surviving, besides the husband and two sons, are her father, three brothers, James, William and John, and one sister, Mrs. Kate Niles, all of Hawkeye, Iowa.

The surviving family sorrow not as others who have no hope. Sr. Howe, a member of the Church of God, looked unto Jesus Christ, God's Son, as her Savior and with faith in Him endeavored to press forward toward the mark for the prize of the calling on high. The anticipation that she, too, will be among those called forth at the return of Christ to immortality, is a hope that is of untold comfort to the sorrowing family.

* * *

HERALD RECEIPTS

Mrs. W. M. Bowers; Mrs. M. E. Welton; J. H. Willey; Martin Willey; David W. Elliott; Mrs. Edward L. Elliott; Rolla Hightower; Mrs. Loren L. Burnett; Mrs. E. H. Wyman; Mrs. Hattie Barber; Mrs. Odessa Coulson; Mrs. John A. Crysler; Mrs. F. T. Powers; Mrs. J. E. Lawrence; Wm. Densmore; Mrs. Harold Reis; Howard E. Drew; C. W. Coleman; Frank Cox; Mrs. C. F. Martin; Mrs. Emma Condon; Mrs. L. Kithcart; Mrs. Blanche Coulter.

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THE ALL SEEING EYE

(Continued from page 407)

man *are* before the eyes of the LORD, and he pondereth all his goings." Prov. 5:21. They have obeyed God by attending to His words; and by inclining their ear unto His sayings. Prov. 4:20-22. Our Savior will do wonderful things for us if we obey His word, which is the Father's word. John 14:24.

Those who mentally grovel in the filth of this sin-cursed world are not susceptible to such heavenly blessings. Neither can they be had by "fearing" the works of the devil. It is by watching God that the evil one and all his imps—spiritual and human—are unable to mar our peace or deprive us of God's "strong" arm. Isaiah says, 59:1, "Behold, the LORD's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear". O, how much we need God's directing hand and astute ear these "perilous times"!

It was recorded for us, and we should take courage by God's physical protection of Daniel and his associates, for we are in the midst of lions, and wolves, too. The furnace also is heated seven times greater than at any time since Luther's day. But just so sure as God protected those faithful Hebrews do His eyes "run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect". This is accomplished in proportion to our faith and obedience, seasoned by knowledge of what was accomplished on the rugged cross; for it is written, "Wherefore he is able also to save them to

the uttermost that come unto God by him, seeing he ever liveth to make intercession for them". Heb. 7:25. Dear ones,

"Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will be singing as the days go by."

Jesus says, "Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak". Matt. 26:41. But our heavenly Father—"The Mighty God, the LORD of hosts, *is* his name, great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings". Jer. 32:18, 19.

So the child of God has nothing to fear, even though his nicely laid plans are disrupted; for, from God's viewpoint, such misfortunes (?) are necessary to remove insurmountable obstacles to the kingdom. Later he will come to understand this to be the time for rejoicing, knowing his redemption (deliverance) draweth nigh: to be "changed" from a mortal to an immortal being, to be like Him, and to be "ever with the Lord". And, finally, he will know that had he been allowed to follow his natural inclinations (the flesh) all this would have been lost.

SARCASM AND RIDICULE might be all right for the infidel but are not worthy of the Christian.—C. E. Randall.

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Oregon, Illinois

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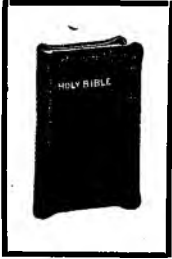
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8 And the children of is Sam'u-el, Cease not to

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

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CHRIST'S RESURRECTION LIFE

By William Olney, London, England

"I am he that liveth."—Revelation 1:18.

*We join the group who saw Thee on the Cross;
With Mary and with John we watch Thy grief:
When they are gone our spirits linger there,
And thrill with joy at the last conquering shout,
The "It is finished!" which closed all the scene.
In thought we join the little group of friends
Who lay Thy body in the garden tomb.*

*But that is past! All—all is different now!
Thou speakest from the glory. For the last
Time Thy heard voice falls on the ears of man
Thus, "I am he that liveth!" as if Thou
Wouldst tenderly rebuke the loving thought
Which lingers too long space at Calvary.
Because Thou livest, we in Thee may live,
Strong, holy, full of confidence and hope;
Successful in our work, because Thy life
Permeates, saturates, directs our own.
Therefore, O Christ, send me to my life's task
Filled with Thy life, for more I cannot ask.*

—From *Moody Monthly*.

raised.

The truth of this was borne out by the evidences of His own living activity which followed. Even doubting Thomas was made to exclaim as he thrust his fingers in the print of the nails, "My Lord and my God." Fifty days later the crowd which included many of those who had aided in that crucifixion scene were pricked to their hearts by the evidences concerning His resurrection which were placed before them. These enemies were fully convinced of His resurrection and bore testimony of their faith in that they were baptized into His name. The learned Saul of Tarsus, who vehemently persecuted the Christ name and all those who bore it, was stricken down by a light, by evidences and by conviction, and the enemy of Christ began to preach "Christ in the synagogues, that he is the Son of God."

All around and about are evidences immutable that He that was dead now lives. His thoughts permeate the universe to-day; His love for man reaches the boundaries of earth; His promises to man surpass all others; His hope held out to man cheers and comforts beyond power of expression. Life is the only thing that could hold these great ideals before the human race. Resurrection was the only thing that could reinstate that life within the heart and being of Jesus.

Not only has Christ risen, but He has "become the first-fruits of them that slept". He was the first one to have been raised to such life as that to which He was raised. His resurrection is evidence that others of whom He is the first-fruit will also be raised. It is this hope placed before dying man that adds beauties and joys to the Easter memorial.

If we believe that Jesus arose from the dead, let us with equal joy and gladness look forward with anticipation to that great day prophesied, when all those asleep in Jesus will be brought forth and fashioned like unto His glorious body. If it gives man joy, even painful joy to meditate upon the resurrection of our Lord, what joy must it be unto the Lord in that coming day when He can look around upon *your* resurrection, upon *mine*—raised as a result of the great service of Himself to His Father.

"Because I live, ye shall live also."

HONOR THE BLOOD

THE NIGHT OF THE FIRST PASSOVER in Egypt was one long to be remembered. God went out searching—He was searching for blood. He was not disappointed in His search as far as the land of Goshen was concerned, but He did not see the blood in other parts of Egypt. The same thing is going on to-day. God is looking for blood on the houses, on the homes and on hearts; and where He sees it, there is mercy.

It is the presence of the blood of Christ that makes the difference. There are some places where it should be and it is not. To such, God will be terrible out of His holy place. Some churches are banishing the blood and putting gold in its place: making a covering of tinsel and

blotting out the atonement; nullifying it by a covering of gold!

The blood speaks of forgiveness. Men spurn the blood, spurn forgiveness, and in consequence they will have to suffer the wrath of God. "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Ex. 12:13. The destroying angel is not dead. He is still waiting to execute the command of his Master.

No blood, no mercy. No blood, no protection.

Satan tries to keep men from honoring the blood because God has honored it. What God exalts, Satan debases. He is anti-God, anti-Christ, anti-Spirit.

If you honor the blood, God will honor you because you honor the One who shed the blood, the Son of God.

Be among those who, in Rev. 5:9, are around the throne giving glory and honor to the Lamb that was slain and hast redeemed us unto God by His blood. The Father is pleased with the company, however small, who honor the blood and give the Spirit its rightful place.—*Pentecostal Evangel*.

EASTER OFFERING

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

The exhortation to present one's body a living sacrifice unto God is but another way of stating that which is emphasized so much in the Bible. Christ Himself was made "perfect through sufferings", Heb. 2:10, that is, through patient endurance of the toils of the service which He rendered. It was this toil that developed Him unto perfection.

Likewise Paul beseeches all Christians to present themselves a living sacrifice. This is because the individual needs that development Christianwise which he can get in no other way.

Therefore, at this Easter season we once again urge each one for his own sake, for his own growth in Christ, for his own advancement "toward the mark for the prize of the high calling of God", to present an Easter offering in service of the Father.

Because that the National Bible Institution is your institution, that its work is your work unto God, that its success is your success in gospel service, it is recommended that all will unify their offerings in a common effort to the furtherance and successful activity of this institution's work.

For your sake may this offering be one representing the greatness of your devotion unto Him who bore in His own body your sins to the tree. For your sake may the combined offering be sufficient to greatly aid your work through the National Bible Institution. Furthering the daily work is the logical order and best way to attain to any and every goal.

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RESURRECTION

*A little while the setting sun,
Withdrew His radiant light:
And on that weeping, lonely group,
There fell a dreary night.
A little while, and He returned,
A rising sun that spread
A hopeful dawn that lit anew,
The valley of the dead.*

*A little while the grain of corn,
Lay sleeping in the ground:
The germ seemed lost; the wealth misspent:
Bare were the fields around.
But soon the hidden grain came forth,
And bore a harvest fair;
And where the buried life was hid,
A reaping blossomed there.*

*A little while, the sleeper slept,
While storms swept o'er the lake:
The vessel tossed upon the waves,
Felt every timber shake.
"We perish, Master!" He arose,
Rebuked the wind and wave:
So from the sleep of death He woke,
His ship once more to save.*

*A little while, the tomb, the stone,
The sorrow and suspense:
The night, the storm, the grave, and lo,
An Easter cometh thence.*

*A little while, and deepest griefs
Will turn to greatest joys:
For in the grave the Living One,
The power of death destroys.*

—Author Unknown.

"THE KING OF THE JEWS"

TO HIM WHO WAS CRUCIFIED the poor malice seemed to have in it nothing of derision. Even on His cross He reigned; even there He seemed divinely elevated above the priests who brought about His death, and the coarse, idle, vulgar multitude who had flocked to feed their greedy eyes upon His sufferings. The malice was quite impotent against the One whose spiritual and moral nobleness struck awe into dying malefactors and heathen executioners, even in the lowest abyss of His physical degradation. With the passionate ill-humor of the Roman governor there probably blended a vein of seriousness. While he was delighted to revenge himself on his detested subjects by an act of public insolence, he probably meant, or half meant, to imply that this *was*, in one sense, the King of the Jews—the greatest, the noblest, the truest of His race, whom therefore His race was crucified. The King was not unworthy of His kingdom, but the kingdom of the King. There was something loftier even than royalty in the glazing

eyes which never ceased to look with sorrow on the City of Righteousness, which had now become a city of murderers. The Jews felt the intensity of the scorn with which Pilate had treated them. It so completely poisoned their hour of triumph, that they sent their chief priests in deputation, begging the Governor to alter the obnoxious title. "Write not," they said, "'The King of the Jews,' but that 'He said, I am the King of the Jews.'" But Pilate's courage, which had oozed away so rapidly at the name of Caesar, had now revived. He was glad in any and every way to browbeat and thwart the men whose seditious clamor had forced him in the morning to act against his will. Few men had the power of giving expression to a sovereign contempt more effectually than the Romans. Without deigning any justification of what he had done, Pilate summarily dismissed these solemn hierarchs with the curt and contemptuous reply, "What I have written, I have written."—Farrar in "The Life of Christ".

WHAT WILL EASTER MEAN?

LET ME ASK YOU, Christian mothers, What will Easter mean to you? What will it mean to your family? Will it be a feast for the physical body only, or will it be, above all else, a time of spiritual growth? Will you give to your children the story of an impossible rabbit, or the blessed story of a resurrected Savior? Will it mean to them colored eggs and possibly hideous candies, or a risen Lord? What does it mean to you—a new bonnet, or a living Christ?

Have you ever stopped to think of the horror of it all, when the birth and the resurrection of our Lord are celebrated in so many homes by feasting and dancing only? Now, I do not mean that there is any harm in Easter eggs, or new clothes, if rightly used, but let us have a care lest these minor things crowd out the true, the beautiful meaning of this most blessed day. If colored eggs will add to the happiness of our little ones, by all means let them have the prettiest ones it is possible to give. Let us crowd into their lives all the joy and happiness we possibly can, but let them mean something to the children. It seems to me they could be used to illustrate the Easter lesson most beautifully.

Then there are children too old for Easter eggs. Would not a package of flower seeds, a blooming plant, or a resurrection plant bring to them a joy that would far outlast the Easter season?

Oh, it is well for us to go with Him to the foot of the cross, to live with Him through this Easter week, and with Him to know the joy of that glad resurrection.

Let us bring to our boys and girls a living Christ—an Easter joy that shall be everlasting.—Marion N. Wise.—Sent to The Herald by Etta Densmore.

Many of God's children are vassal slaves to their old Adamic, physical self, which ought to be reckoned as dead.—Rom. 6:8; Col. 3:3.—Haney.

ETERNAL LIFE

WHAT MAN IS HE THAT DESIRETH life and loveth many days that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The eyes of the LORD are upon the righteous and his ears are open unto their cry. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth."—Psa. 34:12-16.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.

The whole Bible teaching seems to connect with the subject of life, because the heart question of all the sons of Adam is, "If a man die, shall he live again?" The Author of life is the only Being able to answer the question, so that His Book is the only authority concerning eternal life.*

Its declarations about death being so plain, we must expect it to be as explicit concerning life. Patriarchal and prophetic testimony gives us a good foundation in its faith and hope of a future enjoyment of the kingdom, salvation and justification. But as the front object of the law was the conclusion of all under sin, we need hardly expect much testimony of life till the Life of the World came to reveal it. Hence it is that we resort to the words of Jesus Christ and His apostles for the clearest declaration concerning the life to come.

They teach us that eternal life is:

A thing of promise;
A hope;
To be sought for, laid hold of;
Obtainable through righteousness;
Acquired by faith;
The gift of God;
Handed through Christ.

So it is the mercy of Christ;
Placed in Him, therefore
None have it without Him. **

The source of life, God; the channel, Jesus; the time, resurrection; the persons, righteous believers; the duration, eternal—this is the summation of the Bible doctrine.

Brought into the light by the Word Himself, it seems almost sinful on the part of any to teach otherwise. If not a sin, it is unwholesome to regard "life" in the Scriptures in any other than its plain, simple meaning; i. e. active existence (either in principle or condition), with death as the opposite.

Man, being a sinner, is under the law or agency of death; therefore, when vital action ceases, he no longer exists as a human being, but returns to his original elements of dust. He, as a dead body (i. e., a dead soul or animal), finds his home in the grave.***

The terms in which death is spoken of in the Bible are framed to forbid the idea of existence meanwhile, so that

the popular idea of the death state as one of higher life seems an absolute defiance of the laws of language. Death is the opposite of life, and is always so used. Take the following as a few instances of the incompatibility of the Scripture language with theological ideas. Human life is compared to:

Fleeing as a shadow, withering as grass;
Being crushed before the moth;
Frail as a moth-eaten garment;
Few days, a momentary spark;
Swifter than a post, than the weaver's shuttle;
Passing as swift ships, quick as an eagle's flight;
Life is termed wind; ****
Life is said to perish, is as a candle put out.

The other phase of the subject, man's condition in death, is also described in terms as far opposed to theology as the life is. The grave is the only place of man till the resurrection. The Hebrew word *Sheol*, the Greek, *Hades*, both represent the grave as the state of unconsciousness. Whether translated by "grave," "pit," "hell," "destruction," or other terms, the teaching of man's condition in death is alike.

The Bible hell is:

A land of darkness;
A land of silence;
A resting-place for all;
A state of ignorance concerning things on earth;
A state of total unconsciousness;
Praiseless, thankless, worshipless. *****

* Job 14:14; Psa. 36:9; Job 33:4; 10:12; 1 Tim. 6:16; John 5:24, 39; 2 Cor. 3:6.

** Gen. 15:8, 15; Job 19:25-27; Psa. 16:9, 11; 17:15; Gal. 3:21, 22; Rom. 3:20; Jude 21; 2 Tim. 1:10; Titus 1:2; 2 Tim. 1:1; James 1:12; 1 John 2:25; Titus 3:7; 1 Peter 3:7; 1 Thess. 5:10; Rom. 2:7; 1 Tim. 6:12; Gal. 6:8; Rom. 8:10-13; 5:17, 21; 6:22; John 12:49, 50; Rev. 22:14; John 20:31; 3:36; 5:24; 1 Tim. 1:16; Rom. 6:23; 1 John 5:11, 13; John 8:12, 51; 10:28; 11:25, 26; 14:19; 17:2, 3; Rom. 5:15, 21; John 10:10; 6:27-58; 1:4; 1 John 1:1, 2; 5:20; John 5:26; 14:6; 1 John 5:12; John 5:40; 6:53.
1 John 5:12, 40; 6:53.

*** Rom. 5:12, 21; 6:8; Gen. 3:19; 2:7; Job 21:26; 34:14; Eccl. 3:20; 12:5, 7; Job 17:13, 16; 30:23.

**** Gen. 6:17; 7:21, 23; Rom. 6:23; Job 14:2; 8:9; 1 Peter 1:24; Job 4:19; 13:28; 14:1; 10:20; 9:25; 7:6; 9:26; 7:7; 33:18; 21:17; Psa. 37; 49.

***** Job 10:21, 22; Psa. 115:17; Job 3:13-19; 17:16; Eccl. 9:2, 3; Psa. 9:17; Job 14:21; Eccl. 9:5, 6, 10; Psa. 146:4; 6:5; 30:9; 87:5, 10-12; 120:17; Isa. 38:18.—J. Wilson, in "Taught by the Scriptures".

There are Christians, and there are Christians. The respective distinguishing characteristics: one giving all diligence to speak, dress and act - as on dress parade - to meet the public's approval. The other not caring a rap about public (worldly) opinions, there being but One whose commendation is ever jealousy sought.—Haney.

JESUS OF NAZARETH THE KING OF THE JEWS

THE BEAUTIFUL INSCRIPTIONS that were placed so vividly above the head of our crucified Savior have been used by would-be critics and opponents of Jesus to indicate inaccuracy of inspired writ. The opposite is the truth. Not only do these inscriptions reveal so positively the truth of God and great hope to a downtrodden and cast off people, but they also indicate the painstaking care by which inspiration presents the details of record.

Generally speaking, casual readers of the gospel narrations assume to require that the accounts in the four gospels of these and all other matters shall be the same. It is such *assumption* of man that throws all of the confusion into the Scriptures. To think for a moment that in the few pages of record made by any one of the gospel writers, or by all of them together, could narrate the fullness of the Savior's life, is in itself extravagant. Therein lies the trouble.

Each of the four gospels gives a different wording regarding the inscriptions:

"THIS IS JESUS THE KING OF THE JEWS",
Matt. 27:37;

"THE KING OF THE JEWS", Mark 15:26;

"THIS IS THE KING OF THE JEWS", Luke 23:38;

"JESUS OF NAZARETH THE KING OF THE
JEWS", John 19:19.

The assumed discrepancies in the four above statements will disappear immediately the reader realizes that no two writers were pretending to narrate the same thing.

John 19:19 speaks of a "title" written by Pilate himself "and put it on the cross". No one imagines that Pilate went out to the place of crucifixion and there wrote and nailed this title to the cross. "It was written in Hebrew, and Greek, and Latin." He was censured for having so written, but "Pilate answered, What I have written I have written." This statement, v. 22, is followed by the word "then". The original word expresses "either simple sequence or consequence".—Baxter. That is, "then", after this had been written, after the soldiers had reproved Pilate, after Pilate had answered, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, . . ."

The inscription of Matt. 27:37 was the result of this discussion and followed the dividing of the garments. It was then that the soldiers "set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS". While Pilate's title as given in John 19:19 may quite possibly have been written before the condemned Savior had been started for Golgotha, the accusation of Matt. 27 was not placed over His head until some hours later. Apparently the soldiers had removed the "title" placed by Pilate and in its stead had placed the "accusation" written by themselves.

Mark 15:26 makes no mention of "title" or of anything as having been placed upon the cross. The reference

there is to "the superscription of his accusation". The words "written over" are from the one Greek word meaning written, or inscribed. The word "over" has no thought or meaning of position as being above, but rather that the superscription was inscribed, and this superscription of accusation was merely to assert that the accusation was that He was "THE KING OF THE JEWS". Whether it was placed upon the cross or not is not mentioned.

It was also following the parting of His raiment, v. 34, and the derision, the mocking of the soldiers, and the offering of the vinegar, that Luke speaks of a superscription that "was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS". Notice that while this, too, is spoken of as being in three languages, yet the order of language is different from the order in which the title was written by Pilate of John 19.

The careful student will discover in these four gospels an accuracy of inspired writ that can but impress him very deeply concerning the great care and wonderful detail with which the record has been given. The three different writings placed above Him all bear testimony to the one great truth that, like a tidal wave, had rolled across the centuries and had then come to the shores of time, even the time of the crucifixion. Wave after wave beat upon that cross and each one in the face of enemies and revilings, bore testimony to the fact that the One crucified was He whom the Father had pointed out as being "the King" of His chosen people.

No longer upon the cross do you and I behold this title, nor do we look for it in the empty tomb, but "on his vestures and on his thigh" the Father has ordered a writing, "KING OF KINGS, AND LORD OF LORDS". For this living One, for His establishment upon a throne of eternity, for His beauteous reign and glorious kingdom, do we acclaim His resurrection day.

EASTER THOUGHTS

By Helen M. Doll

AS WE APPROACH THE EASTER SEASON, which commemorates the resurrection of Jesus, we rejoice because of its meaning to us as His followers; for He has given us the blessed assurance, "Because I live, ye shall live also." John 14:19. We know for a certainty that He lives, for after He arose from the dead, on the third day, He was seen of above five hundred brethren at one time, also by Cephas and then of the twelve.

He remained on the earth for forty days after His resurrection before He ascended into heaven, there "to appear in the presence of God for us." Thomas doubted His resurrection until Jesus appeared unto him and told him to thrust his hand into His side and put his fingers on the nail-prints in His hands and "be not faithless but believing." With such doubt-dispelling evidence Thomas was convinced.

We know also that Jesus is coming again to raise the dead and change the living. Listen to the words of tri-

umph that David expressed in Psa. 17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, in thy likeness."

Paul gives expression to the same hope-inspiring thoughts in his letter to the church at Corinth: "For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Cor. 15:21-23.

Many years have elapsed since Jesus arose from the darkness of the tomb and the gloom of the grave, as death's Conqueror, to die "no more; death hath no more dominion over him". Rom. 6:9. He is "alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

His faithful followers have been *waiting, watching, and praying* for His return. 1 Thess. 1:10; Mark 13:32-37; Rev. 22:20. Many of the signs that foretell Jesus' coming the second time have become matters of history; as *true prophecy is history divinely foretold!* Heb. 9:27; Isa. 41:21-23; 2 Peter 1:19-21.

Thousands of years ago the prophet Nahum portrayed our modern way of travel by automobiles, in the following words: "The chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like lightnings." Nahum 2:3, 4.

The prophet Daniel, in alluding "to the time of the end", says, "Many shall run to and fro, and knowledge shall be increased." Dan. 12:1-4. Momentous events will soon take place, when He who is "the resurrection and the life", shall appear, to the joy of His people. John 11:25, 26; Phil. 3:20, 21; Col. 3:4; 1 Peter 5:4.

GOD AS A PARTNER IN BUSINESS

A YOUNG MAN OF TWENTY-ONE came to Chicago with the ambition to build up a big business. His capital consisted of only sixty-five dollars. For three years he toiled unceasingly against overwhelming odds. He failed, and was hopelessly in debt, and he gave himself just one more day to decide whether he should abandon his business.

At the close of that day he was convinced that he was a failure. Then he asked himself why; and, like Paul, he was startled by hearing an invisible speaker. He heard the words, "You have not had God in your business." Considering it a message from God, as such he pondered it. After a few moments of heart-searching deliberation, he heard himself saying, "If God wants to run the cheese business, He can run it." From that hour he considered God the main partner of the firm. The man who had this experience is President J. L. Kraft, of the Kraft Cheese Company, reputed to be the biggest cheese concern in the world.

Mr. Kraft was once scheduled to address two hundred salesmen, mostly of his company, from all parts of the

United States. He felt impressed to talk on the importance of being Christians; but custom argued that such a talk was out of place at a business convention, that he should talk about promoting business, and try to arouse in these men greater enthusiasm for selling Kraft cheese. So he prepared a speech of the usual type. But the first impression clung so tenaciously that when the time came he actually abandoned his prepared speech and urged the prime importance of following Christ. Though it was most unusual and unconventional, God greatly blessed that act of obedience to His Spirit; for about three-fourths of those men have personally informed Mr. Kraft how much that talk helped them; and many of them were influenced by it to become Christians. Indeed, just a short time ago, as a result of that appeal, a salesman surrendered to Christ away down in Texas, and wrote Mr. Kraft a letter of thanks.

It is a pleasure to find men who are building their businesses on a Christian foundation. They find the teachings of Jesus practicable in business as well as in other phases of life. Is it not strange that so many call Him Lord and yet go on treating His teachings as impracticable in their everyday affairs? If God made the cheese business succeed, why should He not make any other honorable business succeed, if He is allowed a voice in its control and a fair share of its profits?—*J. R. Mantey in "Wings"*.

Before copying this remarkable story for the Evangel we wrote to Mr. Kraft and secured his assurance that the account is true.—Ed.—*Selected from "Pentecostal Evangel."*

THE UNIQUE TOMB

"And he saith unto them, *Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen: he is not here: behold, the place where they laid him!*"

When the Garden Tomb was discovered in 1885, the godly General Gordon was convinced that this was the place where the body of Jesus had lain. There is a traditional tomb inside the wall of modern Jerusalem but no certainty attaches to the site. The Garden Tomb, hidden for centuries, was covered with rubbish twenty feet high. When they first cleared the spot, with great caution they gathered all the dust and debris from within the tomb and carefully shipped it to the Scientific Association of Great Britain. Every part of it was analyzed, but there were no traces of human remains. If this is the real tomb of Christ, then Jesus was the first to be laid there and He was also the last.—*From the Alliance Weekly.*

The Jew has ever pursued a righteousness by merit instead of by faith. Christians, as a mass, are doing the same thing to-day. Meritorious righteousness, in God's sight, is but filthy rags.—*Haney.*

THE CROSS

By Oswald J. Smith

The Cross, dear Lord, I take from Thee,
Though heavy 'tis to bear;
For Thou hast borne so much for me
Of sorrow, sin, and care.

No joy can come apart from pain,
However bright the way;
So pain to me is always gain,
Though cloudy be my day.

And so I place my hand in Thine—
The heavy Cross I bear,
Since grief can only be a sign
That Thou my Cross doth share.

E A S T E R

By Lydia Railsback

EASTER, THE ANNUAL FESTIVAL observed throughout Christendom in commemoration of the resurrection of Jesus Christ. The name, Easter, like the names of the days of the week, is a survival from the old Teutonic mythology. According to Bede it is derived from *Eostre*, or *Ostara*, the Anglo-Saxon goddess of Spring, to whom the month answering to our April was dedicated."

The word "Easter" occurs but once in the whole Bible, this in the New Testament. Acts 12:4. The Revised Version uses the word "passover" instead of "Easter". However there is nothing said about the observance of this day in either Old or New Testaments. The apostles never mention it. They seemed to have had no thought of appointing festival days, but rather their thoughts were on promoting a life of blamelessness and piety.

"The observance of Easter was at a very early date the practice of the Christian Church. A serious difference as to the day for its observance soon arose between Jewish Christians and Gentile Christians, which led to a long and bitter controversy. With the Jewish Christians, whose leading thought was the death of Christ as the Paschal Lamb, the fast ended at the same time as that of the Jews, on the fourteenth day of the moon at evening, and the Easter festival immediately followed, without regard to the day of the week.

"The Gentile Christians, on the other hand, unfettered by Jewish traditions, identified the first day of the week with the resurrection, and kept the preceding Friday as the commemoration of the crucifixion, irrespective of the day of the month."

The use of eggs at Easter time is a very old custom. In different pre-Christian mythologies the egg was considered a symbol of resurrection. Easter Day is the first Sunday after the full moon following the vernal equinox. If the moon should be full on Sunday; Easter would be the following Sunday.

Why do we celebrate Easter? Perhaps first from an

ancient custom, but let's think farther than that. Let's think of the resurrection of our Lord and Master, Jesus the Christ; and that because He rose from the dead, we, too, have the promise of being brought forth so that we may be like Him and see Him as He is.

GENERAL JACKSON'S HOPE

IF WORDS MEAN what they say, the grim old hero of New Orleans, could not have believed in the immortality of the soul, judging him by his own writings, as given below:

The project of removing the remains of Andrew Jackson from their resting place at the Hermitage to the Capitol grounds at Nashville, Tenn., has received a check by the reproduction of an old letter of the General's, written during his last illness. In it he wrote: "I have prepared an humble depository for my mortal body beside that wherein lies my beloved wife, where, without any pomp or parade, I have requested, when my God calls me to sleep with my fathers, to be laid, for both of us there to remain until the last trumpet sounds that calls the dead to judgment, when we, I hope, shall rise together, clothed with that heavenly body promised to all who believe in our glorious Redeemer, who died for us that we might live, and by whose atonement I hope for a blessed immortality."—*Selected.*

A GOOD MINISTRY

A COMMERCIAL TRAVELER, named Rigby, who was compelled to spend a week end every quarter in Edinburgh always worshiped in Dr. Alexander Whyte's church and always tried to persuade some other visitor to accompany him. On one occasion, having taken a Roman Catholic traveler there, who thereby accepted Christ, he called on Dr. Whyte to tell him of the conversion. The doctor asked his name, and on being told it was Rigby, exclaimed, "Why, you are the man I've been looking for for years!" He went to his study and returned with a bundle of letters, from which he read such extracts as these: "I was spending a week end in Edinburgh some weeks ago, and a fellow commercial named Rigby invited me to accompany him to St. George's. The message of that service changed my life." "I am a young man, and not long ago I came to hear you preach at the invitation of a man named Rigby, and in that service I decided to dedicate my life to Christ." Dr. Whyte went on to say that twelve of the letters were from young men, of whom four had since entered the ministry.—*Record of Christian Work.*

AND PILATE WROTE A TITLE and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. . . . Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.—John 19:19-22.

THE BOOK OF DANIEL

Part 39

By George Johnston

THE RISE AND FALL OF THE HOLY ROMAN EMPIRE

Daniel 11

AND THE KING SHALL DO according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the god of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Dan. 11:36. These and the remaining prophecies in Daniel 11 all relate to Napoleon Bonaparte, and the destruction by him of the Holy Roman empire and the power of the "holy people". They are much more explicit and numerous than those concerning any other monarch or kingdom; and the character and actions of Napoleon are set forth so clearly that did we not know that they were not to be understood until a certain period in the history of Europe had been reached, we should be inclined to wonder that it has not long since been recognized that Napoleon was the individual to whom they referred.

The purpose for which Napoleon was supernaturally raised from obscurity to the height of power was to bring to an end the Holy Roman empire, and this mission he faithfully fulfilled. We may be quite sure that in carrying out his plans he was quite unaware that in doing so he was fulfilling prophecies delivered over twenty-three centuries earlier. The great desire of Napoleon was to renew the ancient empire of Charlemagne, and to rule it in person. With this object in view he cared not what misery he might create, nor how many men might be destroyed. Early in his career he set sail for the East, with the object of destroying the power of the British, and on his way thither he broke up one strong body of Papal supporters, the Knights of St. John, and took possession of their headquarters, Malta. The Eastern expedition, however, ended disastrously, but on returning to France from Egypt Napoleon set about renewing the Holy Roman empire, and in attempting to do so he unwittingly executed the mission for which he had been raised up by the Almighty. For many centuries the pope had claimed to be the "ruler of rulers" in Western Europe, but Napoleon was determined that in his contemplated empire the state and not the church should be supreme, hence it was necessary, first of all, that the power of the Papacy should be destroyed, and the pope, or "god of gods", as he is called in the prophecy, compelled to confine his attention to ecclesiastical matters only, and even in these to be under the complete control of the state.

The history of Napoleon is well known, and it is therefore only necessary to point out the especial characteristics and events which were foretold by the prophet, and to prove conclusively that he was the particular individual to whom the prophecies had reference.

The wonderful series of victories gained by Napoleon

over his enemies, and his sudden rise from comparative poverty to the summit of fame had a most injurious effect upon his character. "The blaze which dazzled other men's eyes had a fatal influence on his. He began to believe that there was something superhuman in his own faculties, and that he was privileged to deny that any laws were made for him. Obligations by which he expected all besides to be fettered, he considered himself entitled to snap and trample. He became a deity to himself; and expected mankind not merely to submit to, but to admire and reverence, the actions of a demon."

In the early days of the French Revolution the Catholic Church possessed a vast amount of property in France, and one of the first acts of the revolutionists was to confiscate this property for the benefit of the state. In the Holy Roman empire whole territories were in the possession of archbishops, bishops and abbots of the Catholic Church; but these ecclesiastical rulers were swept away by Napoleon and their lands placed under the control of secular princes. The great victory which Napoleon gained over the Austrians at Hohenlinden in December, 1800, was the first step in the dissolution of the Holy Roman empire.

"In the treaty signed by Austria at Luneville in February, 1801, the emperor (Francis II) agreed, on his own part, and on the part of the Holy Roman empire, that the French republic should thereafter possess in full sovereignty the territories lying on the left bank of the Rhine which belonged to the empire, and that thereafter the Rhine should form the boundary of France from that point where it left Switzerland to where it flowed into Dutch territory. As a natural consequence of this cession, various princes and states of the empire found themselves dispossessed, either wholly or in part, of their lands. The empire bound itself to furnish the hereditary princes who had lost possessions on the left bank of the Rhine with 'an indemnity within the empire'.

"This provision implied a veritable territorial metamorphosis of the Holy Roman empire, which, except for the development of Prussia, was still in pretty much the same condition as in Luther's time. There was no unoccupied land to give the dispossessed princes; but there were two classes of states in the empire that did not belong to hereditary princes; namely, the ecclesiastical states and the free towns. As the churchmen—archbishops, bishops, and abbots—who ruled over the ecclesiastical states, were forbidden by the rules of the church to marry, they could of course have no lawful heirs. Should an ecclesiastical ruler be deprived of his realms, he might, therefore, be indemnified by a pension for life, with no fear of any injustice to heirs, since there could be none. The transfer of the lands of an ecclesiastical prince to a lay, i. e., hereditary, prince was called secularization." (History of Western Europe—Robinson.)

IT IS A MISTAKE to suppose that only the derelict (vicious) of society are under Satan's control. Many of the *niciest* people are his cleverest, and most useful servants.
—Haney.

MARK TWELVE: FORTY-ONE

HARK TO THE TRUMPETS IN THE AIR—the longest, loudest trumpets in all Jerusalem. How the beggars scurry at the sound, this way and that! From different parts of the city processions are winding through the narrow streets to the temple, all very much alike. First comes the trumpeter; then a retinue of richly dressed servants bearing coffers of gold upon ornate velvet cushions with long silver fringe. Then at the last comes the master; head erect and proud eyes flashing from right to left, drinking in the admiration, envy and adulation of the poor, who must crowd tightly into every hole and crevice that their filthy rags might not touch one floating border of the master's long silken robes.

What does all this mean? Why, these are the rich men going up to the temple to give their offerings to God. Every once in a while where the streets cross and there are more spectators, the master calls a halt; and then, oh wonderful moment!—the servants take some coins out of the golden caskets and fling them in the air amid a perfect uproar of extravagant thanks and praise. The rich men are getting their reward—but it is soon over with.

Then on the trumpeter goes within the temple gates, and all this pride and circumstance is lost to view of those outside, while a new audience is gained. But alas! This morning there is such an unwelcome figure sitting over against the treasury; just the very last place in all the world where these rich men want Him to be. He knew how many widow's houses had been devoured that they might fare sumptuously as princes every day. How cheap and foolish their golden caskets upon their gaudy cushions!

Now their money had to be counted out and dropped into the treasury coin by coin, the recorder calling out with great ostentation and flourish their names and the amounts given. When the last golden coffer had been emptied, a thin, bent old woman slipped out of the crowd and crept up to the treasury like a little gray mouse, as if she were afraid someone would see her. Her offering was soon dropped in. Two tiny clinks—and she disappeared into the crowd again—to be forgotten nevermore while the word of God shall last! Then in the audience of all the people, Jesus said to His disciples, "Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living she had." (Luke 21:3, 4.) No trumpets had preceded her to make all eyes observant; but the voice of the Son of God heralded her gift down through the changing centuries to the uttermost parts of the earth.

While writing this, God caused a sister to tell me the following experience. One time the Lord spoke to her about something He wanted done about a work of His in which she was earnestly engaged; and this something would cost money. She felt that she had so little and immediately thought of a sister who gave largely to God. But the Lord Jesus was apparently not thinking of this other sister just then, for He said, "What is in your hand?" "Seventy-three dollars." "Where is it?" "In the bank." "What

is it there for?" "For an emergency." "Wouldn't you rather have me than the balance in the bank?" You see He knows all about that bank balance of yours and He is not above talking to you about it if you are close enough to hear Him. The treasury is up in heaven now, and Jesus is sitting over against it still, the very same Jesus who watched those rich men putting in their gifts. What will He see us do in these coming days? What will be His comment on our gift?—*Pentecostal Evangel*.

BIBLE INVESTIGATION

INVESTIGATION SIGNIFIES A SEARCHING into any subject. To investigate is to enquire into with care and accuracy. In order to enquire into any subject, there must be first a basis of knowledge. For the investigation into Revelation, the basis of knowledge is the gospel. From this standpoint the field of inquiry is infinite. Investigation is inculcated in all the Scriptures, and we must keep in mind that the Scriptures were given, not to those outside of the truth, but to those standing related to it.

To discourage investigation would be to plead for spiritual decrepitude. There can be no knowledge without investigation, and according to knowledge is the degree of faith. To suppose that we already have knowledge sufficient for the purpose God has for us, would be a deadly error. We should know that the true child of God will ever yearn after a nearer approach unto Him. This can only be obtained through knowledge, and knowledge can only be obtained through investigation.

Has God revealed such an endless amount of matter for no purpose? Has He not hidden much of it under figures and symbols in order to incite the inquiry of all those taking delight therein, so that they may rejoice in their hearts as they get glimpses of the glory? "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the LORD, and find the knowledge of God."

The truth is a large term and covers all of God's Word. No man living has discovered all the truth in this sense; but there are sometimes ways of using words with two meanings and speaking of "all the truth", when only the first principles are meant. To such we would recommend the study of Paul's words in Rom. 16:25, 26, and would ask them to define the "my gospel". "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets".

When the Bible student has discovered these hidden treasures, what shall he do with them? Shall he bury them away in the recesses of his own mind, or shall he bring them to light that others may rejoice with him? The Scriptures teach that he that hath God's word must speak that word faithfully, not hide his light under a bushel.

Investigation is the thing commanded of every child of God and all others who would know His will.—*Extracts from an article by C. H. Smith, with a few suggestive thoughts by Mrs. A. J. Chaplin*,

National Berean Department

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WHETHER THEREFORE YE EAT, OR DRINK, OR WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD.—1 CORINTHIANS 10:31.

IN EVERY LARGE ORGANIZATION or undertaking there is need for many various kinds of persons with their differing personalities and abilities. Real strength, in fact, depends upon their not being alike nor performing the same kind of service.

The greatest organization in the world to-day is God's family, the Church of the living God. It must, therefore, be recognized that it shall be composed of many kinds of individuals with varying personalities and characteristics, engaged in all kinds of different pursuits. And yet, one is not necessarily more important than another.

We think many times of how valuable to the church a certain minister is, but in reality of what value would the best minister be were it not for the cooperation and backing of many others? Are not they, therefore, as much to be credited with the benefits of his work as is he himself?

Consider carefully the statement of Paul as reproduced at the head of this page. Are you a plumber, merchant, farmer, lawyer—it matters not as to that—but whatever you do, do it to the glory of God. It is not so much the vocation, but the motive behind it and the manner in which you fill your place in life.

* * * *

In the construction of a house it would be futile for the architect, the carpenter, the mason, the plumber and the painter to dispute over whose work was most important. Each one depends for his success upon the successful completion of the others' parts.

Likewise in the Church: do what you are qualified to do in life, the task at hand. But do it as a child of God, cooperating with God's other children to the advancement of the whole household of faith.

* * * *

DEAR BEREANS: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise"—Galatians 3:29.

To me this verse stands out as one of the most important in Paul's writings. A correct understanding of it makes clear many verses which might otherwise seem to leave room for controversy. For instance, where you are trying to convince one who believes he will receive his reward in heaven, that the earth is to be the future home of

the righteous, he will bring up the usual arguments of the thief on the cross, etc. If he can be made to see that God's promise to Abraham was not the everlasting possession of heaven, but the earth instead, he can easily harmonize the other scriptures with it.

All of God's promises to His children seem especially dear in time of trouble and when one is mingling with others who do not understand their true meaning.

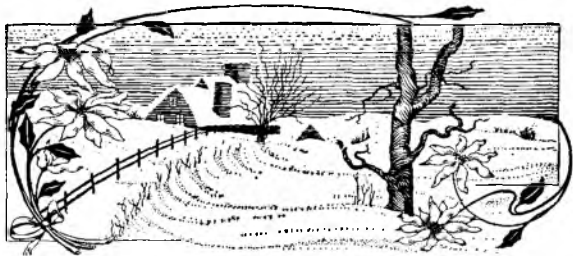
It has been our lot for most of the past two years to be isolated, but it has truly been an inspiration when we have been able to meet with ones of like precious faith. For several months we drove to Los Angeles, a distance of two hundred miles, each first Sunday that we might get the benefit from meeting with the brethren there. We had hoped to be able to have a Berean class in this vicinity but the distance between families has proved too great for such an undertaking to be practical. However, we occasionally see Sr. Thompson and her family of Tulare. We took occasion to look up some people from Hanford, whose addresses we secured through The Herald—Bros. E. E. and Uriel Groat and their stepmother, Sr. Lucy B. Groat. While there on our last trip we were greatly pleased to meet old Brother Prosser from Oregon. He is in his nineties and has an unusually brilliant mind for one of his years. It was with pleasure that we heard him relate his experiences years ago with Bro. Stevenson in Wisconsin, also Bro. H. V. Reed. Bro. Prosser has been actively engaged in proclaiming the Bible truths we all hold dear, principally in the west, up till ten years ago.

And so we find here and there a few who are firm believers and who are "followers of them who through faith and patience inherit the promises".

Leta G. McLeod,
Strathmore, California.

Which Christ? ..—"He is risen". ..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 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." —Selected.

The Children's Page



PREPARED BY LOIS HUNT

TRANSFIGURATION AND SERVICE

Mark 9:2-29

NEARLY A YEAR AGO you were told to ask someone what the word "transfiguration" meant. Do you remember its meaning? Let us tell the story and then see if you recall the story and explanation of the word.

One day Jesus told His helpers that some of them would not die until after they had "seen the kingdom of God come with power".

And so after six days Jesus took Peter, James and John with Him up into a high mountain, and the most wonderful thing happened! Jesus seemed to change somehow. His clothes became shining and white as snow. Two men appeared at His side, and apparently were talking with Him. Mark says these men were Elias and Moses, and so does Peter. For, Peter, not understanding just what the picture meant, spoke up quickly, saying, "It is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." In fact, Peter did not know just what he was saying, because he was afraid, as were the other disciples.

Suddenly a cloud cast a shadow over them and a voice came out of the cloud saying, "This is my beloved Son: hear him." And as quickly the three looked about and there was not a person to be seen other than Jesus and themselves.

Now what did it all mean? We are told that it was a picture of just how Jesus will look when He returns; that Elijah, who was translated (carried off in the chariot of fire) represents those who will be alive when Jesus returns; and Moses, who died and was buried no man knows where, represents those who will be first raised from the dead.

After this scene could there be any doubt about Jesus being the true Son-of God?

However; Jesus told Peter, James and John that they must not tell anyone what they had seen until He had risen from the dead. And then they wondered what He meant by "rising from the dead". That was one of the many things they were to understand later.

When the four came down from the mountains, they

found a great crowd surrounding the apostles. Among them was a man with his son who was tormented with an evil spirit. The apostles had tried to cast out the spirit but could not, so the man wanted Jesus to help him.

Of course, the Master was always willing and ready to help anyone. So He said, "Bring him unto me", and Jesus caused the evil spirit to leave the boy and he was made whole.

The apostles inquired of Jesus, "Why could not we cast him out?"

He said unto them, "This kind can come forth by nothing, but by prayer and fasting."

What wonderful power Jesus had, and yet He went through terrible suffering for you and me that we may live again at His return. Are we ready for His returning? Are we living each day as though it were the last?

SOMETHING TO DO

Read in Mark 9 the detailed account of how the boy was helped. Also, read 2 Kings 2 and Deuteronomy 34.

SOMETHING TO THINK ABOUT

Picture to yourself the coming of Christ. Are you ready for it?

MEMORY VERSE

16. Psalms 51:10.

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 up 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.

When Jesus comes to reward His servants,
Whether it be noon or night,

Faithful to Him, will He find us watching,

With our lamps all trimmed and bright?—Hymn.

PRAYER

*Prayer to a heart of lowly love
Opens the gate of heaven above.*

*Ah, prayer is God's high dwellingplace
Wherein His children see His face.*

*From earth to heaven we build a stair,—
The name by which we call it prayer.*

*Prayer is the gracious Father's knee;
On it the child climbs lovingly.*

*Love's rain, the Spirit's holy ray,
And tears of joy are theirs who pray.*

*To walk with God, to feel His kiss,
Yea, prayer, His servant owns, is this.*

With Our Sunday Schools

LESSON III.—April 15, 1928

TRANSFIGURATION AND SERVICE

Mark 9:2-29

Devotional Reading: John 15:1-8

GOLDEN TEXT

He that abideth in me, and I in him, the same bringeth forth much fruit:
for without me ye can do nothing.—John 15:5.

A STUDY OF THE SUBJECT

It has been said "that to most men the transfiguration promised much and afforded little." Three times did the Father consecrate and acknowledge His Son: as Prophet and Teacher, at His baptism in the beginning of His ministry; as Priest, at the transfiguration in the middle of His ministry; as perfected Son of the Father for Kingship, Priesthood and Sonship at His resurrection at the closing of His ministry. In each consecration God, in acknowledging Him, called Him "my beloved Son".

All the efforts of the transfiguration scene correspond with the efforts of the consecration scene of the high priest office in Exodus 28:25 and elsewhere.

Sufferings and Glory. Six days before, Jesus had announced His sufferings. Now announcement was made of His glory. While His glory is often mentioned prophetically independently of His sufferings, yet His sufferings are never mentioned apart from the glory. Cf. 1 Peter 1:11.

The prophesied sufferings in Isaiah 53 are some that are memorized perhaps more than any others. But these sufferings are also spoken of by Isaiah, the man of God, as being followed by a resultant glory: "He shall prolong his days, and the pleasure of the Lord shall prosper in his hand", v. 10; "My righteous servant" shall "justify many", v. 11.

But the glory of the transfiguration scene was very pronounced. Peter, in his second epistle, 1:16, writes: "We made known unto you the power and coming of our Lord Jesus Christ, . . . 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 . . . we heard, when we were with him in the holy mount."

This excellent glory surrounded the Savior in wonderful testimony of the Father's presence immediately after the Savior began to announce the sufferings through which He must pass. What strength to the faith of Christ and of His disciples as they traveled onward over the rugged road to the cross!—F. L. A.

THE GOLDEN TEXT

I am the vine; ye, the shoots. He who abides in me, and I in Him, the same bears much fruit; because, apart from me, ye can do nothing.—John 15:5, Roth.

Although the Master spoke here concerning Israel, who were the natural branches and because of unbelief were cut from the vine, yet the principle is as true concerning Christ and the

Church. Every true follower of Christ must have the same close contact with and union to Him that a branch bears to the vine. "In him we live, and move, and have our being", and when separation from Him takes place we wither and abide in death. Apart from Him we cannot bear the fruits of righteousness, as true branches of the living Vine.—F. A. S.

PRACTICAL APPLICATIONS

Faith Confirmed. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty . . . when we were with him in the holy mount." 2 Peter 1:16-18. To the favored disciples, Peter, James and John, the vision of the transfiguration bore all the convincing assurance of reality. The supernatural nature of the event, which they fully realized, was stronger evidence to their devout Jewish hearts than would have been the most obvious material manifestation. They heard, they saw, they felt the presence and power of Jehovah, and recognized in the occurrence a miraculous attestation of the Messiahship of the Master whom they served.

Assurance to Us. It is equally assuring to us, who believe on the Lord Jesus Christ "through their word" (John 17:20), to know that our faith is not founded on "cunningly devised fables"; but is supported by the veritable voice of Almighty God. In addition to this, the vision brings to us the consoling assurance of life after death for the faithful of past and present ages, through the appearance of Moses and Elijah in association with the glorified Christ in the kingdom of God.

Foundation of Faith. That Jesus is the Messiah; that He died and was buried and rose again from the dead; that He is coming to "build again the tabernacle of David, which is fallen down" (Acts 15:16), thus reestablishing the kingdom of God upon the earth; that those who are of "the faith of Abraham" will be restored to life at His appearing, crowned with immortality, and be given power to assist the "King of kings" in the work of restitution—this and much more is pictured in the transfiguration scene to encourage us to press forward in God's service, "knowing that our labor is not in vain in the Lord."

Effectiveness of Prayer. "This kind can come out by nothing, save by prayer". V. 29, S.R.V. Even the power to perform miracles was not so effective in this case as the "ferveat prayer of a righteous man". James 5:16. The incident should

impress us with the mighty power made available to every Christian in the privilege of prayer.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: The Message of the Transfiguration.

Jesus was Himself God's gospel, good news, to the world. Every word, act, and incident connected with Him was a part of that good news. The transfiguration contains at least two items of good news that should gladden all.

First, there is the message of the brilliant whiteness that shone from Jesus' garments, and prefigured the King of Israel's glory, a glory that shines from glorified flesh—flesh permeated and controlled by Spirit, God's Mind; flesh whose activity could neither originate nor disseminate hatred or destruction, but only love and salvation.

What a contrast to kingly glory of the present order. Here, there is only outward glitter and parade that covers the black ugliness and selfishness of instinct life. This message was so far beyond the comprehension of the disciples that they did not get the contrast. They could only mutter some inane things about building tabernacles. Jesus, knowing that a message lightly comprehended is sure to be garbled, told them to say nothing until after the resurrection. Then the disciples were more puzzled than ever. Why connect this shining glory with the resurrection that they did not already know? They had seen the dead brought back to life, and there was no connection between the resurrection, as they knew it, and the glory they had just witnessed.

Here, then, were two bits of good news, so glorious that it required some time for the disciples to absorb them. Not until after the resurrection of Jesus did the real truth contained in them strike home. Then they knew that the glory of Israel's prophesied King is not the glory of ordinary kings. Then they knew that the resurrection they knew by experience is not the resurrection to full salvation that Jesus has the power to enact in favor of man.—A. K.

TOPICS FOR STUDY AND DISCUSSION

The Gospel: Meaning of the term; is the gospel of God a spoken message merely, or is it the whole personality, life, power and mission of Jesus? Discuss fully.

The Transfiguration: Why is it a part of the gospel? Analyze it for its items of good news.—A. K.

DOINGS AMONG THE CHURCHES

A baby boy was born to Mr. and Mrs. E. Goodwin down in Wisconsin, on March 21.

* * *

It is reported that Bro. Ruhn's daughter, Marjorie, of Eden Valley, Minn., who has been very sick, is getting better.

* * *

Bro. Peleg Chase, of Adrian, Mich., recently suffered a stroke of paralysis. The doctor thinks that Bro. Chase, who is 70 years old, will recover.

Here is another reason why prayer should be made.

* * *

Bro. and Sr. A. J. Eychaner, in making a nice remittance to the National Bible Institution work, from Tampa, Florida, say, "Tell the readers of The Herald we have spent a pleasant winter with our son, Karl; that the whippoorwill is now singing his evening song; and flowers are in bloom; and grape fruit and oranges are enticing us to stay here; but, D. V., we are coming back to our Iowa 'Home Sweet Home'."

* * *

FROM MULLIN, TEXAS

The writer, in company with his nephew and nieces, Gerald, Neva and Ruth Moses, and Sr. Knight, of Kingsville, left Houston via auto route early Saturday morning, Mar. 10, to attend the get-together meeting at Mullin over the second Saturday and Sunday in March. We reached Mullin in mid-afternoon, a distance of nearly three hundred miles over as fine roads as any one could ask for. It was truly a fine day and all nature was smiling in its new spring dress, the wild flowers in the woods vying with the fruit trees with their beautiful bloom.

A goodly number were on hand at the Saturday night meeting. Sunday was a fine spring day and many were on hand for the morning services. Bro. Stewart gave one of his characteristic plain, logical, easy-to-be-understood sermons on the "Foreknowledge of God". At dinner time a table was set the length of the church, and if our Northern brethren think that Texas folks don't have anything to eat they should have seen this table. No going hungry there. A short visit and another sermon finished the day, and a pleasant one to all. Another meeting of this kind is planned for the second Sunday of June.

Conference time will soon be with us again and plans are in the making for one of the best meetings we have had yet. We hope that every member of the Church of God in Texas will begin making plans to attend and help with his presence, time, and means, and that many from out of the State will drop in on us and get acquainted and enjoy the good things with us. You are welcome.

Monday morning found us on our way toward Houston and home, reaching there before dark, all feeling that the trip was worth while and time well spent.

Sr. Moses was just recovering from a bad spell of the flu and was not able to make the trip.

E. W. Moses.

* * *

CHURCH OF GOD SERVICES BEST EVER

The following write-up of a series of meetings recently closed at Rensselaer, Ind., by one of Rensselaer's local papers is gladly printed here.—Editor.)

The Church of God revival services which had been in progress for two weeks were

brought to a close last evening. It was the general opinion of the members of the congregation that this series of meetings was the most beneficial in the entire history of the Church and that great good was accomplished through it. The enthusiasm and general response from the members was responsible in giving the Church a stimulus it never before has enjoyed.

The services were led by Rev. J. H. Anderson, who delivered a series of sermons that brought a most sympathetic hearing and liberal praise.

The Church is enjoying a new life as a result of this revival series and the members feel that it is on its way to take a higher plane in the city's church life.

There were no accessions during the series, but the members are not discouraged by that fact, for they feel the general worth of the series just ended assures additions to the membership during the coming months.

The Rev. Anderson delivered a wonderful sermon during the final day of the series, speaking on the text, "Joseph, the Type of Christ". In his address the speaker's description of the characters included in the story which so dramatically tells of the selling of Joseph into bondage, of his later escape and his subsequent rise to affluence in the Christian world was told with such remarkable clearness that the audience almost felt that the living images of them were standing before them. It was a wonderful sermon which did not go unappreciated by the audience, the largest of the entire series.

There was special music provided at each of the meetings.

The Rev. Anderson will return here Easter Sunday, at which time he will speak on "The Resurrection".

Tuesday evening officers for the Church were elected. They were: Treasurer, Mrs. C. E. Prior; Secretary, Mattie Benjamin; Deacons, Able Grant and Mr. Baines, Elders, Everett Warren and Paul Magnus.

* * *

LORD! Who art merciful as well as just, Incline Thine ear to me, a child of dust.

Not what I would, O Lord! I offer thee, Alas! but what I can.

Father Almighty! Who hast made me man, And bade me look to heaven, for Thou art there,

Accept my sacrifice and humble prayer.

Four things that are not in Thy treasury, I lay before Thee, Lord, with this petition:

My nothingness, my wants,

My sins, and my contrition.

—R. Southey.

* * *

The death of Sr. Charles Kanaar occurred at Plymouth, Ind., on March 20, 1928. An obituary will appear next week.

* * *

OUR PRAYER CIRCLE

A number of hearty responses re the recent suggestion of a Prayer Circle have been received. Several are desirous of uniting with all others asking the Father's guidance and blessings on our common and united efforts to further the work of the gospel; others have personal problems also concerning which they ask others to unite in prayer for God's guidance.

Bro. and Sr. R. A. Curtis, of Dayton, Ohio, in writing of Sr. Curtis, who suffered a serious sickness last August and again in October, writes, "Pray for us, dear brother."

Sr. A. J. Chaplin, of Arkansas City, writes, "I wish prayer by the Prayer Circle would be made for two of our afflicted church people here: one, Sr. Hardicker, who has been ill all winter with neuritis; the other, Sr. Minnie Reed. She has bronchial asthma", and seeks relief without being forced to leave home and friends to seek health in another climate.

Sr. Lucy Lapp, of Sunnyside, Washington, writes, "I have some problems I cannot solve in my own mind. I have been wondering if I should sell out here and move where there is a church of our faith. I want the Prayer Circle to pray for me so I will know what to do." (Sr. Lapp has a family of fine young people. It is for them that she is mostly concerned.—Ed.)

Sr. M. A. Woodward and others request that daily and united prayer be made for the Christian growth of each and every one naming the name of Christ. With the growth and increased and true consecration of each one naming the name of Christ, all working problems would be solved: local churches would forge ahead in His name; state work would become greatly strengthened; and the National work would at once become that large testimony for Christ which it should become. Berean work would increase, Sunday School work would be advanced: all Christian work would be soon brought to the height of true standard because the individuals responsible therefor would be working with hearty devotion unto the Master. The perfection of the individual workers would set and maintain the high standard of all work—individual work and all other.

An Hour of Prayer

It is hereby suggested and urged that each one of the Prayer Circle faithfully maintain a regular hour of prayer. God saw that it was good for Israel that a morning and evening sacrifice should be daily made. The doing of this benefited the doers. In harmony with God's direction to Israel it is urged that each one will each morning before nine o'clock unite with all others in prayer to God for His guidance and blessings as regards all personal requests for prayer and as regards Christian faithfulness. Again in the evening before retiring, each one is urged to thank God for His watchcare and to repeat Him for constant guidance.

A number have from time to time reported daily prayers in behalf of the National Bible Institution. Will not one and all earnestly ask God to lead the National Bible Institution in all of its efforts, that nothing shall be done excepting as it shall redound to His honor and glory in the upbuilding of the cause of truth?

"Prayer changeth things."

"The effectual fervent prayer of a righteous man availeth much."—James 5:16.

* * *

REPORT FOR MARCH

Sermons: Pleasant View, 2; Rensselaer, 16; Hillisburg, 2. Funerals, 1.

Money Received: Pleasant View, \$20.00; Rensselaer, \$50.00; Hillisburg, \$25.00; Conference Board, \$11.19. Expense \$6.19.

J. H. Anderson.

* * *

HERALD RECEIPTS

Dr. H. M. Gale, Bertha Williams, Mrs. John Walrath, Elnora Waldo, Dr. J. M. Byler, Chas. D. Balliett, Mrs. J. T. Wynne, F. W. Ficken, Mrs. Blanche Coulter, Mrs. Allen Weaver.

GLAD OF THE FIFTY THOUSAND DOLLAR EXPANSION PROGRAM

"I can do all things through Christ which strengtheneth me."—Philippians 4:13.

"THE HERALD CAME TODAY. Am so glad of the \$50,000 program", writes a correspondent in a personal letter. "It's so much better than a bit at a time. It surely puts our opportunities, in their bigness, squarely before us. If only we can see the vast importance of this work and become enthused to push it. Keep on pushing, Bro. Austin, and pray that others will put their shoulders to the wheel with you."

The above was the first response received from the Expansion Program as announced in The Restitution Herald last week. It followed right on the heels of a \$25.00 check—yes, two of them from that home—for the Linotype, already in use and a part of the Program.

THANK YOU

Very hearty thanks are hereby tendered you for this fine and worthy moral support of a program which, if executed, will, under the Father's guidance, provide a Work Shop for the work of the Master. This program provides needed increase of floor space for needed additional equipment, and much needed offices for all of our National Bible Institution activities.

SOME WORTHY ADVANTAGES

Everything the Father has placed before us for life work has its advantages. It is because of these advantages that, where recognized, we seize the work. There are very real and valuable advantages to life in having such a Work Shop as was presented in last Herald.

1. Manuscript for Books

The Church of God needs to definitely unify its power for work. It is *work* that builds the individual. We need the Work Shop in and through which work may be done that the workers may bring forth results. The results will fall as blessings upon our neighbors, but the work will mature strength and sinew of faith in the workers.

In this day of specialization we have among our number those who are especially gifted for writing. Some of these earnest ones—true workers—would rather study and labor to carefully write books and articles explaining and emphasizing truths from that Book of books than to write on any other theme. A proper Publishing House would make it possible to publish and distribute such writ-

ings for this class of workers. Not only could gospel truths thus be distributed far more extensively, but the authors would also constantly increase in ability.

Give them a chance and the people of the Church of God are, in Christ, every bit as able to fill this land with gospel literature—real, *gospel* literature—as are any other people.

A well-equipped Publishing House would greatly help to give them a chance by publishing their studies to the world.

Who will be the man or woman, into whose lap the Father has opened the "windows of heaven", Mal. 3:10, that will gladly, as unto God, devote a few thousand dollars to make such a Work Shop possible? Such men and women are workers—true workers—by their power to righteously acquire funds and use them in the Master's work.

2. Children's Books

There are several excellently well fitted persons among us who can write the truths of God very appropriately for child-life. Child-life should by all means be instructed in the love of God and in His way of salvation.

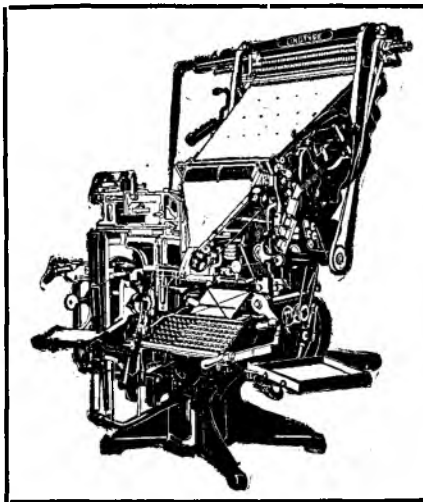
With a properly standardized Publishing House we could circulate such literature to the world. Others are doing it. If those to whom God has entrusted the financial means will, as stewards of God, devote a sufficient portion to properly finance this Program, then,

in Christ's name, the National Bible Institution can publish more and more literature fitly prepared for the children, who, above all other people are susceptible to the great truths of God, and can gradually bring many into the "gospel of Christ . . . the power of God unto salvation".

3. Illustrations by Picture Outlines

A printing Work Shop needs the artist to illustrate the gospel truths by pen pictures for the eye to see. *Everyone* knows the pleasure and great benefit provided by picture.

We have the talent to furnish such picture illustrations for Sunday School Quarterlies, for Children's Books, for every line of publications. But such talent commands valued imbursement. We cannot think of entering this field unless and until we have the Publishing House for pub-



lishing and for distributing such matter.

A Work Shop for Workers

Every line of manufacture must have its manufacturing plant. There would be no railroads and trains to-day—even after the principles had been perfected—excepting some one had invested capital to manufacture the equipment for the railway business. The automobile is a wonderful and useful invention. But it could not serve you unless someone had *manufactured* the machines.

Salvation Is Wonderful

None of man's ideas, or inventions, can possibly be compared with the Good News of Salvation. God has provided salvation and the gospel therefor. Let us—the members of the Church of God—under God's wise counsels and blessings, provide a manufacturing plant to manufacture and distribute the printed page, utilizing the best thoughts and presentations of our students all, and greatly increase the circulation of the printed gospel.

It Is Not God's Way

It is not God's way to impoverish His workers. Rather, He blesses them. Some have money with which to work. God blesses them in its use. Others have writing ability. God blesses them. Both should be workers for the Master. If it is done in the right spirit He will bless. It is not God's way to impoverish the worker or the work he has done.

Five Thousand Replies by April 20

We ask that every member of the Church of God will interest himself in this plan to enlarge and equip our Publishing House and to provide proper and efficient offices for all of our labors. Every one will feel better if he has a part in this work. On this account we urge that every member will perform some little work to assist financially in its accomplishment.

But we especially ask that every man and woman who has means at his or her command will contribute to this program, \$1,000, \$5,000, \$10,000, \$25,000, according as God's blessings have provided each.

Five Thousand Dollars of this amount are needed right away to pay for the Linotype which, because of real need, has just been installed.

Both the financial power and the power to provide good strong gospel literature have been by God entrusted unto the stewardship of the members of the Church of God. Let that stewardship be faithfully discharged.

May we not have by April twentieth five thousand responses to this appeal, each stating the interest that the writer will take to aid in assuring the realization of this program. In these responses may we not have sufficient ready cash to pay for our new machine and to fully take care of all necessary current expenses.

"Whatsoever ye do in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him". Colossians 3:17.

F. L. Austin, Executive-Secretary.

WERE THERE A THOUSAND virtuous thinkers to every garrulous chatter-box what a happy world this would be.
—*Haney.*

THE RESTITUTION HERALD

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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.

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.

Life! Life! Eternal Life!; Essential Truths; God's Promises, by Anna E. Drew; The Resurrection, by S. J. Lindsay; How Much Do You Believe in the Lord Jesus Christ?; The Reasons Why; Where Do We Go When We Die?; Hell, What Is It?

The above are 10 cents per dozen; 60 cents per 100.

Readings on Immortality; The Rich Man and Lazarus; The Thief on the Cross; What Must I Do to Be Saved?

The above are 20 cents per dozen; \$1.25 per 100.

A Study of the Word "Soul" 5c per doz.; 25c per 100
God, by R. H. Judd 3 for 10c; 12 for 30c; 100 for \$1.75
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A Letter to a Friend, by Mrs. C. C. Woodruff,
10c each; \$1.00 per doz.

The Visitor, by Harriet E. Boice, 212 pages, paper \$.50
The Resurrection, by J. L. Wince; Where Are the Dead?, by L. S. Bronson; The Gospel of the Kingdom of God.
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RICHES NOW, OR HEREAFTER

Lottie E. Young

AS WE READ THE LIFE OF Jesus when on earth, it would seem that the people with whom He came in contact were a very ordinary crowd; the type who took all they could get, and gave as little as they had to; ready to accept the blessing of good health which He so freely bestowed upon them, and quite willing to raise an insurrection to make Him king after the miracle of feeding the five thousand with so little food. They did not see the truth of His spiritual teaching, but doubtless thought that with such a ruler, every one could sit "under his own vine and fig tree" and necessities of life would be supplied without manual work.

The story of the young ruler, as told in Mark 10, seems to indicate a different type of man. He realized, even though he had wealth and position, that he lacked something; he was dissatisfied with himself. In the first place he was young and rich; he was also earnest, as he came running to the Master, asking for advice; humble, as he kneeled at His feet; and reverent, when he termed Jesus "good." All fine characteristics, and the record is that "Jesus beholding him, loved him."

Then came the question over which he may have pondered for some time, and perhaps he thought he would be ready to do anything he was told, "What shall I do that I may inherit eternal life?" He had been brought up in a faith that put works above all else, and, unlike the large majority of the people of today, he did not believe he had an immortal soul and that he would go to heaven at death, but he was anxious as to his future. Jesus replied at first that he should keep the commandments, but the real answer came when He told this young man, who had been so highly favored in a worldly sense, to sell what he had, give it to the poor, take up his cross, and follow Him, the One who knew the hearts of men and could touch the vital spot, seeing the "one thing lacking". Mark tells us that when he heard this he was sad and went away grieved, for he had great possessions.

We would like to think that this singularly blessed young man took the advice of Jesus and became one of His followers, but we know nothing about his future. As wealth among the Jews was considered as a signal favor

from God, it is probable that he was one who allowed "the deceitfulness of riches" to choke the good seed, and so the life, which might have rivaled even the apostle Paul's as a worker for Christianity, passed out without further mention in the Bible.

Now these incidents in the Bible were not placed there just for the generation that knew Jesus, but for all who have ever read them. Even though nearly two thousand years have passed since this occurred, there are many today in the same position as the young ruler. Reverence and humility, owing to many causes, are not striking virtues in this age, but there are some who would like to do something for the Lord who did everything for them, even to the giving up of life. The word "sacrifice" is a hard one, and is often misapplied. It does not mean the giving of ten dollars to some good cause, patting yourself on the back because of your generosity, and then spending five times as much on some piece of foolishness for yourself, or some evening of so-called "pleasure."

This young ruler wanted something badly, but he was not willing to give up his riches for it. Each one has to pay the price for what he desires greatly. We may not have many men and women in the Church of God who are what the world of today calls "rich", but I am sure we have many who spend dollars on themselves in comparison to pennies for the cause of Christ, who are apt to say "So and so is ever so much richer than I, and he is doing nothing. Why should I bother?" Or, in the words of the "fool" mentioned in the Bible, "Soul, take thine ease, eat, drink and be merry."

We are never quite satisfied with what we have, but are always thinking when we have a little more we will very substantially increase our offerings. BUT DO WE? I do not believe God means we should give up earning money, but that we should use what we have for helping along in every way possible. We sometimes hear 1st Tim. 6:10 quoted "Money is the root of all evil." This is not true as money is a necessity. Three little words should be inserted before the phrase—"the Love of"—and then it is a very true statement, as something we

(Continued on Page 436, Column 1)

PRAYER AS COMMUNION WITH GOD

WHEN SAMUEL JOHNSON was once asked for the strongest argument for prayer, he replied, "Sir there is no argument for prayer." Carlyle is said to have stated in a letter to a friend, "Prayer is and remains the native and deepest impulse of the soul of man."

The thought of prayer as being natural to human life removes from us the thought that some seem to have, namely, that prayer is a duty imposed on us from without. Prayer is no more a duty than is eating, or drinking, or breathing. It is questionable if he who goes on hunger-strike is violating the laws of God more than he who goes on prayer-strike. The fact that prayer is natural should keep us from yielding to easily to disbelief or discouragement when we have difficulty in our prayer experiences. How often has the struggles of the Psalmist come to mind:

"My God, My God, why hast thou forsaken me?
Why art Thou so far from helping me, and from the
words of my roaring?
My God, I cry in the day time, but thou hearest not;
And in the night season, and am not silent.
But thou art holy,
O thou that inhabitest the praises of Israel.
Our fathers trusted in thee:
They trusted, and thou didst deliver them.
They cried unto thee, and were delivered:
They trusted in thee and were not confounded." Psalms
22:1-5.

David's persistent prayer seems to have failed in bringing to him his anticipations; God seems to have forsaken him; his troubles seem to continue. Does David give up and stop praying? No. He remembers that "our fathers trusted in thee," and that they were delivered. In view of what prayer had meant to them, and to all people; in view of God's wonderful response to prayer David rather finds that the trouble was probably in him and not in God who "is a rewarded of them that diligently seek him and serve him." Farther on in the chapter, verse 22, after further consideration, he speaks forth his heart again:

"I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee."

When we realize that these last words are spoken in Heb. 2:12 of Christ in His resurrection, and recall how our Savior cried, "My God, my God, why hast thou forsaken me?" then we can realize the more how sweet must have been the moments when Christ and David rushed in prayer to God for sweet communion and strength in the hours of terrible battle.

May God bring us close to Himself and give us triumph through prayer.

THE APPLE OF HIS EYE

"He that toucheth you toucheth the apple of His eye." (Zech. 2:8). That little crystalline lens, so delicate and fine that the point of a needle would destroy it, but guarded by nerves so delicate, so sensitive, that the moment danger comes near, the eyelid and eyelash are warned by signals along the nerve lines, and long before that particle of dust can get in, they shut down and guard the apple of the eye. God means that He will take care of His own just as the eyelid takes care of the crystalline lens. God is so concerned about you that nothing can come through without touching him. He has a set of nerves that can communicate with every organ of your being and every moment of your life, and He can sense your perils by night and by day.—A. B. Simpson.

A MONUMENT TO GOD BEFORE MAN

MAN IS MUCH encouraged to action by the different landmarks, and monuments which he erects in representation of his ideals. Ours is not the commercial ideal, nor one of transportation, nor war; our ideal is one of service unto God and unto His creatures.

God Himself gave detailed instructions to David and Solomon and directed that a temple, should be erected by the Israelites. This temple was erected in honor of the Living God. All nations, when looking on its beautiful richness were made to realize that Israel stood for and served the God of heaven.

Our Expansion Program while not thus directly intended, would, in reality, carry with it that truth also. As a people we stand for God. Not only do we want to work, and work hard for Him, but we want the world to know for whom we stand.

A neat commodious plant containing offices and print shop—both actively occupied year after year with workers in service to their Father could not but be a constant monument to Him whom we serve.

We are what we are because someone before us has radiated an influence that has benefited us. What would some of our past workers think if they could feel that their labors had not only aided you and me unto a knowledge of Gospel truth but that we had also erected a working monument unto God that would aid workers who will take our places? S. A. Chaplin, Richard Corbaly, Woodward, Wince, Wagoner, Stevenson, Halstead, Ramsey, and many others have had hand in fitting us for our work. Let us one and all have heart to carry the work still farther forward.

The articles by Young, Harsch and Whitehead in this issue are to the point. Praise God for willing hearts and hands.

Let the Church of God build a National Gospel Work Shop that will be a monument to our God, telling the world where we stand! Read again the Program for Expansion in the last two *Heralds*.—F. L. Austin, *Executive-Sec'y*.

THE FIRST-FRUITS

Deut. 24:2-10; 1 Cor. 15:23.

Just as the Hebrew priest received
The first sheaf from the reaper's hand,
And to the Lord, whom they believed,
Offered the harvest of the land.
So Jesus, risen from the tomb,
Where love had laid him gently down,
Came to the altar, in the bloom
Of that new life which won his crown.

"Christ the first fruits!" the first ripe sheaf
Of the wide world's great harvest field;
The perfect pattern, type, and chief,
Of all the treasures death shall yield.
So let the precious seed be sown
In every furrow of the earth,
Beneath the seas, in graves unknown,
Till Christ shall send the reapers forth.

Lord of the living and the dead,
Who art alive forevermore,
Thy sleeping saints await their Head,
Like Mary at the open door.
They shall come with thee in that hour
When, without sin, thou com'st to save:
They shall be like thee, by thy power
To conquer death and spoil the grave.

Break, break, O morning fair and bright!
Wake all the sleepers of the tomb;
O sun of glory! with thy light
Flood the dark vale, dispel its gloom.
Wave thy ripe sheaf, O Prince of life,
In the great house not made with hands,
And at thine altar end the strife
With death and sorrow in all lands.

"Christ the first fruits!" and afterward
They that are Christ's when he shall come;
The best sheaf lifted heavenward,
Then shall the full garnered harvest-home.
Then shall our harvest-joy arise,
When all thy sheaves are safe at home,
Singing the hymns of paradise,
"Thy will is done!" "Thy kingdom come!"
—Bible Society Record.

RICHES NOW, OR HEREAFTER

(Continued from front page)

LOVE we are not ready to part with. Let us TRULY BELIEVE the words of Jesus "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over" and help our faithful workers in the National Bible Institution to the missionary point of "giving till it hurts" and do it TODAY.

THE INTELLIGENT BEING

By E. O. Stewart

EGO, IS A GREEK PRONOUN meaning the same as our English pronoun, "I", just simply meaning I, myself. All men are agreed, that the "I", the "Ego" is the conscious, intelligent thinker. As we are all agreed, on this point, let us see what becomes of this *Ego* at death.

The *Ego* dies, goes to the grave, sleeps in the dust, and awakes in the likeness of God. Jacob of old said, "I (*Ego*) will go and see him (my son) before I *Ego* die." Gen. 45:28. So Jacob understood that the *Ego* would die. Job says, "All the days of my appointed time will I (*Ego*) wait, till my change come. Thou shalt call, and I (*Ego*) will answer thee." Job 14:14, 15. Job has affirmed that, I (*Ego*) will "wait, till my change come". Now the question arises, where will the I (*Ego*) wait? If I (*Ego*) wait, the grave is my house." Job 17:13. But where is the grave, in which the I (*Ego*) shall wait? Let Job answer. "For now shall I (*Ego*) sleep in the dust." Job. 7:21.

David says, "I (*Ego*) shall be satisfied, when I (*Ego*) awake, with Thy likeness." Psa. 17:15.

Does the spirit die, go to the grave and sleep in the dust? Surely not! Then the spirit is not the *Ego*, for there is just where the *Ego* goes at death.

While Jesus was on the cross, He said, "Father, into Thy hands I (*Ego*) commend my spirit." Luke 23:46. The spirit then certainly passed into the hands of the Father. But what about the *Ego*? Hear the *Ego* speaking three days later: "Touch me not; for I (*Ego*) am not yet ascended to my Father." Jno. 20:17.

So Christ's own language proves that the spirit was not the *Ego*. If the spirit is not the *Ego*, then the spirit is not the real intelligent being, for the *Ego* is the real thinker.

"Well," says one, "Is it possible that I have believed all my life that the spirit is the *Ego* and have been mistaken about it?" "Yes, you just assumed without any proof whatever, that the spirit is an immortal deathless conscious being."

It was Satan who said, "Ye shall not surely die." Gen. 3:4. And somehow he has been successful in getting most people to believe it.

The Lord Jesus said, "I (*Ego*) am he that liveth, and was dead." Rev. 1:18. Do you believe that the *Ego* told the truth, when he said, "I (*Ego*) am he that liveth"? I believe you do. Well, when the same *Ego* said, "I (*Ego*) was dead," do you believe that too? If you believe that *Ego* was dead, then, the Bible says, "The dead know not any thing." Eccl. 9:5.

Are there two I's, two *Ego*'s, one that goes to the grave and one that goes to heaven? Something ceases to think at death. Psa. 146:4. What is it? It must be the thinker.

THE WONDERS OF GOD

By M. A. Woodward

Such knowledge is too wonderful for me; it is high, I can not attain unto it." Ps. 139:6.

THE PSALMIST HAS BEEN THINKING of the splendid things God had endowed him with—his brain to think, his eyes to behold the beauties of creation, his nerve power, his useful hands and feet, his splendid attire make-up, and he burst out with the above acknowledgement of the wonder-working God, the Maker and Giver of them all. These words strike me with renewed force when I read of the many wonders of this present marvelous age in which we are living. I wonder how many of our "Berean" young people know about "America's Floating City," that mighty ocean steamer called the "Leviathan". When Elder Woodward and I were in Philadelphia attending our first National Convention, Bro. Samuel Wilson took us one day to visit among the ships. We went aboard one of the Cunard Line steamers, and we thought it was almost beyond man's power to complete and use anything so grand and wonderful. But what vast improvements have been made in this work since then. It was only a plaything be-

side these later revelation of human skill. Mr. F. Emerson Andrews has given, in a M. E. S. S. paper *The High Road* a vivid description of this magnificent vessel on which 1121 people serve on the crew alone—officers and men who work the ship and stewards who take care of the passenger's needs. The largest passenger voyage was completed last September with 2,741 passengers aboard—a total population very close to the astounding figure of 4,000.

There is a main street on the Leviathan where a bank will transact for you any business of a large bank in New York of which it is an authorized branch. Here a branch of the Post-Office transacts a heavy business. An

up-to-date Barber Shop takes care of the gentlemen when there are not too many ladies acquiring the latest Parisian Bob; and a Frances Fox Institute for the care of the hair announces its services with fifth Ave. The Public Library boasts of 1500 separate titles. The Hospital has a staff of three doctors, one of whom is a sur-

geon, six attendants, and two trained nurses. It has an operating room and three wards. A dentist is also available. Two moving picture Theatres, seven hundred telephones, a telegraph office, serve the people of this moving city. There is a ten kilowatt transmitter for steady duty; also an emergency connection bringing into operation a special battery above the instrument board instead of the ship's own power. The purpose of this arrangement is so that, should the ship be sinking the operator can keep sending out S. O. S. signals until the water is come up to his neck. Here is an auxiliary receiving set kept always at 600 meters, the standard wave length for distance calls.

There are enough lights on this single ship to accommodate an ordinary city of 70,000 population. The ship carries a searchlight

About The \$50,000

BRO. AUSTIN CALLED IT A "staggering figure" in putting it up to us. But is it? Should it be?

Haven't you often thought in your heart, "Other churches have this, and do that—why doesn't ours?" I know that you have thought it, especially if you are one of the young folk of our church family. Well, why don't we?

We can, if we will, have a National Organization so equipped that we will be proud to tell about it, even if we are so few in number that we cannot make ourselves felt locally. And equipped for what? For spreading the gospel through the press. Isn't ours a Hope that we want others to know about?

All winter long we have daily witnessed the building of two large city churches, one, a Congregationalist, almost across the street from us; the other, a Lutheran, one block away. The above thought about what other denominations have and do has crept in so often. Since Bro. Austin's call for \$50,000 from—not a local body—but our church family all over the country, we have called up members of these two churches for figures. The buildings are costing \$140,000 and \$159,000 and the congregations have each approximately 400 members.

So, I say, *should* \$50,000 be a "staggering figure" for us *nationally*?

Let's each and every one of us accept this opportunity for service, thus proving our sincere desire to spread the good news of the Kingdom.

—Evelyn K. Harsch

of 15,000,000 candlepower.

Parks and playgrounds are there for the young people, and children, with a nursery for the smaller ones; also sand boxes are present for the little kiddies who think they are playing on the seashore, while they really are in mid-ocean. Great sections of the decks are given over to game *Shuffleboard* are seen everywhere. Rubber quoits or Deck Tennis, a Swimming Pool, a Gymnasium, and many other things of less importance are provided. Mr. Andrews became inquisitive as a woman would about eats, water etc, for such a crowd of people. So they began by showing him the water tank, 80 feet high, holding 3,400 tons of fresh water all carried from port; and food,

In that same story of Nehemiah we read—"God had made them rejoice: with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off." That was a long way for joy to travel, but joy, true joy, has no bounds for we read, "There is joy in the presence of the angels of God over one sinner that repenteth." How far that is we do not know, but we do know that it is true, and we know too that joy is contagious. Paul "enjoyed for the joy of Titus."

Then, too, the joy of the Christian is lasting joy. Job tells us "The triumphing of the wicked is short, and the joy of the godless is but for a moment (Job 20:5 R. V.) for he shall fly away as a dream and shall not be found, yea he shall be chased away as a vision in the night." "But, (Oh those 'buts' of scripture how vividly they bring out the contrasts) "But, . . . the ransomed of the Lord shall return with singing into Zion, and everlasting joy shall be upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The last verse quoted reminds us of another which tells us "joy cometh in the morning." Some of us have had to pass through deep and dark shadows, yes even as "the valley of the shadow of death." Who has not? "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." What a morning that will be, the glad morning of resurrection! "Now we see through a glass darkly; but then face to face: now we know in part; but then shall I know even as I am known." "Rejoice," says Paul, "and again I say Rejoice." Surely strange words these from a man who for the sake of the gospel "endured hardness as a good soldier of Jesus Christ." Once he was stoned, three times beaten with rods, five times received stripes and three times suffered shipwreck. He suffered hunger and thirst, perils in water and perils on land. Peter says, "Beloved, think it not strange concerning the fiery trial . . . but rejoice inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." Surely, surely the worldling must see that the Christian has something that he has not.

Jesus told His disciples that they were to rejoice that their names written in heaven. How many of us here can rejoice because of that? "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." And what was His joy? Surely it was the joy he had constantly before Him of sharing His glory with those who should hereafter believe on His name.

LOVE IS NOT GETTING, but giving; not a wild dream of pleasure and a madness of desire—oh, no—love is not that! It is goodness and honor, and peace and pure living—yes, love is that, and is the best thing in the world, and the thing that lives longest.—*Van Dyke.*

HIGHER LEARNING AND THE BIBLE

Norman John McLeod

ORIGIN OF LIFE

MEN HAVE FROM the earliest times to the present speculated upon the origin of life on the earth. From where did life come and how did it appear are vital questions to most people.

Henry Fairfield Osborne in his work on the subject of the "Origin of Life" reaches some rather unique conclusions. First, the source of life is presented in its various theories. The ancient biologists did not bother much about the origin of animal life other than man. Invariably they thought that man descended from the Gods. But Aristotle formed his theories that man appeared upon the earth at first as a brain that created itself from nothing. Afterward the brain acquired parts as it needed them. The biologists of a later period began to note that all animals had certain common characteristics. A man's hand has five fingers, so has the hand of various animals, and if we examine the structure of a fish very carefully the same five unit is suggested in its fins. The most ready conclusion is that they all had common ancestry many years ago. From where did that common ancestor come? Two groups grew up to answer, some to say that life generated spontaneously. One biologist said that he sat on a river bank and saw leaves fall from the trees into the river and turn into ducks. Some people treat these fables seriously! The other group said that life must have come from external sources, perhaps on a meteor. One would have to explain how life could exist on a meteor, and how the life got on the meteor. Such a thing seems silly.

Having examined all the arguments of the biologist of all time, Osborne concludes that biology cannot answer the question as to where life came from. A fair statement by a fair-minded authority! And then the astounding lucidity of the man appears. As far back as our knowledge goes men have been men, and animals, animals. As far as the biologist knows from his science alone there never was a beginning. The span of life is so very short that no man can know its secrets. A man cannot comprehend more than a hundred years, and as for a thousand years he is lost; to say nothing of a hundred thousand. So as far as biology goes it does not explain from where life came, nor how it came. That is left to the religionist by the fair-minded biologist. So when the Bible says that God created man, let us take it at that, regardless of how God did it. Moses was not trying to explain how God did His work. Genesis teaches that "in the beginning God" and Revelation teaches "in the end God. God is the important word; "Alpha and Omega, the beginning and the end."

Subscribe for The Restitution Herald, \$2.00 per year.

NEARER HOME

O'er the hill the sun is setting,
 And the eve is drawing on;
 Slowly droops the gentle twilight,
 For another day is gone.
 Gone, for aye—it's race is o'er,
 Soon the darker shades will come;
 Still it's sweet to know at even
 We are one day nearer home.

One day nearer—sings the mariner,
 As he glides the water o'er,
 While the light is softly dying
 On his distant native shore.
 Thus the Christian on life's ocean,
 As his life boat cuts the foam,
 In the evening cries with rapture—
 I am one day nearer home.

Worn and weary, oft the pilgrim,
 Hails the setting of the sun,
 For his goal is one day nearer,
 And his journey nearly done.
 Thus we feel when o'er life's desert,
 Heart and sandal-sore we roam,
 As the twilight gathers o'er us,
 For we're one day nearer home.

Nearer home? Yes, one day nearer
 To our Father's house so bright—
 To the green fields and the fountains
 In the land of pure delight;
 For the heavens grow brighter o'er us,
 And the lamps hang in the dome,
 And our tents are pitched still closer,
 For we are one day nearer home.

F A I T H

By Rufus A. Curtis

NOW FAITH IS THE substance (ground or confidence) of things hoped for, the evidence of things not seen." Heb. 11:1. As there is but "one faith" revealed in the Bible, even as there is but "one body," "one spirit," "one hope," "one baptism," "one Lord," and "one God and Father of all" revealed therein, it would be as consistent to argue for a plurality of Gods, as to claim a plurality of faiths. Eph. 4:4-6. This being true, how important is Paul's exhortation to "examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. 13:5. Self examination is as needful in this matter as it is in partaking worthily of the emblems that show forth "the Lord's death till he come." 1 Cor. 11:23-29.

So important is faith in order to obtain "eternal salvation," that it is declared, "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." Heb. 5:9; 11:6.

As "many false prophets are gone out into the world," we are admonished to "believe not every spirit, but try the spirit whether they are of God." 1 Jno. 4:1. Be not afraid to judge their statements, by "the testimony," of the Lord's changeless word, lest ye be "moved away from the hope of the gospel, which ye have heard." Acts 4:19; 1 Cor. 10:15; Isa. 8:20; Psa. 119:89; Col. 1:23.

Our attitude in the search for truth, should be one of complete submission to what is revealed in the Bible. John 5:39, 40; 8:31, 32; Acts 3:22, 23. Our preconceived notions should all be laid aside and we should "receive with meekness the engrafted word," which is able to save our souls. James 1:21. Our "captivity" to the truth and our obedience to it require complete submission of our minds to the mind of Christ. 2 Cor. 10:4, 5; Phil. 2:2, 5.

In the conflict between truth and error, for those who have come to years of accountability, there can be no neutral ground. The Master has said, "He that is not with me is against me, and he that gathered not with me scattereth abroad." Matt. 12:30. It is dangerous to halt "between two opinions." 1 Kings 18:21; Matt. 6:24. "The word of God" is the foundation upon which faith should rest. Rom. 10:8-10,17.

By faith we are justified, and "have peace with God through our Lord Jesus Christ." Rom. 5:1, 2; Gal. 2:16. To obtain this "victory through our Lord Jesus Christ," over the thralldom of sin, and the dominion of death, we must have a living "faith, which worketh by love." 1 Cor. 15:51-55; James 2:17-22; Gal. 5:6 19-23; Phil. 1:27, 28. "Let us hold fast the profession of *our* faith without wavering," and "earnestly contend" for the same, as we are exhorted to do. Heb. 10:23; 1 Cor. 16:13; Jude 3.

We are assured, "That if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10; Matt. 10:32, 33; Luke 12:8, 9; Acts 8:35-38.

For the wonderful achievements of faith read the eleventh chapter of Hebrews, and rejoice with me that, "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth."

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were

sawn asunder, 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 these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:13, 32-40; Luke 13:28,29; Matt. 8:11; Prov. 2:21, 22.

"Have faith in God." Mark 11:22; Rom. 3:3, 4; 1 John 5:10.

THE CURVE IN THE TRACK

TWO RAILROADS leaving one of our Western cities parallel one another for a score of miles, but there is a point at which one of the tracks makes an abrupt curve. The change of direction does not seem of great consequence in itself, but because of it one railroad finds its terminus in Cincinnati and the other in New Orleans, a thousand miles away.

It is the curve in the track, the apparently slight divergence, that makes the big difference in the end. It is true with roadways, it is true with the pathways of life we travel every day. The sober, conscientious youth does not think his slight divergence from the path of morality and rectitude will make much difference. A night out with the boys, a single dissipation—these things seem slight in themselves. But measured in the light of eternity, what tremendous things they become!—*Selected.....*

LIGHT AT THE TOMB

By Amos R. Wells

OH, THE WOMEN CAME at dawn with a burden on their hearts, and they left with all their burden rolled away; so we take our grief to Jesus and the sorrow all departs, and we leap from mid-night into day. Yes, the women came at dawning, came in tears to find their dead, and they found a radiant angel shining there. "Seek Him not, for he has risen!" Blessed words the angel said, song of hope from the tomb of despair. So the women came at dawning with their spices and their balm, they would seal the precious body for the grave; and they left with souls anointed by the glory of a psalm, the joy that can lift and save. Said the women at the dawning, "We are nevermore to see His dear presence in the city, on the shore." Said the angel, "Go to meet Him, He awaits in Galilee; now and ever He goes on before." Moaned the women at the dawning how the Rock Apostle fell, how He hung His head in weeping and in shame. Said the angel, "His disciples, go and find them, go and tell," and he added Simon Peter's name. Ah, the women at the dawning, how they trembled in their fear, how they left the mighty message all unsaid! We will tell it, we will shout it, so the whole wide world shall hear: The Lord of Life has risen from the dead!—

From the S. S. Times.

LOOKING IN THE WRONG PLACE

OH, MOTHER, I AM SO disappointed! You told me something beautiful would come out of the brown thing I picked up, and today, when I looked at it, I found a hole in it, and only an empty skin left!" "Ah, my child, you have looked for the beautiful thing in the wrong place. Come with me." She took her boy back to the room, and there, close to the glass of the window, basking in the warmth of the sun, was a beautiful butterfly. The disciples looked in the wrong place when they looked in the tomb. Jesus had risen! And because He lives, we shall live also.—*From the Sunday School Chronicle.*

THE SILENT PARTNER

The Silent Partner.—They went forth, and preached everywhere, the Lord working with them, and confirming the work by the signs that followed, (Mk. 16:20). "The Lord working with them." "Workers together with him." "Lo, I am with you alway." (2 Cor. 6:1; Matt. 28:20.) But so many Christians forget these everyday promises. So many Christian business men worry and go to the cemetery long before their time. Ten minutes ago the members of an auditing committee who were going over the securities I hold as treasurer of an insurance company would not believe that I am umpty years old. I laughed and said, "They that wait upon the Lord shall renew their strength." The reason I enjoy "perpetual youth" is because I don't worry. Casting all your care upon Him." Every morning after I get up (I sleep like a log—"Anybody could carry the house off,"—says her majesty) and shave and take a cold plunge, I sit down in my library, which is upstairs and read a portion of the Scripture. Then I have a little prayer for the business of the day. I never fail to remind God that the Lord Jesus is a partner in our business, doing those things for the concern that we, because of our limitations, cannot do. Straighten out those affairs too crooked for our knowledge and skill. Bless our advertisements. Bless our letters (that is why we sometimes have to tear up and rewrite our letters). Bless our workmen. Bless our output. And *our Silent Partner has never failed us.* The other day Mickey Townsend said, "In the forty years I have worked for you, how many days do you think this shop has shut down?" "Haven't the remotest idea," I replied. "Just twenty days in forty years, not counting Christmas and Fourth of July," said Mickey. "In good times and bad times 'Ridgways' always runs," is one of the sayings in industrial Coatesville. Father came to the office and made up the payroll until he was nearly ninety. The above is personal, and my only excuse for writing it is to let you young fellows know that real success in life depends upon taking Jesus as your Silent Partner. "The Lord working with you."—*From The S. S. Times,*

BE THE BEST

If you can't be the pine on the top of the hill,

Be a scrub in the valley—but be

The best little scrub by the side of the rill;

Be a bush if you can't be a tree.

If you can't be a bush, be a bit of the grass,

And some highway happier make.

If you can't be a "muske", then just be a bass,

But be the livest bass in the lake.

We can't all be captain, some have to be crew,

There's something for all of us here;

There's work to be done, and we've all got to do

Our part in a way that's sincere.

If you can't be a highway, then just be a trail;

If you can't be the sun, be a star;

It isn't by size that you win or you fail,

Be the best of whatever you are.

—Submitted by Bertha May Wallace, Leon, Ia.

GOD'S CABLE

Samuel E. Haney

IT IS INTERESTING TO KNOW that the approximate area of the globe is, 196,940,000 square miles, approximately 55,000,000 square miles of earth; and that Asia, the largest continent, has 17,057,666 square miles and a population of 900,000,000, which is one-half the globe's population. Yet all this is made to appear trifling when considering that 1,400,000 earth could be placed within the sun were it hollow.

What a heavenly Father we have! Nothing too large, nor too small for His cognizance. "The very hairs of our head are numbered" by Him. Even a sparrow cannot fall on the ground without our Father's notice. Matt. 10:29, 30.

Then, "Why should I feel discouraged, why should the shadows come,

Why should my heart be lonely, and long for heaven and home,

When Jesus is my portion? My constant Friend is He:—

His eye is on the sparrow, and I know He watches me."

It is also interesting to know that while nineteen cables span the Atlantic Ocean, God has arranged but one Cable between heaven and earth. Cables galore, supposedly celestial, have been laid by man that in a way resemble the rainbow: extremely gaudy—appealing to the physical eye, and semicircular in form—never extending above the clouds, and with both ends on the earth. They function only when the sun shines. All cablegrams are "earth, earthy". 1 Cor. 15:47, and even at this, most of the operators are *asleep*.

God's Cable was laid nineteen centuries ago. The earthy end of this Cable radios "Good News" to every consecrated soul, while the heavenly end "entered into

that within the veil," Heb. 6:19. The Operator is ever on duty, "Ever liveth to make intercession for them (us)", Heb. 7:25. No man has ever duplicated this heavenly constructed Cable, "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

This Cable's code is, "Hidden riches of secret places" (Isa. 45:3); and its messages are free. A few samples:—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price". Isa. 55:1.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

"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. (And) 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. 3:20, 21.

These are wonderful messages, coming as they do, from God; for Jesus delivered His Father's message. John 14:24.

Many are inadvertently thirsting for the Living Water, not knowing it is accessible without money and without price; laboring and heavily laden, not knowing of the only place to find rest for their weary souls and bodies. The physical and satanic spiriting turmoil of this wicked world is extinguishing the sound of the Lord's gentle knocking, and His voice calling to open the door that He might enter in, that they might sup with Him and He with them; thereby obtaining the essential strength and wisdom to become "overcomers", eligibling them to sit with Him in His throne, even as He overcame and sat down with His Father in His Throne.

Reader, if you have never *tuned in* on God's Cable, get familiar with the code, and you will be surprised at what a continuous stream of inspiring messages you will hear, and how they will alleviate, if not entirely obliterate, your burdens, sorrows, anxiety; and even your aches and feverish brow will, at least in a measure, be forgotten.

"Is The Tenth All I Should Give?"

I HAVE NEVER KNOWN, nor heard of, anyone who did not give more than the tenth after practicing tithing for a year or two. Have you? Tithers call all beyond the tenth "Free Will Offerings." But talk of giving more than the tenth by or to those who do not believe in and practice tithing, is like trying to solve problems in mathematics by people who have not learned and do not believe in the multiplication table. The multiplication table occupies about the same relation to mathematics that tithing does to stewardship.—Selected from "How to Tithe and Why."

Subscribe for The Restitution Herald, \$2.00 per year.

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The earnest of our inheritance until the redemption of the purchased possessions.—Eph. 1:14.

WE ARE GIVING BELOW a selection and some scripture quotations on the same subject, sent in by Sister Jessie Wilson.

* * * *

The whole subject of the coming of our Lord is, of course, the most vital and important subject to any true Christian, but the one line in the poem given below which reaches deepest into the writer's feelings is the closing of the third stanza, "Earnest of our coming bliss."

* * * *

At the head of the page we have given a scripture text bringing out the same thought. Religion, in order to be of any real value to a person, must not be altogether a matter of the distant future. 'Tis true that mortality with all of its aches and pains and difficulties is ours today and we must await the Savior's arrival for the removal of them, but nevertheless we have now an "earnest" that is of priceless value.

* * * *

A man contracts to buy a piece of property, and as a matter of good faith and to bind the contract he makes a small down payment. This is the "earnest". Later when proper transfer is completed and the property is delivered he completes the payment.

* * * *

Jesus asks us today to render our lives in obedience and service to Him, and He contracts in return to give to us immortality with perfect environment, all physical troubles, all sorrows to be forever removed. While it is true that the future day of resurrection must be awaited for receiving of the complete blessing, yet we are not left without an earnest, a pledge of good faith.

* * * *

Who can measure the value of the family tie which we are permitted to enjoy with Christ and His Father,—our Father, now, today? Who can state a value to the comfort which one may have now as he stands by the bedside of death, or turns from the open grave? The fact that the Christian sorrows not as others who have no hope is worth more than dollars and cents. The fact that we today, though surrounded by trial and care can reach forward and be inspired by the joys of tomorrow is beyond human reckoning of value.

An "earnest"? Ah, indeed, and he who learns to fully appreciate the earnest will hold no doubt as to the final receipt of the full blessing.

* * * *

THOU ART COMING

"Thou art coming, O my Savior,
Thou art coming! O my King,
Every tongue Thy name confessing,
Well may we rejoice and sing;
Thou art coming! rays of glory,
Through the veil Thy death has rent,
Gladden now our pilgrim pathway,
Glory from Thy presence sent.

Thou art coming, not a shadow,
Not a mist and not a tear,
Not a sin, and not a sorrow,
On that sunrise grand and clear;
Thou art coming! Jesus Savior,
Nothing else seems worth a thought,
Oh how marvelous the glory,
And the bliss Thy pain hath bought.

Thou art coming, we are waiting
With a hope that cannot fail,
Asking not the day or hour,
Anchored safe within the veil;
Thou art coming! at Thy table
We are witnesses for this,
As we meet there in communion,
Earnest of our coming bliss.

Thou art coming! Thou art coming!
We shall meet Thee on Thy way,
Thou art coming, we shall see Thee;
And be like Thee on that day.
Thou art coming! Thou art coming!
Jesus our beloved Lord,
O the joy to see Thee reigning,
Worshiped, glorified, adored."

Waiting for the Blessed Hope, even the appearing of the glory of our Great God and Savior Jesus Christ; Who
(Continued on Page 447, Column 2)

The Children's Page



PREPARED BY LOIS HUNT

JESUS AND THE HOME

Mark 10

*"Be it ever so humble
There's no place like home."*

HOW TRUE THAT IS, or should be, at least! Where else can we find so much love, understanding and comfort? Where else are people so truly concerned about our health and happiness?

What does it take to make a home? A house, with a father, and a mother and children in it. Must the house be large, beautiful and elegantly furnished? No, indeed! Many more times such an establishment remains merely a house, and not a home. What is needed to change the house into a home? Love, God and a helpful spirit are needed by the people who occupy the house to make it a real home.

Real Christian life and worship begin in the home, and, with the parents. Jesus said that the home was God's own plan. In the beginning God made the beautiful Garden of Eden for a home. He then placed in it a man, Adam, and later a woman, Eve, that they should be companions all their lives. Afterward children were born to them.

And so today, a man and a woman marry according to the laws of the land, and are then one in God's sight—one in purpose and helpfulness and they are to live together until death call one of them—not for a few years, and then be divorced and marry someone else.

The Pharisees came to Jesus and asked Him if it was right for a man to divorce his wife. They thought they would "catch" Him in His answers. But He knew their deviousness and said, "What did Moses command you?" They replied that Moses permitted divorce. Then Jesus said, "Yes, you have such hard hearts. That was why!"

Now, what does all this mean to you children? First, you must keep your bodies and minds clean so that you may grow into healthy, strong young men and women. And then when you are older, you may love someone equally worthy and worthwhile, so that you also may make a happy Christian home, and have beautiful healthy children.

And what can you do in your own home today? God

said to honor your father and mother, and obey them. Help them in the daily homework, tell them about your school, your play, your friends. Benefit by their advice. Try to live in your home as you think Jesus would have lived in it or in His. In fact, keep God and Jesus in your home, make their teachings part of your daily life. Do not let a day pass without doing something for God, reading some of the Bible, and talking to God in prayer—and doing at least one good deed for someone else. Keep all selfishness away from your thoughts and actions. Oh, there are so many things you can do. I am sure you can, and will think of many more.

You see, children are a very important part of the home. Jesus loved them. Again and again mothers brought their little ones to Jesus that He should touch them. The disciples did not approve and rebuked the mothers. At this Jesus was much displeased and said unto them, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. And he took them up in his arms, put *his* hands upon them, and blessed them."

* * * *

SOMETHING TO DO

1. Memorize Ephesians 6:1, 2, 3.
2. Read the Psalm of the home, Psalm 128.
3. Out of a bar of soap, a piece of clay or wood, or sand, carve a home like the one in which Jesus lived—outside stairway, guest room on top, square building.
4. Try to make your home happy and really Christian.

* * * *

SOMETHING TO THINK ABOUT

How can you add to the cheer, comfort and rightness of your home?

* * * *

TINY TOTS

Jesus loved little children. Many mothers brought their little ones to Jesus that He might touch them and make them healthy and well. The disciples said to the mothers, "You must not bother Jesus with these children."

But Jesus did not like it when He heard what the disciples said. Instead, He told them to bring the little children to Him.

And then He took them up in His arms, and held them, put His hands on them, and blessed them.

Jesus loves little children today and wants them to love Him.

* * * *

MEMORY VERSE

17. 1 Chronicles 28:9.

—o—

In His letter to the Christians at Ephesus Paul said to the children, "Children, obey your parents in the Lord: for this is right."

To the parents he said, "Fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. 6:4.

With Our Sunday Schools

LESSON IV.—April 22, 1928

JESUS AND THE HOME

Mark 10:1-16

Devotional Reading: Ephesians 6:1-9

GOLDEN TEXT

Honour thy father and mother; which is the first commandment with promise.—Ephesians 6:2.

A STUDY OF THE SUBJECT

Jesus at Home. The home is the foundation of all society. It is the only true and natural product of the marriage law. This law was ordained by God to carry on to completion His creation, when He made man male and female. The home is the basis of all true development both for this age and for the ages of the ages. Without the home there could positively be no kingdom of God in the age to come.

Divorcement. For man or woman to consent to the annulment of the marriage vow can only be to dethrone God's word and supplant it with one's own word. It is to regard self above God. For one reason only does the Bible grant permission to break the marriage covenant and that permission is given to the one party only when the companion party has already in fact annulled the sanctity of marriage.

Children. That child life and child interests are a part of the home interests in the economy of God is everywhere Biblically evident. Like training the freshly started morning glory to climb a trellis rather than to sprawl promiscuously over the grass or rugged ground, so the training of child life to rise toward the Father of creation is incumbent to the success of God's plans. None other than the parents uniting to thus train the child can so well perform that service. It is a debt the parents owe to Jehovah. Therefore, again the utter wrong in annulling home relationship.

God's Ideal Home. God Himself has given inspired instructions to all members of the home.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . . So ought men to love their wives as their own bodies." Eph. 5:25, 28.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body." Eph. 5:22, 23.

"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."

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Matt. 15:3-6.

The foregoing instructions are all of New Testament scripture, addressed severally to Christian people, to Christian homes. This instruction came from the same source as did that instruction commanding the creation of the earth. It is

a part and parcel of God's revealed way for the proper and joyful development of home and its untold blessings. No home where each member will do his or her part, according as directed in these scriptures, can be anything but pleasant, happy, beneficial. To ignore these scriptures is to put one's self in the position of the Pharisees of Matt. 15:3-6, and make "the commandment of God of none effect."

To Make Homes. There is no higher ideal pertaining to this life than for a young person to aspire to enter into true Christian home life, where true Christian love shall bind two to each other in all life's joys and sorrows, failures and successes. To fail so to do is to by so much fail of conforming to what God knew best and what He ordained for the joy and upbuild of man and woman.

THE GOLDEN TEXT

Honour thy father and mother, which, indeed, is a first commandment with promise.—Ephesians 6:2, Roth.

What is the promise?

In this text we have the fifth commandment given to Israel brought over into the New Testament to retain its force in the Christian dispensation, and joined to it is a new one with just as much force, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Just as truly as one is commanded, the other is commanded also.—F. A. S.

PRACTICAL APPLICATIONS

The Mission of Jesus. "As he was wont, he taught them again." Jesus was always the Rabbi, Master, Teacher. That was His great mission in life. In conversation, in preaching, in conduct, in the working of miracles, in all that He did and in all that He said, He was setting forth the "kingdom of God, and his righteousness." Matt. 6:33. His answer to every question put to Him was couched in such a way that the mind of the questioner would be led to the central theme of His teaching, the gospel.

Marriage and Divorce. "What therefore God hath joined together, let not man put asunder." Mark 10:9. Marriage, as taught not by Jesus only but throughout the Scriptures, is a divinely established institution. It is not the form which the marriage contract may take, but the act of union itself which bears the approval of God and is sealed for all time by His commandment. Two persons joined in lawful wedlock are bound together "so long as they both live." Every marriage is "made in heaven", that

is, the union of an unmarried man and an unmarried woman is binding in the sight of God, regardless of their mental attitude toward each other, for they have become "one flesh". Gen. 2:24. Divorce was permitted for a time because of the "hardness of your heart", Jesus declared, but, as in the matter of idolatry, "the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by" Jesus Christ. Acts 17:30, 31.

Jesus and the Children. All that was beautiful and good and innocent in human life held an interest for Jesus Christ. To wipe away the tears and bring a smile to childish lips was a worth-while purpose to our blessed Lord. It is evident that to Him, as to one of the most notable atheists of our own times, "No day can be so holy but what the laugh of a child will make it holier still." Childhood is the very personification of trust and faith and innocence, and those are the qualities required for entrance into the kingdom of God.—G. E. M.

INTERMEDIATE CLASS

Topic: Being a Christian at Home.

The one greatest influence exerted upon the life or character of any nation is the influence of the homes of that nation. The greatest influence in the life of any individual is that of the home in which he is raised. How important, then, the remarks of Jesus, holding aloft the sanctity of marriage and of the home.

The natural product of marriage and home is children. The great opportunity of the home, therefore, is in molding the lives and characters of its children, and through them affecting future generations.

The Master showed the highest regard for the children. This because the trusting, dutiful attitude of a child toward the parent is a picture of the attitude of the true Christian toward his heavenly Father.

If one is an active church worker and very religious on Sunday, but does not live a careful Christian life the rest of the week, what is the effect upon his home and children?—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

Social Institutions: Definition; purpose; various ones recognized by the Bible.

The Home: The home as Jesus values it. The home as it is today. The remedy.

The foundation of social life: what and why?—A. K.

DOINGS AMONG THE CHURCHES

Bro. Earl Thayer spoke at Adeline, Sunday the 8th.

* * *

Bro. and Sr. Glyn Starbuck have returned to Rockford, Ill., address 326 S. Third St.

* * *

Mrs. Hugh Schafer is recovering from a recent illness.

* * *

Bro. and Sr. Rolland Stilson and family of South Bend, Indiana, were visitors in Oregon last week.

* * *

Mrs. Cedric Pope of Cortland, Illinois, is visiting with her people about Macy and Columbia City, Indiana.

* * *

The death of Bro. K. N. Woodward, son of the late Elder B. W. Woodward, occurred at Bangor, Michigan, March 23, 1928.

* * *

Bro. and Sr. N. J. McLeod are spending vacation week with friends and relatives in Los Angeles and Pomona.

* * *

Sr. Nellie Cross has returned to her home in Oregon after spending several weeks with her daughter's family, Mr. and Mrs. Ward Scott at Lockport, Illinois.

* * *

Word from Bro. and Sr. LeCrone, of Helena, Okla., announces that he has recently returned from the hospital and she is recovering from an attack of the flu.

Hail to the day when "the inhabitant will not say that I am sick." It's coming.

* * *

Bro. Ernest Gesin of Oregon, Illinois, was taken to Dixon Hospital Easter Sunday sick with pneumonia. His condition is not thought to be serious. Bro. and Sr. Gesin and Sr. Dorothy Lyon, who is stopping with them, have all been down with bad colds, or flu.

* * *

Bro. and Sr. C. E. Randall are now located at Grand Rapids, Michigan, where Bro. Randall is temporarily serving as pastor of Park Lawn Church, as well as filling other appointments in the state. Bro. Randall will speak at Coat's Grove on Sunday evening April 22th.

* * *

Bro. A. L. Brady has returned to Los Angeles after a year's sojourn with his parents in England. He describes the voyage home as being very interesting from the fact that stops were made at the Azores, West Indies, South America, Central America and Mexico. He has decided that the United States is more to his liking than his native land.

* * *

HERALD RECEIPTS

Marshall Logan; Mrs. Mary Goekler; Elmer Goekler; Mrs. Lottie Sealine; E. R. Drabenstott; Harriette Woodard; Mrs. A. J. Addington; E. H. Porter; Wm. F. Porter; Mrs. Sherman Gilman; D. A. Renner; Mrs. C. J. Lamberson; Edgar J. Demmit; Helen G. Anderson; Mrs. Fred Forbes; Mrs. S. M. Harris; H. A. Nations; C. E. Hatch; Mrs. Harriet Sonnichsen; Mrs. Geo. Reighard; Rolland Stilson; Philip Curtis; J. T. Auld; Ben Carpenter; Mrs. Lizzie Railsback; Mrs. C. Evans; J. J. Handley; J. E. Coverston.

Bro. Paul C. Johnson, motored to Chicago last Wednesday where he met his father from Sac City, Iowa. The two then motored to South Bend, Indiana, and called on Bro. J. Arthur Johnson.

* * *

Bro. C. A. Nokes gave a very interesting and instructive chart lecture to the Los Angeles church on Sunday morning, April 1st. His subject was "Prophecy" in connection with the culmination of different time periods.

* * *

A meeting was held in the home of Bro. and Sr. Squires of Lynnwood, Cal., on Sunday evening, April 1st by Bro. Hammond and Sr. Railsback, for the benefit of Bro. Squire's neighbors and friends. There was a good attendance.

LIKES THE EASTER NUMBER

Three at least like the Easter number of the Herald:—"The Easter number of The Herald is here, and we think it is certainly a worthy one." That made the printers feel that their earnest efforts to put out a number worthy of the occasion was appreciated.

* * *

Bro. McGraw has again become your superintendent of printing. Having apparently regained his health he began working full time on April 2nd and took his former place in our institution.

In this connection, all of us are greatly indebted to Bro. Paul C. Johnson who had made all plans last summer to give full time to the ministry. When, however, Bro. McGraw was compelled to temporarily step all work, Bro. Johnson, without hesitancy, cancelled his plans and entered heartily into the place made vacant. All should recognize with true appreciation Bro. Johnson's faithful labors rendered in a true spirit of co-operation.

Bro. Johnson plans to now enter the ministry as opportunity affords. On Friday eve, he will speak at Kewanee, and on Saturday and Sunday at Ripley, Illinois.

* * *

EDEN VALLEY, MINNESOTA

Miss Marjorie Ruhn is still gaining in strength, and it is hoped a third operation will be unnecessary. For a period of over three weeks her frail body was drained only by a tube in her side, due to a kink in her intestines. Surely, the God of Heaven is to be praised for helping her.

* * *

Bro. Drinkard has arranged to have a public auction of his household goods on May 10th, after which he and his family plan to leave for Fort Worth, Texas, where he expects to again take up the ministry. Their trip will be made by auto, and will take them about one week, with a stop off at Blair, Nebraska, and possibly other points.

* * *

A meeting is planned to begin at Helbrook, Nebraska, April 14, conducted by the writer which will continue for two weeks.

* * *

A big baby boy was born to Bro. and Sr. Philip Mills on April 1st. Congratulations! Miss Orpha Hoskins is spending her Easter vacation at home with her parents. Sr. Orpha is teaching school at Underwood, Minnesota.

HAINES CITY, FLORIDA

Sr. M. A. Woodward will speak in the Christian Church, Haines City, Florida, at 11 o'clock Sunday morning, April 29. She will be pleased to meet any of the brethren who may find it convenient to attend the service.

Sr. Woodward writes that she is slowly regaining her strength. She is expecting to leave Florida about May 1st for points in Virginia, including Maurertown.

MRS. CHARLES KANAAR

Miss Elizabeth Maria Stilson, daughter of Seymour and Cynthia Ann Stilson, was born April 25, 1841, in Marshall County, Indiana, and passed away at the Marshall County Hospital in Plymouth, Tuesday morning, March 20, 1928, after seven weeks of intense suffering from a broken hip. She was the fourth of a family of nine children and with her death leaves only one of the family, a sister, Mrs. Martha Fields, of Bourbon.

She was united in marriage to Charles C. Kanaar of Lake County, Indiana, May 6, 1861, and since then they have resided in LaPorte, and also in Starke County, but for several years resided north of Plymouth, near the North Salem Church. Fourteen years ago they moved to Plymouth where they have since resided. Mrs. Kanaar was immersed in the early seventies and since then has been a faithful member of the Church of God, at North Salem.

She is survived by her husband and five children: Mrs. Mary Logan, of Plymouth; Asher, of Niles, Michigan; Seymour, of Lowell, Indiana; Edward, of Plymouth; and Mrs. Cora Taylor, of Lowell; and one sister, Mrs. Martha Fields, of Bourbon. There are also sixteen grandchildren, all living and one great-grandchild.

Sr. Kanaar was 86 years, 10 months, and 25 days old, and had been married to Bro. Kanaar over 66 years. Her death was the first one in the family, all the five children born to them still living.

Funeral services were held at the home on Thursday afternoon, March 22. Bro. J. H. Anderson spoke from the text, "If a man die, shall he live again?" after which she was laid to rest in Oak Hill Cemetery, sleeping in Jesus until He calls His own from the tomb. She was surrounded by beautiful flowers sent by friends who loved her.

May that great day soon come, for as surely as God lives; so surely shall our loved ones come again from the valley of darkness.

Eva L. Underwood.

MARY ELIZABETH SMITH

Was born in Marshall Co., Indiana, January 29, 1851, and died near Plymouth, March 31, 1928, at the age of 77 years and two months. She and James T. Hindel were united in marriage in 1874 and to this union six children were born, all dead except Mrs. Bert Flora with whom she spent her last days. Her husband having died, she was united in marriage with Leonard Shafer in 1893. Mr. Shafer fell asleep in death in September 1926.

She leaves one daughter, four brothers, her grandsons and five great-grandchildren. She was a faithful member of the Church of God at Plymouth, Indiana. After the funeral, held in Plymouth, she was laid away to sleep until Jesus comes.

J. H. Anderson.

AN OPEN LETTER

Dear Brother Austin:

I am so glad that you have told us, in the expansion program, how much money we are going to need to equip our print shop with the machinery that is necessary for our work—the National work.

No, it is not a “staggering amount” for a national call—Of course fifty thousand dollars is a good bit of money to be owned individually—but to be subscribed collectively by our Church Brotherhood—it is not beyond reason. If you think so, just listen to this:—

A Lutheran Congregation, within a block of us, has just completed a new church—costing \$140,000—membership about 400. In addition to this obligation they have to meet their current expenses (pastor's salary, heat, light insurance, choir, chior leader, etc.) In speaking of their new church, one member said, “Yes, we all wanted a new church but we could not have it until all were willing to work. Since the pastor persuaded half of the congregation to tithe, the money is just coming in.”

Half a block west of us a new Congregational church will be ready for occupaney in a couple of weeks. Cost \$159,000. Congregation a little over 400. Two blocks, in another direction, the Baptists are active. They are raising \$100,000 for a Bible school building to be erected next to the church.

They raised \$50,000 last Sunday.

None of these congregations are wealthy congregations—just ordinary folks like you and me.

The calls are local calls and the money is used for local work.

Ours is a National call for National work.

Have these people a greater hope than we have and more of a truth to proclaim to the world, that makes them so willing to give?

No! a thousand times, No! “In the morning sow thy seed and in the evening withhold not thy hand.”

Thank you, Mr. Secreatry, for letting us know the extent of our privilege.

In the Master's work,

Leila E. Whitehead.

BEREAN ITEMS

(Continued from Berean Page)

gave Himself on our behalf, that He might redeem us from all lawlessness and cleanse for Himself a peculiar people, devoted to good works. Titus 2:13, 14. Diaglott.

But you are a chosen race, a royal priesthood, a Holy nation, a people for a purpose, that you may declare the perfections of Him who called you from darkness into His wonderful light. 1 Pet. 2:9. Diaglott. When Christ who is our life shall appear, then shall ye also appear with Him in glory. Col. 3:4. 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.—*Jessie M. Wilson.*

* * * *

Dear Editor of the National Berean Society:

Having already crossed three months of the New Year, we trust that the Bereans everywhere will awaken to the opportunity for service. It is really serious and a sacred thought; that time when passed can never be recalled or any of its acts or thoughts changed.

The record 1927 is made and can not be changed. Next Sunday, April 8th, is a day that will be observed throughout the length and breadth of the land in memory of the resurrection of our Savior.

Let Easter be the day when not only the resurrection of Christ shall be recognized but let it be the day when each and every one of us shall aspire to rise higher and higher in the new life in Christ Jesus. Let us ever be found faithful to our Master and be ready when He shall call us from this sweet life to a sweeter one beyond.

*When He shall call our struggling souls may
never reach the prize we cherish so.*

*It may not reach the gates of Paradise at sun-
set glow,*

*But I have faith that in the shadows blue at set
of sun,*

*We shall be judged by what we tried to do, not
what we've done.*

Maude Kirkpatrick Roll.

GOD'S LOVE

8. He that loveth not knoweth not God; for God is love.

9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love; not that we loved God, but that he loved us, and sent his Son, to be the propitiation for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

1 John 4:8-11.

“Knowing this, that our old man is crucified with him . . . Romans 6:6.

DAWN OF A GOLDEN AGE

By Rev. G. Campbell Morgan D. D.

WHAT WILL BE THE the condition of things upon the earth at the appearing of our Lord? The world will be groaning under the most awful despotism it has ever known; for the removal of the Church will have issued in the triumph of Gentile power centered in the antichrist, who shall exercise unparalleled rule over the nations, and who will then be at the zenith of his fame. Halfway through Daniel's missing week of years the man of sin will break his covenant with the unbelieving Jews, gathered in Jerusalem, who will become a persecuted, oppressed, and despised people. During this period, too, there is to be terrible martyrdom of those who, through the stress of the times, yield to the claims of Christ, as presented by His remaining witnesses. All the latest discoveries of science and the developments of earthly progress, so-called, will be pressed into the service of the antichrist. Some of us have read certain books, the titles of which I cannot recall for the moment, in which the authors have allowed their fancy loose rein with regard to coming wars. I believe that in a popular periodical a story of this kind has been running, the writer working out in a speculative way what is likely to be the ultimate issue of the present arming of the nations and the endeavor to find new and improved methods for the expeditious slaughter of men. Think of the high efficiency attained upon the great continent of Europe in warlike machinery! In the writings referred to, there is, unconsciously it may be, an element of truth. The lawless one will avail himself of all the results of scientific research and invention, and Christ shall return with His saints to find the peoples of the earth crushed under the iron heel of an oppression far more terrible than all the previous experience can furnish, and exceeding the wildest flights of imagination.

In the zenith of the power of the antichrist, Jesus will be revealed from heaven with the whole company of His saints, coming to set up His own blessed reign upon the earth. His appearing will be the destruction of the man of sin, and the confusion of the confederacy of the nations against God and His Christ. He will scatter before His coming the evil which has been brought to so prominent a head during the period of that missing "week."

That will be the day of Christ's vindication before all the earth, when "every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall mourn over Him" (Rev. 1:7). The Master has been hidden now for nineteen hundred years; and the scoffing world says, "Where is the promise of His coming?" Men are asking us if we really still believe in Christ as we used to do. Alas! that the infidelity of the ungodly should have crept into the very Church itself; so that there are not wanting those who have tried to undermine our holy

faith, by seeking to rob it of everything that is supernatural, and beyond explanation by laws which men think they understand. But as surely as God is upon His throne, Jesus, "this same Jesus," the Man of Nazareth and Capernaum, the Man of the city and of the village, He whom crowds heard speak in the olden days, is coming back to our earth, accompanied by His saints. Christ's people also shall be vindicated when it is seen that "the foolish things, the weak things, and the things which are not," in the estimation of earth today, will prove to be things of wisdom, things of strength, and things that are. Then, too, shall the earth have its opportunity as never before.

May I warn you against spiritualizing this truth? Christ will indeed be the King of kings upon this earth. He will be as directly and positively a Ruler as any monarch whose name is upon our lips today; but His sway will be more absolute and powerful. With all my heart and soul I believe that the only effective rule for humanity is an absolute monarchy; but the trouble is, that we have never yet found the monarch. For a little while the heavens have received Christ, the only One worthy of unlimited rule; but the King of men is coming back, in infinite compassion for the world which drove Him out. For His coming, not only the church, but the whole creation waits. The Revised Version gives a far wider meaning and greater force than does the Authorized to Paul's words in Rom. 7:19, "The earnest expectation of the creation waiteth for the revealing (the Apocalypse or revelation) of the sons of God." Today the sons of God, as such, are unknown, or despised and persecuted; but when the Master comes, they will be revealed with Him—and it is for this consummation that the earth is waiting. When He comes to set up His kingdom and to judge, not with the hearing of the ear or the seeing of the eye, but with righteous judgment, then what solution of problems, what healing of wounds, what blessing for poor, oppressed humanity!

Following upon the end of Gentile power and policy, in the destruction of the man of sin, and the sweeping away of all war by the great battle of Armageddon, comes the restoration of God's ancient people of Israel to their true position among the nations. I do not say the restoration of the Jew—that is not comprehensive enough; but of the whole Israel of God. The ten tribes, lost for centuries, shall be found and restored to their land, for the fulfillment of God's purposes for Israel, and through Israel, for the race. I know that some doubt this truth, and say that Israel as a nation has been finally cast off. Can God desert those to whom He has made oath? Absolutely impossible! Can He be defeated? Never! God's purposes may be thwarted and hindered; but, despite all human failure and folly, they must eventually be realized. The prophecies of the Old Testament concerning God's ancient people have never been wholly fulfilled; and it cannot be that the inspired Word of the living God should prove a failure.—*Herald of the Times*, sent by M. A. Woodward.

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BEHOLD! HE COMETH!

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”.. Heb. 9:28.

“Look for him.” Other scholar’s phraseology: “wait,” R. V.; “expect”, Emph. Diag. “eagerly expecting,” Weymouth; “ardently waiting”, Roth.; “looking for him”, is a brief phrase. Are we to use it in this case as we usually do and let it go at that? e. g. I look for Bro. Smith to-day. The writer believes it means much more than the mere looking, expecting, waiting. I shall try elucidating my premise by the Scriptures, current events and human propensities.

The primary thought is, what does His appearing signify? Paul says that it signifies the giving of a crown of righteousness to all them that love His appearing. 2 Tim. 4:8. But, says one, how are we to know when Jesus is coming when He says, “But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is Lest coming suddenly he find you sleeping.” Mark 13:32-37. Such was the case when Jesus spoke these words—in the present tense. “And what I say unto you (whom He was addressing) I say unto all (including you and me), Watch.” Jesus’ elaboration of the subject, Matt. 24, shows that we are to “Watch” certain current events and the actions of people as sure precursors of that period in which He is due to return, which the Father alone knew at our Lord’s departure. By not keeping a vigilant “Watch” His sudden coming will find us sleeping; colloquially speaking, catch us napping, off guard.

Jesus gives us a parabolic description of the affair, Matt. 25:1-13, “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish.” The foolish neglected the “oil” (Holy Spirit) which the wise made sure to have. The Lord’s sudden appearing caught the foolish ones napping and they had no time to buy oil (to get right with God). But O, what a glorious event for the wise ones; for they were ready and “went in with him to the marriage: and the door was shut.” How agonizing! Then the lamentation of the other virgins, “Lord, Lord, open to us.” What a heart-rending appeal! But no pity was shown: (Continued on page 457)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

GLAD MORNING

A WAKE, AWAKE; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isaiah 52:1, 7.

How beautiful are the bursts of joy of the inspired writers. Isaiah's vision looked across the undulating valley of time and saw the sun-draped peaks of the future eternal hills of Jerusalem's glory. How entrancing for Zion when the "beautiful . . . feet of him that bringeth good tidings" shall arrive! Isaiah would have Jerusalem to awake in anticipation of Him who shall publish and demonstrate, "Thy God reigneth!"

THE ARM OF THE LORD

THE prophet continues his heart's gladness through the next chapter. But the vision of his mind is too wonderful to be grasped in its fullness and in its richness by poor sin-sick man. He prefaces its revelation by the questions of instruction, "Who hath believed our report (or, hearing—margin)? and to whom is the arm of the LORD revealed?" Then, beginning with Him as a "tender plant", even as "a root out of a dry ground", he unfolds his inspired vision of Him in His marvelous work of atonement—marvelous, and so uncomprehended by man who long since, like stray-gone sheep, v. 6, turned his eyes from God and "turned everyone to his own way". Therefore, "who hath believed", yea, who, with such eyes, can believe the doctrine he is revealing? And, who can see and recognize the unveiled "arm of the LORD", even though that arm be omnipotent?

DESPISED AND REJECTED

Like the possibly despised bullock of atonement slain before the tabernacle door, so Christ, unrecognized in all His achievements for man through His atoning service and death, was and—sad word—is, "despised and rejected of men". Not only do many, to-day literally despise Him and reject Him, but so many of the many who gladly accept Him, in person, really "despise and reject" the work which He accomplished, even the atonement which He perfected for evermore.

HE BORE OUR PAINS

NOT only do the Scriptures tell us that He "his own self bare our sins in his own body on the tree", 1 Pet. 2:24, but divine explanation of some things which "sin" includes is found in Isa. 53:3, 4 where it reads, "he hath borne our griefs, and carried our sorrows." Matt 8:16, 17, telling of many and marvelous works which Jesus did, says, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness." This inspired translation of the Hebrew statement of Isa. 53 into the Greek statement of Matt. 8 declares to us the thoughts of the prophet when he looked forward unto the "bruised" and "wounded" "servant" of Isa. 52:13. Indeed the Hebrew word "choli", interpreted "grief" in Isa. 53:3, 4 is interpreted "sickness" or "disease" in Deut. 7:15; 28:61; 1 Kings 17:17; 2 Kings 1:2; 8:8; and elsewhere, just as Matthew interpreted it in 8:17; and the Hebrew word "makob", interpreted "sorrows" in Isa. 53:3, 4 is interpreted "pain" in Job 33:19 and Jer. 51:8. These were some of the "sin" He bore to the tree.

THE GREAT ATONEMENT

THAT these things which the "wounded" and the "bruised" One of Isaiah 53 "bore" and "carried", were the sins confessed upon Him whose life was carried into the Holiest place of the "true tabernacle which the Lord pitched and not man", is the conclusion of practically all students. This was the one great atonement sacrifice of all the ages. It is He who has been taken unto the very throne of God, who has carried thereunto all sins which have been by faith committed unto Him. And it is these faith-committed sins that, as High Priest of His own sacrifice, He has placed before the mercy seat to be canceled and eradicated by Him who liveth for ever and ever.

SMITTEN OF GOD

THE stray-gone sheep of god's pasture—whether from the flock of Israel or from the flock of Christians—have all but universally *esteemed* "him stricken, smitten of God"; "but", it was "for our transgressions" and "for our iniquities", "and by his bruise there is healing to us." Verse 5,—Young. Healed from sin—not only from sin in the abstract but from sin in the concrete. He who is *esteemed* by man to have been smitten of God was rather

anointed with the oil of gladness above His fellows, Heb. 1:9, and made higher than the heavens. All principalities, and thrones, and dominions, and every name that is named have been put under Him.

AWAKE! AWAKE!

It is this mighty unmeasured power bestowed upon the Servant of Jehovah that causes to-day those of faith to put on their strength. It is this same mighty One who, at His soon coming will enable Jerusalem, and the world also of to-morrow to put on the beautiful garments of righteousness. He will cause the whole earth to be filled with the glory of the LORD.

MEMBERS ANXIOUS FOR REALIZATION OF EXPANSION PROGRAM

MANY REMITTANCES HAVE BEEN received to assist on the purchase of our new Linotype as a step in the realization of the Expansion Program. These remittances range from a few cents each to as high as one hundred dollars, and several have written that circumstances prohibit them from assisting financially at this time even though they are heartily in favor of the movement. For all these we are thankful—thankful for the ardent hearts that wish to cooperate in service in the name of the Lord. It will need many more like remittances this week to provide the funds that are due on the 20th in payment for the Linotype.

The installation of this machine seemed to be a necessity at this time and to make it possible the writer has personally assured its payment. There are members of our church people equally as much interested in Christian service and equally as much needing the Christian growth that results from service as is the writer, any of whom possess a hundred dollars for every single dollar owned by the writer. It is the brethren of financial strength that we especially ask to offer the strength sufficient, not only to carry this first \$5,000 start, but to make the whole program an assured success.

Everyone will benefit by his service to the Master. None must be deprived, but always the great bulk of any load must be borne by the strong.

Let us all unite in an ever growing service in the name of our Lord, and so much the more as we see the day of Christ's return approaching.

F. L. Austin, Secretary

EASTER OFFERINGS

Sickness has prevented the posting of our books. We are therefore unable to give the total of the Easter Offerings this week as promised.

EVERMORE GIVE US THIS BREAD

J. E. Hatch

JOHAN'S GOSPEL REVEALS to us many sayings of Jesus Christ that we will do well to study and meditate upon and to follow. His words were spoken and are on record that we may heed them, and in following His counsels we fortify ourselves against the wiles of the evil one who is ever on the alert to deceive and lead astray all who would live godly in Christ Jesus.

In John 6:35, 48, Jesus declared "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." John 6:51.

This Bread was sent down from heaven in the person of God's Son, who was tried and found faithful, even unto death, and through His death and resurrection became the living Bread, and all who eat thereof are promised eternal life.

This Bread, Jesus' body, represents *aiomian* (Greek, Zoe) life. "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread shall live for ever." John 6:58.

Again Jesus represents this truth in relation to His flesh and His blood: "Whoso eateth my flesh, and drinketh my blood, hath eternal (zoe) life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." John 6:54, 55. He declares also, "If any man thirst, let him come to me, and drink." John 7:37. Through Him comes the *bread of life, meat in due season, and the water of life.*

"I will give unto him that is athirst of the fountain of the water of life freely." Rev. 1:6. "And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Jesus is the Living Word, the Bread of Life, the Way, the Truth and the Life, the Savior of the world, and no one can come to the Father but by and through Him.

"Lord, evermore give us this bread." John 6:34.

The old discussion goes on: Are wicked plays as bad as the audiences who support them? *Washington Star.*

WHO RECEIVES THE GREATEST BENEFITS FROM TITHING

THE TITHERS THEMSELVES. The benefits to others are secondary just as they are with all of God's laws. He never established a law of principle that was not primarily for the benefit of those who obeyed it. This is just as true of His laws of health, of gravitation, of electricity, in short, of all so-called natural laws as it is of all moral laws including the law of tithing. All, like the law of the Sabbath, were, in the language of the Master, "made for man."

Selected from "How to Tithe and Why."

LOVING ME, LEAN HARD

*Child of my love, lean hard,
And let Me feel the pressure of thy care.
I know thy burden, child. I shaped it;
Poised it in Mine own hand; made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said,
"I shall be near, and while she leans on Me
This burden shall be Mine, not hers;
So shall I keep My child within the circling arms
Of My own love." Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough. I would embrace thy care;
So I might feel My child reposing on My breast.
Thou lovest Me? I knew it Doubt not then,
But loving Me, lean hard.*

—Unknown.

NOTHING BUT LEAVES

Lottie E. Young

ALL OF THE MIRACLES which Jesus Christ wrought while on the earth were helpful, and while there are many nowadays who do not believe in them, some of us who claim to be His followers—and have faith in the power, when, as the Son of Man, He could raise the dead, open the eyes of the blind, unstop the ears of the deaf, etc.—may have been puzzled when we read the account in Mark 11 of the so-called "cursing" of the fig tree and its immediate withering, and may have wondered what connection the words of Jesus in the twenty-second verse had to do with it.

Let us first look at the incident as recorded. Jesus was hungry, and seeing a fig tree on the roadside which had plenty of leaves, He stopped to gather some of the fruit, but found it had none, so said, "No man eat fruit of thee hereafter for ever," and passed on. The next morning the disciples noticed that this tree was withered, and impetuous Peter, calling the Master's attention to it, was simply told, "Have faith in God."

The earthly life of the Man of Sorrows was fast drawing to a close. For over three years He had been walking the length and breadth of Palestine, preaching acceptance of salvation. Now was the testing as to how many had believed His words and had faith that He was the Messiah for whom the Jewish people had been looking for hundreds of years. While multitudes had crowded Him as He had healed their sick, how much of this was idle curiosity and a desire to get something for nothing; and how much was faith in His claim that He was the Son of God? Even the apostles had to say to Him "Increase our faith", as He rebuked them frequently for their lack of it. It was to a Roman that He said, "I have not found so great faith, no, not in Israel", and to a woman whose home was far from Jewish centers and influence that He could say

"Great is thy faith."

In Jerusalem the beautiful temple stood. The priests in their gorgeous robes officiated daily at the altars, from some of which flowed the blood of slain animals, all typifying the One who was to be sacrificed for the sins of the world. But all this was a religion of ceremonial observances directed by the priests and tied down by a multitude of petty commands issued by rabbis, while the common people were, as Jesus saw them, as "sheep having no shepherd." All four of the gospel writers tell of His going into the temple, overthrowing the tables of money changers driving away the sheep and oxen, and exclaiming, "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." The Jewish customs were full of show and pretense, and the pure religion which God had instituted was unknown.

After this came the walk from Bethany and the withering of the fig tree, a plant which is sometimes used in prophecy as representing the Jewish nation. Any reader of this who lives where the fig tree flourishes knows that the fruit comes before the leaves. In Palestine the fig harvest began SOON AFTER the observance of the pass-over, and as this walk was taken JUST BEFORE this feast, and especially as the tree was full of leaves, Jesus was perfectly justified in expecting to find some fruit, even though perhaps not in its greatest profusion. The tree was only a pretense, useless for fruit bearing, for which it existed, and symbolized the Jewish church, so full of ritual and so lacking in "the weightier matters of the law, judgment, mercy and faith." The blasting of the tree was a sign of the judgment which was coming upon it, and also of the power of the Christ. Where is the Jewish nation today? It has truly "withered up" even as Jesus said in symbol it would do.

Yes, I know this object lesson was given to the Jews, but the apostle Paul, in writing to the Church of God at Corinth said, "These things are written for our admonition" and applies to many so-called Christians of today, who, while outwardly professing belief in Jesus Christ and His teachings, have few of the fruits of the Spirit as mentioned in Galatians. They may even have been baptized, sit in church seats occasionally, perhaps put a small coin in the collection, but their thoughts are far from the divine things presented by the preacher, and their lives are barren of the "love, joy, peace, longsuffering," etc. which Paul mentioned should exist in Christians. It is "what I think" and "my opinions are correct" and not "what does the Bible teach?" Many even deny the blood of Christ as the only way of salvation.

Trees bearing only leaves have their place as firewood, but listen to the words of Jesus, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit." Do His words abide in us, and are our lives governed by faithful service to Him?

Let us each ask ourselves the question as to what will be the verdict on our lives. Will it be "Come, ye blessed of my Father," or the reproachful "Nothing but leaves; depart from me. I never knew you."

HIGHER LEARNING AND THE BIBLE

Norman John McLeod

NAMING THE ANIMALS

AND OUT OF THE GROUND the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him."—Genesis 2:19, 20.

To one who knows biology the above quotation is puzzling. In the British Museum in London every year there is a volume of approximately two thousand pages added to the collection of books there. These volumes contain the names of animals in the earth that have been secured, classified, and named that year. There are about twenty of these volumes, quarto size, 2000 pages, full of names of animals. Did Adam name all of these animals? Perhaps! But it must have been quite a job. And did he name them the names now popular? No, he did not know a buffalo by that name; in fact, they are found only in the Western Hemisphere. It seems that if we take that story of the naming of the animals as a plain statement of plain facts, it is open to attack by the "higher" critic, the infidel and the atheist. Into the life of almost everybody at some time or another there comes the sounding of doubt; but when the word of the prophets is seen to be sound, the whole Bible must be. What the explanation of the enigma is, is not forthcoming. There is some explanation for it that has not been found.

The story, which follows the quoted verses, of the forming of Eve from the rib of Adam is highly symbolical. Of course we do not doubt that God could do the job. But God is not foolish! He is a reasonable God. What the explanation of these things is, is another thing, but they will bear study.

The symbolism of Genesis, is fascinatingly like that of the Revelation: the rivers with the tree of life; the rainbow in the cloud after the flood, and rainbow in the scene in Revelation 4:3; the serpent (Satan is not called a serpent before in the Revelation till in chapter 20); and various other similarities too numerous to mention. The seven days in Genesis are typical of the Revelation of sevens within sevens.

"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:—". Rev. 22:3.

ONE BAPTISM

Mrs. A. J. Chaplin

THE APOSTLE PAUL, in writing to the Ephesian brethren reminded them that there is only one Lord, one

raith, and one baptism. Eph. 4:5. Since we have at this time so many so-called baptisms, (or modes of baptism) it seems to be needful for us to try to find out just what is meant by one baptism. I take it that Paul meant just one mode of baptism, and in this study I have found the following definitions given by Greek scholars which may give us some real light on this important subject.

Here are the definitions of "baptizo" and "baptizma" as given by five lexicographers. Bullinger: (1) to make a thing dipped, to immerse (2) immersion. Liddel and Scott: (1) To dip in or under water Greek Lexicon. Sheldon Green: (1) To dip, immerse (2) immersion. Gr. English Lexicon to the New Testament. Cremer: (1) to immerse, submerge, (2) the rite of baptism. Biblico Theological Lexicon of the New Testament, Greek.

Following the definitions for baptism, we find many Scriptural texts that teach so plainly the one mode of baptism that it would seem like all could see that it means immersion and that immersion is the only true method of baptism. John 3:23 says "John also was baptizing in Aenon near to Salem, because there was much water there." Much water is never needed or used in sprinkling or pouring. I have frequently seen pastors sprinkle twelve or more from a pint bowl of water, and have water left, but John the Baptist needed much water in which to baptize.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him And Jesus when he was baptized went up straightway out of the water." Jesus is our Pattern and we are commanded to follow Him. We find that He must have gone down into the water to be baptized, for He went up straightway out of the water; so we must go down into the water and be buried with Christ by baptism.

In Acts 8:36-38 we find another example of baptism by immersion. After Philip had taught the Eunuch the Scriptures, as they rode together in the eunuch's chariot, they came to "a certain water: and the eunuch said, See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." And he confessed his belief that Jesus was the Son of God. The chariot was stopped, "and they went down both into the water, both Philip and the eunuch; and he (Philip) baptized him (the eunuch)." When they came up out of the water the eunuch went on his way rejoicing. Here is proof again, that much water was needed in which to baptize, and undoubtedly the eunuch understood that immersion was the true mode of baptism, else why did he wait until they came to this certain water to ask baptism of Philip?

Rom. 6:3-6: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Here we find baptism likened to a burial and to a planting. When you bury a thing you cover it

up; when you plant anything you cover it up in the earth. No one would think of burying anything or of planting anything by just sprinkling a little soil over it. No, that would be folly.

So it is in baptism. Nothing short of a burial in the water of the baptismal grave will ever cleanse us from sin. We must follow the pattern Christ left us. If we have not been buried with Christ in baptism, if we have not been planted in the likeness of His death, burial and resurrection, we can not expect to be raised in His likeness, to an immortal life such as He received of the Father. In this act of obedience to the will of Christ, we are then made free from sin. Rom. 6:17, 18: "But ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

From the baptismal grave, we arise new creatures in Christ Jesus. The blood of Jesus Christ has cleansed us from all past sins, and we begin the new life with a clean page on which our record will be kept. Col. 2:11, says that in the circumcision of Christ, the sins of the flesh are put off by being buried with Him in baptism.

In 1 Peter 3:19,20 the ark is used as a type of Christ. For Noah and his family to be brought through the flood, it took a living, active faith in God's Word. Noah built the ark, and at the appointed time they entered the ark, he and his family. God closed the door. The rain descended and the flood came, but they were safe in the ark. As Noah had faith in God, so must we have faith. He acted out his faith by being obedient to God. In his act of obedience he and his family were saved; likewise, "even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)."

Jesus is our Refuge, our Ark of Safety. Baptism by immersion is the only way to get into our Ark.

THE WITCH OF ENDOR

A. L. Corbaley

IN THE THIRD VERSE of 1 Sam. 28:10-19 we read that Samuel was dead. "Saul had put away those that had familiar spirits, and the wizards, out of the land." At the fifth verse—"And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets."

Now then, if the Lord would not answer him, to whom could he appeal? Only to one of Satan's representatives. "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor." They came to the woman by night and Saul said to her, "I pray thee, divine unto me by the familiar spirit (not by the Lord), and bring me him up, whom I shall name unto

thee." At the eleventh verse "Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel."

It was a case of what is now known as materialization, such as is being practiced by mediums at the present day to deceive the people. The apostle Paul speaks of it in 2 Thess. 2:8—Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders, not real wonders but lying wonders. Through the power of Satan she deceived Saul, causing him to believe that Samuel really stood before him. Saul did not see Samuel for at the thirteenth verse he asks the woman: "For what sawest thou?" And the woman said unto Saul, "I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel." How did he perceive it was Samuel? By the woman's description of what she saw. Saul did not see Samuel, we can be sure of that from the questions he asks the woman.

Saul was head and shoulders taller than any other man in Israel, and it would be very strange if the woman would not know him, especially since he "had put away those that had familiar spirits, and the wizards, out of the land (verse 3)". She saw Samuel coming up out of the ground, an old man covered with a mantle; so she described Samuel's body, which, if it had really appeared as the woman said, he would have been resurrected from the dead. But no one has that power but Jesus. John 11:25; John 5:21-29; Romans 14:9.

Satan has the power of death—Heb. 2:14—but Jesus alone has the power of raising the dead; therefore, the woman being an agent of the Devil, deceived Saul, and caused him to believe that he was talking with Samuel. If God would not answer Saul by "dreams, nor by Urim, nor by prophets" it is not possible that He would allow one of Satan's agents to raise a prophet from the dead to answer him. It was because those who had familiar spirits, were deceiving the people, that the Lord commanded the children of Israel to drive them out of the land. Deut 18:9-14. In John 8:44, Jesus tells the Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." So while she deceived Saul by causing him to believe that she had raised Samuel from the dead, she told him the truth about his own fate and that of his sons: for they all lost their lives, slain by the Philistines in Mount Gilboa.

So the Devil, while he is a liar, can tell the truth when it suits his purpose. His agents deceived Job (Job 1) causing him to believe that his servants were all slain, and his oxen, asses and camels driven away by the Sabeans, and Chaldeans, and that the "fire of God is fallen from heaven, and hath burned up the sheep." And another messenger bore him the tidings of the death of all his ten children,

while eating and drinking in the eldest brother's house: "There came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead." Job believed the stories of these messengers, but he did not curse God as Satan said he would.

Now, was it true that Job's property and children were stolen and dead as the messengers said they were? Let us turn to Job 42:10-17 and we learn that at the conclusion of Job's trials he had twice as much property as before his affliction, all his relatives and acquaintances came to comfort him, and his seven sons and three daughters were still alive and well.

These examples show the method which Satan takes to deceive men and women, by causing them to believe a lie. A lie believed, "Ye shall not surely die," caused mother Eve to eat the forbidden fruit, and to-day that same falsehood believed in, has caused darkness to "cover the earth, and gross darkness the people," "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 who believed not the truth, but have pleasure in unrighteousness." 2 Thess. 2:8-12. Read also 1 Tim. 4:1-5. This shows us that Satan's method of destroying mankind is to-day the same as in the days of Saul and Job.

THE BOOK OF DANIEL

PART 40

By *George Johnston*

THE RISE AND FALL OF THE HOLY ROMAN EMPIRE

Daniel 11

IN THE YEAR 1805 WAR AGAIN broke out between France and Austria, and in the battle of Austerlitz, which took place exactly five years after that of Hohenlinden, the Austrians were again defeated and compelled to agree to the terms dictated by Napoleon. As a consequence of the defeat at Austerlitz and the changes which Napoleon made in the government of the various kingdoms, the emperor of the Holy Roman empire, Francis II, had no alternative but to abdicate, which he accordingly did on the sixth of August, 1806. This event is by some historians regarded as marking the end of the empire, but in reality it was merely a transference of rulership. Napoleon, however, was not destined to govern it for a lengthened period; and after his disastrous defeat by the allies in the vicinity of Leipsic (October 16-19, 1813) "the whole fabric of his political edifice in Germany and Holland collapsed. The members of the Confederation of the Rhine joined the allies, Jerome Buonaparte fled from his kingdom of Westphalia, and the Dutch drove the French officials from Holland. During the year 1813 the Spanish, with the aid of the English under Wellington, had practically cleared their country of the French intruders." (Robinson.)

With the destruction of the Holy Roman empire, just twelve hundred and sixty lunar years after its foundation

in 590, the power of the Papacy beyond the bounds of the Papal States came to an end. But while Napoleon had been fighting the armies of a large portion of Europe, the popes themselves had been sorely humbled by him, and their personal dominions gradually confiscated.

In June, 1796, Napoleon invaded Bologna, a Papal city, and later seized Ancona. Pope Pius VI was compelled to surrender Avignon, Bologna, Romagna, and Ferrara; to relinquish many valuable works of art; and to pay a huge indemnity. In February, 1798, owing to disturbances in Rome, Pius VI was arrested by the French, and eighteen months later died in France, where his body lay for four months unburied. In 1802 Napoleon issued the famous Concordat, by which the Pope was deprived of the power to appoint bishops to vacant sees, unless the appointees had been nominated by the French government. No bishop could hold office unless he swore allegiance to the government, and adopted a ritual in which prayers were offered up for the rulers of France; and no curates could be appointed by the bishops without the sanction of the government. The Pope was also forced to renounce "for ever all right to challenge the distribution of church property consequent on the events of the revolutionary period."

In 1804 Napoleon was crowned emperor of the French, and Pope Pius VII was compelled to travel from Rome to Paris in order to officiate at the ceremony. But Napoleon took good care that the crown was not placed on his head by the hand of Pius; he performed that action himself, lest by any means the Papacy might afterwards claim to have conferred the empire upon him.

Early in 1808 "Napoleon made up his mind to incorporate the capital of Catholicism with his growing empire. On February 2, 1808, General Miollis entered by the Porta del Popolo. He occupied the city until June 10, 1809, when the Papal arms were torn down from the Castle of St. Angelo, and the tricolor was hoisted. By a decree at Schonbunn the victorious emperor had united the Pope's territories to his own dominions. The Pope solemnly excommunicated him on that very day. Pius would not abdicate, and on July 6 he was taken off to Florence. His captivity lasted nearly five years." (Barry.)

"Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."

The word "god" which occurs so frequently in these prophecies usually means "ruler"; from the context, however, it is easy to determine when the Supreme Being is indicated. Napoleon was a Corsican by birth; and "the god of his fathers" whom he did not regard was the Corsican ruler Paoli. Just prior to the birth of Napoleon the French had invaded Corsica, and though Paoli resisted strenuously he was overcome and forced to flee to England. Napoleon's father "had espoused the popular side in that contest, and his lovely and high-spirited wife used to attend him through the toils and dangers of his mountain campaigns. Upon the termination of the war, he would

(Continued on page 463)

ACQUIT YOURSELVES LIKE MEN

A CQUIT YOURSELVES LIKE MEN" will be instructive reading for all. *The Herald regrets not knowing the writer's name so that credit might be given. The truths in this article do not challenge the sovereignty of God, they suggest that sovereignty uses men of faith and action in the presentation and performance of Christian truth.*—Editor.

The average person, certainly the average young man, is not interested very deeply in doing the easy things anyone can do. He is interested in the thing that taxes his ability, that calls for the use of all that is best in his nature. The Christian religion does exactly that.

The Christian religion offers a challenge to your brains. Don't ever get the idea that it is too simple to engage the interest and the intelligence of the highly educated young people of this day. It is simple; it is so simple that a child or a child-minded adult can use it and profit by it. So is the alphabet. And all the use some people make of the alphabet is to spell out a few simple words in the headlines of the newspapers. Others take that same alphabet and produce immortal works of literature. Yes, the Christian religion is simple. But it is also complex—so complex as to engage the best mental efforts of the greatest thinkers in the world. Just as an example, anyone—he doesn't have to have any brains or ability—can say that science and religion are hopelessly at variance, and there is no use trying to reconcile them. Anyone can say that.

TAKES BRAINS

But it takes brains to face the apparent contradictions, and work out a solution. It takes brains to apply the Christian religion to the modern world. It does not take much brains to follow the few simple rules the Church has laid down for our guidance, but it does take brains to grasp the underlying principles. When it comes to challenging one's mental ability, there is no other field of thought that offers a greater opportunity for the best efforts of which your brains are capable.

Furthermore, the Christian religion offers a distinct challenge to one's courage. Without courage, one can not get very far in the building up of a Christian character. It takes courage to be different from other people, especially when one is very young; it takes courage to admit one's mistakes; it takes courage to sacrifice one's desires for the sake of someone else, or for things of more importance; it takes courage to work when others play and to do without things one sees others enjoying and it takes courage of a rather high and rare type to endure ridicule for the sake of an ideal. The Christian religion calls upon us for all of these things—and some people

find it too hard and like certain disciples of old, turn back and walk no more with Jesus. Others take as their motto the words of our text, "Acquit yourselves like men; be strong"—and added difficulties only spur them on to added efforts.

CHALLENGE TO WILL POWER

Lastly, the Christian religion offers a challenge to one's will power. A strong will is part of the proper equipment of every grown person man or woman. We don't expect the little children to have much will power; but we do expect to see that power grow as the child grows, so that when the boy reaches the point where he expects and desires to be treated as a man, he will be able to act like a man.

To be a real Christian you have to be your own boss and run your own affairs and not be dragged hither and yon by every passing whim or impulse. The real Christian does what he really wants to do and knows he ought to do, not what someone else or someone set of circumstances urges him to do. And that takes will power. It takes will power to adhere to one's standards and ideals in spite of the apparent attractiveness of the opposite course. It is the easiest thing in the world to be a "Yes man"—a creature who says "Yes" to everyone and everything, because it is the easiest way, and because he thinks it will make friends for him—but it takes a strong will to say "No" and stick to it. The man who follows Christ must say "No" and mean it, to himself and others.

A MAN'S RELIGION

Christianity is a man's religion. All the first Christians were men. It was founded by a real Man—a Man with brains enough so that His teachings have stood the test of nearly 2,000 years without a single flaw being found in them; a Man with courage enough to let Himself be nailed to a cross rather than be untrue to a single one of his principles; a Man with will power enough to adhere to His program in spite of inducements to moderate it, and though He knew it would bring Him to cruel death.

Yes, Christianity is a man's religion, and it makes a real man of him who follows it; for while Christ laid down principles that only the strong can put into practice, He also promises, and provides help for those who are weaker so that they may become strong. If you have the qualities demanded by the Christian program, the Christian religion is a challenge to you to use them; if you lack them it offers you the means of acquiring and developing them. If you have brains and courage and will power, the religion of Jesus Christ offers the most wonderful opportunity in the world for their use, a challenge to all that is highest and best in you to "Acquit yourselves like men; be strong"

From Mrs. S. A. Chaplin

AGAIN ENTANGLED

Emma C. Railsback

THE MAN THAT WANDERETH out of the way of understanding shall remain in the congregation of the dead." Prov. 21:16. In this verse Solomon is evidently speaking of the class who have come to an understanding of the truth, and then have wandered away from it.

The apostle Peter speaks of the same class in still stronger language: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. 2:20, 21.

Again the apostle John admonishes to "Let that (word of truth) therefore abide in you, which ye have heard from the beginning. If that which you have heard from the beginning shall remain in you, ye also shall continue in the Son, and the Father." 1 John 2:24. Also the apostle Paul shows in 1 Cor. 11:32 that there is danger of being condemned with the world: "When we are judged, we are chastened of the Lord, that we should not be condemned with the world."

"The dead in Christ shall rise first," 1 Thess. 4:16, "they that are Christ's at his coming." 1 Cor. 15:23. But those who have wandered away shall remain in the congregation of the dead, counsels Solomon. How long? "The rest of the dead lived not again until the thousand years were finished." Rev. 20:5. All that are in the graves shall hear His voice and shall come forth.

Paul's admonition to Timothy is wise counsel in these days of "falling away": "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

BEHOLD! HE COMETH!

(Continued from front page)

"Verily I say unto you, I know you not."

So, dear ones, we find there are other things to watch besides looking for Him: namely, current descriptive events; having oil (Holy Spirit) in our souls; frequent introspections; noting the actions of the foolish virgins, and particularly the scheming of the evil one. Of the latter we now note an infallible sign that should cause us to look for His presence in the near future; e. g., Satan dividing against himself. Jesus says, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Matt 12:25, 26.

Virtually, officially and otherwise, every nation is striving its utmost, physically and financially, to advance two separate, independent, diabolical forces. Standing at the exit of the United States arsenal in Philadelphia as the employees emerged at the close of the day, I was a-

mazed at the number as they came forth three and four abreast. I did not count, but for twenty minutes they poured out; there must have been nearly a thousand. They had been preparing for trouble, manufacturing arms and munitions of war. Afterward I took a stand opposite one of the ubiquitous moving picture dives, which Satan uses as one of several kinds of arsenals and recruiting stations. For thirty paces youths from six to twenty were lined up for admission. For half an hour, as tickets were purchased, this line was kept intact by cadets as they eagerly surged onward for their regular daily lessons preparatory for the Armageddon conflict.

Adults, both sex, claiming to be Christians who give their time, thought and affection to such scenes and acts of lewdness, are subjecting themselves to God's reprimand and wrath. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. . . . Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Psa. 50:16, 17, 22. Isaiah 4:1 seems to express their religious status, "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."

The habitues of moving picture theaters, cabarets and lascivious dance halls, graduate as bandits, bootleggers, advocates of companionate so-called marriage and about everything else that is vile and filthy. Rev. 18:2. Their diploma is a certificate of admission into the underworld society, which, by-the-way, is an inappropriate sobriquet. Anarchy—an abhorrence of divine and human laws—dominates every trend of their insatiable, obsessed lives.

So we see, Satan "divided against himself; how shall then his kingdom stand?" On the one hand the nations are increasing their lethal materials and elements, and on the other hand, we see outlawry and moral degeneracy skirmishing for the final battle which will be Satan's Waterloo. Matt. 24:21, 22; Rev. 20: 1-3.

Here is a press report which elucidates the above: (Chicago, March 29th) "Special deputy United States marshals were requested today to aid the Chicago police and other authorities in assuring an honest and orderly election in Chicago at the April 10 primaries. And this in the United States of America! The land of the free and the home of the brave!"

Yes, thank God we have many reasons for looking for Him. Jesus says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.

Then we "love his appearing" (2 Tim. 4:8): for "when the chief Shepherd shall appear, ye shall receive a crown of glory (never-withering wreath of glory, Weymouth) that fadeth not away." 1 Pet. 5:4.

We must face facts these days, though it means suffering: "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him: if we deny him ("Truth"—John 14:6), he also will deny us." 2 Tim. 2:11, 12.

A REMARKABLE FOUNDATION

By W. J. Davis

THE DOCTRINE that a man has an immortal soul, or spirit, is the foundation, yea, the chief corner-stone of all heathen religions. This is not so strange for heathenism, but it is also one of the chief corner-stones of most all leading Christian religions among civilized peoples.

Spiritualism is the embodiment of this doctrine, and incapable of existence without it. Its mission is to establish the doctrine of the immortality of the soul, and, having done so, how easy it is to beguile such in believing they may communicate with the dead. If it be true that people are possessed of immortal souls, the doctrine is not unreasonable.

It is the doctrine of all Universalists; the Universalist denomination, the Christian Catholic Church in Zion, the Christian Science; also the doctrine of the Catholic Church, with her purgatory of fire for sanctifying her own people, and an endless hell of eternal torment for all Protestants, and all unconverted people, including the billions who never heard of Christ, "there is none other name under heaven given among men, whereby we must be saved".

Buddhism, built upon this foundation, teaches her deluded followers transmigration of the soul. That is, if man lives a good life till the body dies, his soul advances into some higher organism, or being, above the human: on the other hand, if man lives a wicked life, his soul migrates into a lower organism, according to how wickedly he has lived; possibly into a dog, a snake, a lizzard, etc. Buddhism was established in the sixth century before Christ, and has a following of more than five million.

Mohammedism, (Islamism), with a following of two hundred million, bases its heathenish doctrine on the immortality of the soul. This doctrine of the immortality of the soul originated with the heathen nations centuries before Christ, and was handed down to Pagan Rome, and from Pagan Rome to Catholic Rome—"The Great Whore, Mother of Harlots, Babylon the Great." Rev. 17:1-5.

Immortal soulism, was handed down to Protestants, daughters of the mother church, for, be it remembered, Protestantism came out from the Catholic Church, Martin Luther being the first and star reformer of many great leaders. He himself was a priest of that church. He protested against the doctrine of the immortality of the soul in the following words: "I permit the Pope to make articles of faith for himself and his faithful followers; such as, he is emperor of the world, king of heaven, and god upon earth; that the soul is immortal, with all these monstrous opinions to be found in the Roman dunghill of decretals." Luther to the contrary says, "the dead lie and sleep until doomsday (the judgment day)."

Notwithstanding, the Church of Rome is designated by commentators to be "The Great Whore, Babylon the Great, The Abomination of the Earth, Mother of Har-

lots" (prostituting a cause to selfish ends, deceiving the innocent), nevertheless, I am confident that there are devout people, wholly sanctified to God, in both Catholic and Protestant Churches—the mother and her daughters. The intolerant sectarian spirit, sometimes manifest by both Catholic and Protestant, together with the unscriptural doctrine of the inherent, or the natural endowment of the immortality of the soul, has done more to mislead and deceive the world, and has made more infidels, than any and all other so-called Bible doctrine. I suppose, according to the Scriptures, those who are true and pure in heart (intention), although more or less in error in doctrine, will be saved, "yet as by fire." 1 Cor. 3:15.

Tyndale, who translated the Scriptures into English, and suffered martyrdom for it at the hands of the papacy, although he at one time had been a priest of that church, says, "If the souls be in heaven, tell me why they be not in as good case (condition) as the angels be, and what cause for a resurrection. And ye papists (Roman Catholics) in putting them in heaven, hell, and purgatory (at death), you destroy the argument wherewith Christ and Paul prove the resurrection."

Paul says, "If there be no resurrection of the dead, then is Christ not risen: . . . your faith is vain; . . . and they also which are fallen asleep (dead) in Christ are perished." In other words, if there be no resurrection, then those who are already dead, will always be dead; that the only hope of a future life for the righteous and the unrighteous, is in the resurrection from the dead. The righteous put on immortality, when resurrected. Then the wicked come forth to judgment, damnation, subject to the second death. See 1 Cor. 15:13-18, 53, 54; 2 Peter 2:9-12; Rev. 2:11; 20:12-14; 21:8.

Paul speaks of certain ones "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure." 2 Tim. 2:18, 19.

ONE OF THE SIGNS

Confirming the word by the signs that followed

(Mark 16:20)

In Fleming's "Christology" it is stated that an unbeliever in visiting the sacred places of Palestine was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow travelers and said, "I have long been a student of nature, and I am sure that the rents and clefts in this rock were never done by nature or an ordinary earthquake. By such a concussion, the rock must have split according to its veins and where it was weakest in the adhesion of parts. I have observed this to have been done in other rocks when separated or broken after an earthquake, and reason tells me it must always be so. But it is quite otherwise here; the rocks are split athwart and across the veins in a strange and preternatural manner. Therefore" he concluded, "I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the divinity of Christ."—*From the King's Business.*

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STUDY YOUR BEREAN LESSON AHEAD OF CLASS TIME. IT HELPS THE TEACHER,
HELPS YOU AND HELPS EVERYBODY! TRY IT AND GET THE BENEFITS!

A PERSONAL LETTER FROM one of our active young workers asks several pertinent questions. Thinking that perhaps the same problems may be of interest to others, we quote a little from that letter and a little from the reply sent.

"What are your suggestions for a worship period? The adult class have a couple of songs, prayer, a song, lesson, secretary report, song and benediction. We don't want to have the same program that they have. I don't know if other classes have the same problem or not, but we need a change and wonder if the program of some other class might help us.

"How do you succeed in teaching or securing folks to pray?"

With reference to the first question, different classes use a little different order of service. If you have some with talent you might have a reading one week, and a solo another or an instrumental piece at another time. But really, I do not think that the order of service has nearly as much to do with the interest as the leader does. If the leader each week will study the lesson carefully and be able to present it in an interesting way then the lesson itself will be so interesting that people will forget the order of service.

To get people to pray in public is a very difficult thing. It is best, I think, never to call on a new person without first warning him and getting his consent. Why not bring it up in class for discussion and get them all to agree to take turns, with the understanding that a member should know a week in advance that he would be called on? He would likely need to write his first ones, but would soon get over the embarrassment.

We might add further, that some classes have as a feature of their opening exercise the calling upon each one for a roll call verse. This adds interest and stimulates the learning of new verses. Don't call the roll from a list, as that would eliminate visitors, but start at some point and pass around the group, having each one who will, repeat a text. If they would memorize one pertaining to the subject of that night's lesson, all the better.

The following from Sr. Ada Simpson concerning the progress and conduct of the class at Grand Rapids, Michigan, will be of interest to all:

"When we first started having our classes at the church they were not very well attended. But we decided to have a social gathering once a month to see if we could stir up interest. Our attendance increased immediately and now I think they are all so interested that their coming is not simply because of the social evening. We have an attendance now of about 50 to 80. We have one class of adults and four classes of children, ranging in age from young people in high school to kindergarten kiddies.

I am using the new Berean Lesson Book, which I believe Sr. Thayer wrote, for my class of tots and it is a great help. We are studying about Joseph and Mary now. If we could have colored pictures with which to illustrate our stories, it would help a lot, but I suppose we will get these helps in time.

I feel we are teaching the children a lot through our Berean studies. I suppose only God knows how much."

The results being accomplished at Grand Rapids are inspiring, but they are only an illustration of what can be done when a few are really interested and willing to give true service to the cause. A few have carried the load there, but the accomplishments more than justify every effort put forth.

We are glad for that report, and hope that other classes will give us the benefits of their experiences.

Don't forget the National Berean Board Meeting to be held at Golden Rule Home, Oregon, Illinois, 9 o'clock a. m., Saturday, April 28, 1928. A full attendance is urged.

Those actuated by the Spirit of God "Rejoice with them that do rejoice, and weep with them that weep"; but this crazy, drunken world is selfish even with its tears:—laugh and the world laughs with you, weep, and you weep alone.

—Haney

Subscribe for The Restitution Herald \$2.00 per year.

The Children's Page



PREPARED BY LOIS HUNT

THE COST OF DISCIPLESHIP

Mark 10:17.

IF I WERE RICH", said Mr. Would Do, "I would send in money to help pay for that new type-setting machine, but, of course—"

"Well," said Mr. Did Do, "Why wait for the riches? Send in what you can. If *everyone* does that, the debt will soon be paid. You know pulling together is what helps move the load."

"Yes, that is certainly true," agreed Mr. Would Do.

And Mr. Did Do continued, "You remember the story about the rich young man?"

"No, what was it?"

Then Mr. Did Do told him the following Bible story:

"One day Jesus was walking along the way when a young man ran up to Him, knelt at His feet, and asked, 'Good Master, what shall I do that I may inherit eternal life?' He seemed very, very much in earnest, and as though he truly desired to become a follower of Jesus.

"Jesus replied, 'Why callest thou me good? *there is none good but one, that is, God.*' Then Jesus said, 'Thou knowest the commandments; Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.'

"And the young man said, 'Yes, Master, I have observed these commandments all my life.'

"Jesus looked at him and loved him. He then said, 'There is just one thing you lack. You have too many earthly treasures. Go, sell your goods, and give to the poor—then you shall have treasure in heaven, and come, take up the cross, and follow me.'

"But the young man loved his wealth, enjoyed his comfort, and thought of what it would mean to give it all up for hardships and suffering. It all meant so much to him that he could not choose the life of those who followed Jesus. Instead, he became very sad, and went back to his old life.

"You see, he was thinking only of the present, instead of the future life, not appreciating how much more 'life eternal' meant, and that it cannot be bought with money.

"Jesus looked around and then said to His disciples,

'How hardly shall they that have riches enter into the kingdom of God!'

"And when the disciples were astonished, He added, 'Children, how hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.'

"Well, who can be saved then?' asked the disciples.

"Jesus answered, 'With men *it is impossible*, but not with God: for with God all things are possible.'

"Did Jesus say it was wrong to have riches? No, not if they are used rightly. But some treasure friendship, social life and position like the young man his riches. What was meant by 'eye of a needle'?"

What a contrast is the following story:—

One day Jesus sat and watched people putting their money into the treasury. Those who were rich put in much money, while those who were not put in according to their means.

However, a poor widow came by and put in two mites, all she had, more than her means—her whole living.

At this act of absolute trust in God and His watchful care, Jesus called the attention of His disciples, and said, "Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living."

What confidence she had! What faith!

Where do you think her treasure was to be found? Was she rewarded?

TINY TOTS

A very rich young man came to Jesus and said, "Master, what shall I do that I may inherit eternal life?" Jesus told him to sell all that he owned and give to the poor. But the young man did not want to give up his riches, so did not try to follow Jesus.

However, a woman who had no husband and was very poor gave all the money she had into the temple treasury. She trusted that God would care for her. Which will receive the greater blessing?

SOMETHING TO DO

Why can not the young readers of this page send in their pennies or nickels to me for the National Bible Institution fund? Start now to use one penny in every ten for God.

SOMETHING TO THINK ABOUT

Are you putting your treasure in the right place?

MEMORY VERSE

18. Revelations 22: 18, and 19.

Father, may my character and life be marked by "the fruit of the Spirit"—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—then shall I know that I am a true son of God. —*Selected.*

With Our Sunday Schools

LESSON V.—April 29, 1928

THE COST OF DISCIPLESHIP

Mark 10:17-27; 12:41-44

Devotional Reading: Isaiah 55:1-5

GOLDEN TEXT

For where your treasure is, there will your heart be also.—Matthew 6:21.

A STUDY OF THE SUBJECT

Cost of Discipleship. Jesus came not "to destroy men's lives, but to save them." Luke 9:56. He did more than this. He says, "I will come again, and receive you unto myself". John 14:3. That reception unto Himself includes the great depth of meaning contained in the words: "And if children, then heirs; heirs of God, and joint-heirs with Christ". Rom. 8:17. As an aid to the realization of all this, a further great truth has been revealed as one belonging to His disciples, which speaks of Christ "Who shall change our vile body, that it may be fashioned like unto his glorious body". Phil. 3:21.

All that is included in these quotations, and more, is embraced in the great meaning and outcome of discipleship.

Though salvation, even eternal life, is the gift of God, Rom. 6:23, nevertheless, it is unavoidable but that a definite, positive price must be paid by the individual for position as one of His disciples and for realization of its great ends.

The cost: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1, 2. Here is a price. Jesus indirectly taught in our lesson text that money cannot purchase salvation as it purchases, by measure, potatoes. "No single deed which man may perform can in any degree be reckoned as a value presented for which salvation shall be compensated; nor can any sum total of such deeds be so reckoned. Jesus Himself names the price that must be paid: Love God with all thy heart and thy neighbor as thyself. Mark 12:30, 31. It is such love that prompts and all but enforces the presentation of one's body as a living sacrifice. It is such love that prompts one to sell all he has and give to his neighbor poor.

Such was the one true, continuous outpouring of the Savior's life. His love to God was known by His works. His works did not give Him standing before the Father; rather, it was His devotion of love that prompted the works which gave Him His standing. So, too, must His disciples be found to be. Under no other consideration would they leave all to follow Him.

THE GOLDEN TEXT

For where thy treasure is, there will be thine heart also.—Matt. 6:21, Roth.

"Set your affections on things above, not on things of this earth." Our treasures are the things in which we seek joy and happiness. If they, our treasures, are earthly, we have an earthly joy; if we have laid up our treasure in heaven,

we have joy in this present world and in the age to come joy evermore.

Christ is a great Treasure. Set your affections on Him and He will give to you the crown of life that fadeth not away.—F. A. S.

PRACTICAL APPLICATIONS

Recognizing Values. The value of an article depends upon the ability of the public to appreciate its quality and to make use of its possibilities. The quill pen was considered of more value in the office than the typewriter, until the advantages of the latter had been demonstrated. The man who came and knelt before the Master and humbly asked, "What shall I do that I may inherit eternal life?" was deeply impressed with the value of the life he sought, but not sufficiently so to realize that it was of far greater worth than the material wealth he possessed. The value of material property has always been recognized; but the superlative richness of spiritual treasure has not been so generally understood. Often it is not until one is brought face to face with death that he comes to appreciate the incomparable value of life. Even he who was "a liar, and the father of it" (John 8:44), was once forced to acknowledge that "all that a man hath will he give for his life", Job 2:4, S.R.V., while Jesus, who is the Truth personified, putting the matter into query form, asks, "For what shall a man be profited, if he gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Matt. 16:26, S.R.V.

Christ Demands All. Jesus loved the man who asked what he should do that he might inherit eternal life, yet He demanded of him the most difficult service. He must give all that he had! Our Lord must have an undivided allegiance from His followers, and this man's heart still clung to his riches, even as he reached out for fellowship with Christ. The poor widow who "cast in all that she had, even all her living", gave no more than Peter and the others who were able to say, "Lo, we have left all, and have followed thee." Mark 10:28. Every accepted follower of Jesus is required to give all; that is, with all his possibilities and resources, he becomes the property of the Lord who bought him. He is no longer his own. 1 Cor. 6:19, 20. Our bodies, even, must be made "a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Our sense of perception and our faculties of expression, our intellectual and physical powers are now the Lord's, and must be used in His service.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: The gospel of eternal life.

Jesus was God's complete gospel to the world, but man at no time has comprehended this gospel in its entirety. That man might make a beginning toward comprehension of this gospel, Jesus gave out bits of good news from time to time to throw light on concrete situations that were puzzling men.

Knowing that the Jewish conception of salvation, eternal life, was "Keep the law" Jesus put the young man to a subtle test to clear his mind of this idea. He said, "Thou knowest the commandments", and then quoted some of them. The young man admitted that though he had followed that recipe from his youth up, he was still conscious of a great need. Jesus beheld him in this admission and loved him, and revealed to him the secret of eternal life. It was simple—get rid of all that stands between you and Me and come and follow Me. From companionship with Me you shall gain that knowledge of God as Father which is the essence of eternal life. But the young man was not so keenly conscious of his need that he was willing to set the entitlement of his riches in the background. He went away sorrowing, and Jesus watching him, said, "How hardly shall they that trust in riches enter into the kingdom of God; but all things are possible with God." And it is not improbable that this young man, whom Jesus loved, had his riches taken from him that his whole attention might be centered on that inner desire and that he might follow Him whose fellowship is eternal life. After this manner does the Father's love work to man's welfare. Thus was the good news of eternal life preached simply and concretely.—A. K.

TOPICS FOR STUDY AND DISCUSSION

Eternal Life: The Jewish conception of the way to eternal life; Jesus' conception in terms of His answer to the rich young man; the relationship between his answer and John 17:3. Why did Jesus, beholding the young man, love him? Why was this little incident a part of the gospel?—A. K.

Questions. Show how the young man had unwittingly told that he was keeping God's commandments while at the same time he was not keeping them. What is the difference between trusting in riches and having riches to righteously use them? What is the basis upon which God gives eternal life?

DOINGS AMONG THE CHURCHES

Bro. Paul C. Johnson will speak at Chicago on Sunday next, the 22nd.

Bro. Ernest Gesin has apparently passed the crisis of a severe attack of pneumonia and is nicely recovering at the Dixon hospital, Dixon, Illinois.

"We are in hearty cooperation with the program you are starting and will help you all we can," are the words of one who remitted to assist on the new Linotype, and the Expansion Program, including the current expenses which are always present. This is the encouraging sentiment from many.

The St. Cloud Church of God had a beautiful service Easter Sunday evening. The choir gave a Cantata, "The Thorn Crowned King." Mrs. Roy Palmer was pianist, and Miss Madge Hoskins instructor. After the Cantata Bro. Danbanton gave a short talk on death and resurrection, and then baptized four dear ones into Christ. There were others deeply impressed. We hope they will soon be obedient to the Scriptures.

At the morning service we had one hundred and nine attendance in the Sunday School. It is very inspiring to visit this Sunday School to see so many bright and eager little faces and know what a possibility for good is before us.

Mrs. T. M. Savage

Bro. F. E. Siple spoke for the brethren at Lawrenceville Church, near Springfield Ohio, last Sunday. On the previous Sunday he cooperated with Bro. Lyon in the Easter services at Brush Creek Church, near Dayton, speaking to a large audience in the evening.

Bro. M. W. Lyon, as choir director and pastor, and the choir of Brush Creek Church deserve a lot of credit for the splendid Easter music rendered. It takes a lot of work, but it is the life of a church. Saturday night and Sunday, April 21 and 22, Bro. Siple will be the speaker, and a large audience is urged for purpose of considering future plans.

TO THE IOWA BRETHREN

We are much in need of funds at this time to meet current expenses. Will all who can please send remittances to Sister Ferne Moore, Treasurer, at 200 Norwood St., Waterloo, Iowa? The need is urgent.

H. S. Hunt, Pres. Iowa State Conf.

NOTICE

TO ILLINOIS CONFERENCE MEMBERS

If those who have made pledges to the Illinois work will make a payment on same as soon as possible, it will be much appreciated by the executive board. Please send all contributions to our Treasurer, Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois.

WATERLOO AND CEDAR FALLS, IA.

We had a large attendance out Easter morning to witness a fine program put on by the Sunday School children. Immediately following, a wonderful Easter sermon was delivered by Bro. Chas. W. Howe on "The Resurrection."

On April 29th Bro. J. W. Williams of

Gladbrook will speak. We don't know what his text will be, but we know his sermon will be good. Let us all get out and bring a friend and bring up our attendance to the largest ever.

Sunday School at 10 a. m.; preaching 11 a. m.; at the home of L. F. Starbuck, Cedar Falls.

Mrs. N. P. Brown

CHARLES HENRY NEWBERRY

Was born Dec. 4, 1884 at Brookville, Wis. When he was five years of age his parents moved to South Dakota, and at the age of eighteen they moved again, this time to North Dakota. On Feb. 23, 1910 he was married to Miss Hazel Sites. Here there were born to them a daughter, Hazel May and a son, James Price Newberry.

In 1913 they moved from North Dakota to Brookfield, Washington. While here two children were born to them, Helen and Charles. In 1916 they removed from Brookfield to Eden, Wash., where their youngest son, Harry, was born. On March 1926 they moved from Eden to Lewis County where, on the 24th day of March of the present year, he died.

The cause of death was cancer which appeared on his lip two years ago last August. At first it gave him no concern, but later it took a malignant form, which resulted in his death after intense suffering, which was endured with marvelous patience and fortitude.

On the tenth day of January 1928, he and his wife and the five children, after a confession of faith in the gospel of Christ, were baptized in a small branch of the Lacamas Creek, thus becoming members of the Church of God, of the Faith of Abraham. He found great consolation in the hope of the gospel, and amid his sufferings looked forward to the future life, where there would be no more sorrow, nor death, nor crying, neither would there be any more pain, for the former things will have passed away.

He leaves to mourn his death his wife Hazel and their five children, an aged father, J. P. Newberry, Joe Newberry, a brother Sarah Ratcliff, a sister, and Ralph Newberry a brother, all living near Winlock, Wash.; also a sister, Mary Miriers, of Chrystal Springs, North Dakota. He has fallen asleep in Jesus and we sorrow not as others who have no hope, because we look for the soon coming of the great Life Giver, to gather His people home.

The funeral services were held in the chapel of an undertaking establishment in Winlock and interment was made in a nearby cemetery. The funeral services were well attended, showing the esteem in which our brother was held by the community where he lived. Although 88 miles distant from their home, Brother Rankin and son Forest, attended the services, which were conducted by the writer, assisted by Brother Frank Smailey of Eden, Washington.

Our brother is gone, and we will miss him, Gone to the cold and silent grave.

Called away from those who loved him,
To where bright flowers above him shall wave.

Yet he will linger in the memory,
While the fleeting days go by,
Till the Lord shall come in glory,
Then we'll see him, bye and bye.

A. L. Corbaley.

SR. HENRIETTA LAPP

Henrietta Alvia Smith was born to Mr. and Mrs. George Smith of Rutland, Tioga Co., Penn., Nov. 9, 1850, and died at the home of her daughter, Mrs. Esther Stedman, March 16, 1928 age: 77 years, 4 months and 7 days.

She moved with her parents to Cherry Box, Mo., at the age of 19. On Feb. 19, 1847 she was united in marriage to Nathaniel Lapp at Macon City, Mo. To this union were born six children: Edward Thomas, who died in infancy; Lavinnia Stedman of Moorefield; Martha Sykes of Wallace; Naomi Simmons of Sutherland; Esther Stedman of Moorefield; and George Lapp of Maxwell.

She came to Moorefield, Nebraska with her family in 1892. The following spring they moved to Wallace, Nebraska, where she lived until the death of her husband in Aug. 1914. She has since made her home with her children.

In childhood she embraced Christianity. In 1920 she became a member of the Church of God, being baptized by F. L. Austin of Oregon, Illinois.

She leaves to mourn her loss five children, seventeen grandchildren, three great grandchildren and a host of relatives and friends.

Funeral sermon was delivered by Rev. J. E. Cowles of Elwood, after which she was laid at rest in the Moorefield cemetery.

HENRY BENNETT

Brother Henry Bennett was born in Waterville, Minnesota, July 10th, 1865. He died April 3rd, 1928 at the age of sixty-two years, eight months, and twenty-four days. He moved to the community of Eden Valley about forty years ago, and has made his home here ever since.

He was married to Miss Mary Campbell of Watkins, Minnesota on November 9th, 1895. To this union eight children were born: Erwin and Merle of Eden Valley; Clyde of Minneapolis; Mrs. Carl Hurd of St. Cloud; Mrs. Lonnie Bennett and Mrs. Glen Hoskins of Minneapolis; Mrs. Lester De Blois and Miss Esther Bennett of Paynesville. Besides the children he leaves to mourn his death his wife, eleven grandchildren, one sister and six brothers.

Brother Bennett has been a member of the local Church of God for many years, and has always lived a quiet, peaceful life. Since mid-summer last year he has been suffering with cancer which finally caused his death.

Funeral services were conducted from the church for him at 2:30 p. m. Thursday, April 5. Over two hundred and fifty people were present at the services to show their respect for Brother Bennett the last time. Words of cheer were spoken by the writer for the mourners from the hope of seeing him again at the resurrection.

Sydney E. Magaw, Pastor.

HERALD RECEIPTS

Elizabeth Lent; Mrs. Lucy Lapp; Mrs. F. J. Bickel; Mrs. Edward Clark; Mrs. A. H. Cook; L. C. Patterson; Mable Drummond; Frank Partlow; Andrew Harbert; Mrs. James Kincheloe; L. A. Wright; Mrs. Inez Titus; Harry E. Turner; Mrs. Cora Cole; Mrs. M. Albright; Mrs. Ada Simpson; Mrs. Mauvine Green; Mrs. A. G. Adamson; Mrs. W. O. Steffa; Mrs. C. C. Verity; Sam Kelly.

THE BOOK OF DANIEL

(Continued from page 455)

have exiled himself along with Paoli; but his relations dissuaded him from this step, and he was afterwards reconciled to the conquering party, and protected and patronized by the French governor of Corsica, the Count de Marboeuff." When Napoleon was about twenty-four years of age Paoli returned to Corsica of which he was appointed governor by the French, but during the Revolution, he displeased the party in power, and an expedition was sent to deprive him of his government. Paoli at once called upon his countrymen to take up arms in their own defense, and actually begged of Napoleon to come to his assistance. The latter, however, who was then visiting Corsica, refused to do so, and took up arms against him instead. Thus he did not "regard the god of his fathers."

The desire of women is usually for love and attention, but Napoleon did not lavish much of either on his two wives. His first, Josephine, he divorced; his second, Maria Louisa, he married merely for political reasons. If we treat this word "women" as a symbol of religious organizations, a sense in which it is often used in prophecy, the prediction was also fulfilled by Napoleon. He never favored any particular creed: "Rabbi, mufti, and bishop, the Talmud, the Koran, and the Bible, were much on a level in his estimation. He was willing to make use of them all as it might serve his purpose."

"But in his estate shall he honor the god of forces." Even during his school-days Napoleon's greatest pleasure was to engage in a game of mimic warfare. From 1793 onwards he was almost always engaged in war; the gigantic enterprises upon which he embarked, and the many countries which were involved in his schemes, entailed a constant succession of battles.

No man is born into the world whose work
Is not born with him; there is always work
And tools to work withal, for those who will,
And blessed are the horny hands of toil.
-Lowell.

I never crossed your threshold with a grief
But that I went without it; never came
Heart-hungry but you fed me; eased the blame,
And gave the sorrow, solace, and relief.
I never left you but I took away
The love that drew me to your side again
Through the wide door that never could remain
Quite closed between us for a little day.
-Selected.

THE VALUE OF A GOOD NAME

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Pro. 22:1.

THE RESTITUTION HERALD

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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.

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.

Life! Life! Eternal Life!; Essential Truths; God's Promises, by Anna E. Drew; The Resurrection, by S. J. Lindsay; How Much Do You Believe in the Lord Jesus Christ?; The Reasons Why; Where Do We Go When We Die?; Hell; What Is It?

The above are 10 cents per dozen; 60 cents per 100.

Readings on Immortality; The Rich Man and Lazarus; The Thief on the Cross; What Must I Do to Be Saved?

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God, by R. H. Judd 3 for 10c; 12 for 30c; 100 for \$1.75
The First Resurrection 5c each; 12 for 40c; 100 for \$2.50
A Letter to a Friend, by Mrs. C. C. Woodruff, 10c each; \$1.00 per doz.

The Visitor, by Harriet E. Boice, 212 pages, paper \$.50
The Resurrection, by J. L. Wince; Where Are the Dead?, by L. S. Bronson; The Gospel of the Kingdom of God.
The above are for cost of mailing: Single copy, 3c; 12 for 12c.

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Oregon, Illinois

THE HAND THAT MOVES THE WORLD

WITH A GREAT DEAL OF satisfaction the editor of The Restitution Herald announces the installation of a new Linotype. This mechanical marvel qualifies us to serve efficiently the large number of persons who look to our publications and who patronize our job printing department.

The increased amount of printing of our Publishing Department, together with our desire to place at the command of all the highest grade of typography, induced us to secure a fine composing machine for the quick and accurate and pleasing presentation of our publications, and the production of superior job work.

Our new Linotype enables us to set by machine many forms that previously made tedious hand work. We are now capable of turning out composition of correct type faces in different sizes. The change from one size of type face to another is made very quickly. At a high rate of speed the versatile operator—whose hand is made famous by the Mergenthaler Linotype Company as “the hand that keeps the world informed”—produces line after line of the sort of composition desired.

The installation is a testimonial to the progress of the National Bible Institution. That the people are duly appreciative of our efforts to serve them in all departments of the printing business is manifested by the compliments and financial backing since the arrival of our new machine.

The accompanying illustration will give our readers some idea of the marvelous mechanism of the Linotype, a composing machine on which are assembled matrices (or little brass molds) and lines of type cast-lines such as you are now reading.

Besides enabling the operator to set various faces and sizes of type, our new Linotype makes it possible for him to produce the rules and dashes and borders which are

used in various ways in each issue of our publications. When employed in the composing of advertisements, article headings, booklets, catalogues, and various other kinds of printed matter, our new machine enables one operator to set in the same time more type than ordinarily could be produced by five or six men or women doing the work by hand—and the composition is incomparably better.

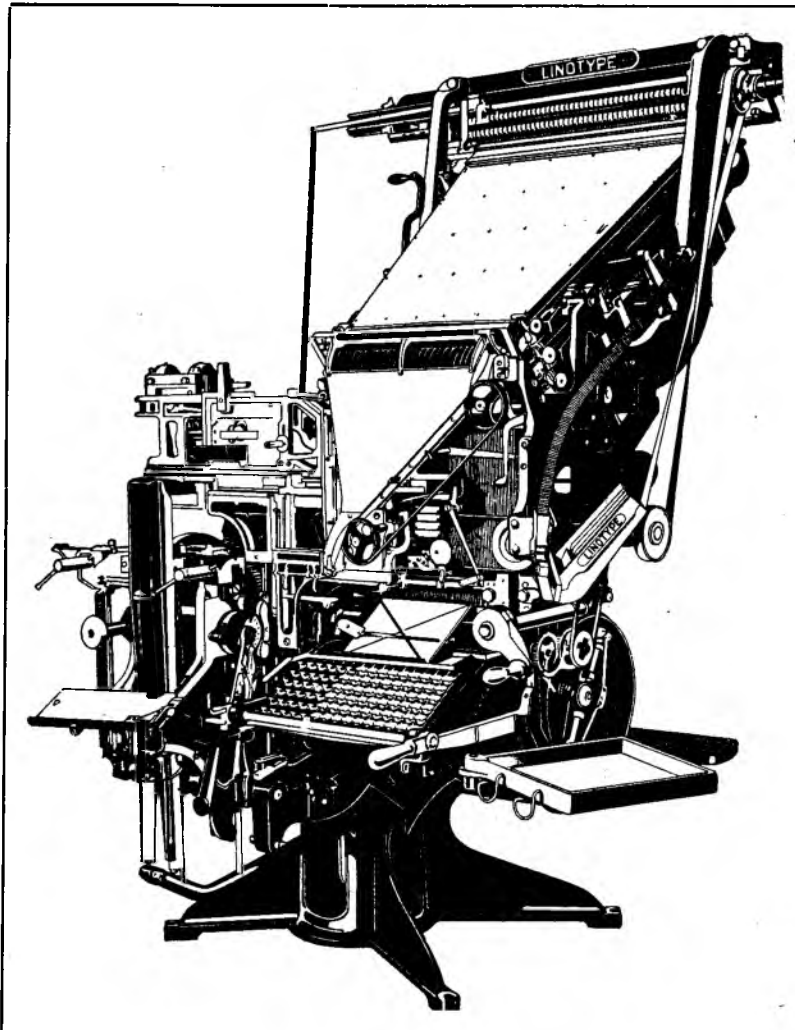
While in the past we have received the patronage of many subscribers and printing buyers in general, we look forward to the handling of an even greater volume of business now that we are better qualified to render the sort of service most to be desired.

It has been our aim to present the good news of the gospel without fear or favor, and to reflect faithfully the ideals and ambitions of our constituents. We shall continue to devote our talents and resources to the fulfilling of this aim.

In order that we might produce better work at less expense and produce a wider range of work not only for our publications, but also for our numerous patrons of Job Printing, we have selected this most used type setting machine of today.

This new Linotype belongs to the Church of God—it is yours. Its installation is a beginning step in the direction of an increased volume of better, quicker, and cheaper printing.

We ask all to stand truly and strongly behind this effort to increase service and lessen expense.



THE SUNRISE

What though our eyes with tears be wet?
The sunrise never failed us yet.
The blush of dawn may yet restore
Our light and hope and joy once more.
Let us take comfort, nor forget
That sunrise never failed us yet!

THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, APRIL 24, 1928

NUMBER 30

LORD IF THOU WILT, THOU CANST. I WILL

"Lord! if perchance thou be willing, thou art able to cleanse me. And stretching forth the hand he touched him, saying, I am willing, be thou cleansed!"—Matt. 8:2, 3, Emph. Test.

Prepared by F. L. Austin

IT WAS A LEPER WHO THUS approached the Savior. His disease was loathsome and serious beyond any then known power of man to cleanse. The leper's conviction was that the Lord was altogether *able* to make him whole. There was no question as to that. His ability had been proven. There was, however, a serious question as to whether the Lord was *willing*.

This reveals a most startling condition. It is highly questionable whether the leper was a man of faith; that is, whether recognition of Christ's ability constitutes faith. The Christian, the non-Christian, even the skeptic grant the ability of Jehovah. Few people but who grant the ability of God the Creator. He was able to create the earth and its fullness; He was abundantly able to open the Red Sea for Israel; He is able to raise the dead. His ability is unchallenged. But does such attitude toward God constitute faith in God?

The leper's position was one of doubt. Recognizing the Savior's ability, he was doubtful as to the Savior's willingness to exercise that ability in his behalf. The Savior's response testified His willingness.

Is not this a deep-seated condition that permeates the very soul of Christendom to-day? Never does one hear another doubting the Savior's *ability* to forgive sin. That remains unquestioned; but there is much, so much doubt as to whether the Savior really does forgive my individual sin. Very few professed Christians openly and frankly avow that Jesus is willing and *will* forgive now, to-day, this moment. The thought in reference to this is one of procrastination. Doubt protrudes through all faces. Can such an attitude be considered one of faith in Christ? Can a person with such a mind really say at heart that he believes Christ? Is he not rather doubting Him? God spake to Israel, Isa. 1:18, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." God was *able*, WILLING and ANXIOUS to accomplish these things for Israel.

Jesus "bare our sins in his own body on the tree."—1

Peter 2:24. He died for us. "Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17. Christ's love for man was ever present and manifest in His unstinted sacrifice and service in man's behalf. But love reveals willingness, yes, anxiousness to do for His people. Christ is willing, He is anxious to forgive your sins, my sins. God is willing: He also is anxious. He has planned the great plan of redemption to make possible the accomplishment of His great desire to forgive man, to cleanse him. There can be no question as to this. Both God and Christ are as abundantly willing and desirous to cleanse man of sin as they are able.

Faith requires, demands that one recognizes this willingness. It must recognize this willingness toward self. Each person must realize that he himself, in his case, is the all-important one. He is the one to be washed, to be cleansed, to be purified, to be atoned, to be made righteous. God is willing, anxious: Christ is willing, anxious, yea, died to that end. There is just one necessary condition remaining; namely, that I am willing to approach God and my Savior in such a way as to receive God's abundant pardon and cleansing through Christ.

Herein is faith!

Salvation in all of the fullness of meaning of the word is the work of God. Man needs it. It is his only prospect. God and Christ are both able. There is no question whatsoever about that; all men recognize the fact. God and Christ are also willing. This has been revealed by Scripture, by Calvary, and by man's experience. The only question remaining is, will the individual approach his Savior with such depth of faith, such complete committal in obedience to the Savior as to accept the Savior's

(Continued on page 474)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

A PRAYER OF DAVID FOR GOD'S CARE

MY SOUL, WAIT THOU only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us."—Psalms 62:5-8.

CONSECRATED FOR EVERMORE

"The oath, which was since the law, MAKETH the Son (High Priest), who is consecrated for evermore."

These words written in Hebrews 7:28, speak volumes with reference to our Lord and Savior. By the Father Himself Jesus was sanctified, set aside to the office of the High Priest of "the true tabernacle, which the Lord pitched, and not man". To this position God consecrated Him—not for a limited period, but for all time.

Jesus also consecrated Himself to this great service of the Father. His was no temporary devotion, no momentary service: His was a service, a devotion, a consecration throughout all time.

The depth of meaning in these words is recognized more as we realize that His position before the throne of God is for us. It is that He can make and complete the atonement for His fellows, even that He may exalt them to share His joy, His glory.

This position of Christ before the Father was not thought out and decided upon after His glad ministry began; indeed, from early times God fore-saw and fore-announced the greatness of the true High Priest in the "true tabernacle" to make true and full atonement for all true followers.

BORN IN BETHLEHEM

When the Savior's birth occurred in little Bethlehem, there was something about it that threw all heaven into ecstasy. The angels of God rushed forth and approached the shepherds in the fields only to announce with glad exultation, "Unto you is born this day in the City of David a Saviour." Surely this exultation was not because of the mere fact of the birth of a Babe, nor merely because of the fact that He was to redeem Israel. There was something of deeper and greater meaning, a meaning eternal in this announcement that has reverberated through heaven and earth during the centuries.

THIS IS MY BELOVED SON

The setting is on the bank of slow and muddy Jordan.

He who came in the spirit and power of Elias, is baptizing. People from every walk of life, from every region of Judea were gathered upon the green terrace bank of the river. Multitudes were praying for John's baptism. Jesus, the Babe of Bethlehem, asked John to be baptized of him. John's hesitancy, his feeling that instead he needed to be baptized of Jesus, turned not the Savior's thought: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." John "suffered him."

This baptism was no different, insofar as mortal vision could behold, than any other of the numerous baptisms of the day. Every baptized one had gone down into the water, had been buried beneath its flowing stream, had been raised up out of the water, and had passed out rejoicing; so too had Jesus done. But when He "went straightway out of the water", "the heavens were opened unto him, and he saw the Spirit of God descending like a dove and resting upon him". It was then that "a voice from heaven" announced, "This is my beloved Son, in whom I am well pleased." As in His birth, so in His baptism, there was something in the event that was more than in any other similar event. It pertained not only to earth and to man present, but also swayed and rocked the heavens themselves. It was not a company of angels, but one from near the throne of God—God's angel, if not *God Himself*, that stepped to earth's portals and proclaimed the high and exalted position of Him who had just risen from the grave of baptism, and upon whom the Spirit of God was poured out in holy measure: "This is my beloved Son, in whom I am well pleased."

HE TAUGHT AS HAVING AUTHORITY

Having entered a period of active labor among men, Jesus began to teach the words and works of His Father "The people were astonished at his doctrine", writes Matt. in 7:28, "And he taught them as *one* having authority."

The voice from heaven, having announced at the baptism of the Savior, "This is my beloved Son", then directed the people listening that they should "hear him". To Him the Father had given authority and power. The Holy Spirit having come upon Him, He was energized and made powerful to do the Father's work; just as He later told the apostles in Acts 1:8: "Ye shall receive power, after that the Holy Spirit is come upon you".

In working the works of God and speaking His words, Jesus did naught but what comforted, strengthened, enlarged, ennobled those men and women who followed Him step by step as He led them up out of the valley of sin toward the heights of righteousness on which was enthroned

the God of heaven. Every work of the Savior was an uplift to those men who listened to Him. His was a work of raising up: raising the sinful to righteousness, the rebellious to obedience, the weak to strength, the sick to health; the dead to life—all with a view to raising the natural to the spiritual, the mortal to the immortal, the corruptible to the incorruptible—of raising man to a place before the throne of God.

How marvelous were His laws! How astonishing were His doctrines! How inviting are His pleadings, which still echo in clear presence of voice to the sick, maimed, weakened men of even to-day!

HE IS NOT HERE, HE IS RISEN

It is an angel speaking again. He on whom the heart of man had fastened, whose love had wrapped itself around the very souls of those who followed Him, had been rudely snatched from their embrace by the cold, relentless hand of death. As though to make death more certain, He had been wrapped and laid away in the tomb of the dead. As though still to emphasize the fact and to make more rude the seizure from those whom He loved, that tomb was not only sealed, but guarded by soldiers, alien to both Jewish polity and to the one true God.

As the women approached that sacred cavern to pour forth once more the weepings of their hearts, an angel of the Lord stood by to welcome them and to explain. As at His birth, it was not sufficient for man alone to make the announcement of His resurrection, but, as at His baptism, heaven also united in proclaiming the astounding fact. A messenger from the throne of the Father sat by the empty tomb, and proclaimed to man that which heaven knew, that Jesus, heralded and acclaimed by earth and heaven, had been made victor, triumphant over death and over sin, the sting of death.

His gentle work continued; His kindness to man abated not. His hand of power, His heart of love, His eye of discernment, His being divine—He, the resurrected One, was their stay, their maintenance, their uplift. Not one walked with Him in those days enfeebled by the curse in body, soul, or spirit. He was their Victor also.

THIS SAME JESUS SHALL COME

It is forty days after His resurrection. Not Bethlehem, nor Jordan, nor the door of the tomb, but the sunlit peak of Mount Olivet is the scene in which these words were introduced. Angels' voices again are heard. A new message comes to the ear of longing and anxious man. He at whose birth angels sang, at whose baptism the voices of heaven pealed forth, at whose resurrection angels proclaimed victory, has now been taken up into heaven.

But the heart of man was again most sorely tested. Love and rapture had been drawn to him repeatedly to be as often wounded by some unexpected superior phenomena. Here seems to be the last great strain. In the fullness of health, in the grandeur of immortality, in the majesty of His new life, Jesus had been walking and talking with a few favored ones, favored because they were earnestly following after Him. As He was still talking with them, He

began to arise from the earth. He continued ascending farther and farther from the on-lookers into the depths of the great, blue dome of heaven.

It was while they were yet gazing, reaching their vision toward Him who had just departed, that two men, white clothed, questioned the watchers as to their reason. Then followed this angelic announcement: "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." This is the Jesus who was consecrated "for evermore": this is the One who was made High Priest of the true tabernacle.

When born in Bethlehem of Judea, He was born for no less position than that of the High Priesthood; when baptized in Jordan, He was baptized for no less exaltation than this same position at the right hand of the throne of God; when He poured out His life at crucifixion, to be sealed in death's embrace within the tomb, His atonement was for no less purpose than that He should enter the holy of holies evermore "to appear in the presence of God for us." While other offices were His also, yet His every progressive step was toward the Mercy Seat.

A SAVIOR

Throughout the life of Jesus, He revealed His way of salvation. In His mortal days of ministry before He had attained to the great height of immortality, He ever and anxiously reached down with word and hand and heart to the sick and sinful, the weak and maimed to save them—to raise them from their low estate, from their enfeebled condition to a higher, more peaceful, more substantial living. The weakest were made strong, the most sinful were made righteous, the sickest were given health, the blind were given vision, the deaf were made to hear, the maimed were made whole. Greater love than this has He promised to yet perform—the mortal are to be made immortal, the corruptible are to be made incorruptible. He is the Savior now as then; the work which He "began to do" in Judea, He will finish in its completeness. But, as High Priest, consecrated for evermore, will He do less for the true, obedient follower in these closing days of Gentile times than He did for the sinful and sick, the weak and maimed ones who followed Him from His baptism through all sad and glad moments to His ascension? From the Mercy Seat in His consecration for evermore, will He not still go with us to the end of the world?

God's word answers, "Yes".

The word "discouragement" is not to be found in the dictionary of the kingdom of heaven.—*Melinda Rankin.*

Any love that conflicts with our love for God is idolatry.

Most of the shadows of this life are caused by standing in our own sunshine.—*Beecher.*

The spirit of prayer is the motor power of God's work.

Subscribe for The Restitution Herald, \$2.00 per year.

CONSECRATION

M. P. A. Crozier

Give thyself to Jesus wholly;
 He has bought thee with his blood;
 He desireth thy salvation,
 He would bring thee home to God.
 Small return for love so tender,
 Small return for love so free,
 Is thy heart with all its weakness
 But 'tis all he asks of thee.

Give thyself to Jesus wholly;
 His to be eternally;
 Where and what thy Lord would have thee,
 Ever willing just to be.
 Follow closely where he leadeth—
 It will be in pastures sweet,
 Happy if for Jesus toiling,
 Happy waiting at his feet.

Give thyself to Jesus wholly;
 On his bosom lean and rest;
 In his love secure abiding,
 In that love completely blest.
 All thy heart to him uplifted
 All thy will in his control.
 Be thy life one glad communion
 With the Savior of thy soul.

MY MORNING PRAYER

By N. H. Geiselman

O LORD, OUR LORD, how excellent is Thy name in all the earth. We thank Thee that Thou art a great Benefactor; One in whom we live, move and have our being. We adore Thee for Thy mercies and loving kindness to the children of men. Our footsteps have not always trod the paths of righteousness because of our inability to do Thy perfect will, and we thank Thee that Thou hast looked upon us with tender compassion and hast accepted the merits of our Savior's sacrifice as a sin offering to Thee. O, do Thou accept us as riches in Him for His sake.

Help us, dear Lord, by the power of Thy Spirit to be dead unto sin and by the same Spirit to be alive unto righteousness.

We pray Thee, dear Lord, to comfort the disconsolate and to cheer the saddened hearts wherever they be. O, do Thou bring friends to the friendless, teach the ignorant Thy law; give us vision of the future for our faith, and do Thou set the star of hope above the clouds that surround our world in this evil day. Give us strength, and grant, Holy Lord, that the forces of sin and Satan may be soon broken and that we may see the dawning of that blissful day for which we have so long prayed. "Thy kingdom come, Thy will be done in earth, as it is in heaven."

We can trust thee, dear Lord, as our Shepherd: O, lead Thou us all the way. We can trust Thee as our King: do Thou fight our battles for us and deliver us from evil men. We can trust Thee as our Priest: teach us thy law. Help us, dear Lord, in the great drama of life that we may play some humble part in bringing many sons to honor and glory through Thy greatness.

We ask these unmerited favors in the name of our Lord and Savior, Jesus Christ. Amen.

AN OPPORTUNITY AT THE DOOR

M. W. Lyon

DID YOU EVER NOTICE, in passing down the street, how people crowd into the prosperous store, and pass right by the one which may be just as good but not so popular? It is a strange fact of human nature that prosperity attracts prosperity; and often the man of little talent and ability is the successful man, while the one who may be as well or better equipped for the job goes unrewarded. This is one of the secrets of advertising. Two products may be equally good and desirable, but the advertised one is the one you will buy, while the concern which manufactures the other will go to the wall for the lack of customers. Why? Because you know about the first and do not know about the second.

Now, your religion is just as good as the other fellow's. In fact, it is so far beyond the other fellow's that there is no comparison. It is the genuine while the others are but deceptions, or, in the language of trade, substitutes. If this were not true there would be no excuse for preachers and churches, or, indeed, for your being a Christian at all. If you don't believe in the message of salvation yourself, down to the very bottom of your heart, you need never expect to convert other people into believing it. The very first requisite for a salesman is that he must believe in his goods. And he can't do that unless the goods are right. Our product is right, for it is the gospel of Christ, and it will stand the test of experience. We need not be afraid to guarantee our product.

Then why, do you say, is the Church of God small and unprosperous, while false faiths, all around, flourish like a green bay tree? For the same reason that the good but unadvertised trade article lost out.

How many millions of people, do you suppose, spend their hard-earned money for those good-for-nothing patent medicines whose advertisements disfigure half the newspapers you pick up? Why do they do it? For the same reason that people get stung on fake religions. They don't know any better. What a challenge to you and me, who are charged with the job of preaching the gospel to all the world! How many of the hundred million inhabitants right here in our native land have ever so much as heard the simple gospel message of the coming kingdom? Then how dare we say they would not believe it if they could hear it? Have we ever made any earnest effort to tell them? Paul says (Rom. 10:13-17), "Faith

cometh by hearing . . . and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" It has yet to be demonstrated that the average person is not ready to believe and obey the gospel when it is properly presented in a rational, Christian manner.

We have talked of ideals and we have talked of vision and we need to talk more about them, and think more, too. But vision will always remain a mere vision until somebody's hard work translates it into reality. It is true that the radio would never have been had it not first existed in somebody's mind. It is equally true that it would never have existed had not other people by money and hard work transmuted that vision into a practical reality. After ideals come methods. How many times in years that are passed have we wished for our own Sunday School quarterlies that we might teach our little ones the Bible story free from error of man. And now by united aim and effort we have them: and you'll have to go a long way to find a better quarterly. To-day we are wishing for books setting forth our faith, for lesson books for our young people, for a systematic church literature that we can distribute widely, or hand to the interested friend who asks about our belief. But wishing alone will avail nothing. Wishing without action is dead. It is ours to tell the world of our religion, ours to advertise the gospel, ours to "send the preachers" that they may hear, and believe. But how?

In order to advertise religion, or anything else, printing is necessary. The printing press is by far the most valuable means we ever had of spreading the gospel. The territory it can cover is unlimited. Its power can scarcely be overestimated. Without it no commercial product could have a national market, no effort, however worthy, could succeed in a large way, and our chief source of information would be cut off. The press is the power behind every great undertaking, whether for good or evil. We can command it to our service. We can use this mighty weapon for the cause of Christ, with the same effectual results that the world is realizing. Opportunity is standing before the Church of God to-day greater than ever before in this generation. For fifty thousand dollars we can build and equip a publishing plant which can herald forth the gospel of Christ far and wide. It is the thing we have waited for. Never before has such a privilege been offered to our people.

Five years ago we invested half this amount to purchase and maintain Golden Rule Home. We have provided for our own. Let us now get behind this publishing program to a man and reach out the water of life to a world famished for truth. It is a large step compared to our work in the past: it is a small step compared to our work in the future; the first step in the march of progress which the people of God are about to begin. Do you see what this thing means to the gospel cause? Your faith and mine are put to the test this day. The Master is calling to us for help. Are we going to pass by on the other side?

BY TWO OR MORE WITNESSES

By J. E. Robbins

MOSES SPOKE BY INSPIRATION and said: "Three times shalt thou keep a feast unto me a year". The first was the feast of unleavened bread, or the passover. This feast was to be kept from generation to generation as a reminder of the time that God brought them out of Egypt. April the fourth will be the beginning of this annual feast for 1928, and the keeping of it by the living Jew is a living witness of all that Moses has written in the first five books of the Bible.

The second feast was the feast of harvest, or "the first-fruits of thy labours."

And the third was at the end of the year or the ingathering of the harvest.

Paul says that he spoke according to the Law and the Prophets and it is reasonable that he had in mind these three feasts when he wrote concerning the greater feast that is yet to come, as found in 1 Cor. 15:22-24. In this we have Jesus as the Lamb of the passover, or the first-fruit of the greater harvest of which Paul speaks in these words: "As in Adam all die even so in Christ shall all be made alive", and in agreement with Moses, so Paul has three in his greater harvest of mankind. Jesus Christ is the first and by His resurrection has opened up the way for the full harvest of the Adamic race. He is the first-fruits.

And Paul says at the coming of the Son of man they that belong, or that are His, will be made alive, and they will constitute the second fruits of the harvest; and as Moses had the third at the end of the harvest, so Paul says: "Then cometh the end," or the third feast, which will be the greatest of all. The first and the second will be only a small portion compared to the third. "For since by man *came* death, by man *came* also the resurrection of the dead."

Christ the first, the church the second, and humanity the third and last. The same thought is expressed by Paul in Rom. 8:11. We have Christ raised and the church at His coming. And from Rom. 8:18-23, the third, or the whole creation, is to be delivered into the glorious liberty of the children of God.

The first promise made to man is this: the seed of the woman shall bruise the serpent's head. And the gospel was first preached to Abraham saying: "In thee shall all nations be blessed."—Gal. 3:8.

In agreement of that which Moses and others have said, we close with the words of him who received his gospel not by man but by Jesus and by God, the Father, who raised Jesus from the dead. Gal. 1:1. In Rom. 11:33-36 are these beautiful words of consolation: "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."

ANCIENT TUNNEL GIVES SCRIPTURAL TESTIMONY

Constantinople Museum's Stone, of Earliest Hebrew Writing, Hezekiah's Scheme

THAT THE BIBLE IS THE ONE MOST accurate record of facts in its statements is frequently evidenced not only by scientific discoveries and by new experiences of faith but also by the uncovering of stone and clay tablets and papyri which have lain buried under the accumulated debris of centuries. William T. Ellis in the *Buffalo Evening News* of December 10, 1927, tells how the spades and picks of earnest searchers after truth have unearthed undisputable evidence to be added to other undeniable proofs "that Bible history is real history; indeed, the best authenticated ancient history that has come down to us."

Mr. Ellis is writing a study of the Sunday School lesson on Isaiah 37. He says:

"A square slab of limestone in the Constantinople museum makes a good starting point for this lesson. On it is the oldest Hebrew inscription extant. It was actually cut during the dread days when

'The Assyrian came down like a wolf on the fold,

His cohorts all gleaming with silver and gold.'

Here is a contemporary document dealing with the events of this present lesson: and it is one of the most precious treasures of archaeology, which every visitor to Constantinople should examine, as I have repeatedly done.

"For this stone is called 'Siloam Inscription' and it records how the two parties of workmen who were frenziedly digging Hezekiah's tunnel met underneath the rocks, thus completing the conduit that was to save the city's water supply from capture by Sennacherib. 2 Kings 20:20. So jubilant were the workmen over the successful completion of their tasks that they incised the story of their fortunate meeting into the side of the tunnel. The closing lines, translated, are:

"And on the day of the piercing through, the diggers struck pick against pick, one over against the other, and there flowed the water from the source of the pool, 1200 cubits; and 100 cubits was the height of the rock over the heads of the diggers."

A MYSTERY OF ANCIENT ENGINEERING

"Back of this stone inscribed 2700 years ago, lies a story that increases our sense of the flesh-and-blood reality of this Lesson, and our respect for the skill of the servants of King Hezekiah. It all arose from the fact that old Jerusalem, like the present city, had only one living spring of water within its borders, and that really was outside of the old wall, as it is outside of the new. It is now called the Fountain of the Virgin, and it springs from the base of the rock that rises up from the Valley of Kedron, at the south-eastern corner of the city.

"If the Assyrians besieged Jerusalem, and captured

the only water supply, of course the fate of Hezekiah and his people was sealed. At the news of the approach of Sennacherib, Hezekiah ordered concealment of the fountain and the swift building of a tunnel, from the spring to what is now called the Pool of Siloam, on the southwest of the city. The distance was 1800 feet, through solid limestone rock. The conduit had to be graded so that the water would flow, and it had to be excavated 150 feet beneath the surface of the rock.

"That would be a feat for engineers to-day, starting from both ends of the tunnel. But here enters an unexplained mystery. The shaft was not driven in a straight line. For some unknown reason—possibly to avoid the tombs of the kings—the tunnel, which is six feet high, was excavated in the form of a letter S. Nevertheless, the two parties of workmen met in the middle, as the Siloam inscription records. Small wonder that they cut the story of their feat on the wall of the excavation. And to this day the water is flowing through Hezekiah's tunnel, from the Fountain of the Virgin to the Pool of Siloam. Any visitor to Jerusalem who does not mind wet feet may himself go through the tunnel, to learn a lesson in sacred history.

WHAT THE SPADE HAS PROVEN

"This amazing testimony to the accuracy of the Scripture records is not the only contemporary document concerning the Palestine campaign of Sennacherib. That dread invasion, which laid waste the land, and was baffled only at the walls of Jerusalem by the resourcefulness and faith of Hezekiah, and by a mysterious interposition of Providence, is related in several Assyrian cuneiform cylinders, preserved in the British museum.

"We thus have Sennacherib's own version of the story—though, like all the ancient monarchs who left boastful records of their reigns, he kept silence concerning his defeats. Not until 1884 did archaeology discover confirmation, in the cuneiform tablets, of the Bible's record of assassination of Sennacherib by his own son. Still more wonderful witnesses to the truth of the Bible story may be expected, for archaeology was never so active and skillful in Bible lands as to-day. I would recommend to interested readers, as the best popular book on this subject, Prof. Ira M. Price's 'The Monuments and The Old Testament,' published by the Judson Press.

"As we read these Old Testament records of the affairs of Judah and Israel they seem remote and unreal. Preachers and teachers often present them only for the moral and spiritual lessons which they contain. Yet more than we need homilies, we need facts. Boys and girls, men and women, should be made to understand that Bible history is real history; indeed, the best authenticated ancient his-

tory that has come down to us. Bible characters were real human beings. Bible places were real places, to which anybody who cares to take the trouble may go today. As readers of these Lessons know, I myself have covered the entire area of the Bible, and have written a book upon my travels, 'Bible Lands To-day.' The new Christian apologetic for this skeptical era lies in the realm of Biblical geography and Biblical history.

A PRAYING MAN AMIDST FACTS

"When the proud Assyrian conqueror attacked Jerusalem, he boastfully defied Jehovah as well as the Jews. The relationship between the two was closer than the arrogant pagan knew. As the message of the Lord which Isaiah returned to the invader expressed it, 'Whom hast thou defied and blasphemed? And against whom hast thou exalted thy voice and lifted up thine eyes on high? Even against the Holy One of Israel.' As Sennacherib was to learn, it is an awesome thing to fight against God.

"Hezekiah was a shrewd statesman, and a skilled warrior, and a genuine reformer; but he was also a praying man, of sincere religious faith, who laid his troubles before the Lord. And his chief counsellor was the Prophet Isaiah, who possessed that spiritual discernment which is the highest form of wisdom. Happy is the statesman who has a true man of God for his counsellor.

"No timid trimmer was Isaiah. no fearsome and abject fawner upon the great. Faith is unafraid. Hot and scornful was the taunting reply that this prophet of God returned to the conqueror of the world, even at that hour encamped outside of the walls of Jerusalem: 'Because of thy raging against me . . . therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.'

"Startling, sensational, mysterious, overwhelming was the fate of Assyria encamped against Jerusalem—a deliverance ranking in Hebrew history with the crossing of the Red Sea. 'And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies.' As Byron's familiar lines tell it:

'The angel of death spread his wings on the blast
And breathed on the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever were still.' "

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtōr in the world so honorable, so superbly honorable as Love.—*Drummond*.

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. This day is for all that is good and fair.—*Emerson*,

THE TWO BIRTHS

The Editor

"Restitution Herald"

Oregon, Illinois U. S. A.

Dear Sir,

Some correspondence relative to my recent short article in The Herald respecting the above subjects leads me to the conclusion that further explanation would be desirable.

As will be observed, my remarks were called forth by a recent letter in the *Toronto Globe* by Mr. E. J. Mitchell bearing on this matter. Mr. Mitchell advanced the information that "born of water" was a "well known form of speech" in the time of Christ indicating natural birth, the appropriateness of which is attested by any good biological work of the present day.

A moment's consideration will call to mind that practically all animal life, including the human, is sustained in water in the embryonic state, and that even vegetable life is dependent on water before the seed can give evidence of the body that shall be. Further, Scripture in Genesis 1:20 seems to testify to the fact now recognized by science, that life, as we know it, first made its appearance in the waters. When John 3: 5,6 is read, it will be seen that "that which is born of flesh is flesh" is a parallel expression to the previous one in verse 5, "except a man be born of water. . . ." If the whole expression in each case is read and compared, this will become evident. Two births only are spoken of by Christ, whereas the common idea necessitates three, born of the flesh, of baptism, and of the Spirit. The first and the last, most of us admit, result in the actual commencement of life. Baptism, however, as even one of my correspondents allows, is a "symbol" or "likeness" of facts that are yet to be, viz., death, burial and resurrection, but undoubtedly having definite effects upon the present life of the individual, in relation to the things that are now. Strictly speaking, Scripture throughout recognizes but two possible lives for each individual—the life that now is, and that which is to come. These statements of Christ which we are considering emphasize the facts that each of these is entered by birth, each as actual and necessary as the other. "Except a man be born again . ." and "Except a man be born of water and of the Spirit . ." are but two expressions meaning the same thing.

The words of Paul in 1 Cor. 15:46, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" are in full harmony with the statements of Christ. Moreover baptism's primary significance is *death*, not life. True, resurrection is recognized, but it is the coming up out of the water *after* baptism that signifies life. So far as the writer is concerned, the teaching of baptism is by no means invalidated by this exegesis, and other Scriptural doctrines seem to fall into line with it.

Yours faithfully,

R. H. Judd

KEEP UP THE SONG OF FAITH

Keep up the song of faith,
However dark the night;
And as you praise the Lord will work
To change your faith to sight.

Keep up the song of faith,
And let your heart be strong,
For God delights when faith can praise,
Though dark the night and long.

Keep up the song of faith,
The foe will hear and flee;
Oh, let not Satan hush your song
For praise is victory.

Keep up the song of faith,
The dawn will break ere long,
And we shall go to meet the Lord
And join to endless song.

—M. E. Barber

Fear Not! I will surely show you kindness. 2 Sam. 9:7.
Fear Not! O land! Be glad and rejoice! Joel 2:21.
Fear Not! I will pour water upon him that is thirsty.
Isa. 44:3.
Fear Not! I will nourish you and your little ones. Gen.
50:21.
Fear Not! Hagar, for God hath heard the voice of the lad
where he is. Gen. 21:17.
Fear Not! Abram, I am thy shield. Gen. 15:1.
Fear Not! Joshua! Arise! Go! Josh. 8:1.
Fear Not! Daniel! Dan. 10:12.
Fear Not! Mary! Luke 1:30.
Fear Not! Joseph! Matt. 1:20.
Fear Not! Shepherds! Behold I bring you GOOD TID-
INGS. Luke 2:10.
Fear Not! Jairus! ONLY BELIEVE! Luke 8:50.
Fear Not! Paul! Acts 27:24.
Fear Not! Daughter of Zion! Behold thy King cometh.
John 12:15.
Fear Not! I know ye seek JESUS which WAS CRUCI-
FIED! Matt. 28:5
Fear Not! I AM THE FIRST AND THE LAST! Rev.
1:17

Pentecostal Evangel

FEAR NOT—A GOOD WATCHWORD

"Perfect Love Casteth out Fear"

Fear Not! I am with thee. Gen. 26:24; Isa. 41:10; Jer.
46:28.
Fear Not! I will help thee. Isa. 41:13.
Fear Not! Thou worm, Jacob! I will help thee. Isa. 41:14.
Fear Not! I have redeemed thee. Isa. 43:1.
Fear Not! I have called thee by thy name; thou art Mine.
Isa. 43:1.
Fear Not! I will save thee from afar. Jer. 30:10.
Fear Not! O man greatly beloved: Peace be unto thee.
Dan. 10:19.
Fear Not! Take heed. Be quiet. Isa. 7:4.
Fear Not! There are more with us than with them. 2 Kings
6:16.
Fear Not! Ye shall not need to fight in this battle. 2 Chron.
20:17.
Fear Not! For the Lord thy God doth go with thee. Deut.
31:6.
Fear Not! Stand still and see the salvation of the Lord.
Ex. 14:13.
Fear Not! He will not fail thee nor forsake thee. Deut. 31:6.
Fear Not! Be strong and of good courage. Deut. 31:6.
Fear Not! Thou shalt not be ashamed. Isa. 54:4.
Fear Not! Ye are my witnesses; have I not told thee?
Isa. 44:8.
Fear Not! The reproach of men. Isa. 51:7.
Fear Not! Ye shall be a blessing. Zech. 8:13.
Fear Not! From henceforth thou shalt catch men. Luke
5:10.
Fear Not! Peace be to you. Gen. 43:23,

HIGHER LEARNING AND THE BIBLE

SYMBOLISM

By Norman John McLeod

ONE FORM OF BIBLICAL teaching to which the "higher" critics particularly object is the use of symbolical and prophetic interpretations of the various books of the Bible. These very symbolisms and their interpretation are either the weakness of the Bible, or its strength.

IN GENESIS

The story of creation has long been one of the most sharply controverted matters of the Bible. The scientists having developed theories of the origin of life and its evolution, look upon the creation of the earth in six days as wholly out of the question. They do not stop to think that there is any other way of looking at the story. Or if they did consider symbolism, they would not accept the idea. Let us see!

There are many evidences of symbolism in the whole book of Genesis. According to Genesis 2:2 God rested on the seventh day. John 5 in the latter part tells of a circumstance which is illuminating on the point. Jesus healed a man on the sabbath day. When the Jews confronted Him with the fact, He answered:

"My Father worketh hitherto, and I work."

In other words, God had not rested in the past, but had

worked up till then (hitherto). With that in mind Heb. 4:3-9 is plain in its setting forth of the great seventh day to come. And Colossians 2:16:

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come . . ."

The seventh day, therefore, is yet to come: another shadow of the law! This conclusion is easy to reach, and when we follow the symbolism further we see new truths.

If the seventh day is future, what day are we now in? Shall we say the sixth day? The wording of the story would seem to so indicate. The words "created and made" in Genesis 2:3 seem to lend light on the subject:

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Why created *and* made? When our words came from Latin, many of their meanings were reversed, modified, or took on the meaning quite similar to another word. Our word for obtain comes from the latin word "obtinere" meaning "to hold". On the other hand the Latin word for obtaining is "occupare" "to seize". So the meaning of "decreatus", from which we get "decree", and "creatus" from which we get "create", formerly had a similar meaning, and do yet if we analyze them. If for the meaning of the word create, we use the sense of decree, the phrase "created and made" takes on the meaning, "decreed and made", which is sensible. From this we see that God's plans are set forth in Genesis and the actual making of the Great Architect's plans is still going on. Genesis 2:49 seems to carry out this idea, for the verse says that these were the generations of the earth before the plants were in the earth, "and there was no man to till the ground."

If we hold to the idea of symbolism, the *trees* of "life" and "of the knowledge of good and evil" are appropriate, because it is at least unusual to see a tree producing knowledge, or life, on its branches. We can almost imagine a tree giving life, but when we contemplate a tree bearing knowledge in its fruits the case is more unique. Rivers and trees are used to symbolize various ideas in the Bible. Palestine in Isaiah 18:2, is spoken of as the "land the rivers have spoiled". A glance at the map will show you that no actual rivers ever spoiled Palestine. For a river to come out of Eden and be divided into four heads, those heads being the rivers of the present name, would require a geographical and geological revolution never before heard of in the history of the world.

The symbolical interpretation would seem apt to the curse placed upon the serpent: "And dust shalt thou eat all the days of thy life." Especially would the case be enforced if we notice that in Isaiah 65, after speaking of the new creation again, it is said in verse 25: "And dust shall be the serpent's meat." Is not the serpent here merely that old serpent, which is the devil, and Satan? Rev. 21:1. Analysis of the serpent will show that it is a symbol of our lustful nature which leads to sin. In those days

our lust will be set aside with the general peace of that period.

TRY THE SPIRITS

By J. E. Hatch

BELOVED, BELIEVE NOT every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." —1 John 4:1.

"Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." —1 Thess. 5:19-21.

These and other admonitions of the apostles were spoken over nineteen hundred years ago and then printed so that all who will can read and heed. They are for the guidance of the searchers after truth who would know God's word and will.

John writes to the church at Ephesus and commends them for the strict adherence to the true word: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not and hast found them liars."—Rev. 2:2.

The Revelator says to the church at Philadelphia, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—Rev. 3:11.

These warnings by men inspired by God should be heeded, especially in these last days when Satan is becoming more active to deceive men, "because he knoweth that he hath but a short time."—Rev. 12:12. Peter (1 Peter 5:8) says: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour (corrupt)."

Jesus among other things told His disciples, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect."—Matt. 24:24. The words "*if it were possible*" infer that it is not possible to deceive the searchers of the Scripture, "rightly dividing the word of truth," who, as the Bereans did, searched the Word daily to see whether the sayings they heard were true.

"Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."—James 4:7-8 He who studies the Scriptures with an open mind and a desire to know the truth is fortified to resist the subtle wiles of Satan and his angels. "Try the spirits, whether they are of God."

If we are ever on the watch and have an earnest desire to attain to life everlasting, we can say with Paul, "Nay, in all things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom 8:37-39

A FIFTY THOUSAND DOLLAR GOSPEL EFFORT

FEELING DEEPLY, AS SECRETARY, that it was a duty to make known to the church the need as well as the opportune time to increase our Publishing Plant, Bible Training Class and office facilities, I have published the matter to all. Because of there being so many names of families on our mailing list that are not on our Herald subscription list, a circular letter was sent to the whole mailing list explaining the same.

This program suggests \$50,000 as a minimum to accomplish the work as needed and as outlined. The new Linotype which has just been installed is the first step in the program. \$5,000 was needed by April 20th. At this writing, Saturday p. m., April 21, but \$2,300 of the \$5,000 needed has been received. The balance is being advanced by your Secretary, as promised, thus saving \$175 for the National Bible Institution. Several hundred has come in the last two or three days and we are praying that more will arrive promptly. All are thanked for the part they have taken and will take in this matter.

It is fully realized that few people, if any, keep money lying around idle that can be picked up at any time the fancy moves one. It takes time to adjust matters for the use of much money. But we are anxious that this first \$5,000 portion shall be raised at the earliest possible time that the different ones can make it convenient to remit to that end. The expenditure of this amount was urgent.

We are then anxious that all will diligently plan and labor to the realization of the whole program at the earliest date possible. There is no doubt but our present inefficiently equipped plant and inconveniently arranged class-rooms are very expensive. The operation of our office and class-rooms, together with the annual Herald deficit, creates practically all expense that has to be borne by continued offerings from the brotherhood. There is no other source of income to carry these expenses. Therefore the urgent necessity that, at the earliest date possible, these expenses shall be reduced to the minimum by efficiently equipped plant and office rooms.

In the mean time all are asked to remember that these daily current expenses must be met. The \$5,000 for the present investment in plant is additional to these current needs.

Will not each one give a helping hand to these things in proportion to the financial strength of each?

F. L. Austin, Exec. Sec'y.

LORD, IF THOU WILT, THOU CANST. I WILL

(Continued from front page)

proffered service?

This is faith. It approaches God and His Son for their direct blessings upon the individual. It recognizes both ability and willingness of the Lord. It seeks for the blessing itself upon the individual. No doubt, in such a case, but that such individual has faith in his Lord.

THE EASTER OFFERING

BELIEVING THAT IT IS VERY beneficial for the Christian to deeply realize and appreciate Christ's sacrifice for him, and to return a fitting and proper sacrifice in His name, an Easter Offering was again suggested as an aid to such appreciation and sacrifice. It is suggested that this be made an annual custom.

The most of people respond joyously to the Christmas cheer that surrounds the anniversary of the birth of Jesus. Likewise, many become deeply affected as we enter annually into memory of His atoning death and resurrection. How fitting and beneficial to self that at the Easter time we dedicate a special portion of life's strength to further the great truths He taught and made real by His offering unto death!

The Easter Offering made this year through the National Bible Institution totaled \$493.23. Every effort will be made to use this money for the furtherance of Christian truth.

The above would have been more only that some specified their Easter Offering to be applied to Linotype or Expansion Funds.

F. L. Austin, Secretary

SURVIVAL OR REVIVAL

THIS WORLD DOTES on the strong and the swift, but in the spiritual world the "race is not to the swift, neither is the battle to the strong."

We have heard much of "survival of the fittest" which is but another way of glorying in the brutal and bestial. When Napoleon said: "God is on the side of the heaviest artillery," he simply announced the theory of the "survival of the fittest." Mankind believes that force is ultimate and the final arbiter of all things.

In God's Word it is not the survival of the fittest but the "unfittest". It is not the survival of the fittest but the revival of the "unfittest". Survival is man's struggle, revival is God's Spirit. Survival is man's battle, revival is God's blessing. Survival is man's philosophy, revival is God's power. Man throws aside the unfit, grace picks up the unfit and redeems. Man consigns man to the scrap-heap. God takes man from the scrap-heap and places him among the saints. Here is the work of revival: to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified.

Here is "revival". There is no "survival of the fittest" here but the revival of the "unfittest".

—Wonderful Word

"If there is any good in any quarrel, certainly it is the reconciliation. But not to have quarreled is far better, for even the most satisfactory reconciliation is bound to leave a scar."

National Berean Department

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THERE IS A DIFFERENCE BETWEEN CONCEIT AND THE RECOGNITION OF ABILITY AND TALENT. THE FORMER IS ABOMINABLE, BUT THE LATTER ADDS DIGNITY AND INCREASES ONE'S VALUE

THE ABOVE WORDS are not inspired, but we feel that there is a lot of truth to them.

Recently one of our church workers spoke to me about another person and how valuable that other one was, and how wonderful it must be to have others be so dependent upon one's services and so appreciative of all that is done.

That the third party referred to in that case is one worthy of real appreciation is not to be denied, and we are glad to see others able to recognize a true Christian and person of real ability. But there is another part to this story.

It happens that the writer has known personally, over a period of years, both the one who did the talking and the one who was talked about. It has been our privilege come in contact with many who have associated with both of them. We, therefore, know how both these parties are held, to what extent each is esteemed and appreciated. And the queer part of it all is that the one who was admiring the other so much, and almost longing for similar talents is actually the more fully and generally prized and appreciated of the two!

This has caused a great deal of meditation on our part, and we are wondering if it is not a fact that all of us fail somewhat in being able to honestly value the gifts God has bestowed upon us, and therefore are inclined many times to admire what another can do and wish for similar abilities ourselves. To overvalue one's own ability and be conceited is very disgusting, and largely destroys one's usefulness. And yet the opposite extreme of undervaluing causes one to fail to cultivate and thus bury his talents.

An athlete would never be able to win a race unless he recognized his physical ability and had confidence in being able to win. This need not make him proud in the least. He can be an outstanding example in humility and still be very confident of his strength,

A business man who would start a store without confidence in his ability to make a success of it would be doomed to failure. And yet he can conduct himself with the public in a most humble way even while he knows that he understands his line and is qualified to make it successful.

Likewise the Christian. He is very unlike Christ, and therefore unworthy of the name Christian if humility be not an outstanding characteristic. But it can be just as strongly stated that he is unlike Christ if he does not recognize his own strength, and use with confidence whatever talents the Lord has bestowed upon him. Jesus spoke as one who had authority. With calm, quiet confidence He went on performing the most wonderful service the world has ever witnessed.

All of which reasoning causes us to recognize this: others can see weaknesses in us that we ourselves are likely never to realize, and likewise others will observe strength or talent which we have greatly undervalued. Let's take an inventory in both ways, often, remaining very humble because of our weaknesses and mistakes, but working bravely on because of God's wonderful gifts to us.

Word from Eldorado, Illinois, Bereans brings both good and bad news. A sentence in the letter says: "On arriving at the church last Thursday evening we were greatly surprised and disappointed to find that our three new gas lamps were gone." It is certainly very undignified of a thief to lower himself to the point of stealing lights from a church! The letter then goes on to say they are now left in the dark, but they have the light of truth at that church, which no one can steal away. We are glad to note they are having good attendance, and are praying that the lamps will get ashamed of themselves and come back.

A white swan will sail the lake among mud-hens, cranes and carrion birds, but she refuses to make herself look like them or act like them.

Nothing gives such spiritual power to a soul as suffering for Jesus, and with Jesus.—*Watson*,

The Children's Page



PREPARED BY LOIS HUNT

GREATNESS THROUGH SERVICE

Mark 10:35-45

WHEN YOU GO to an entertainment or to church, or for a ride, where do you like to sit?

In the place where you can see or hear the best, or place of honor?

Now, the disciples were human too, and desired favor. They probably thought Jesus was going to establish His kingdom at that time, and wanted places of authority.

Anyhow, one time James and John, the sons of Zebedee, came to Jesus with a strange request. "Master" they said, "We want you to do something for us".

Jesus inquired "What do you want me to do for you?"

"Well, when you come into your power we would like to sit beside you, one on the right side and one on the left. Will you promise us these places?"

"Oh, you do not know what you are asking," said Jesus "Can you drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" In other words could they bear the sufferings and death that Jesus knew he would have to suffer?

They bravely replied, "We can." And children, both did endure like suffering, both being put to death in terrible ways.

However, even if they were willing and brave enough to endure suffering for places beside Jesus, and He loved them very much, yet he said to them, "These places are not mine to give. They shall be given to those for whom they are prepared."

The other ten disciples heard about the request James and John had made, and were displeased with them. It looked to them as though the two brothers were trying to get ahead of them.

Then Jesus called the disciples all together before Him, and gave them a new idea concerning who would be great.

He said, "Whosoever shall be great among you shall be your minister: and whosoever of you will be the chiefest shall be servant of all." That is, who would be great must do kindly deeds for others, humble tasks perhaps, and not consider himself better than his fellowmen.

Jesus himself lived this idea: "For even the Son of

man came not to be ministered unto, but to minister and to give his life a ransom for many."

SOMETHING TO DO

Make a list of the ways in which you can render service. *Then do them.*

SOMETHING TO THINK ABOUT

What kind of service are you doing?

MEMORY VERSE

19. John 21:25.

TINY TOTS

James and John asked Jesus if they could have special seats—one on each side of Jesus—when He became king.

Jesus said, "Can you suffer and die like I will have to suffer and die?"

"We can," said James and John. Jesus did not promise to give them these places.

He said that God would give them to the people for whom they were made ready.

He also said that if people want to be great they must help others in every way.

ABOVE THE FLY-LINE

ON ONE HOT, muddy day in August, I was in Columbus, Ohio on business. The flies tormented me until they made me nervous and fidgety. After several hours, I went up to the ninth floor of the new National Bank building to call on an old friend. As we sat there visiting, I suddenly realized that the flies were bothering me no longer. So I looked up, expecting to see the windows well screened, but to my surprise, all were wide open, and none of them screened! I asked my friend to explain why there were no flies.

"Didn't you know that we're above the fly-line?" he asked. He then informed me that flies seldom come above the fifth floor—the height to which they come varying of course, with the elevation of the ground on which the building stands.

"Above the fly-line!" Some people have just enough religion to be susceptible to all the little worries, and stings of life—and so to be miserable. When Paul wrote that immortal letter to the Philippians he was in a Roman prison with every human reason to fret and worry and despair; yet the keyword of that letter is JOY. Thank God, it is possible for His children to climb, through fellowship with Christ, above the petty cares and annoyances of the world, and to rest in "the peace of God which passeth all understanding."

A. R. Woodworth

"A living sacrifice, is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves."

Subscribe for The Restitution Herald, \$2.00 per year.

With Our Sunday Schools

LESSON VI.—May 6, 1928

GREATNESS THROUGH SERVICE

Mark 9:33-50; 10:35-45

Devotional Reading: Isaiah 42:1-7

GOLDEN TEXT

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

A STUDY OF THE SUBJECT

Greatness Through Service. Everywhere in the Bible, service is magnified. It was God who served Israel, not Israel who served God. God opened the Red Sea, sweetened the bitter water, strengthened against the Amalekites, provided manna, furnished quails, protected clothing, dried the Jordan and rendered other innumerable services. Israel obeyed God; God served Israel. So with Christ. Christ served man: He healed his sickness, He raised his dead, He fed his hunger, He quieted opposing winds. Christ served! He was the Minister! It was because of this service that He was deemed so great.

He served farther. He gave His life to redeem man from death; He accepted man's sin that He might free man thereof.

Greatness through service can be feebly illustrated by life's daily experiences. It is service, constant, continuous, drudging service, in the school room that develops the school teacher from being one of commonplace ability to become one of expertness in teaching. Service to the pupils, and service only, makes great the teacher.

James and John. To James and John or any others desiring exceeding greatness in the Kingdom of God, Christ revealed that such greatness would be achieved only because of extreme greatness in their service to others. In His service to us, He was taken like "a lamb to the slaughter". Isa. 53:7. He bore "in his own body" our sins on the tree. 1 Peter 2:24. This was done in service to man. Such service could not but make the Master great, and such greatness could be attained in no other possible manner.

God Has Provided for Man's Greatness. It is only when we come to recognize the greatness which God in His wisdom has made possible for man to attain, that we come to appreciate God and to manifest anxiety to serve Him and attain unto that greatness. God's first injunction to man was to "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28.

In that word of God was offered such greatness to man as man has never yet realized. To be fruitful and multiply and fill the earth was for man to dot every hill and valley with the joy and brightness and love made possible by God in His creation of man with faculties to experience these things. Not only could man thus come to be great beyond his present conception, but God's further assurance would also be realized;

namely, "all the earth shall be filled with the glory of the Lord." Num. 14:21.

Again, for man to have dominion over all the earth would be for him to manage and direct all things, animate and inanimate, for the fullness of man's proper good and joy. This again would intensify and fill up the meaning of God's word that His glory should fill the earth. Herewith God revealed wonderful opportunity for greatness.

But on the other hand such greatness of multiplication and such greatness of dominion, both under the beauty and grandeur of righteousness and godliness, could be obtained by no other route than the route of service, constant service, devoted service, to God and to God's men on every hand. This would necessitate the eradication of all strictly carnal selfishness, of all deceit, misuse of advantage; of all that would in any wise presume to exalt one's self above another one for any reason whatsoever.

Such service will yet mature those who consecrate themselves thereunto and with the fullness of the Father's provision for man.—F. L. A.

THE GOLDEN TEXT

For even the Son of Man came not to be ministered to, but to minister, and to give his soul a ransom instead of many.—Mark 10:45, Roth.

Christ was continually doing the work for which He had been sent, that of ministering to poor humanity, and in the end gave His life for them.

All were in bondage to sin, and there was none to redeem until Christ and the ransom price was His own blood. This He poured out freely on Calvary and thus purchased our redemption by His blood.—F. A. S.

PRACTICAL APPLICATIONS

Blessedness of Service. We constantly seek opportunities to be of service to those we love. No labor, no hardship, no sacrifice, is too great when poured out upon the altar of love. In the well-governed home mutual helpfulness becomes a source of joy, and serves to draw the various members of the family into closer fellowship. "If any man desire to be first, the same shall be last of all, and servant of all." What more natural than that the one who is anxious to be first in the estimation and affection of his fellows should seek to arouse their respect and love by ministering to their needs? "Actions speak louder than words", and whole-hearted service cheerfully given will testify to our love for Christ more eloquently than the most impassioned verbal profession.

Gamaliel's Good Counsel. The counsel

of Gamaliel, given to those who sought the lives of Peter and certain other apostles, would have been quite applicable to the disciples, who forbade the one whom they found casting out devils in the name of Jesus because he was not a follower of themselves. "Refrain from these men", advised Gamaliel, "and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38, 39. The duty of the disciples who were sent out by the Lord was to preach the gospel, heal the sick, cleanse the lepers, raise the dead, cast out devils: to give freely to the needy multitude of those spiritual gifts which they themselves had so freely received. They were not commissioned to denounce others who also were teaching and healing in the name of Jesus. If such were in error, the preaching of the truth would make it manifest in time.

Christian Standard of Rulership. Positions of authority are sought by men of the world because they love to receive the praise of men. They desire their fellows to look upon them as superior beings who are justly entitled to the respect and submissive service of the humble. Such, however, is not the condition of leadership in the Church of God. "The elders which are among you I exhort . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter 5:1-3.—G. E. M.

INTERMEDIATE CLASS

Topic: The Highest Type of Greatness. This lesson gives in words the fact which Jesus taught continually in action and deed throughout His career. He is the risen Lord, the resurrected Christ, the One to whom the Father has delegated all power today, because He served in truest humility and to the extreme of sacrifice.

History is replete in the commercial world and elsewhere with examples of those who have really made good and become masters because they rendered true and faithful service, beginning at the bottom.—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

Government: What source of authority in human government; character of service; gospel light on kingship; the strength and cohesion of Jesus' kingdom.—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

Services will be held next Sunday morning, April 29th, at the Dixon Church. Brother Siple will be the speaker.

Sr. Nellie Cross of Oregon, Ill., is with Bro. and Sr. Rolland Stilson on account of the serious sickness of their baby, Sr. Cross' grandchild.

Sr. Earl Thayer of Golden Rule Home spent the week-end with her mother, Mrs. Hugh Schafer, near Plymouth, Ind. Sr. Shafer has been in poor health for some time. Last word reported her improvement.

Bro. Ernest Gesin is rapidly convalescing at the Dixon Hospital, Dixon, Ill. Sr. Margaret Lyon of West Suburban Hospital, Chicago, is special nurse on duty.

National Berean Board Meeting will be held at the Golden Rule Home April 28, beginning at 10 a. m. and continuing throughout the day.

The Executive Board of the Illinois Conference will hold its business session at the home of Bro. and Sr. Siple April 28, at 7:30 p. m.

Several from a distance are expected to be in attendance at these meetings.

MICHIGAN

Sunday, April 22nd, C. E. Randall spoke at Grand Rapids, West Bowne and Coates Grove.

GRAND RAPIDS, MICHIGAN

Several members of the Grand Rapids Church have been confined to their homes with various sicknesses the past fortnight. There is quite an epidemic of measles in the county and some parents are apparently glad they haven't any more children to be thus afflicted.

Arrangements have been made to have choir practice at the church every Tuesday night. Mrs. Deardorff of the Brethren Church is directing the choir.

The Sunday School and Bible Classes have been handicapped a great deal the past two weeks as all classes had to be held in the main auditorium due to water in the basement.

Bro. Fred Hall has plans completed and will have work started shortly on his new home in the south part of the city. This will bring them nearer to the church, and naturally they will be expected to do more church work. C. E. Randall may be addressed at 101 Hall Street. S. W., Grand Rapids, Michigan.

Bro. Lewis Romine of South Bend, Ind., has been at the Burleson Sanitarium the past two weeks where he underwent an operation. He is getting along nicely and expects to be home this week.

NEBRASKA

Bro. Sydney E. Magaw held services at Holbrook, Nebr. from April 14 to 22. Good interest was manifested up to last report.

He is expecting to be in services with the Moorefield brethren over Sunday the 29th.,

then to return to his home pastorate at Eden Valley, Minn.

INDIANA

Dear Bro. Austin:

Just closed a meeting at Delta, O. and will give you a little side light on it, as you will no doubt get a report from the secretary.

We had a very interesting meeting and I baptized four girls, all in High School. One of them was Bro. Chas. Turpening's daughter, Fern, but the others were from families outside the faith.

When I questioned them to learn as to their fitness for baptism they were quite positive in their answers, and each would say, "I have been in Mrs. Dunbar's Sunday School class for some time." That settled the question in my mind and seemed to be quite conclusive to them.

One beautiful feature was a song the four sang at the evening service following their baptism:

"I belong to the King, I'm a child of His
love,
And He never forsaketh His own."

Jas. A. Patrick

(What a testimony is the above for the faithful worker with the young. That the Sunday School is the nursery of the church has long been the acclaim of many. Its effectiveness depends much on the earnest, consecrated teacher. Ed.)

Bro. Vaughn Long of Hartford City, Ind., filled Bro. Anderson's appointment at Burr Oak on Sunday the 15th., giving an excellent discourse on "The Signs of the Times". Burr Oak will welcome his return.

Bro. Jas. A. Patrick of Caledonia, Mich., was announced to hold meeting at Burr Oak, Indiana from April 19 to 22.

NOTICE

TO ILLINOIS CONFERENCE MEMBERS

If those who have made pledges to the Illinois work will make a payment on same as soon as possible, it will be much appreciated by the executive board. Please send all contributions to our Treasurer, Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois.

SHERMAN KISTLER

Was born in Ohio, April 4, 1842; he died in Logansport, Indiana, April 11, 1928. He leaves to mourn his loss his wife, four children, two sisters, one grandchild, and four great-grandchildren. About 30 years ago he and his wife were baptized into Christ by Elder J. F. Waggoner. Bro. and Sr. Kistler were firm in the faith of God's word. After funeral services, April 13, he was laid away to sleep until Jesus comes.

J. H. Anderson

A CORRECTION

Through an oversight in the issue of April 17th, the place of meeting was omitted from the item regarding Bro. Siple's appointment for April 21 and 22. This meeting was held at Marshall, Illinois.

MARTHA E. DAVIS

Martha E., daughter of Christopher and Catherine Bryant Boyd, was born in Montgomery County, Indiana, Dec. 26, 1861, and died April 12, 1928, age 66 years, 3 months and 16 days. In July 1881 she was united in marriage with Daniel V. Davis. To this union were born five children: D. P. Davis of Thorntown; Mrs. James Lewis of Colfax; A. E. Davis of Red Key and Clarence M. of Colfax, one son dying in infancy; also two grandchildren: Mrs. Ledford Ellison of Oxford and James Davis, son of Clarence. She was one of six children, only one sister remaining, Mrs. W. T. Gillfillan of Frankfort.

She united with the Church of God several years ago, being baptized by J. S. Hatch, remaining a faithful member. She was a devoted wife and mother, patient and cheerful all through her illness and resigned to her Master's will.

Funeral services were held in the home in Thorntown, Ind., by the writer, April 15, after which she was laid away to sleep until Jesus calls her.

J. H. Anderson

MARY CORNELIA NORTON

Was born near Koszta, Iowa, Sept. 11, 1856, spending her entire life in her home community. She was one of seven children, all the others of whom have preceded her in death.

She died at her home in Marengo, April 14, 1928, at the age of 71 years, 7 months and 3 days, after a prolonged illness of about a year's duration, during which medical aid and faithful, loving service of friends and children were exercised to the utmost limit, but in vain.

She was married to C. C. Cronbaugh Dec. 23, 1877, and they lived on the farm in Honey Creek Township for many years, retiring to Marengo 18 years ago. Sr. Cronbaugh was a gifted woman, having passed through the vicissitudes of early pioneer days without realizing that she had made sacrifices in rearing her family, or that her devotion to family, friends and the church was anything more than her duty. She was the mother of four children, the first one, Bertha, dying in infancy, the surviving ones being, Mrs. Lanie Mabel Kiger, of Des Moines, and Albert and Clifford of Koszta.

In charitable work she was very thoughtful in looking after the wants of needy ones in the community, and endeared herself especially to children. In early life she became a member of the M. E. Church, and later of the Church of God, and was just as loyal to the church as to any other undertaking that she followed so faithfully. The funeral was held in the M. E. Church at Marengo, and she was interred in the Koszta cemetery till the time of the call of her Lord in whom she trusted.

J. W. Williams

HERALD RECEIPTS

Mrs. W. H. Eidemiller, Mrs. J. Wesley Brewer, Mrs. George Kessler, N. S. Westfall, Flora Mosena, Mrs. Mary E. Carter, Mrs. Ella Hindman, Fred N. Patterson, Mrs. S. W. Coffman, Mrs. John Eckroy, Mrs. Thomas Lewis, Mrs. Helen Schafer, Mrs. G. E. Stouffer, Verna Himmelright, Mrs. Hilding Anderson, Curtis Vance, James M. Prime, Geo. Knife, Mrs. C. N. Tyhurst.

WHAT THE BIBLE TEACHES

By Elma Ruhn

(This is the prize essay of a recent effort made by the Young People's Class of Eden Valley, Minn., Sunday School. We are glad to give it space because of its own merit. We also hope that its publication will encourage other classes to put forth similar efforts.—Editor.)

THE BIBLE TEACHES Oh, so many, many things, but among the most loved and the most quoted are the three teachings: faith, hope, and love. What wonderful words they are! They blend together in close rhythm making a lovely symbol of Christian living.

Faith, alone, is spoken of many times in the Bible as one of the greatest doctrines the Bible teaches. What a peacefulness faith in Christ brings in time of sorrow or sickness! Christ through faith healed, and can still heal, what seemed to be incurable diseases. The Bible speaks of a woman who had an issue of blood for twelve years that went to Jesus in perfect faith, and able to touch merely the hem of His garment because of the many about Him, yet she was healed immediately. What faith she had! Jesus turning to her said, "Thy faith hath made thee whole."

This story, alone, shows what faith can do. The Bible teaches, too, that we should stand fast in one spirit with one mind striving together for FAITH of the gospel.

Next comes hope. I have always pictured hope as a twin sister to faith, because the Bible defines faith as "the substance of things hoped for, the evidence of things not seen." Surely then, hope is the beginning, and faith is the result. Then is not hope as great or on an equal to faith? What an unhappy place the world would be if we could not hope or look forward to the second coming of Christ, when He shall come to set up His kingdom on earth!

Last, but not least, comes love; in fact love is the greatest of the three. Charity, or love, I believe is essential to all that exists on earth worth while. How bad off we would be if every person were cold or hard hearted! Who then would work under the Lord in caring for the sick and poor, or in bringing sinners to Him? The Bible says that a person with faith enough to move a mountain would be nothing without charity in his heart; neither would a person who gave his body to be burned at the stake, or all his earnings to the poor, profit without love in his heart.

Every one knows that charity is the fountain of happiness. Would a home be happy if love did not abide there? Surely charity is the foundation of the kingdom of God as well. If God did not love earthly people, He would not build them a home with which to award them for being Christians. Love, too, is the foundation of a Christian's life; for if one did not love the Father in heaven, he could not obey His commandments.

Then surely, if my essay is true (and I believe it is) faith, hope, and charity are the three greatest teachings of the Bible.

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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.

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The Visitor, by Harriet E. Boice, 212 pages, paper \$.50
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THE PASSOVER AND THE CRUCIFIXION

By George Johnston

JUDGING FROM RECENT ARTICLES in The Herald, and other publications, it would appear that many people are convinced that the crucifixion took place on a Friday and the resurrection early the following Sunday morning. When, however, we know the dates when new moons appeared during the centuries, there is little difficulty in ascertaining the exact dates on which these important events occurred. It is only necessary to consider the following leading points or questions: (1) During what period of time was the body of Christ destined to lie in the tomb? (2) On what day, and at what hour, was His body interred? (3) On what day, and at what hour did His resurrection take place?

In order to obtain a decisive answer to the first query, we can call upon the most reliable Witness conceivable—Christ Himself—and His testimony is to be found in Matt. 12:40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." These are clear and precise words, and as they were put into the mouth of Christ by His Almighty Father, their truth is unquestionable. (Deut. 18:18.)

On what day, and at what hour, did the interment of Christ take place? On Wednesday, the fifth day of April A. D. 30, which was the "fourteenth day of the month Nisan," according to the Jewish method of reckoning time. It must be clearly borne in mind, however, that the Jewish day began, and still begins, at six o'clock in the evening. Hence, the fourteenth of Nisan began at six p. m. on Tuesday, April fourth, and ended at the same hour on Wednesday. That day was "The Day of Preparation", the day on which the typical lamb was slain. The Passover Day, or sabbath, began at 6:00 p. m. on Wednesday, and ended at the same hour on Thursday. The Hebrew word "sabbath", which means "rest" denotes, not only the seventh day of the week, but also the great Jewish feast days. Thus the sabbath which began just after the interment of Christ was not the usual weekly sabbath, but "the great day of the feast", "a high day", and a "holy convocation" as the sacred writers tell us.

The supper of which Christ partook on the night preceding the crucifixion was not the Passover meal, but the feast of unleavened bread, "which is called the Passover." (Luke 22:1) This feast marked the beginning of the seven days during which anything containing leaven was to be rigorously excluded from every Jewish home. The Passover meal consisted mainly of roasted lamb, which was slain "between the two evenings" i. e. between 3 p. m. and 6 p. m. on the fourteenth Nisan, and eaten the same night (Nisan 15th). Thus the slaying of the Pascal lamb and the death of Christ on the cross were simultaneous events. That the Passover had not been eaten prior

to the death of our Lord is clearly shown in John 18:28:—"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall; lest they should be defiled; but that they might eat the passover."

Christ appeared before Pilate early on the morning of Wednesday, the fourteenth Nisan, A. D. 30, and was crucified about 9 o'clock the same morning. He died about 3 o'clock and was placed in the tomb just at the close of the Jewish day, 6 o'clock.

On what day, and at what hour, did the resurrection take place? Matthew is the only writer who gives us clear information on this point; the others merely tell us of the occasions when Christ appeared to various persons after His resurrection. "In the end of the sabbath, as it began to dawn (approach) toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said." (Matt. 28:1). The great earthquake, and the rolling away of the stone from the entrance to the tomb, took place "in the end of the sabbath", or at 6 o'clock, on Saturday evening, the eighth day of April, A. D. 30. Our Lord was therefore exactly three days and three nights in the heart of the earth, as He foretold.

CHRIST IS LIVING

WHO DOES NOT RECALL the story of the late Dr. Dale, of Birmingham? After many years in the ministry, he was engaged upon writing an Easter sermon, and when half way through, the thought of the Risen Lord broke in upon him as it had never done before. " 'Christ is alive,' I said to myself; 'Alive!'—and then I paused again. 'Alive!' Can that really be true? Living as really as I myself am? I got up and walked about, repeating: 'Christ is living!' 'Christ is living!' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it; but not until that moment did I feel sure about it. I then said: 'My people shall know it; I shall preach about it again and again until they believe it as I do' ". For months afterward, and in every sermon, the living Christ was his one great theme; and there and then began the custom of singing in Carr's Lane on every Sunday morning an Easter hymn. When surprise at this was mentioned to Dr. Dale, he said: "I want my people to get hold of the glorious fact that Christ is alive, and to rejoice over it."

"A beam of light will pierce more quickly and farther into an iceberg than will an auger; and love will find a solution for many a problem in which logic fails.

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OBEY REQUIREMENTS, THEN CLAIM PROMISES

Samuel E. Haney

THEN SAID JESUS to those Jews which believed on Him, If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . If the son therefore shall make you free, ye shall be free indeed."—John 8:31-32,36.

To isolate these verses from the rest of the chapter one would think that the Jews addressed were the disciples of Christ; "which believed on him" conveying this thought. The context, however, shows this not to be the case. Our Master is here revealing the marked distinction between believing on Him, and being His disciples. Christians having been sanctified through the Word possess practical knowledge of this fact. Devils believe on Him, too, but their belief is a torment to them: "And, behold, they cried out, saying, what have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time?" Well may the denizens of darkness, both spiritual and human, "tremble" as the "judgment of the great whore" draweth nigh James 2:19; Rev. 17:1, 2; 19:1-3.

Belief implies knowledge of acceptance of something as true. To believe on Jesus means more than words can convey, inasmuch as such belief places life and death in the balance; for if this knowledge (without knowledge one cannot believe) is not put into practical use, it is sure to be a curse instead of a blessing: "Because we are a Sweet odor of Christ to God among THOSE who are BEING SAVED, and among THOSE who ARE PERISHING; to these, indeed, an Odor of Death, and to those, an Odor of Life to Life; and for these things who is qualified?" 2 Cor. 2:15, 16—Emph. Diag. Jesus and Paul are here placing before every person recognizing the authenticity of Jesus' Messiahship the greatest proposition that can possibly come to man for his consideration and decision. God has planned to have every one understand the object of the great Sacrifice of His dear Son on Calvary, but He will not compel any one to accept Christ as his Savior. Jesus'

reply to a certain lawyer shows that knowledge must be put into practical use: "This do, and thou shalt live." Luke 10:25-37.

Yes the Jews believed on Him, but they were not willing to continue in (follow up) His word (teachings), and become His disciples indeed, thereby, becoming "free indeed". Jesus proceeds to show the Jews their true status with God, and the cause of their misconception: "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God", vv 37, 41. Then Jesus makes it clear that they are not deceiving Him, and tells them who their father really was: "Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." v. 44.

Yet, notwithstanding the Lord's accusation, the Jews thought that they "were never in bondage to any man", being Abraham's seed, v 33, and while thus imagining themselves free, they were in bondage to self, the world, and the devil. Do we see anything descriptive of this sad state of affairs in Christendom? Yes, only too true. The devil has the Christian religion as much honeycombed with error and deception as he had Israel under the law covenant; so we should appreciate the Jews' misconception of freedom. As human nature has been about the same with all nations and races; and "all having sinned" (Rom. 3:23), we should not be surprised to find history repeating itself. Very few have ever known what it is to be "free indeed".

Jesus' words are as applicable to Christians as they were to the Jews, for the impediments to being free are as effectual as of yore, "because my word hath no place (free
(Continued on page 489)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

VERILY, VERILY, I SAY unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.— John 14:12-14.

PRAYER

Many of the prayers of the Bible are prayers of praise. When the heart of man deeply senses the great love of God, as revealed in His marvelous works of blessing, guidance and watch-care, it bursts forth in glad acclaim of gratitude and praise to the Author and Giver of every good and perfect gift. Such songs of prayer and praise are many throughout the Scriptures.

A little quiet and careful thought and one is convinced that such psalms of praise are the result of deepest conviction in the heart of the singer, that God is the Author of his blessings. Faith, unwavering, undoubting faith prompts such prayer.

Other prayers are prayers of petition, asking of God such things as are needed and which the Father is able to give. These, too, must be founded on true and absolute faith. The one prayer looks back by faith upon the Giver of the gifts already enjoyed; the other prayer must look forward with equal faith for gifts which are desired. Faith is the foundation in both instances.

FAITH

“Faith is the substance of things hoped for, the evidence of things not seen.”—Heb. 11:1. The margin reads, “Faith is the ground, or confidence, of things hoped for.”

Thorough and complete conviction is the only basis from which faith can possibly spring. Any doubt, any hesitancy as to the authenticity of the word given, or as to the ability of the speaker, is destructive of faith. James tells how to discern faith in another one, when he says, “I will show thee my faith by my works.” Works must of necessity reveal the measure of one's faith.

“Faith cometh by hearing, and hearing by the word of God.” Rom. 10:17. That is, faith comes from God's word. Only as one has the word of God to rely upon and only as one fully accepts that word can he have faith in God. God's word must be behind every assertion of Christian faith, otherwise faith is not faith.

God's word is God. If God is true, then His word is reliable. His word becomes His promise backed, supported, guaranteed by God Himself. Only as one knows that word does He know God. Only as he knows God can he have faith in God.

Thus, “faith cometh by hearing”, even by hearing the word of God.

THE FATHER OF THE FAITHFUL

The Bible exalts Abraham as an example of faith. It was when Abram was an old man, it was when Sarai was an old woman, that God said to Abram that he should have a son which should be the father of many nations.

Abram's faith could be built only upon God's word to him. God said that he would have a Son. Had Abram reasoned, analyzed, used man's knowledge, judgment, he would have decided that such was impossible. But Abram looked not at man. He looked to the promise of God. God had made the promise. Abram believed God; he believed His word. That constituted faith.

Later, when his son was approaching majority, God told Abraham to offer that son as a burnt offering upon the altar. Remember God had previously told Abraham that Isaac would become the father of many nations. He now required of Abraham to slay that son, even before he had reached the age of fatherhood. Abraham's reasoning might have asked, “How could God have completed His promise, had Isaac been slain?” Impossibilities at once would have stood before the mind of anyone who depended upon man and man's reasoning. Not so with Abraham. Any impossibility was foreign to Abraham's mind. God had said, “Take now . . . thine only son . . . and offer him . . . a burnt offering.” This was sufficient to Abraham. That was God's word. Abraham forgot not God's previous word that his son Isaac should become a father of multitudes, yet he doubted not God when commanded to offer the son.

This was faith, it was faith in God, in God's promises, in God's directing. He faltered not. Faith, absolute faith, spurred him unhesitatingly onward to obedience.

It was faith of that order that was reckoned for righteousness.

Paul, in Rom. 4:23-25, declares that like righteousness will be imputed to us also if we have faith like that of Abraham.

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 is God's word. God is willing to save. He is anxious to save. He gave His only begotten Son to that end.

“Greater love hath no man than this, that a man lay down his life for his friends.” Jno. 15:13. Jesus did this. He accepted the Father's wish of Him. In doing this He did it to redeem man from death, the result of sin. He is our atonement. God's word so assures.

"He was bruised for our iniquities." "He hath borne our griefs, and carried our sorrows."

But these promises in the fullness of their meaning are only to those who believe. He "gave his only begotten Son that whosoever believeth." Obedience of belief is required from man. Abraham believed. In like manner must the Christian believe. He must believe according to the promises of God, according to God's word. It is such faith that is reckoned for righteousness.

Nor does this faith point only to benefits in the life to come. Christ promised to be with His people to the end of the world. "Whatsoever ye shall ask in my name that will I do." This is likewise the word of God, through His Son. It requires belief, faith, in order to benefit by the promises. "This is the victory that overcometh the world even our faith." 1 John.

FINANCIAL OBLIGATIONS

YOUR EXECUTIVE BOARD used its best judgment and purchased a new type-setting machine for the National Bible Institution. This matter has been fully presented to the brotherhood. Five thousand dollars were asked for by April 20th. Only one-half of this amount was received. We are therefore compelled to keep placing this matter before you and praying that each one will earnestly consider it and promptly make such contributions thereto as possible. Those especially who have not aided in this particular effort and who are blessed with the means are urged to cooperate in this Christian service by contributing liberally at this time.

It must be remembered that there is the regular current expense which must also be met in order to further all of our work.

The younger people who are drawing good salaries should remember that, as Christians, they truly *owe* to their Lord a portion. They too, are asked to consider this need in Christian work.

All who can help to raise the amount lacking, about \$2500, by May 20th, will render both a great aid financially and will release for devotion to Biblical study and labor all that mental and physical energy of the office, that must now be concentrated on the work of meeting these needs.

Kindly write promptly to the National Bible Institution informing it what you can do and when; enclose remittance if at all convenient.

F. L. Austin, Executive Secretary.

AN OPPORTUNITY AT THE DOOR

M. W. Lyon

(Reprinted from Issue of April 24th.)

DID YOU EVER NOTICE, in passing down the street, how people crowd into the prosperous store, and pass right by the one which may be just as good but not so

popular? It is a strange fact of human nature that prosperity attracts prosperity; and often the man of little talent and ability is the successful man, while the one who may be as well or better equipped for the job goes unrewarded. This is one of the secrets of advertising. Two products may be equally good and desirable, but the advertised one is the one you will buy, while the concern which manufactures the other will go to the wall for the lack of customers. Why? Because you know about the first and do not know about the second.

Now, your religion is just as good as the other fellow's. In fact, it is so far beyond the other fellow's that there is no comparison. It is the genuine while the others are but deceptions, or, in the language of trade, substitutes. If this were not true there would be no excuse for preachers and churches, or, indeed, for your being a Christian at all. If you don't believe in the message of salvation yourself, down to the very bottom of your heart, you need never expect to convert other people into believing it. The very first requisite for a salesman is that he must believe in his goods. And he can't do that unless the goods are right. Our product is right, for it is the gospel of Christ, and it will stand the test of experience. We need not be afraid to guarantee our product.

Then why, do you say, is the Church of God small and unprosperous, while false faiths, all around, flourish like a green bay tree? For the same reason that the good but unadvertised trade article lost out.

How many millions of people, do you suppose, spend their hard-earned money for those good-for-nothing patent medicines whose advertisements disfigure half the newspapers you pick up? Why do they do it? For the same reason that people get stung on fake religions. They don't know any better. What a challenge to you and me, who are charged with the job of preaching the gospel to all the world! How many of the hundred million inhabitants right here in our native land have ever so much as heard the simple gospel message of the coming kingdom? Then how dare we say they would not believe it if they could hear it? Have we ever made any earnest effort to tell them? Paul says (Rom. 10:13-17), "Faith cometh by hearing . . . and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" It has yet to be demonstrated that the average person is not ready to believe and obey the gospel when it is properly presented in a rational, Christian manner.

We have talked of ideals and we have talked of vision and we need to talk more about them, and think more, too. But vision will always remain a mere vision until somebody's hard work translates it into reality. It is true that the radio would never have been had it not first existed in somebody's mind. It is equally true that it would never have existed had not other people by money and hard work transmuted that vision into a practical reality. After ideals come methods. How many times in years that are passed have we wished for our own Sunday

(Continued on page 490)

TIMES OF RESTITUTION

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; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

GOD HAS DIVIDED THE great measure of time into periods. There was a time, or age, for the building of the nation Israel; a time, or period, or age for Babylonish captivity; a time, age, or dispensation for the present proclamation of the gospel. The work of God's plan is consummated step by step, each step being in its proper order for the best progress toward completion and perfection.

There is a time measured across ages in which the curse is found upon God's work. This curse is to be lifted. It shall be no more. Rev. 22:3. Just as centuries and ages have increased the growth and the hold of the curse on the earth, so also will the restitution continue and grow until it eventually eradicates the curse and lifts the curse-bound earth into the fullness of refreshment.

The restitution work is a theme much referred to by prophets. Our text quoted above speaks of "times of refreshing". This word "refreshing" means "a relieving and a recovering from toil and all evils"; "drawing breath again".—Crit. Lex. That referred to here is going to take on new life; a new and vigorous breath, or refreshing, shall take place. This new condition, says Peter, will follow the return of our Lord and Savior; in fact, it is to this end that He shall come again. To Him has been committed the great task of reviving, refreshing, the creation of God.

Jesus is now at the right hand of the Father. He is there for a reason. The heavens are retaining Him for a time. This time will last until it is time for restitution. "Whom the heavens must receive until the times of restitution of all things". Present times are going to be changed to restitution times.

Restitution will be the character of that period. Those will be times in which different things will be restored: restored to former conditions that were approved by the Father; restored from cursed conditions back to those of the Father's pleasure.

The word "which" in the phrase, "which God hath spoken", is plural and must therefore modify the plural noun "things", that is, "all things", and not "restitution", which is in the singular number. It is not "all things" of which the Father hath spoken, but—the Father hath spoken of the restitution of all things.

The text, then, reveals: first, that God has set aside certain times in which all things are to be restored; second, these times will be introduced by the return of our Lord; third, these things God hath revealed through His prophets.

By carefully studying the prophesied work of our Savior at His return, the student will be able to gather the order of the work of restitution, its processes and breadth.

ISRAEL

God's chosen people, Israel, must always be distinguished and separated in thought from His chosen people, the church. The one, man, chosen according to the flesh; the other, chosen according to the spirit. The church is not to be restored. It has never yet come to its full, its all. It is to be caught up to meet the Lord in the air, 1 Thess. 4:16, 18; its members are to be fashioned like unto His glorious body, Phil. 3:20, 21; it is to stand before Christ as joint-heirs with Him, Rom. 8:16-19.

But Israel is a different group. God gave Israel a position at the head of the nations. He made her His own special people, blessed her above all others, protected her under every circumstance during her obedience. While she may not have risen to God's proffered heights of exaltation, yet from the position which she did occupy she fell; she revolted against God. Israel is to be restored. Her restoration seems to be the first work that will be wrought by Christ at His return. He will come to Zion; He will turn away ungodliness from Jacob and thus "Israel shall be saved". Rom. 11:25, 26. Not that every Israelite shall be saved, but Israel, as a nation, as a group of people, will occupy its position as designated ages past by the God of Heaven.

It is for this purpose that the terrific judgment, spoken of by Christ in Matt. 24:21, 22 and 24:15-31, will overshadow the earth; namely, to purge Israel for restoration. To this end the throne of David will be re-established under Christ's authority. Luke 1:32, 33. Israel will arise out of her long night of sorrow and desolation to become a national light before the world. Isa. 59:20 to 60:12.

THE GENTILES

Beholding Israel's new estate and her constant and rapid progress toward better conditions, Gentiles, seeing her light, will be drawn to regard the God of heaven. Isa. 60:1-12. Nation will vie with nation in going up "to the mountain of the LORD" to learn of His way, to walk in His paths, to beat swords into plowshares, to beat spears into pruning hooks, to desist from warfare, to serve the Lord. Isa. 2:2-5; Micah 4:1-5. What grand and glorious "restitution", back to Edenic conditions.

THE CURSE

The curse that was placed upon Adam and upon mankind was pronounced in consequence of sin. When God gave to Israel His rules for life, He instructed Moses to pronounce curse after curse upon man and city and field for disobedience. Deut. 28. In every instance the curse was directly imposed because of man's revolting against God.

But the "earth and the fullness thereof" is to be restored from the curse. There shall be no more curse. Rev. 22:3. Righteousness being reimplanted in the heart of man, Psa. 85:10-13, faithfulness being established throughout, the curse will be no more. Isa. 11:1-11. In its stead blessings of God will mantle all.

When God swore by the certainty of His living, Num. 21:14, that the whole earth should be filled with His glory, His promise comprehended the "restitution of all things."

STORY OF A MOUNTAIN WIDOW

Ora L. Jones in Tract No. 31, The Layman Co.

The author of the following story, although not yet forty years of age, was for more than a quarter of a century engaged in the newspaper profession—in North and South Carolina and Louisiana. His experience, as related below, which is true in every detail, was largely responsible for his adoption of the Scriptural plan in meeting his obligations to his church—the tenth of his income for the Lord. Owing to serious eye trouble, Mr. Jones was forced, several months ago, to abandon the editorial profession, at least temporarily. He is at present employed as traveling salesman by the American Type Founders Co., Atlanta Branch. He is a deacon in the Coliseum Place Baptist Church of New Orleans and chairman of the Church's radio committee which controls "Station WABZ; the Station With a Message."

ON A COLD, RAINY DAY in December, 1919, during the last days of the drive to secure pledges in the 75 million campaign, I sat in the comfortable office of a young attorney friend of mine in the city of Asheville, N. C. This attorney, a former member of the popular First Church, in order to be of more service to his Master, had several months previously moved his membership to a smaller and less influential church located in the mill district in the west end of the city. Here he had been placed in charge of the 75 Million drive for his church.

While we were discussing the probabilities of the West End church pledging its quota, a woman, probably sixty years old, entered the office. She was very poorly clad, her shoes were worn and broken through in many places; her dress was patched, and her entire costume was rendered more pitiable by reason of the fact that she was wet to the skin. Her only protection from the cold rain was a shawl, known to a previous generation as a "fascinator."

Placing a comfortable chair near a radiator, the attorney led his visitor to it as he introduced her to me as one of the most faithful members of the West End church. As her teeth chattered from the cold, the woman said:

"La, now young man, you mustn't believe him. He's always sayin' somethin' to make me feel good when he knows I'm so poor I can't hardly do nothin' for the church."

As the poor old soul sat warming I studied her features. Her face, her hands, her costume spoke eloquently of a lifetime of struggle for the barest necessities. Her eyes told better than words that she had met life's rebuffs unafraid and had come through them all with the dross burned away and the gold in her nature refined. Poor, wet and bedraggled as she was, there was something in her manner that indicated true nobility. Instinctively one could recognize in her a person who knew Jesus—a woman who would be welcomed at the bedside of a dying saint or sinner—one who could weep with those who weep or laugh with those who laugh.

In an undertone my friend told me something of her history. Being left a widow without funds a few years previously, she had gone to make her home with an only daughter, whose husband was killed in a railroad accident shortly afterwards. Soon after this disaster the younger

woman's health failed, probably because of hard work and undernourishment, leaving the grandmother with a semi-invalid daughter and four small children to provide for.

Having warmed and partially dried herself, the old lady explained the reason of her call.

"I hear the Campaign is nearly done and that West End church ain't a-goin' to git her share," she said. "Now that's too bad, ain't it? I'm afeard to make any pledge, I'm so poor, but the Lord has done so much for me I want to show my gratitude some way. This thirty cents is all the money I've got in the world, so I brought that to you to-day. The devil tried to make me ashamed to offer it, it's so little; but I told my daughter I was going to bring it and maybe the Lord would find a way somehow so's it would help. My daughter tried to keep me from comin' and said that the money ought to be saved to get the children some Christmas tricks and that the rain would be bad for my rheumatism. I told her that God would provide for the children and that He wouldn't let rheumatism bother me when I was tryin' to serve Him."

"But even after I got ready to come the devil tried to keep me from it. When I went to hitch the old mare, I found she had hurt her foot so bad she couldn't hardly walk. But I said, No, I'm a-goin'. So I walked and here I am."

"You don't mean to say you walked in the rain all the way from your home here, do you?" exclaimed the attorney. "Why, its eleven miles to where you live."

"Yes, I did," the woman replied. "I wanted to help in the Campaign by bringin' the little I had. I wish I had more to give; but that's all I've got."

"Your offering makes me ashamed of myself and of the members of West End church," the attorney declared as his voice broke. "That thirty cents will put us 'over the top' unless I am greatly mistaken. When folks hear about it some of them will do as I am going to do—double their pledges."

As I tried vainly to hide my tears and swallow the lump in my throat I became sincerely ashamed of the pledge I had made in the 75 Million Campaign. I wondered what the Lord had thought of it as compared to the thirty cents brought by this woman—a poor widow's all—or in the light of the sacrifice made by His Son on Calvary. I slipped out of the office feeling small enough almost to crawl through the key-hole. I hunted up the First church Campaign manager and explained to him that the total amount of my five year pledge was intended only as one year's quota. I also told him that conditions in my office had so improved as to make it possible for me to help him in the final round-up. The seemingly good excuse I had given a few days previously to evade this work appeared to lose weight when I thought of the widow

(Continued on page 496)

SWEET HOUR OF PRAYER

FEELING THAT Bro. Samuel E. Haney of 2437 South 17th Street, Philadelphia, would gladly assent, the editor here quotes from one of his personal letters, as follows:

"For many years, prior to eighteen months ago, I held identically your ideas on all these scriptures. I may now be in error, but what I've witnessed and experienced during the year and a half past have caused me to reverse the lever, as it were.

A member of this family, where I'm stopping, after suffering the most agonizing pain from tri-facial-neuralgia for three years, that I've ever witnessed a person endure, I saw completely cured in a few hours after prayerfully appealing to the Lord with my *present understanding* of the several texts (including others) that I've made use of in this article. (Obey Requirements, Then Claim Promises. Front page.—Ed.)

"Personally, after suffering for thirty-three years (likely a checkup would show twelve years of actual suffering) with an awful, awful pain at the base of brain, in answer to prayer—with my present conception of said scriptures—the dear Lord affected a cure over night. I've had perhaps altogether ten hours of pain since He cured me, eighteen months ago, which was due to my indiscretion. Praise His Holy Name!

"Can you blame me, dear brother, for the stand I'm taking?"

No, dear Brother, I do not blame you; nor do I doubt you.

The processes and benefits of prayer have been especially attractive to me for several months past. Feeling that Christians are not usually affording themselves of near all of the blessings which God offers to them of true and obedient prayer, I have for several months been studying this important subject. It was because of these studies that the thoughts on page 450 were penned—not with a view to limiting Christ's atonement to the perfection of so-called spiritual life, but with a view of raising the query whether that atonement might not also pertain to temporal and physical blessings and perfections—just such as you cite.

Your witnessing is another testimony indicating that Christians generally are not appropriating nearly all of the blessings which God anxiously waits to bestow. You have apparently experienced what my studies to date indicate should be experienced by many.

"Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me, at my Father's throne,
Make all my wants and wishes known!
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.

"Sweet hour of prayer, sweet hour of prayer,
The joys I feel, the bliss I share,
Of those whose anxious spirits burn

With strong desires for thy return!
With such I hasten to the place
Where, God, my Savior, shows His face,
And gladly take my station there,
And wait for thee, sweet hour of prayer.

"Sweet hour of prayer, sweet hour of prayer,
Thy wings shall my petition bear
To Him, whose truth and faithfulness
Engage the waiting soul to bless:
And since He bids me seek His face,
Believe His word, and trust His grace,
I'll cast on Him my every care,
And wait for thee, sweet hour of prayer."

WHAT THE LAW COULD NOT DO

WHEN THE PRINCIPLE UPON which God bestows eternal life is understood, it will at once be seen that the Mosaic law could not be the medium through which eternal life should be derived. That principle is contained in the act of confirming the higher or better covenant, of which the Mosaic was only a type and shadow. It is preposterous to suppose that the type contained the reality or the shadow, the substance. The principle to which we refer stands connected with two things at the very beginning: the inimitable character of God—"I am the LORD, I change not"—and the absolute nature of the sentence passed on man. That sentence must be executed before blessing can come from the Unchangeable. The sentence was typically executed, and the blessings received were typical blessings.

In other words, eternal life could not be bestowed. Why? Because the sentence had not been fulfilled. In the Lord Jesus we find the sentence fulfilled; and, more, we find Him living after its fulfillment; still more, we find Him exalted in the heavens. Before the consummation, no eternal life could be bestowed on any son of Adam: for it was only then that the "only name given under heaven among men", for salvation was perfected, that Name being brought into being as the new or second Adam, and Great High Priest. The way was now opened up for deliverance, of even those who were long time dead, who had received only typical blessings, but whose faith was in the higher and better covenant or promise. This promise existed prior to the Mosaic law, and it constituted the hope of the faithful during all the times of the law.

There are those who, not clearly apprehending this, suppose that the Lord Jesus taught in Matt. 19:17 that eternal life could be had through the law. But such mutilate the teaching. They should take the whole connection to the end of verse 21, where we find the following all important words, "And come and follow me." Follow Him in whom eternal life was alone to be found.

Some have quoted Rom. 2:25 as a proof of eternal life by the law: "For circumcision verily profiteth, if thou keep the law". Was the profit eternal life? Most certainly not; for Paul does not contradict himself. Paul states the profit to be "much every way" and that he himself had profited in the Jews' religion above many of

equals in his own nation.

To illustrate this: there is great profit in being born and educated in Great Britain compared to being born and brought up among some of the native tribes of equatorial Africa. Now the contrast is much greater between the Jew, unto whom were committed the oracles of life, and the outside Gentile. But what need for more after Paul's plain statement "by the deeds of the law there shall no flesh be justified in his sight"?

Every Jewish child was born under the sentence of death—unclean and having no standing before God—until typically covered by the blood of animals, which blood could not take away sin: consequently, although typically covered, he was still under sin. He could not deliver himself from it, even though he might observe the law perfectly in every respect. There was something more ere he could be freed from the hand of death. Faith was required, and, faith (or what the faith was based on, viz.—the covenant) required the "better sacrifice." Paul in Rom. 3:30 writes, "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith", faith then is required of both; and so in Gal. 3:11, 12, he states "that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith . . .; but, The man that doeth them shall live in them," mark, not "through them" but "in them", which was the natural or fleshly life.

This we also see from what Moses said to the children of Israel, Deut. 32:46, 47: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you: because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."

Eternal life is the gracious gift of God to which man, not even the Lord Jesus, could claim a right. Of the Lord Jesus it is written, "He asked life of thee, and thou gavest it him, even length of days for ever and ever."

And He is the appointed of God to bestow the same gracious gift upon those who are worthy of eternal life at His appearing.—*Selected by Mrs. A. J. Chaplin.*

THE BOOK OF DANIEL

PART 41

By George Johnston

THE RISE AND FALL OF THE HOLY ROMAN EMPIRE

Daniel 11

AND A GOD WHOM HIS fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory." The "god whom his fathers knew not" was Mohammed, of whom Napoleon spoke in the most eulogistic terms while he was in Egypt. "To the people of Egypt Napoleon addressed a proclamation in these words:—'They will tell you that I come to destroy your

religion; believe it not: answer that I come to restore your rights, to punish the usurpers, and that I respect, more than the Mamelukes ever did, God, His Prophet, and the Koran. Sheiks and Imams, assure the people that we also are true Mussulmans. Is it not we that have ruined the Pope and the Knights of Malta? Thrice happy they who shall be with us. Woe to them that take up arms for the Mamelukes, they shall perish.'

"Buonaparte was a fatalist—so that one main article of the Mussulman creed pleased him well. He admired Mohammed as one of those rare beings, who, by individual genius and daring, have produced mighty and permanent alterations in the world.

"In the deserted harems of the chiefs at Cairo, and in the neighbouring villages, men at length found proofs that 'eastern luxury' is no empty name. The savans ransacked the monuments of antiquity, and formed collections which will ever reflect honor on their zeal and skill. *Napoleon himself visited the interior of the Great Pyramid, and on entering the secret chamber, in which, 3000 years before, some Pharaoh had been inurned, repeated once more his confession of faith—'There is no God but God, and Mohammed is his Prophet.'* The bearded orientals who accompanied him, concealed their doubts of his orthodoxy, and responded very solemnly, 'God is merciful. Thou hast spoken like the most learned of the prophets.'". (Napoleon Buonaparte: Lockhart.)

Here we find that Napoleon faithfully fulfilled Daniel's prediction. He honored Mohammed, a "god" whom his fathers knew not, in the greatest stronghold in existence—the Great Pyramid of Egypt.

"And he shall cause THEM to rule over many, and shall divide the land for gain."

The manner in which Napoleon set up his brothers and other relations as kings and dukes of the conquered territories is well known. They were, however, not destined to retain possession of these for a lengthened period. But though Napoleon did not succeed in forming his contemplated empire, his wars gave rise to another empire which also was of limited duration—the German, in which Prussia was predominant. The battle of Waterloo brought all Napoleon's hopes to an end; and the fact that the Prussians suffered more insults from him than any other people rendered them willing allies of the British, and, as a result of this alliance and the victory gained at Waterloo, they became the leading people of Germany.

"And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships. The expression "time of the end" indicates the period when the Holy Roman empire was destroyed—the month of October, 1813. The kingdom of the south which "pushed" at him was Spain; the kingdom of the north was Great Britain, whose general, Wellington, came against Napoleon "like a whirlwind, with chariots (great guns) and with horsemen, and with many

(Continued to page 490)

THE DAY IS AT HAND

Poor, fainting pilgrim, still hold on thy way—
The dawn is near!
 True, thou art weary now; but yon bright ray
Becomes more clear,
 Bear up a little longer; wait for rest;
 Yield not to slumber, though with toil oppressed.
 The night of life is mournful, but look on—
The dawn is near!
 Soon will earth's shadowed scenes and forms be
 gone;
Yield not to fear!
 The mountain's summit will, ere long be gained,
 And the bright world of joy and peace attained.
 "Joyful through hope," thy motto still must be
The dawn is near!
 What glories will that dawn unfold to thee!
Be of good cheer!
 Gird up thy loins; bind sandals on thy feet;
 The way is dark and long: the end is sweet."

APOSTASY OF THE LAST DAYS

J. E. Hatch

THE CHICAGO DAILY NEWSPAPERS recently published the following news item, a report of a survey made by a commission appointed by the Episcopal Churches of Chicago to study the church life of college students. They found that: "Literally thousands of boys and girls of our churches return from college indifferent and even hostile to the faith of their fathers."

The commission is seriously alarmed over the situation and recommends that "special workers be provided for each institution, in addition to regular work of ministers."

What say the Scriptures concerning conditions of apostasy in the end of the age? "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4:1. "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." 2 Thess. 2:3.

Not only from the colleges of the world, but from men of high standing in the eyes of the world, have come utterances blaspheming God and His Holy Word. Sir Conan Doyle, the rabid English spiritualist, recommends that all religious denominations cast aside the "foolish" tenets of their faiths and base them on the "solid" foundation of spiritualism. Some sects would not have far to go in doing this, but the true Church of Christ can never forsake the Word of God—the way to life eternal. We must stand firm to the end.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby

they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4:14-15.

The apostasy of the last days is increasing. A few among the many millions on earth will hold to the faith until the end, when Christ will be manifested. A famine to hear the Word of the Lord is to come. "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." Amos 8:11.

In conclusion, let me quote the words of John, Rev. 3:11: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Let no man deceive you by any means.

EASTER IS PAST—WHAT NEXT?

M. A. Woodward

GOD SHOWS HIMSELF to us according to the measure of our capacity to understand Him. Our trust in Him rests upon the reasonableness of His purpose to bring men into fellowship with Him, and upon the moral and spiritual values which develop in us by service to Him.

Did you ever ask yourself the question, "What purpose is God supposed to serve? Is His purpose to intimidate, to frighten men into worshiping Him? How much love is there in fear?" None! Intellectual effort to the point of honest inquiry and prayerful study of His Word will lead us to believe in God. We will never question the existence of this Supreme Power, if we but use our brains, our intellect, to fathom even our own existence and being. We are here; the active, restless world is here. We live, we think, we love, or hate, as our moral or religious training or environment has developed us. We look up and think of One so far advanced beyond man in wisdom, power, and love, and we think of how He stopped in His plan and created man, a thinking, active creature. Then we must begin to realize there must have been a purpose in all that God has planned. By studying that plan we must develop, love, faith and discipline of the "hidden presence of God."

If we have wisely found out His purpose for us in being helpers and "workers together with God", we will not desire to slacken our pace or shirk any known duty because of our own selfish desire to abandon our Christian responsibility in His work.

It has long been a puzzle to me why hundreds of learned intelligent ministers of the gospel and their followers should feel it a duty to discard certain foods through the Lenten season, refrain from attending the much loved theatres, movies, dance halls and card parties—everything which tends to draw the mind away from God; everything of a worldly nature. They are strict in attendance to divine worship, they pray often, read the Bible a little or much as the desire appears—really they work themselves into what they think is a spiritual frame of mind—

and then presto! As soon as Easter, with all its beautiful service is past, they go back to the world, the flesh, and the devil as fast as appointments can be made, and autos can carry them to join the innumerable throng. They are glad Lent is passed once more so that they can follow their beloved pleasures.

If it was wrong for followers of Christ to attend the theatres, the dance halls, the movies, the card parties during Lent, would it not be wrong at any other time? Could you attend any of these places and feel perfectly sure that if the dear Christ should walk in and sit down beside you, you would be glad to feel His presence; or would you blushing try to stammer some excuse to Him, not realizing that He knew all about you before He entered, and was keeping a strict and daily account of your life? Ask yourself if it was wrong for you, as a follower of Christ, to do these things during Lent. Is it not just as wrong after Lent?

Can you ask God to bless you as you go to the prayer meeting, and follow you with the same blessing to the dance afterward, where you are in company with all kinds of characters? Could you kneel in prayer while there? Do you feel the bliss of the Holy Spirit there? Could you heartily sing

“He speaks, and the sound of His voice
Is so sweet the birds hush their singing,
And the melody that He gave to me,
Within my heart is ringing.

“And He walks with me, and He talks with me,
And He tells me I am His own,
And the joy we share as we tarry there,
None other has ever known.”

Or would you feel like the king who, when confronted with his sins, and was told by the prophet, Nathan, that, regardless of what the people thought, or the law allowed him as king, God cared and required of him an accounting? “Thou art the man,” brought him to a full realizing sense of his great sin, and David fell on his face in the dust crying out to God, “Against thee, thee only have I sinned.”

“Human judgment cannot save us from sin, for self refuses to acknowledge the right of another to set the standard.” A God-given Bible conscience should help us to acknowledge that we are our “brother’s keeper”. It may not harm us personally (but I believe it does) to go from the prayer meeting to the card party or the dance hall, but if you are striving to rest secure in the hidden spiritual life, you are anxious that your every act in life should prove to those around you that you are a real working soldier, true, loyal, abiding in His blessed presence.

So, let us as followers of God and His dear Son, let us make our capacity to hold God in our thoughts large enough by studying His Word to us to shun evil, not only through the Lenten season, but every day of our lives.

Subscribe for The Restitution Herald, \$2.00 per year.

OBEY REQUIREMENTS, THEN CLAIM PROMISES

(Continued from front page)

course—R. V.) in you”. “My teaching gains no ground within you”, —Weymouth. So we see it is incumbent that we “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,” so “an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ”, 2 Pet. 3:18, 1:11; and that we may have continuous freedom while in this mortal flesh.

Freedom is so antithetical to bondage, which is so prevalent in our day, that it should be well to get God’s definition of freedom for His children: it is written, “Get thee hence, Satan”, Matt. 4:10; “Get thee behind me, Satan”, Matt. 16:23; “Submit yourselves therefore to God. Resist the devil, and he will flee from you”, James 4:7. I wonder how many practice these remedies when hedged in—no freedom, no exit— or, when the body is burdened by pain, the spirit crushed by trouble, the soul agonized by disappointment. How few realize that all these burdens, including death, are the works of the devil, viz., sin; and also the fact that our heavenly Father gives us power over all the power of the enemy (Luke 10:19): a major outcome of Calvary’s great tragedy! “He carried our sorrows . . . stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, he *was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.”—Isa. 53:4, 5. He carried all this to the cross for us. Peter says, 1 Pet. 2:24, “Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes we are healed”—of the effect of sin. Conditions: being dead to sin, living unto righteousness, and by faith. 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. Comply with the conditions, then “come boldly unto the throne of grace”, and get results. Take your troubles—whatever they be—to the foot of the cross; there deposit them, and walk away.

The field outfit of an American infantry soldier is forty-eight pounds. Many Christians are carrying far heavier burdens than this, and imagining they are free, oblivious of Jesus’ invitation: “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” “Casting all your care (anxiety) upon him; for he careth for you.” Peter.

By complying with the prerequisite essentials one may enjoy the privilege of being “saved to the uttermost”. “If ye know these things, happy are ye if ye do them”. John 13:17.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Gal. 5:1. There are divers bondages:—Satan’s versatility is unlimited.

AN OPPORTUNITY AT THE DOOR

(Continued from page 483)

School quarterlies that we might teach our little ones the Bible story free from error of man. And now by united aim and effort we have them: and you'll have to go a long way to find a better quarterly. To-day we are wishing for books setting forth our faith, for lesson books for our young people, for a systematic church literature that we can distribute widely, or hand to the interested friend who asks about our belief. But wishing alone will avail nothing. Wishing without action is dead. It is ours to tell the world of our religion, ours to advertise the gospel, ours to "send the preachers" that they may hear, and believe. But how?

In order to advertise religion, or anything else, printing is necessary. The printing press is by far the most valuable means we ever had of spreading the gospel. The territory it can cover is unlimited. Its power can scarcely be overestimated. Without it no commercial product could have a national market, no effort, however worthy, could succeed in a large way, and our chief source of information would be cut off. The press is the power behind every great undertaking, whether for good or evil. We can command it to our service. We can use this mighty weapon for the cause of Christ, with the same effectual results that the world is realizing. Opportunity is standing before the Church of God to-day greater than ever before in this generation. For fifty thousand dollars we can build and equip a publishing plant which can herald forth the gospel of Christ far and wide. It is the thing we have waited for. Never before has such a privilege been offered to our people.

Five years ago we invested half this amount to purchase and maintain Golden Rule Home. We have provided for our own. Let us now get behind this publishing program to a man and reach out the water of life to a world famished for truth. It is a large step compared to our work in the past: it is a small step compared to our work in the future; the first step in the march of progress which the people of God are about to begin. Do you see what this thing means to the gospel cause? Your faith and mine are put to the test this day. The Master is calling to us for help. Are we going to pass by on the other side?

THE BOOK OF DANIEL

(Continued from page 487)

ships." The Peninsular War was the direct cause of Napoleon's fall, for while his attention was occupied with his Russian campaign, and the bulk of his armies was in northern Europe, the British and Spaniards had been busily engaged in destroying the foundations of his empire on the southern borders of France.

The predictions concerning Napoleon which we have examined relate to the mission for which he was raised up

—to destroy the Holy Roman empire. Those yet to be examined were given for the purpose of clearly identifying him; and, as we shall see, similar actions were not performed by any other monarch at any period in the history of the world. Every action foretold by the prophet was performed by Napoleon and by no other individual. So clearly are these actions described by the prophet that we might almost imagine, like Porphry, that they were written after they were completed, but no man dare stand up and argue that the Book of Daniel has been in existence less than one hundred years.

"He shall enter also into the glorious land, and many shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."

TO THE BROTHERHOOD

Dear Brothers and Sisters:

The Lord is giving you a marvelous chance to make an investment that will pay dividends so much greater than anything this earth can offer, that it is beyond the comprehension of the finite mind. Even so, we can surely trust the Almighty Creator to make good His word, when He tells us in many places that we shall be like Christ and enjoy the glory and honor that He does. Yet we are not willing to obey! The only way that we can hope to attain that position, is to do as Rom. 12: 1, 2, says, present our *bodies*, which of course includes the mind, a living sacrifice. Does Jehovah mean by that for us to buy fine clothes, go to picture shows? All these things war against the spirit and injure one's health, so that it is impossible to serve Him as we should. All these things take money which is only loaned to us. Our position in the future will depend on the way in which we spend our time and means.

The old law demanded a *tenth*, but the new offers us a glorious position if we surrender our *all* to Him. There are so many Scriptures clearly showing us how much God is willing and anxious to do for us, if we will trust Him and do as He tells us. There is no excuse for ignorance on this point, so let us see what we are willing to give in exchange for our lives. Do not think that a single one of us will get into the kingdom unless we value our lives to the extent of putting our shoulders to the wheel and giving some of the money, if not all, that we spend for pleasure and useless things.

The printing press and work rooms are necessities as has been plainly shown you. That is the best way to witness for the truth. Think how terribly we would feel to have the Lord say that we could have had an abundant entrance in His kingdom, if we had done His work as we should! We want to hear the welcome plaudit, "Well

(Continued to page 495)

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.
722 East Dubail
South Bend, Indiana

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

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH, WHILE THE EVIL DAYS
COME NOT, NOR THE YEARS DRAW NIGIL, WHEN THOU SHALT SAY, I HAVE NO
PLEASURE IN THEM. Eccl. 12:1.

WE ARE VERY GLAD to receive the following report from the class at Arkansas City, Kansas: "I do not know whether this report of our class should go to this department or not, as our class has not yet united with the National Bereans. However, will say we are using the new Berean books and are well pleased with them. We have a very interesting class, which is largely due to the unrelenting efforts of our class leader, Bro. Geo Waters. He and his family make a drive of fourteen miles each Sunday morning to meet with the class which convenes at 10 a. m. He comes to us with lessons so well prepared that he can present the Bible truths in such a pleasing way that two hours soon pass. We are devoting two hours to song service and class in the absence of a minister to preach for us. We feel that two hours are well spent in Bible study. Our class is growing in interest and attendance.

"We hope to get in real working order."

The above report brings back clearly to your Berean Editor's mind the conditions at Arkansas City, and the faces of many of the faithful brothers and sisters there. We are glad for the earnest service and effort that Bro. Waters and others are giving to the cause of truth, and pray for God's blessing to attend them. Here is one family that lives in one state and drives to another for Berean class work every Sunday morning!

AT THE head of the page we quote the first verse of the last chapter of Ecclesiastes, the closing of that wonderful book of Solomon which gives his summary of life and life's opportunities and responsibilities. Perhaps when Solomon wrote these words near the close of life and from the vantage point of wisdom and experience, he had not altogether forgotten the advice his own father had given to him in early life. Consider carefully these words which were spoken by David at the inauguration of Solomon: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind . . . if thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever."

Better advice was never given by a father to a son; by a king to a succeeding monarch,

Yes, and there is lots of truth to the way in which wise old David put the matter. Not that God will refuse to accept a person in later life simply because He is offended that he did not come sooner,—no, but because it is so much easier for the individual to come in youth and if he keeps putting it off there grows up within him an almost impassable barrier.

No doubt Solomon, as he stood at the peak of life's long hill up which he had been climbing, felt it to be his duty to echo this thought both far and wide. Therefore he wrote that striking allegory on life, from youth to old age, the twelfth chapter of Ecclesiastes. Read it, ponder it well, and heed the advice, "Remember now thy Creator in the days of thy youth."

A BIBLE ACROSTIC

Sister Blanch Harland who has charge of the Junior Berean work at Cedar Falls, Iowa, has worked out a very novel plan, and we are glad to give here an excerpt from a personal letter which explains matters, and also reproduce the winning acrostic. Perhaps other Junior Berean workers can get a valuable idea here:

Dear Bro. Siple:

Enclosed you will find a Bible acrostic, which I thought might be printed on the Berean page in the Restitution Herald.

In our Junior Berean class, which I have been teaching this year, each child was asked to make a Bible Acrostic using the letters of his name. He was to find one verse beginning with each letter. Then I told the children that the one who memorized his verses first should have them sent to The Restitution Herald. It has been several weeks since Arthur Howe finished memorizing his although none of the other children has finished his acrostic, yet. I should be glad if you'd have this acrostic, and a brief explanation of it, printed on the Berean page.

Your sister in Christ,
Blanche A. Harland

A BIBLE ACROSTIC

"A—and God said, Let there be light: and there was
(Continued on page 495)

The Children's Page



PREPARED BY LOIS HUNT

JESUS ENTERS JERUSALEM

Mark 11:1-11

MANY OF THE OFFICIALS and priests wanted to kill Jesus, and many of them lived in Jerusalem. They had soldiers who would do whatever they told them. They could do almost anything they wanted to any person who came up to Jerusalem. So these wicked men said, "We will wait till the next feast day, when all the people of the land come up to Jerusalem. Then, when Jesus is here, we will take Him and kill Him."

Jesus knew about these wicked men in Jerusalem who would try to kill him, but He knew also that God wanted Him to go up to Jerusalem to speak to those wicked men. He was very sure that He would be killed, but He was not afraid, for He was doing what God wanted.

So when the time of the feast came, Jesus went up to Jerusalem. He had to walk for the whole day, but when evening came He stopped in a little town just outside Jerusalem. He stayed there all night.

The next morning Jesus said to two of His disciples: "Go now to the little village just ahead, and as soon as you go in you will find a colt tied. It is a young colt that no one has ever ridden. Untie him and bring him to me. If any one says, 'Why are you taking that colt?' you must answer, 'The Lord hath need of him', and then he will let you go."

The two disciples went to the little village, and there they found a colt that no man had ever sat upon. They started to untie it, but the owners of the colt came up and said, "Why are you taking the colt and what do you want with it?"

The disciples answered: "The Lord hath need of him," so the owners knew that Jesus wanted to use their colt and they sent him along gladly with the disciples. And they brought the colt to Jesus.

Jesus sat upon the colt and rode up to Jerusalem. But first the disciples put their coats and cloaks on the colt, so that Jesus would have something soft to sit on. As He went along the road, they spread their coats and long capes on the ground in front of Him, for the colt to walk on. That was to show how great they thought Jesus was. They did not want even the colt He was on to touch com-

mon ground. They were treating Jesus just as they would have treated a great king coming to the city.

As Jesus came near the city a great crowd of people came up the mountain toward Him. When they saw Him they began to shout. They waved big branches in the air and put down beautiful branches for the colt to walk on.

All the way down the mountain they made a great procession, singing and shouting and waving long green branches. That was to show how glad they were that Jesus had come to Jerusalem, for they did not know about the wicked men who wanted to kill Jesus.

This is what they shouted, "Hosanna; Blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father David, . . . Hosanna in the highest." That was the very same thing they would have shouted if there had been a great king coming to the city.

The enemies of Jesus saw how happy all the people were to see Jesus. It made them very angry. They said to one another, "Behold, we can do nothing. The whole world is gone after Him."

They came to Jesus and said, "Oh man of God, hearest thou what these say?" And Jesus answered that out of the mouths of those who were like little children came perfect praise.

Then the Master went out of the city, and spent the night with His friends in Bethany.

The next day Jesus went into the temple or house of God. He went through a great high gate all made of marble, and there in the very house of God itself, He found men selling sheep and oxen and doves. They were changing money and quarreling about it and making a great noise.

Jesus looked around and saw the people who had come a long way to the house of God. They were trying to pray, but the men who were selling sheep were making so much noise that no one could think about God. Even when Jesus tried to pray, the quarreling men were all around Him, shaking their money and talking.

All this made Jesus very sad. "It is these wicked men who are really disturbing the people," He said "They keep everyone from prayer. They are changing money and stealing and quarreling right in the house of God."

So Jesus took the sheep, and the oxen, and the tables covered with money, and the men who were cheating and quarreling, and He threw them out of the house of God. And He said, "God's house is a house of prayer for all the world; but you have made it a den of robbers."

Then the scribes and chief priests began planning how they might destroy Jesus, because they were afraid of Him and His influence over the people.

Could Jesus have become King then?

Do we conduct ourselves properly in God's house?

—Selected "Boys and Girls of the Bible"

MEMORY VERSE

20. Psalm 19:1.

(Continued to page 495)

With Our Sunday Schools

LESSON VII.—May 13, 1928

JESUS ENTERS JERUSALEM

Mark 11:1-33

Devotional Reading: Psalms 24:7-10

GOLDEN TEXT

Behold, thy King cometh unto thee: he is just, and having salvation.—Zech. 9:9.

A STUDY OF THE SUBJECT

Jesus had been throughout the country and as He returned to Jerusalem by way of Jericho, He had announced for the fourth time His sufferings and death, 10:45. Arriving in Jerusalem He began, according to the understanding of some students, His fourth phase of His ministry, namely, that phase which follows the rejection of the kingdom by the populace.

Jesus Enters Jerusalem. His last week of mortal life about Jerusalem was introduced by a royal entrance into the city—perchance by two such entrances: one six days before the passover, Matt. 21; the second, four days before the passover, Mark 11. No soldier guard prepared or protected His way. Only twelve selected men of humble circumstance here appointed as His close friends. Many acclaimed with no force, no military aggrandizement; just the simple, though grand acclaim prepared in the hearts of the people by the Father.

That this entry into Jerusalem was prophetic of His coming entry is not too much to anticipate. Zech. 14:4, states that His return to Jerusalem will also be by way of Mt. Olivet. There, first, will His feet tread old earth again. He will begin His work at the place where He left it at the time of His ascension. His return will be that He may establish God's kingdom for eternal ages. Matt. 16:27 declares that it will be in the glory of His Father; Matt. 25:31 declares that He shall "sit upon the throne of his glory"; Luke 1:32, 33 defines that throne as the throne of David, i. e., of the house of Jacob, Israel. At His future entrance not only will He drive merchants and those untrue of heart outside of the temple, but He will purge the earth itself from the corruption of wickedness. Psal. 72:4. F. L. A.

THE GOLDEN TEXT

Behold thy King cometh unto thee: he is just, and having salvation.—Zech. 9:9.

This was spoken prophetically by Zechariah concerning the first advent of the Messiah. He came as a King but was rejected. He was just—that is, righteous. He had salvation, but only in prospect and must needs experience death and resurrection to life immortal before He could bring salvation to others.—F. A. S.

PRACTICAL APPLICATIONS

Value of Prophecy. To those who are unacquainted with the marvelous accuracy of the Scriptures, the exact fulfillment of the prophecy of Zechariah 9:9 in the instance of the "Triumphal Entry"

of Jesus into Jerusalem must seem astonishing indeed. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The literal fulfillment of prophecy is one of the irrefutable evidences of the truth of the Bible and of Christianity, and the Christian who in these days of increasing scepticism neglects this powerful weapon of the Spirit, overlooks one of the most valuable means provided for the overthrow of Error and the conquest of Truth. This prophecy, like many others which pointed to the meekness and suffering of Christ, had evidently been forgotten by the Jewish leaders, and because of this, they were unable to recognize the Messiah when He actually came among them. Let us draw a warning to watchfulness from their experience.

Humbleness of Jesus. Jesus, though conscious of the exalted nature of the work to which He had been called, and of the glory that awaited Him at its consummation, ever manifested an humbleness of demeanor that was quite out of keeping with the proud bearing and ostentatious display which always accompanied the appearance of an Eastern conqueror or king. So deeply was He impressed with the needs of humanity, and with the fact that He alone was prepared to supply those needs, that He apparently gave no thought to personal glory at the time, but devoted His entire mind and heart to the tremendous task assigned Him. The servant of the Lord today who thinks first of the responsibility which God has placed upon him to aid in the salvation of men and women from sin and death, will not stand wrapped in a robe of dignity demanding personal credit for his every act of service; but, like Paul, will say, "I laboured more abundantly than they all: yet not I, but the grace of God which was with me." 1 Cor. 15:10. Or, as the apostle says again, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? . . . So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." 1 Cor. 3:5-7.—G. E. M.

INTERMEDIATE CLASS

Topic: The Triumphal Entry.

After long and repeated refusals on the part of Jesus to allow any public acclaim and honor to be shown Him, the incident of this lesson stands out in marked contrast. Flowers were strewn in the way, branches and palms were waved, and great, gathering throngs joined in singing praises and hosannas to Him as King.

Accepting it all He proceeded to the temple, from which headquarters He at once drove out all that polluted and defiled, leaving the place in the purified condition in which it should stand.

What a wonderful foretaste in this to picture the future coming of the great King, when He shall actually in power and majesty dispel all who corrupt and pollute; when He shall present to His Father a purified and cleansed world!

To what city will the Master make the future triumphant entry? Name some of the actual works which He performed on that previous occasion which shall be done on a still larger scale when He enters again.—F. E. S.

JUNIOR CLASS

Topic: Jesus' Triumphal Entry.

Aim: To prove ourselves worthy.

A common looking lady once stopped at an humble home and asked to borrow an umbrella, as it was raining. They loaned her the best they had, an old one, with patches. The next day a uniformed man brought them a nice new umbrella, and they learned that it was good Queen Victoria, who had borrowed theirs the day before.

Sometimes our greatest blessings come to us in the most humble manner. Jesus, the world's Savior, rode the most humble animal to announce His entry into the city, which soon would witness, just outside its gates, His awful death, which meant salvation to all who would believe on Him. Jesus loved the poor and said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

We have such beautiful examples of His love for the poor. The rich were pouring into God's treasury a little of their abundance. But look! Here comes a woman so poor she has only one farthing left. It was all she had, but she did not hesitate to put it into the treasury. She loved much and gave all that she had, trusting God for further supplies. Christ watched her, and loved her, for she had done all that she could.

Are we doing all we can for Him?—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

The Desire of All Nations: Discern from conditions and present day movements; likewise the plans for fulfilling that desire. What is the fulfillment that is outlined in prophecy? Why has this fulfillment been so long deferred? Why cannot fleshminded men handle this fulfillment?—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

Bro. Siple expects to be at Adeline, Sunday May 13 for services, and all who can are urged to be present for a good old-fashioned meeting.

Bro. M. W. Lyon has been indisposed with the "flu" for a few days past, but is getting along fine at the Hoke home, 19 Ashwood Ave., Dayton, Ohio.

Bro. and Sr. Floyd Stilson of the Floral Shop, Oregon, Illinois, are spending the week-end near Plymouth, Indiana with Sr. Stilson's mother, Sr. Shafer, who has been in poor health for some time.

Services at the Dixon, Illinois, church next Sunday, May 6. Bro. Siple will be the speaker.

Bro. Ernest Gesin returned to his home Sunday from the hospital, greatly improved.

Sisters Leila E. Whitehead and Jessie Wilson of Chicago, after stopping at Oregon Saturday and Sunday on account of the Illinois Conference Board meeting, went on to Ames Iowa, for a few days.

Mr. and Mrs. Frank Rogers and son James have returned to Oregon following a short stay in Arizona and a trip through parts of California. The Oregon church was especially glad to welcome them back into its services.

Sr. Calvin McGraw and Mr. Leonard Croxton of Macomb, Illinois, were visitors of her son and family, Bro. and Sr. Wm. C. McGraw, over Sunday.

MICHIGAN

Attendances at West Bowne and Coates Grove for Sunday, April 22 were unusually good. The interest excelled the attendance.

GRAND RAPIDS, MICHIGAN

There were 136 at Sunday School, April 22nd.

Plans are under way for a church drive during the month of May. Details have not been fully worked out, but every one in South Park will know about it when we get started.

Doreas society is very active and has been a big help to the church. It has also been a real help to the community. The society is active because it has an active personnel. Choir practice is developing a splendid interest. Sunday a couple of our instrumentalists tuned in with the piano.

OHIO

Bro. James A. Patrick held a ten days

meeting at the Raker church, south of Delta, Ohio, beginning April 8, and continuing over April 17. The meetings were very good and instructive being shown by the attendance and attention. Each evening a short Bible study preceded the sermon, everyone seeming to enjoy and be interested, which was something new and gave each one a part.

On Sunday April 15, four young ladies asked for baptism. On Tuesday afternoon at 5 p. m. we went to the creek near the church and the baptismal rites were performed. As day was dying in the west, so did the past life of these young sisters pass out, and they arose to walk in newness of life. We were all made to rejoice over these new sisters of the faith. We introduce them as follows: Lueile Cox, Martha Chamberlain, Constance Miller, Rt. 2, Delta, Ohio, and Fern Turpening, 1108 Waverly Ave., Toledo, Ohio.

Bro. Patrick's faithful work here has done much for this community. May all labor faithfully and well to the salvation of others.

Your sister in Christ,

Mrs. Roseoc Dunbar

NEBRASKA

Bro. Sydney Magaw arrived in Holbrook, Saturday, April 14. On that evening a Bible lesson was given at the home of Eva Phelps.

On Sunday the brethren had arranged for a basket dinner with a sermon at 11 a. m., and also at 2:30 p. m., to be held at the Plainview school house.

Sunday evening Bro. Magaw began a series of meetings at the Lathrop school, preaching each evening during the week.

On Sunday, April 22, we again had an all day meeting at Plainview.

The meetings were well attended and all feel encouraged and strengthened in the faith by having Bro. Magaw with us.

After the afternoon meeting, Sunday the 22nd, he departed for Moorefield to conduct a series of meetings at that place.

Eva Phelps, Sec'y.

Moorefield, Nebraska

Dear Bro. Austin:

After a week of services with the Holbrook brethren we are holding a short meeting here at Moorefield, lasting over Sunday, Apr. 29. On the return trip home one service will be held in Omaha, Tuesday May 1st. and two services at Blair, Wednesday and Thursday evenings, May 2 and 3.

The Holbrook brethren are to be complimented on their effort to erect a church building. About eleven hundred dollars is now raised with a good outlook for a building to be put up in time to accommodate the fall conference. It should be of interest to all to know that the Holbrook people are in sympathy with the general work, and it is their hope that, though we are few and widely scattered, we might be all united in effort to spread gospel truths.

In service,
Sydney E. Magaw.

VIRGINIA

AN EASTER OFFERING

On Easter Sunday it was our privilege to again enter the waters of baptism and there aid another to put on Christ. We announce to the household of faith Lester Shullenberg who thus made his Easter offering.

Bro. Shillenberg is a young man just starting in life. We feel that the step taken then was the most important one he will probably ever be called upon to take. We wish him every Christian success and pray God to strengthen him for the Christian's life's battles.

Harry A. Sheets

We expect Sr. Woodward to be with us soon. She plans to spend the first Sunday of May at Fairfax where she will meet with and speak to the brethren of the vicinity. On the second Sunday she plans to be with us at Maurertown.

ST. PETERSBURG, FLORIDA

Sunday, April 22, 1928 was a happy day in one little home, when Mrs. Audrie Persons, youngest daughter of Sr. Emma Eyere, was buried in the waters of Tampa Bay, to arise to walk in the new found joy of a child of God. Bro. and Sr. Good and their daughter, Sr. Marian, came over by invitation and Bro. Good assisted in the baptism. After we reached home services were conducted by Sr. Woodward, and all partook of the sacred emblems of the Lord's supper with Sr. Audrie. She expressed her new-found joy on the way home, and we feel that from now on the Word of God will be their daily reading, and God's blessing daily implored upon their lives. May God give them strength to carry on in His name is our earnest prayer.

Bro. Good expects to go north in about a week, visiting and encouraging Bro. Stevenson's family and others in and near Flat Rock, N. Carolina. From there if his health permits he will go on to Colorado on business.

SOME WORDS OF APPRECIATION

Sr. Chaplin, your article on baptism in April 17th issue was so good and very timely. We need an occasional stirring up along these lines. Thank you.

I think our Easter Herald was the neatest, prettiest paper we have ever had. It was so full of precious truths.

Srs. Harsch and Whitehead just hit the nail straight on the head in their articles on helping raise the National Bible Institution's \$50,000. Of course we will raise the money. God will provide.

"The Little Ones Saving Their Pennies", by Sr. Hunt was splendid. Begin today, little folks! It will make you so happy to

help pay for the Linotype.

And I have another suggestion to make to the young people. First, to the girls and their mothers:

Begin now to wear \$1.00 or even 75 cent hose, instead of \$2.00 silk ones and cotton lingerie instead of silk. Deduct the price of the silk. To boys and men: Let them pay their tenth, then they will not have so much to spend for tobacco, cigarettes, etc. Cut out a few of these hurtful things and put the price of them away, see how much better you will feel, and how much you will have for the Lord's work. Or, better yet, cut out these harmful habits, get a new lease on life, cleanse the temple where God should abide, and let His blessed spirit in. If we could see ourselves as God sees us, we would often blush for shame, that we are defiling the beautiful body He has given us, and dulling the brain with which He endowed us. Jesus is soon coming. Will we be ready

for him?

M.A. Woodward

BOSWORTH, MISSOURI

The brethren of Bosworth will hold an evangelistic meeting beginning Sunday, May 6, with Bro. F. L. Austin, Oregon, Illinois, as speaker.

SOME BIBLE SCHOOLS AND CONFERENCE DATES

The following conference dates are taken from correspondence. Though not official they are probably correct.

Fonthill, Ontario, May 24 (or 25)-27.
Puyallup, Wash. June 1-3.
North Salem, Indiana, July 3-15.
Goldthwaite, Texas, July 20-29.

Oregon, Illinois, July 31 to Aug. 12.

General Conference
Oregon, Illinois, August 7, 8, 9.
Holbrook, Nebr. Aug. 19-26.

Bro. and Sr. T. A. Weldon, and Bro. and Sr. Wm. Holland, of Thorold, Ontario, have planned to start to-day for their homes from Miami, Fla., where they have been spending a few weeks.

The Arkansas-Oklahoma Conference will be held at Solgohachia, Ark., August 2, 1928. Let all workers in this vicinity plan to attend.

Carrie Wile Chambers

Bro. Marsh will, D. V., assist us this summer in our Bible school. We urge as many as can to plan to attend. The exact date is not set but it will be the last half of August.

JESUS ENTERS JERUSALEM

(Continued from page 492)

SOMETHING TO DO

1. Read Zechariah 9:9.
2. Draw a picture of a palm branch.
3. Tell the story to someone else.

SOMETHING TO THINK ABOUT

It will not be long again until Mother's Day—May 13. Begin planning now what you are going to do for Mother.

TINY TOTS

Jesus and His disciples went up to Jerusalem to a feast. The disciples found a colt for Jesus to ride when He entered the city. Many, many people ran before them shouting, waving palm branches and saying Jesus was their King.

But God was not ready for Jesus to be King.

Then Jesus went to the temple and drove out the men who were cheating, quarreling and selling things there. He wanted God's house to be a place for prayer.

NATIONAL BEREAN ITEMS

(Continued from Berean Page)

light." Gen. 1:3.

"Remember the Sabbath day to keep it holy. Ex. 20:8.

"Thou shalt not kill." Ex. 20:13.

"He answered and said unto them, He that soweth the good seed is the Son of man." Matt. 13:37.

"Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people." Deut. 9:6.

"Righteousness exalteth a nation: but sin is a reproach to any people." Prov. 14:34.

"Hear, O Israel: The Lord our God is one Lord." Deut. 6:4.

"Offer the sacrifices of righteousness, and put your trust in the Lord." Psa. 4:5.

"Who hath ears to hear, let him hear." Matt. 13:9.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2.

Arthur Howe

TO THE BROTHERHOOD

(Continued from page 490)

done, good and faithful servant: enter thou into the joy of thy lord."—Matt. 25:21.

Suppose you were told on good authority that a vast estate across the ocean would be yours as soon as you established your right to it. You would not lose a moment, or spare any expense at your command, to do as required. Yet here is a chance to secure something so much better that they can't be compared. And we are not raising \$50,000, and I blush to say it, not even \$5,000! I fear we are in the Laodicean period and in great danger of being spued out of His mouth.

Submitted in love.

(The writer of the above, who requested the letter be not signed, is an earnest, consecrated servant of the Master. The principles suggested by the writer are faithfully executed by same. Indeed the writer's spiritual and financial contributions to gospel work exceed in liberality.—Editor.

GENERAL CONFERENCE

Make plans now to attend the General Conference at Oregon, Illinois, August 7, 8, and 9, and the Illinois Bible School and Conference July 31 to August 12.

THE RESTITUTION HERALD

Published by
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STORY OF A MOUNTAIN WIDOW

(Continued from page 485)

and her thirty cents.

As a stimulus to the Campaign I wrote an article for the newspaper I was then serving as managing editor, telling of the poor old woman walking through the rain, eleven miles and return, to contribute thirty cents—all that she had—to the Campaign. The effect on the local 75 Million drive was electrical. Pledges were increased ten-fold in some instances. Every church in the city raised its quota, and in a few instances almost doubled the amount asked.

The story of the widow's sacrifice was republished in dozens and dozens of newspapers—both religious and secular. It was retold by Campaign workers all over North Carolina and in other states. One denominational leader declared it was the largest single contribution, in point of results, recorded in the drive.

Being rich in what the newspaper fraternity denominates "H. I." (human interest), I rewrote the story and submitted it to a syndicate service that served about five hundred daily newspapers scattered throughout the several states of the Union. With the story I submitted photographs of the woman, her daughter and grandchildren and of her home, a two-room log cabin with a "lean-to" with cracks between the logs, where the mud daubing was missing, wide enough to throw a dog through, provided the dog was not more than a day or two old.

I was in doubt as to whether the story would be accepted by the syndicate, and I did not expect remuneration of more than a few dollars in case it was accepted. Imagine my surprise when I received a check that amounted to more than my increased pledge for five years! Accompanying the check was a letter from the editor-in-chief, stating that my story was "the best that has ever passed over my desk."

The syndicated story, illustrated with the photographs, was sent to each of the five hundred clients of the organization and was printed by practically every one of them. Accompanying the story was a suggestion from the syndicate's editor that those who read it should share of the abundance of their Christmas cheer with this poor family that had given all for Christ's cause. The story was released for publication about one week before Christmas.

I was asked by the syndicate to visit the widow's home on or about January 1 to see if anyone had responded to the editor's suggestion and write a "follow-up" story. January 1 being a half holiday, with only one edition of the paper, I visited the widow's mountain cabin eleven miles from the city.

The interior of that cabin was like a great department store after a frenzied bargain sale. Both rooms and the "lean-to" were filled with articles of every description. There were dresses, suits, hats, shoes, underclothes, coats and overcoats for every member of the family—many changes for each—made of every conceivable kind of material from worn-out and made over garments to the latest and most expensive Parisian creations, including party dresses. There were books enough to start a small library.

There were more toys than any member of the family had ever seen before and candy enough to keep the children sick for the rest of the year. There were contributions of groceries ranging from a package of tapioca to several bags of flour; from salt mackerel to a side of bacon.

A little crippled girl had nothing she prized more highly than her pet kitten so she sent it "to the little girl who has no papa and whose grandmother gave all her money to God."

Several hundred dollars in cash were received in amounts ranging from ten cents to twenty dollars. A number of prosperous business men wrote to instruct the grandmother to draw on them for any amount she needed. There were more than twenty requests from childless couples for permission to adopt one or more of the children. All of these were denied. There were hundreds of Christmas cards and letters bearing postmarks from every state in the Union.

I found the old lady in the midst of a great pile of miscellaneous articles. Her daughter was reading to her some of the cards and letters. Many of these were from those who had nothing to send but sympathy. As one of these was read the old lady said:

"Poor soul. I'm so sorry for her. I've got so much and she's got so little. I'm goin' to send her a box full of these things."

It soon dawned on me that the old lady was giving God credit for a miracle because of the unprecedented shower of good things. She knew nothing of the syndicated story or of the editor's suggestion that she and her family be remembered by those in more prosperous circumstances. There was nothing to excite comment in the fact that He used the rural mail carrier to deliver the answer to the prayer. With Christmas approaching and with nothing in sight to give her grandchildren and with the reproaches of her daughter for giving away their few pennies ringing in her ears, she had calmly carried the matter to God in prayer and had confidently awaited the answer—never doubting that He would grant her request in due time. Her only surprise was that God had apparently overestimated her needs.

"The Lord has been so good to me I just thought I shorely couldn't stand it," she said to me. "I knowed that the children would be awfully disappointed if we did not get them some Christmas tricks and so I just asked the Lord to send us a few things for them. When the mail carrier commenced to bring packages here I just knowed my prayer was answered. I have been praisin' Him all week. I never was so happy in all my life."

When it was suggested that the great shower of presents was a return from her thirty cent gift to the 75 Million Campaign, she said:

"No, it ain't that. The Lord knows I never meant to make no show of that. That thirty cents was all I had. I wanted to do something for the poor heathen who don't have no gospel. So I took it in. There's some things the good Lord keeps us in darkness about, I reckon, and how all these presents come to be sent here is one of them. But how do you reckon all these folks got my name and address?"

THE RESTITUTION HERALD

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This Issue of
THE RESTITUTION HERALD
is dedicated
to
M O T H E R

whose Christian influence
has the greatest possibility

in
restoring individual life,
society and the nation

to
a true and praiseworthy
service
toward God

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

MOTHER

IT IS NO DISPARAGEMENT to father to say that there is probably no influence that weaves itself so deeply into the fiber of the human heart as does the influence of a sweet, pure, noble and godly mother. The finesse of mother's temperament was specially created of the Father and given her for her most noble and important position in life. The Creator, knowing the great needs and requirements for the development of the home, of child life in preparation for the performance of life's duties, built these characteristics into mother's life.

How beneficial, not only to the individual child, but also to all the world, is that mother who recognizes her God-given position and labors with full heart to the performance of duty and service unto the Lord.

THE MOTHER OF ALL LIVING

"AND ADAM CALLED his wife's name Eve (margin, life); because she was the mother of all living." It is only when one soberly and prayerfully thinks of the vast and eternal purposes of God and that our every individual position is related to those eternal purposes, that one begins to realize the depth of the meaning of one's existence. God has planned that the "earth shall be filled with the glory of the LORD."—Num. 14:21. He has planned that it shall be filled with righteous, God-fearing people. He has planned that these people shall overflow with the praises and joys of righteousness and that sorrow and sighing, that sin and iniquity, that death and bereavement shall cease forever.

The mother of all living comes to be no small responsibility, no small opportunity before God when one comes to visualize in part the great meaning of life, even life eternal, and the great meaning of the future ages. Every child upon a mother's breast is a living prospect for the ages of the ages. Perhaps more than any other human influence, mother's influence may mold that child that it shall be an inheritor of the highest riches and grandest provisions of the Father.

With such thoughts in mind, how uplifting it must be for her to contemplate her opportunities and privileges to mold, shapen and develop life for the service of and cooperation with the God of the universe. In this, as in other particulars, mother occupies a unique position in all of the affairs of humanity. Unless she occupies her true position as designed of God, the whole purposes of the Father must fail.

It is when looking upon mother with such thoughts that one begins to realize something of the sacredness, of

the greatness of mother.

PARENTS

UPON PARENTS GOD HAS placed the responsibility of rearing children for His own service. All parents occupying their position before Almighty God must recognize that they are training life to fit into the great, eternal purposes of Jehovah. Every purpose of God relating to man requires the activity of man relative thereto. And every child born into the world is, from the view point of God's purposes, born to be fitted into those purposes where he or she can honor God the most. In harmony with this thought, God has given special instruction to parents to impart His directions and teachings unto their children from their earliest ability to understand.

Deut. 6:6 And these words, which I command thee this day, shall be in thine heart:

7 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.

Deut. 11:18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

Prov. 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.

15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

Joel 1:3 Tell ye your children of it, and let your children tell their children, and their children another generation.

Eph. 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

The rearing of children, either for financial advantage for the parent, or with a view to financial possibilities accruing to the child, can but indicate ignorance with reference to the real purpose of God through children. He who does not recognize God's purpose in life's effort fails to recognize God as he ought—fails in true service unto Him.

The world has reached a day in which apparently personal and selfish pleasures or whims are sufficient excuse with society for the dissolution of the marriage vow; for the robbing and cheating of child life of the necessary combined influence in the home of both father and mother. The true father will take equal pleasure in the cares, labors

and services of life with the mother, in maintaining and protecting pure and beneficent influences around the child. It seems absurd to speak of one as distinct and separate from the other. Mother is no more responsible to the child than is father. The omniscient God knew, as man can never know, the right and proper companionship for the rearing of child life, and for the perfecting of it for His own great purposes. That father or that mother who will rob God of His rights, rob the child of the great treasure He has provided, cheat the nation, despoil society by breaking the marriage vow merely because of some developed disliking, is certainly not a true father or a true mother.

God's displeasure of such dissolution is repeatedly stated in Scripture. His penalties imposed for unfaithfulness of parenthood and companionship include, under circumstances, disbarment from the kingdom of God.

WHAT CONSTITUTES A TRUE MOTHER?

In studying the lesson of April 22, in one of our distant Sunday Schools, this question arose and has been pro- pounded for expression here.

The Editor's conception of a true mother is of one who recognizes her God-given position in the earth; recognizes that God gave to her an insight, a temperament, a fineness of influence for good that can not possibly be contained in the life of him who is her companion and whom the Father designed for an entirely different phase of home activity. Her delicacy of temperament is most surely required as a surrounding influence to the new, tender life and being that has been placed in her care. All through her duties of motherhood there need to be such influences wrapped gently and patiently around the hearts and lives of her children. To encourage her in this tender labor of love, she needs as her helping companion one who contributes of his own stronger and, it may be coarser, powers of life to uphold and provide for her in her more tender service as mother.

A true mother must necessarily visualize not only the present, but the eternal possibilities of child life. She must recognize that she is building, training, perfecting life for the Creator of all. Like Hannah of old, she must bathe her children with that trueness of love, that greatness of compassion, that fulness of insight as to the needs of the child. Having purified, cleansed and built them, she must in due time proffer them to His keeping who can use them for the great possibilities and attainments of life.

With such vision a true mother will sacrifice every necessary thing as regards personal, selfish cravings for the good of her child. No true mother will for a moment neglect a child merely to satisfy her own notional impulse for pleasure, for carousing, for banqueting, or for any lustful or whimsical satisfaction. Again, every mother who truly values her motherhood and her responsibility toward child life will, if need be, sacrifice much, very much that she may continue throughout life in the companionship of her husband.

JESUS' CARE FOR HIS MOTHER

NOW THERE STOOD BY THE CROSS of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman; behold thy Son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. John 19: 25-27.

INSTRUCTION TO PARENTS

EXODUS 10:2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

Ex. 12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Deut. 4:9 Only 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 thy sons, and thy son's sons;

10 *Speciallly* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

Prov. 29:15 The rod and reproof give wisdom: but a child left to *himself* bringeth his mother to shame.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

Prov. 19:18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

Prov. 31:10 Who can find a virtuous woman? for her price *is* far above rubies.

27 She looketh well to the ways of her household, and cateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

Titus 2:1 But speak thou the things which become sound doctrine:

4 That they may teach the young women to be sober, to love their husbands, to love their children.

INSTRUCTION TO CHILDREN

Prov. 1:7 The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother.

(Continued to page 511)

EARTHLY NATURE OF CHRIST

E. B. Arnold

THERE ARE MANY CONFLICTING theories concerning the nature of Christ while He lived on earth. That He possessed a nature subject to death is plainly revealed in the sacred Volume. Paul says: "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"—1 Cor. 15:3, 4. The death, burial and resurrection of Christ are vital and fundamental tenets in the plan of redemption. These being basal facts, everyone should avoid using such expressions as imply He was Deity or naturally divine. A being who is essentially divine could neither die, be buried or resurrected. All Bible students should use care to discriminate between the Savior's pre-death life and His post-resurrection life. "Rightly dividing the word of truth" is necessary at all times. His earthly life was mortal and limited; but His resurrected life was immortal and unlimited. The two are vastly different. We desire to notice somewhat briefly the limitations of His earthly life as we find them recorded in the sacred Word.

Christ was limited by nature. That He was begotten by the power of God, termed the Holy Spirit, did not make Him inherently divine or deific in nature. God did not sexually beget Him. God simply caused Him to be begotten. There was no part of God that entered into His nature. He was called the Son of God because He was supernaturally begotten by the power of God; that is all. He was wholly the Seed of the woman, wholly mortal, and all of Him that was alive, DIED. He was God's Lamb, crucified for our eternal redemption. The supreme fact that He poured out His soul unto death proves He was not divine by nature.

He was circumscribed in knowledge. He had no message of His own; no truths to proclaim, no plan or redemption, only what His Father gave Him. Hear Him. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12:49. Again, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."—John 14:10. Christ was wholly dependent on His Father for the doctrines and truths He gave the world. "My doctrine is not mine, but his that sent me."—John 7:16. "And the word which ye hear is not mine, but the Father's which sent me."—John 14:24. Other passages might be cited for proof.

He was limited in power. He gave utterance to these words in John 5:19, 30: "Verily, verily, I say unto you, the Son can do nothing of himself, but (or except) what (things) he seeth the Father do; for what things soever he (the Father) doeth, these (same things) also doeth the Son likewise," or like the Father doeth. "I can of mine

own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." This proves He was entirely dependent on His heavenly Father's power to perform the miracles He effected. Miracle working does not establish the diety of a being.

Christ was sorely tempted. Christ was on trial, and overcame. Adam was on trial, and fell. If He was Deity He could not be tempted, "for God can not be tempted with evil."—James 1:13. And if He was divine, in the sense that He possessed the nature of God, He could not be tempted. But we read: "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. 4:15. Again we read "Wherefore in all things it behooved 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 succour them that are tempted."—Heb. 2:17, 18. It must have been possible for Jesus to sin, or His temptation was a farce and deception. And if He could not sin, then He could not be tempted in all points as we are. But the fact that He was tempted substantiates the argument that He was neither Deity nor divine.

Can mortal women become the mothers of gods? That is the ancient pagan idea, but it is not a Christian truth. Yet if Jesus was God, then Mary was surely the mother of Deity. We might as well revert to the doctrines of Catholics, for that is what they teach. In fact, in our orthodox (?) views, Protestants have not cleared themselves from Catholic errors and superstitions as much as they think.

The Savior did not commence His teaching, nor perform any miracle until the Spirit of God descended upon Him. I wonder why, if He was God? We read in Isaiah 61:1, 2, this prophecy: "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." Jesus read the above passage one day in His home town and said: "This day is this scripture fulfilled in your ears."—Luke 4:21. If Christ was God, or a god, or divine, why did He need to be "anointed" by the Holy Spirit for His saving work?

We hear much about the "incarnation of Christ." Also, "Christ was God incarnate," etc. I am puzzled to know just what is meant by these terms. Did a pre-existing Savior, in some unexplainable manner, take up His abode in human flesh? Did the eternal Father imprison Himself in a mortal body? Was Jesus incarnate or God incarnate, or both at the same time, in the same body? Which? To my mind the Bible does not teach birth-right incarnation. That doctrine originated among the pagans of antiquity, and is based on the false theory of the immortality of the soul or spirit. We read, "that God was in Christ, reconciling the world unto himself," but

God did not personally indwell in the Christ. He simply came into Him through the Holy Spirit, the power of God, at His baptism, which imparted unto Him God's divine attributes.

The mission of the Savior was not to show forth His inborn divinity, because He did not possess such an undying nature. But He was spirit-begotten and born into this world to manifest the divinity, or deific attributes of His Heavenly Father through the endowment of the Holy Spirit. The Master possessed an independent will but He made it wholly subordinate to the will of His Father. In His Gethsemane experience, He prayed, "Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done."—Luke 22:42. He was willingly dependent and submissive to His Father.

Believing that Jesus was God, or innately divine, or possessed a twofold nature, human and divine, opens a wide door to believe in the immortality of the soul or spirit, going to heaven or hell at death, a spirit-world, and all the freakish notions built around the supposed divine nature of man. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. 2:14. Now then, if He was naturally divine in any sense so are all the children of men. The doctrine of conditional immortality, so plainly revealed in the Scriptures, is practically destroyed, if Christ and humanity possess by nature a spark of divinity.

We should be very careful not to hold or teach any doctrine that deviates, contradicts, or nullifies the fact "that Christ died, was buried, and rose again according to the scriptures." To depart from these fundamentals is to run away into all kinds of wild, and fanciful errors. Nearly every false system of religion is founded on the assumed theory that man is divine by nature.

The earthly life of Christ was limited in power. But after God had raised Him from the dead, we hear Him exclaiming to His disciples, "All power is given unto me in heaven and in earth."—Matt. 28:18. All power or authority.

The Savior was naturally mortal, and was put to death, and buried, but God raised Him and made Him a Priest, "after the power of an endless life."—Heb. 7:16. Again we read: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:9. His earthly life was one of humility; His resurrection life one of exaltation, honor, and glory.

It is evident that our Lord was imperfect, because of His limited natural resources, and His mortality. For we read in Heb. 2:10, these words: "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 suffering."

Our Savior's earthly ministry was necessary, of course, but His resurrection was of infinite value. Without it man's case would have been hopeless. Listen to Paul in 1 Cor. 15:17, 18: "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."

I have no desire to belittle my blessed Savior. He is now the second greatest Being in the universe. What I am eager to find is the truth that will produce harmony. Rightfully understood, the Bible must agree from the first verse to the last. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself . . . for all."—1 Tim. 2:5, 6. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:25. He is my precious Savior, praise His holy name forever! Is He your Savior, too?

—*Messiah's Advocate, sent by G. H. Birkey*

THREE PHASES OF RELIGIOUS EDUCATION

Verna Thayer

DR. BENSON IN HIS BOOK, "An Introduction To Child Study," says, "The wise man said, 'Train up a child in the way he should go, and when he is old he will not depart from it.' Many children have been told; some have been taught; few have been trained. Education is not merely a telling process. It is not even a teaching process, but involves training. Education is not the acquisition but the use of knowledge. It involves growth and action."

He further states, "The religious training of a child is a complex and comprehensive process. It involves his intellect, his emotions, his will. To be educated religiously he must know, feel and do. In order that a child may know he must have information. As knowledge has to do with the intellect, worship has to do with emotion, as also does expression with the will." These are the three phases of religious education.

Are your children then being religiously educated? The phase, information, is being given the most emphasis, for practically all Sunday School work is based on the imparting of knowledge. True, many children are not informed concerning God and His Word, but the Sunday School time is so limited, that much can not be done is so short a time. Therefore, if the child receives the proper amount of information he must receive some at home, or some other place beside the Sunday School. The Jews laid great stress upon the gathering of religious knowledge. They were taught at home, at school and in the synagogues. Too much knowledge of God and His word can not be obtained.

Here is what Dr. Benson says on the phase, worship. "A child is born with a capacity to know God, an instinct to worship Him. Since a child is born with the instinct of worship, he must be taught to pray and to praise. Long before a child can understand God, he can be taught reverence and respect by precept and example. He can see his father read from the Bible, kneel down in prayer and

bow his head for the blessing three times a day. He can go with his father and mother to church. He can soon learn that Sunday is different from the other days of the week. He has begun to understand something about reverence, respect and love in his father and mother, so that when he gets older he may ask as the children asked their fathers in Israel, 'What mean these things?' Then the father or mother can explain who God is and what relation the family bears to Him. Thus worship often precedes information. In the present program of the Sunday School only six per cent of its emphasis is placed upon worship.

"The neglect of the program of worship is manifested in the later relations of the child or adult to the church in his attendance, his punctuality and his offering."

Children must be given the opportunity of expression. A child learns more readily if given an opportunity to express what he has learned. Therefore, we must give them activities that will develop character. Only four per cent of the emphasis of the Sunday School is placed on expression. James says, "Be ye doers of the word, and not hearers only". Let us then be *doers* and see that our children are being properly, religiously trained.

IMMORTALITY AND THE PROPHETS

LAST NIGHT IN EARNEST meditation, I in my humble lodgings sat, my Bible on my knee. In vain had been my search, and lifting up my tearful eyes to Him who knoweth all things, even the end from the beginning, I raised my voice in earnest prayer: "O God, Maker of heaven and earth: Thou who can toss the mountains as a ball, or gather the sea in the hollow of Thy hand: give me, I beseech Thee, light upon the great question of immortality, and of the mystery that stands behind the portals of the grave. Is death a friend that frees a captive soul, as priests and preachers teach, or is it the dread enemy of our race, who holds beneath his cruel hand secure in lands of darkness, silence, and forgetfulness, the great, the good, the pure and the noble, and likewise the low and beastly of men? Oh that I had lived in the days of the blessed Jesus: or Thy servants the prophets, that I might enquire of them this most vital question."

And behold, as I prayed a wondrous thing did happen. The narrow walls of my lowly room faded away, and in their stead a chamber that might grace the new Jerusalem. Its grandeur was beyond the power of description; its ceiling like the heavens, and set with sparkling diamonds like the stars. Its walls and balconies, of burnished gold were studded thick with dazzling gems and precious stones. And as I marveled at the change, methought I heard strains of music, sweeter far than ever heard by mortal ear. Nearer, and yet nearer, came this heavenly harmony, and as I gazed in speechless rapture for the source of this marvelous melody, I saw (and falling prostrate at the

sight) a heavenly host advancing through the portals of the temple. Abraham, Isaac, and Jacob, and all the holy prophets stood before me, and King David also. Yes; and Peter, and Paul, and others—all were there, one vast and awesome pageant. And at its head stood Jesus Christ, my Lord and King, His eyes like flaming fire, His countenance kind, and gentle, yet as the sun when he doth shine in his brightness. At this noble and appalling sight, my speech forsook me, and I hid my face in fear, when lo, I heard a voice sweet and low like running waters, or the voice of spring say: "Son of man, thy supplication has come up before me. Thy prayer is heard. Behold, Jesus and the prophets are before thee. Cast aside therefore thy fear; arise, and question them."

And as I heard the gracious words, behold, the strength returned to my palsied limbs; my trembling tongue regained its speech, and standing on my feet I spake as follows:

"O Jesus, Lord and King of all the earth! Be it known to Thee and Thy most noble associates, that much discord and strife exist among the children of men concerning the state of the dead, and the nature of the soul; and I come to Thee for knowledge. Is it a fact that the soul of man is immortal by nature and remains alive and conscious after the change which we mortals call death: is it a fact, dear Lord, that death is not death, but endless life in bliss or misery as the children of men do teach?"

"Son of man, 'the wages of sin is death; but the gift of God is eternal life'. 'In death *there is no remembrance of thee: in the grave who shall give thee thanks?*' (Rom. 6:23; Psa. 6:5). '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). Be it known unto you that these rewards and punishments are not meted out until the resurrection morn; the state of all the dead, between death and that great day being that of forgetfulness—a peaceful, dreamless sleep. 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear my (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.'" (John 5:28).

"King David, thou sweet singer of Israel, what is thy testimony concerning the dead? Are our loved ones that have gone before, now playing on golden harps before the throne of God?"

"When a man dies his 'breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' (Psa. 146:4). 'For the living know that they shall die: but the dead know not anything.'" (Ecc. 9:5).

"Then King David, you do not expect to go immediately at your death, to your reward?"

"Son of man, as for me, 'I shall be satisfied, when I awake, with his (thy) likeness.'" (Psa. 17:15).

"Paul, thou great apostle of the Gentiles, what is thy testimony concerning the soul? Has man an immortal part, which therefore cannot die, and which even God

(Continued to page 506)

A TRIBUTE TO MOTHER

By F. E. Siple

MOTHER,—A LITTLE WORD expressive of the richest and deepest emotions of the human heart, and therefore one of the most precious words that ever passed the lips of man.

One of the first words the toddling child learns to say, which indicates something of the vital part mother plays in the molding days of life.

And each succeeding year only causes the child to realize more fully just what mother really means to him so that eventually when there of necessity comes a parting it is one of the bitterest pains of life.

God's plan of home and family is inexpressibly beautiful and practical. The man, with his strength, provides for and protects the home, and the child who has not known the influence and care of a good father has missed a valuable part of life's plan. But he who has missed the care, affection and guiding love of a mother has missed still more.

It is mother who passed through the valley of pain to give the child life. It cost her an actual, genuine price to bear the child, and therefore it is mother who is willing to go any limit of sacrifice and suffering to see that life's path is made smooth for the one whom she purchased at such infinite cost.

The most inappreciative part of life is ordinarily that of adolescence, or that period between childhood and the time when the young man or woman takes the responsibility of a home of his own. The girl, spurred on by the desires of life welling up strongly within her, and by the influence of companions, feels that mother is too strict and old-fashioned, and the young man feels that he knows more than previous generations ever knew, and therefore resents the restraining pleas of mother. If he could only realize then, as he will in future years, how much mother does understand of his private problems, and how able and anxious she is to

help, he would take her into his confidence as a friend and pal, thus finding for himself real comfort and safety. Mother's companionship during those vital years is worth more to the boy or girl than that of all the young friends who can be found. She radiates an influence that will prevent many a future heartache and sorrow.

There are few men of real character and worth but what will readily point back to mother and her influence as the basis of whatever of character they may possess. One reason why this is true is that human nature is so constituted that always it is the female who must defend the moral standards and restrain, while the male constantly urges stepping beyond those lines and standards. Thus the mother in her younger days, before she became a mother, learned the lesson of restraining and came to realize that the welfare of the race rested upon her, and others like her, who had the courage and nobility to say "No!"

There is no more beautiful sight in all this world than a sweet young girl just budding into womanhood. But as one gazes upon the pure innocence of such a one he can hardly avoid a shudder as he thinks of the future,—what possibilities, what responsibilities rest upon her dainty shoulders! Hers must be the weight of holding back, of restraining, if her innocence and self respect are to be retained. Many is the time she will likely become heartsick with the load and with facing the facts of life, but always it is she who must remain firm and uncompromising if she would be worthy of being an ideal mother. That is by far the highest goal or ambition to which any girl can aspire.

One woman may seek a musical career and in her success thrill thousands with the sweetness of her voice,

(Continued to page 506)

DEAR MOTHER OF MINE

By Mrs. J. E. Vanderberg

Mother o' mine, long may they last

These visions of mine, of days that are past,
O, can't you see when your eyes are closed tight
A dear old homestead, all painted white;
With trees all around, and porches so wide?
Why do I love it? My Mother's inside.

Her face wreathed in smiles, her dark eyes so bright,
And she is so happy if I only do right.
But when I come running with face all aglow
She says with a sigh, "You've been in mischief, I know!"
Then out reaches her arms, and she hugs me up tight,
And tenderly whispers, "Keep your face to the light."

Face to the light, Mother, is only toward you,
What better friend, than my Mother, so true?
My pain, when I'm ill, is eased by a song;
And softly, she chides me, whene'er I do wrong;
Wherever I go, I only know this,
I'll find nothing sweeter than my Mother's kiss.

My vision has changed, to manhood I've grown,
That homestead has faded and I am alone.
I've wandered far from the scenes of my youth,
But friends, let me say it—never from truth.
The lessons my Mother taught, years, years ago,
Remain with me yet, wherever I go.

And, so, in my dreams, when I fancy her near,
I'm never ashamed when there falls a sad tear.
I tell you, she's worth it, the best friend I've had,
Who thought me all good—that I never was bad.
Then let these words echo from clime to far clime—
"I love you, I miss you, dear Mother O'Mine."
—Selected in honor of Mother's Day, Sunday May 13.

OUTLAWING WAR

A. L. Corbaley

THE WORLD TO-DAY IS CLAMORING for the reign of peace when war will be unknown, and when the very fear of war will be forever removed. Many are wondering if that perfect state can be brought about by the efforts of statesmen of the world. In 1898 when Theodore Roosevelt was President of the United States, a great peace congress was held at the Hague in Holland in a peace palace built by Andrew Carnegie for the express purpose of securing permanent peace among the nations. The Czar of Russia issued the call. Twenty-five nations responded, with the result that a Board of Arbitration was established to settle controversies which might arise between nations. But alas, it had no power to enforce its decisions.

Ten years later in 1908 another call was issued to the nations by the Czar of Russia for a second peace congress to be held at the same place. The world was sick and distressed with war preparations going on among nations, with taxes ever mounting higher; and so forty-seven nations answered the call by sending representatives to this peace congress. When they met, they began to draft proposals to regulate war. Telegrams poured in from the advocates of peace, such as William T. Stead and many others, saying, "We don't want you to regulate war, but to stop it." Nothing of permanent value was accomplished by this peace congress.

Then in 1914 came the clash of arms, which caused peace to be forgotten, and which resulted in feverish preparation for war by all the nations of the world. Our own country which had a trained army of but 100,000 men established training camps; and when war was closed in 1918 had more than 4,000,000 trained soldiers all ready for the conflict. When the Armistice was signed, the world voiced its approval, believing that the day of war had closed forever. President Wilson went to France, and assisted in negotiating the Versailles Treaty. Now the world breathed more freely; it relaxed, believing that war, with its attendant horrors would never return; that the League of Nations would so regulate affairs among men that all might live in peace and safety.

What is the condition to-day, just a little more than a decade from the signing of the Versailles Treaty? Have the nations all laid down their arms; are there no more war preparations among the nations; is permanent peace assured? If so, why these arms limitation conferences at Washington, at Geneva, and numerous other places? Why do nations destroy capital ships of war, and then build others greater and mightier than they? Why are the laboratories of nations both great and small engaged with feverish haste in inventing deadly gasses, infinitely more fatal than was known in the world's greatest war? It has been stated on high authority that, with the poisonous gasses which have now been discovered all the inhabitants of the city of London could be destroyed in five hours by an armada of bombing planes. Whether this be true or not,

it tends to prove that the world is still preparing for war. Why this huge appropriation of Congress for war purposes and revival of military training camp activity, if our rulers thought there were no danger of war?

Russia is said to have the largest and best equipped army in the world to-day ready for instant action. At Moscow, Russia, that government has the largest printing establishment in the world, where bolshevik literature is printed in all languages and sent out to all other nations of the world, urging the people to rise against their rulers and form Communist Governments after the pattern of Russia. This is the cause of trouble in India, in China, in Egypt, and many other Mohammedan countries. Our own country has transported people to Russia on account of their bolshevism, and it is a serious problem. Lloyd George has stated that Russia is the nightmare of all Europe. Then there are troubles in the Balkan States which seem hopeless. Trouble has arisen between Austria and the Fascist government of Italy. Some of the leading statesmen in Europe declare that there are in the world to-day more serious troubles than existed in 1914 before the world's greatest war.

Why talk of outlawing war with present conditions as they are? The wisest statesmen acknowledge they do not know what is coming. Then is there any way, is there any authority that can tell us what the result is to be? There is an Authority that humanity can appeal to placed within the reach of all, which tells the end from the beginning; tells the rise and fall of nations and the leading characters arising during their history; tells of the four great universal empires of earth: Babylon, Medo-Persia, Grecia and Rome; tells how Rome was finally divided into ten governments, and what their final destiny would be.—Dan. 2.

We are informed of the time when many shall run to and fro and knowledge shall be increased, Dan. 12:1-4; when the world would prepare war and what the final results would be, Joel 3: 9-17; when all nations would drink of the cup of fury from the Lord. They would drink and be moved and be mad for the sword that would be sent among them. They would spue and fall to arise no more. Jer. 25:15-38. It is made known to us the kind of chariots people would run to and fro in, in the last days, Nahum 2:3-6. They would seem like flaming torches in the day of the Lord's preparation. In 2 Peter 1: 19-21 we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

The Bible then is the Book which tells us what is impending, and is the only authentic source of information with regard to the future. It has given an accurate history in advance of the rise and fall of nations, both in happening and chronology. It tells us what is before the world to-day. Then why be in darkness when the light is shining for us, if we will only believe it? It is acknowledged by many of the churches to-day that Jesus, the Christ, is soon coming to earth again. The Bible says He is coming in a time when men's hearts would be failing them for fear, and for looking after those things which are coming on the earth. ". . . For the powers of heaven

shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21:26, 27.

The Apostle Paul informs us, "That the day of the Lord so cometh as a thief in the night. For when they shall say. Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thess. 5:2, 3. "The ambassadors of peace shall weep bitterly."—Isa. 33:7. Why will they weep bitterly? Is it not because of absolute failure to establish peace among the nations? "Man proposes, but God disposes," is so in this case. God tells us in His Word what the nations will do, and also what He will do with them. All Bible writers agree as to God's plans and purposes. He has told us plainly that there will be no fifth universal kingdom among men. There have been four in the past. Others have attempted to establish universal sway over all the world, but have failed. Napoleon and Emperor William are the two latest examples.

The kingdom of God will be the next universal kingdom among men, with Christ as King over all the earth. Dan. 2:44; Rev. 11:15-18; Zechariah 14:9; Psalms 72:1-17; Dan. 7:13-14. Until that time comes evil men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim. 3:13. The condition upon earth shall become as it was in the days of Noah, when the earth was filled with violence, and every man had corrupted his way. "They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Matt. 24:38-39. When Jesus comes He will reign in Mount Zion, in the city of Jerusalem, Isa. 24:17-23. Fear shall come upon the inhabitants of the earth because of their iniquities and dread of punishment. Isa. 2:12-22; Rev. 6:12-17.

Not until then will war be outlawed and permanent peace be established in the world. At the present time there is a movement on foot to outlaw war by forming an association of nations. Secretary Kellogg has taken the lead in this matter, and after an agreement was had with Aristide Briand, foreign Minister of France, an invitation was extended to the other nations of the world to sign the pact. The articles of the proposed treaty are as follows:

"Article 1. The high contracting parties solemnly declare in the names of their respective people, that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy, in their relations one with another.

"Article 2. The high contracting parties agree that the settlement, or solution of all disputes or conflicts of whatever nature, or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

"Article 3. The present treaty shall be ratified by the high contracting parties named in the preamble in accordance with their respective constitutional requirements, and shall take effect as between them, as soon as their several instruments of ratification shall have been deposited at —(world capitols).

"This treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other powers of the world."

It has already been pointed out by statesmen and editors of our leading journals, that the powers who have signed the League of Nations Covenant, cannot consistently sign this new treaty, as they have already committed themselves to go to the assistance of other nations under certain contingencies.

Now let us turn to the Scriptures, for they alone can tell us what will happen. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us."—Isa. 8:9, 10.

Here we have in the Word of God, prophetically revealed, just what the nations are doing now; and what the results will be to them, is also given by the same Word. "If we receive the witness of men, the witness of God is greater."—1 John 5:9.

PROPHECY FULFILLED

J. E. Hatch

TO THE WISE MANY THINGS are discernible which are hidden from the eyes of the worldly minded in these last times.

Within the past 100 years two prophecies of Nahum (2:4, 5) were fulfilled. First came the steam railroad with its conductor to "recount his worthies," (see that each passenger held a ticket). In his walk as the train sped along, he stumbled and made haste to the wall of the car to maintain his equilibrium. Later came the chariots raging in the streets; the street cars, autos and busses; jostling one another, appearing like torches and running like lightning. "The gates of the rivers" are opened that they may pass over (verse 6).

The student of prophecy must be on the watch tower to discern the signs of the last days. The wise will understand.

MY MOTHER

By John Pierpont

She led me first to God;
Her words and prayer were my young spirit's dew—
For when she used to leave
The fireside every eve,
I knew it was for prayer that she withdrew.

How often has the thought of my mourn'd mother brought
Peace to my troubled spirit, and new power
The tempter to repel!
Mother, thou knowest well
That thou hast bless'd me since my natal hour.

IMMORTALITY AND THE PROPHETS

(Continued from page 502)

Himself cannot destroy, but by virtue of its undying nature must of necessity continue in conscious existence after the dread calamity we men call death?"

"Mortal man, I call heaven and earth to witness that Jehovah God, the 'only Potentate, the King of kings, and Lord of lords', He 'only hath immortality.' (1 Tim. 6:15, 16).

"O Paul, most reverend sir, dost thou tell us then that death ends all, that the dread sleep is endless slumber?"

"Nay, nay, my son: 'For as in Adam all die, even so in Christ shall all be made alive.' (1 Cor. 15:21). Be it known unto thee that the only hope of mankind rests upon a resurrection of the dead, for 'if there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are perished.'" (1 Cor. 15:18).

"I crave your pardon, Paul, but if they who are in Christ be now in heaven, playing on golden harps before the throne of God, as men teach, how canst thou say of them that they are perished if there be no resurrection of the dead? Wherein would they profit by a resurrection of this vile body of sin and death, and a second union therewith, if their lives be already cast in such pleasant places?"

"Son of man, as has been said, so I say again, 'The dead praise not the Lord, neither any that go down into silence.' (Psa. 115:17); 'For there is no knowledge, nor wisdom, nor device, in the grave whither thou goest.' The children of men do greatly err in this matter. The state of the dead between death and the resurrection, is a calm, dreamless sleep, and its duration, though it may span long centuries, is to the comprehension of the subject but the flash of a sunbeam, the twinkling of an eye."

"Father Job, thou who art famed among men for thy patience and loving kindness, tell me, I pray thee: do God's people take on a mantle of life at death? Do they still watch over the destinies of their children and loved ones on earth, while enthroned in the high courts of heaven, as men teach?"

"Son of man, your teachers are blind and greatly err, for as King David has said, man dieth and 'returneth to his earth; in that very day his thoughts perish.' 'His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.'" (Job 14:21).

"Isaiah, thou faithful prophet of the most high God, what is thy testimony concerning the state of the dead? Is it a fact that they are not dead, but alive in heaven, singing praises before the throne of God?"

"The grave cannot praise thee (God), death can not celebrate thee: they that go down into the pit cannot hope for thy truth.' (Isa. 38:18). Son of man, the prophets of God know nothing of an immortal soul in man, as a present possession, nor of conscious existence for the dead, between death and the resurrection. Let your sages and wise men seek wisdom at the feet of a little child, which

mourns the loss of a fond and loving mother and refuses to be comforted, because she is not. Mortal man, say not to those who mourn, 'The dead still live.' Seek not with pagan lies and groundless fables to comfort those who weep. But rather point with joyful hope to resurrection's glorious morn, and shout with us the gladsome truth, 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for . . . the earth shall cast out the dead.'" (Isa. 26:19).

Then, He who is my King raised up His voice and said: "'Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.' (Rev. 1:17, 18). Behold, with these 'keys' I will come in due time, and open wide the doors of the grave, and let down the bars of hades. I will say to death, 'Give up'; and to the enemy, 'Hold these not back'. And my voice they shall heed and come forth, my sons and my daughters, out from under the hand of the enemy shall they come with leaps and shouts of joy and gladness. For have not I said, O grave, I will be thy destruction?"

And as He spoke these words of hope, for death-cursed man, I closed my eyes in silent praise and adoration; and when again I gazed, behold, the vision grand had passed. Again I sat within my humble cot, my Bible upon my knee: I had been dreaming.

S. H. Thomas in Good Company

A TRIBUTE TO MOTHER

(Continued from page 503)

Another may aspire to political leadership and sit with the honored at the nation's capital. One may follow a career of art and produce masterpieces at which untold throngs will bow, or still another be acclaimed from coast to coast as the world's most accomplished and successful actress. But these pinnacles of success are but homely mounds at the foot of the mountain of motherhood. The mother of one child has reproduced her own character and doubled her influence in the world. The mother of four has quadrupled herself. The one who occupies the place in the home to which little toddling feet bring upturned faces seeking comfort, advice and guidance has the highest position ever given by the heavenly Father to any woman, and the succeeding years will bring her reward as those with toddling feet and upturned faces become men and women of strength and character but still turn to mother for counsel as well as in appreciation.

Since one of life's deepest regrets to one whose mother no longer lives is that he failed during her life to show her enough of love and appreciation, we should learn, if God has still blessed us with a living mother, to utilize whatever of time still remains in a way that will leave fewest of heartaches in coming years.

The word MOTHER touches a depth of tender emotion in the breast of each honest man that defies words to express, and he bows his head in reverence as he prays God's richest blessing upon motherhood.

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TIME TO BEGIN PLANNING FOR THE SUMMER BIBLE SCHOOLS AND CONFERENCES.
EVERY BEREAN SHOULD ATTEND AT LEAST ONE.

WHILE THE ILLINOIS State Conference Board was in session a few days ago a member made the remark: "If you want something really done mention it in the Berean column. The Bereans do things!" All of which we figured as quite a compliment to the Bereans.

So we are going to mention one of the present needs of the Illinois Conference for the entertainment of its own members and those who come from a distance to General Conference. Our old straw ticks are antiquated and uncomfortable. We need thirty-five full size bed mattresses. Unless you have one that you can furnish we can likely buy them cheaper than you can, as we can get a fair mattress for around five dollars. If local societies and individuals wish to help in this it will be greatly appreciated. Our treasurer is Miss Anna Drew, 629 N. Galena Ave., Dixon, Illinois.

THE VALUE OF TRUTH

Frances Byers

A LIE IS THE MOST deceitful of all sins. A promise thoughtlessly broken may seem innocent enough at the time, but the innocent must suffer for the guilty. Christ, who never sinned, died that we might live.

How beautiful to know that God cannot lie, and that Christ was sent into the world to teach the truth of God's word! What would we have to live for if we thought God's promises to Abraham, Isaac, and Jacob would never be fulfilled? We would lose confidence in God and all His works. And if we lose confidence in God, would we have any confidence in mankind? No, I'm afraid we would not. It is so little we have as it is. But knowing that all of these things are true, life should be a very simple task, and would be if sin had not taken a place first.

There are none of us entirely free to travel life's road as we please. We all know right from wrong, but still we do what we know, after a few minutes meditation, is wrong. Why? Because we are under the bondage of sin and have to fight the battles of right and wrong at every turn in the road. Life's road is so narrow that it is impossible for sin and righteousness to pass. Christ, who has reached the end of the road, casts a ray of light on the straight and narrow path, but on either side is utter darkness. When, as we travel along, we meet sin and a combat ensues, we

have faith to overcome temptation and put sin to rout that we may go on? Or do we let sin push us off into the gutter? And then the question arises, after we are put off into the darkness once, shall we keep back-sliding?

Read the first eleven verses of St. John 8, in which Christ told the woman who committed adultery to go and sin no more. May we hope for the same forgiveness of our sins that this woman received.

"To every question that is asked of you each day

Let your answer be a lime-light along life's way.

Just remember that though truth and right declines,

Truth is not truth that alters, when it alteration finds."

DUTY

Adelle Starbuck

DUTY'S PATH ALWAYS OPENS for us as we go on, not before we start. But as we obey and move forward, difficulties and obstacles may be stepping stones by which we shall rise to higher things.

What did Christ say of our duty to man? "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

What kind of service should we offer God? "Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.

Let us do our WHOLE DUTY and do it WELL. Let the results alone. The best that any of us can do is but a fragment. Our duty is to do our part well; we are responsible for that alone.

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations,—these are the threads of gold which woven together gleam out so brightly in the pattern of life that God approves.

I've pored o'er many a yellow page of ancient wisdom, and have won, perchance a scholar's name—but sage or bard have never taught thy son lessons so dear, so fraught with holy truth, as those his mother's faith shed on his youth.—George W. Bethune.

Subscribe for The Restitution Herald, \$2.00 per year.

The Children's Page



PREPARED BY LOIS HUNT

MOTHER

A PRAYER

Oh dear God, bless my Mother who
Gives all her life and love to me.
Her heart is tender, calm, and true,
Her faith is boundless as the sea.

By wisdom that is brave and sure,
By patience that is firm but mild,
She lives with but one object pure—
To love and serve her little child.

God help me every day to prove
How kind and loving I can be,
For surely all my Mother's love
Should be reflected back from me.

O dear God, guide my growing soul,
So I may ever strive toward
Some noble purpose, higher goal,
To make my life her best reward.

Amen.

John Martin Magazine

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JESUS TEACHING IN THE TEMPLE

YEARS AGO, WHENEVER one country was captured by another, the people of that country were forced to give gifts, or pay money to their captors. This money was called tribute money, and was a kind of tax.

Now at the time Jesus was on earth the Jews were under the power of the Roman Emperor, Caesar, and had to pay him tribute. This tribute money was most displeasing to the Pharisees. They were a class of Jews who pretended to be very righteous; but at heart were very wicked. They hated Jesus and were always trying to entangle Him in some argument.

One day the Pharisees made up a deceitful plan, by which they hoped to make Jesus say something that would bring Him severe punishment. They went to Jesus; and

after trying to flatter Him by saying they knew how true He was, asked Him this question—"What thinkest Thou? Is it lawful to give tribute unto Caesar, or not?"

If He said it was lawful for the Jews to pay tribute to Caesar, they would accuse Him of being disloyal to the Jews. If He said it was unlawful, they would accuse Him of being disloyal to Caesar. However Jesus saw through their scheme, and told them to bring Him a piece of the tribute money. He asked them whose image was on the coin. They replied it was Caesar's.

Then He answered their question—"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." The Pharisees could find no fault with these words. Moreover, they wondered at His wisdom.

Now what did Jesus mean when He said, "Render therefore, unto Casear the things which are Casear's; and unto God the things that are God's"? Simply that we must love God with all our hearts, and also obey the laws of the country in which we live. But would not any real Christian do that anyway?

Then one of the scribes asked of Jesus, "Which is the first commandment of all?"

Jesus answered, "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength."

Children, could anything come first before God if we love Him in that way?

Then Jesus continued: "The second command is, Thou shalt love thy neighbor as thyself."

Is that easy to do? What did Jesus mean? How can you show love to your neighbor and who is your neighbor, children?

The scribes then said, "Master thou hast said the truth, for there is one God; and there is none other. And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one's neighbor as one's self, is more than all whole burnt offerings and sacrifices."

And what reply did Jesus make? "Thou art not far from the kingdom of God."

SOMETHING TO THINK ABOUT

What are the two greatest commandments?

SOMETHING TO DO

Prepare the things you have planned for Mother's Day, or finish your plans for that day.

MEMORY VERSE

21. Proverbs 15:3.

TINY TOTS

Some of the enemies of Jesus came to Him and asked if it was right or lawful to pay money to the Roman Emperor Caesar.

Jesus said they should pay what belonged to Caesar, and keep the law of the land, but that they should love God first before everything else. Then He said if they loved God they would also love and help anyone about them who was in need.

Do you love God?

With Our Sunday Schools

LESSON VIII.—May 20, 1928

JESUS TEACHING IN THE TEMPLE

Mark 12:13-44

Devotional Reading: Psalms 119:1-8

GOLDEN TEXT

For he taught them as one having authority.—Matthew 7:29.

A STUDY OF THE SUBJECT

Jesus Teaching in the Temple. It was the last week. He was to return to Mt. Olivet but little more. His hours of passionate suffering were rapidly drawing on. In the meantime His Father's house found Him teaching those who, in their pretense of being instructors concerning God, had proven themselves false shepherds injuring the fold of God by their methods. His teaching, though earnest, was yet kind and definite. Truth, and truth only, stood before His eyes. These words of Jesus have come down through Christian ages for Christians everywhere to give heed. The same principles are true today as then. To love God first over all things else is man's boundless duty. To require this is God's right.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Caesar was the monarch of the Roman empire; God was the King of the universe. Caesar habitually ruled for Rome and Rome only; God through all ages had been building toward an ideal realization for all men. Israel was God's chosen people. Israel largely withdrew from God and clung to human-built nations, aliens from Israel and from God. God had, therefore, sold Israel and delivered her unto Roman rule.

Many of the Jews fretted under this Roman bondage, others were contented. In seeking to trap Jesus, they asked of Him questions, His answer to which would antagonize either one or the other of these classes.

Having been chosen by God, that people owed much to Him; but having been sold to Caesar, that people owed something to Caesar. Christ left them to choose whom they should serve, but whomsoever they should choose, they were to render to him that that was due him: to Caesar that which was due Caesar, to God that which was due God.

True also for the Christian. God's choice of Israel withdrew Israel from the family of nations no more than does His choice of Christians, today, withdraw them from the men of the world. Equally as did the Savior command Jewish people to render to Caesar the things due him, so also must man today render to man's world the things due to man. Also, equally as Israel, chosen of God, was duty bound to render to God His dues, so are Christians of today, who also are chosen of God, bound by the Father to render all those things that are due Him by the followers of Christ. Therefore, there is no more compromise for the Christian than there was for the Israelites. To maintain one's Christian position, he must maintain his true and full

Christian attitude. To compromise, that is, to pattern after Israelites who, because that they compromised God, were sold by Him and scattered, is for the Christian to expect similar consideration from God.

Questions on Subject. Why was the temple the house of God? Why were the people gathered there? In what feast week was this? Were there more attendants now than usual? Why was Jesus teaching there? Were His teachings limited to the people of that day? In what sense may Christians love neighbor and God as taught by Christ?

THE GOLDEN TEXT

For he was teaching them as one having authority, and not as their scribes.
—Matt. 7:29, Roth.

Over and over we read such words of Christ as, "Ye have heard", or, "It hath been said", etc., "but I say unto you". In speaking to His disciples Jesus said, "All power (authority) is given unto me in heaven and in earth." Matt. 28:18. The scribes taught the traditions and teachings of others but Christ taught with Divine authority direct from God the Father. This astonished the people who were accustomed to the teaching of the scribes.—F. A. S.

PRACTICAL APPLICATIONS

Wise Answers of Jesus. "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding. . . ." Isa. 11:2. By the "spirit of understanding" Jesus was able to penetrate the pretense and flattery of both Pharisees and Herodians, the two antagonistic politico-religious groups which had been drawn together by their mutual hatred for the Master, and who sought to "catch him in his words" that they might bring Him into disrepute with the Roman authorities. Such a course appeared to them the safest and surest method of destroying Him whom they looked upon as their enemy. As the "spirit of understanding" permitted Jesus to see through their subterfuge, so the "spirit of wisdom" led Him to answer their question in such a way that the advantage they had hoped to gain was entirely nullified. Those who are the members of the Body of Christ today have the assurance that the Spirit of the Lord which rested upon His Son, shall likewise remain with them.

Dishonest Questioners. "Whose wife shall she be?" Upon the failure of the Pharisees and the Herodians to accomplish their purpose, the Sadducees assumed leadership in the attack upon Jesus. His earlier opponents had questioned Him regarding temporal matters, but the Sadducees approached Him regarding spiritual and eternal things. Here again He

manifested the same courtesy of demeanor toward His enemies that He always showed toward His friends. Knowing as He did, that they were not honestly seeking for information, but were moved by a desire to embarrass Him, He gave their question the same thoughtful consideration He had given the other, and based His conclusion upon the unchangeable Word of God. Courtesy to friend and foe alike was one of the outstanding characteristics of Christ.

The Honest Seeker. "Jesus saw that he answered discreetly." The same "spirit of understanding" that made it possible for our Lord to discern falsehood and deceit, enabled Him to determine sincerity and truth. Four separate groups questioned the Master, but to one only did He say, "Thou art not far from the kingdom of God."—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Jesus the Teacher.

"And no man after that durst ask him any question." Mark 12:34. This describes Jesus' victory over those who would catch Him in His words. Mark 12 records three such conflicts. The first concerned tribute to Caesar. The truth is sharper than trickery—as long as Caesar's government stood, tribute was due to it and this in no way interfered with loyalty to Jesus as the Messiah of Israel.

The second conflict was over a question about resurrection. How carefully the question was put, and with what assurance. But it merely revealed the learned Sadducees' ignorance of the Scriptures and the power of God. How easily Jesus revealed their ignorance.

The third conflict was with a scribe learned in the law. He had studied deeply and had discovered a truth; namely, that the heart of the law is complete love to the one God and love of neighbor. He asked Jesus, to test Him, "Which is the first commandment of all?" When Jesus answered him aright, he maintained his dignity by granting Him his approval, with a few flourishes. But Jesus was equal to him; He pointed out a practical application of that truth; namely, that it is the heart and soul of the kingdom.—A. K.

TOPICS FOR STUDY AND DISCUSSION

Authority: Define. Who is the best authority on the interpretation of a book? Why could Jesus speak God's mind with more authority than those who had studied the Scriptures many years? Discuss various times when Jesus' authority stood Him in good stead. What brings one near to the kingdom according to Mark 12: 32-34?—A. K.

DOINGS AMONG THE CHURCHES

Bro. F. L. Austin left Oregon for Bosworth, Mo., where he is now conducting meetings.

There was splendid attendance at the Dixon church last Sunday both morning and evening.

Sr. M. A. Woodward will occupy Bro. Harry Sheets' pulpit at Maurertown, Va., May 13.

Baby Charles William Mercer arrived April 14, at the home of Bro. and Sr. Robert Mercer of Macomb, Illinois.

Sr. Leila Mae Siple, stenographer for Bro. Austin, is again able to attend her duties after an attack of "flu".

Sr. Dorothy Lyon was the guest of her sister, Margaret, in Chicago a few days last week, motoring in with Sr. Evelyn Harsch.

Bro. F. E. Siple had an interesting session with the "flu" a couple of days last week. "You can't keep a good man down."

Sr. Wm. C. McGraw, with her children, Betty and Billy, are spending a couple weeks' vacation at the home of her mother, Mrs. C. L. VeNard of Macomb, Illinois.

Lewis Lindsay, Mildred Walls and Marjorie Mogul of the Rockford, Illinois, class were reported on the sick list last week.

Bro. Paul Johnson occupied the pulpit at Oregon, Illinois, both morning and evening May 6, in the absence of Bro. F. L. Austin.

If some of the folks in other states will only send in items of general interest, it won't look as though Illinois were trying to occupy all the space.

Word comes that Sr. Effie Long of Jacksonville, Illinois, was married February 15, to Hurley W. Morton. She will continue her work at the School for the Deaf, but her address will be 504 N. Webster Ave., Jacksonville, Illinois.

Services at Kewanee, Illinois, on Friday night, May 18, and at Ripley on Saturday and Sunday, May 19 and 20. Bro. Siple expects to be present for these appointments after a two months' absence.

GOLDEN RULE HOME

Aunt Mary Renner is convalescing from an attack of sickness.

"Mother" Thayer is again up and about caring for her "children" after a short illness which threatened pneumonia.

The Executive Board of the National Bereans will convene at Golden Rule Home in annual spring business session, May 10th at 9 a. m.

Mrs. Mary Jackson, efficient assistant at Golden Rule Home, accompanied her son, Sidney, to Waterloo, Iowa, where she will enjoy a short vacation.

BASKET DINNER

Services are planned for morning and evening next Sunday, May 13, at the Adeline, Ill., church. Some are planning to bring baskets and stay on the church grounds for dinner, and any others who care to do so will be more than welcome. Bro. Siple will be the speaker.

Will church secretaries promptly notify F. L. Austin, secretary of the General Conference, of any change of names or post office addresses on the membership roll of their respective churches that occur from time to time. Such information will aid in reducing expenses of the General Conference and enable us to render better service to the churches. In reporting changes because of marriage kindly give first name or initials of both bride and groom.

OUR ERROR

In issue of April 17 the Herald made a very regrettable mistake. In some unexplainable way a report of meetings at Brush Creek, Ohio, was combined with an announcement of Bro. Siple's meeting. The fact that there was no break in the reading prevented the most of readers from detecting the error. The announcement should have been made under Marshall and Casey, Ill., where Bro. Siple had an appointment on that Sunday. The error was entirely the mistake of the Herald office and is much regretted.

WASHINGTON

The next Quarterly Conference of the Church of God of the faith of Abraham, will be held in Puyallup, June 1-3, 1928.

Program

June 1	10 A. M. Officers' Meeting.
	8 P. M. Sermon, A. L. Corbaley.
June 2	10 A. M. Business Meeting.
	7:15 P. M. Social Meeting, J. J. Mortimer.
	8 P. M. Sermon N. D. Titchenal.
June 3	10 A. M. Sunday School, Lottie E. Young, (1 Cor. 15.)
	11 A. M. Sermon, Myrtle Titchenal.
	3 P. M. Members' Meeting.
	7:15 P. M. Social Meeting, Kirby Billingsley.
	8 P. M. Sermon, T. D. Foster.

Committee: Gladys Corbaley, Lyle Rankin, Forrest Rankin.

Wilma Smith, Sec'y.

INDIANA

Report for April: Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2. Funerals, 3; St. Louis, Mo., 1. Blush, Mo., 4.

Money Received in Indiana: Pleasant View, \$22.00; Rensselaer, \$25.00; Hillisburg, \$25.00; Dannie V. Davis, \$15.00; Con. Board, \$20.94.

Expenses, \$7.94.

J. H. Anderson

HENRY A. DINGMAN

Was born in Carver County, Minnesota, Sept. 29, 1862, and died near Fort Ripley, April 28, after a prolonged illness, during which all that medical aid and loving hands could do were of no avail.

On November 3, 1883 he was united in marriage to Elsie A. Gay of Dassel. To this union four sons and three daughters were born.

He leaves to mourn his loss his beloved wife, three children: Harry E., at New Ulm; Herbert G., of Ft. Ripley; and Ferne Eva at home; a brother, Wesley of Trummel; a sister, Mrs. Geo. Thompson of Ft. Ripley; four grandchildren and other relatives, besides a host of friends.

He consecrated his life to God when 19 years of age, and was ordained a minister by the Church of God when 35 years of age. He was a very pleasant and persuasive speaker, and led many to see the truth. Some years ago he was pastor of the Eden Valley, Minn. church.

Funeral services were held by the writer, April 29, 1928. A short service was held at his home, assisted by Bro. Geo. Randall, after which services were continued at the Church of God of Ft. Ripley, words of comfort being spoken from Psalm 23, last clause of verse 6.

Interment was made at Ft. Ripley where Bro. Dingman will wait the call of his Lord in whom he trusted.

A very large audience attended the services, showing the respect and esteem in which our brother was held by the community where he lived.

It can truly be said of Bro. Dingman, "I have fought a good fight, I have finished my course, I have kept the faith."

John M. Dorn

JOSEPH F. GRIFFITH

Was born in Schuyler County, Illinois, April 5, 1850, son of Joshua and Margaret Griffith and died at Montrose, Colo., April 16, 1928, aged 76 years, 11 days. He was married to Elizabeth Cruise, Dec. 25, 1871 and to this union were born five children, two of whom, Edward and Dora, preceded him in death. Mrs. Lydia Wilson, Montrose, Colo.; Rolla Griffith, Great Falls, Montana, Newton Griffith, Sidney, Nebraska, two sisters and two brothers: Mrs. Martha Prentiss of Rushville, Mrs. Emma Paisley of Camden, and Edward and James Griffith of Rushville, Ill., and six grandchildren are left to mourn his loss. At the age of 42 years he united with the Church of God in Ripley where he always attended. He has made his home for the past 12 years with his daughter, Mrs. John Wilson, where he has had every care and comfort a loving daughter and family could bestow upon him to make his last years as happy and peaceful as health would permit. He was a patient sufferer for many years.

Funeral services were held at the Church of God in Ripley, April 24, 1928. Words of comfort were read from the Scriptures by the writer, after which Brother Griffith was tenderly laid to rest in Palm Cemetery, to await the glorious morning that has been the hope of his faithful life.

Rolla Hightower

THE BOOK OF DANIEL

PART 41

By George Johnston

THE RISE AND FALL OF THE HOLY ROMAN EMPIRE

Daniel 11

IN MAY 1798, Napoleon sailed for Egypt with a strong fleet and an army numbering some 30,000 men. He soon obtained control of that land, and had "power over all the treasures of gold and of silver, and over all the precious things of Egypt." In February 1799, he advanced into Syria, entered into "the glorious land"—Palestine—and fought several battles there, including one at Nazareth, the town in which Christ resided in His childhood. He was however, unable to capture the fortress of Acre, and was forced to retire into Egypt; hence Edom and Moab, which lie eastward of Palestine, escaped out of his hand.

"But tiding out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."

While in Egypt he received intelligence from the east that Turkey had declared war on France; and from the north that Austria and Russia had combined and were preparing to march against France. He therefore hastened home "with great fury to destroy, and utterly to make away many."

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." During the winter which Napoleon spent in Egypt "he seized the opportunity to explore the Isthmus of Suez, where a narrow neck of land divides the Red Sea from the Mediterranean, partly with the view of restoring the communication which in remote times existed between them, and partly of providing for the defense of Egypt, should the Ottomans attempt their invasion by the way of Syria.

"He visited the Maronite monks of Mount Sinai (the glorious holy mountain), and as Mohammed had done before him, affixed his name to their charter of privileges; he examined also the fountain of Moses; and nearly lost his life in exploring during low water the sands of the Red Sea, where Pharaoh is supposed to have perished in the pursuit of the Hebrews." (Lockhart.)

"Yet he shall come to his end, and none shall help him." Napoleon, as most people know, died on the 5th of May 1821, on the island of St. Helena, a prisoner, separated from all his friends and relations, and with "none to help him."

The End

INSTRUCTION TO CHILDREN

(Continued from page 499)

Prov. 10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Prov. 15:20 A wise son maketh a glad father: but a

foolish man despiseth his mother.

Prov. 23:22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

Ex. 21:17 And he that curseth his father, or his mother, shall surely be put to death.

Ex. 20:12 Honour thy father and thy mother: that the days may be long upon the land which the Lord thy God giveth thee.

WHEN TO BEGIN

JUDSON TAYLOR RELATES that a Chinese pastor, meeting a young convert, asked him if it was true that he had known the Lord for three months. The reply was: "Yes, it is blessedly true." The pastor continued: "And how many have you won for Jesus?"

"Oh," said the convert, "I am only a learner, and never possessed a complete New Testament until yesterday."

"Do you use candles in your home?"

"Yes."

"Do you expect the candle to begin to shine when it is burned half way down?"

"No, as soon as it is lit."

The young man saw the point and went to work. Within six months several of his neighbors and others had received the light.—*Christian Union Herald*.

GAINS AND LOSSES

Gains in lower spheres often make us oblivious to loss in higher ones. A man may win a fortune, but the very winning of the fortune makes him oblivious to the fact that he is losing faith. A man gains the price for which he strains, and his very success binds him to the fact that it has cost him his purity. A man gains riches and loses rest, and knows not he is losing until he awakens to find he has lost all power of appreciating the quiet and the rest of God in Christ. A man gets the crown of wild olives which the world gives, but he loses the conscience void of offense toward God and man. It is because of these facts that God seeks to arouse us, that the ministry of His disturbing providence ever reaches us.—*W. H. Griffith-Thomas*.

THE RESTITUTION HERALD

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PETER

Lydia Railsback

MUCH HAS BEEN SAID ABOUT Paul and his work, his steadfast character and his wonderful accomplishments. But Paul is only one of the many Bible characters from which we may glean many valuable thoughts and lessons. Peter, a contemporary with our Lord and Savior, Jesus the Christ, also was an important character, and from him we can learn much concerning things both temporal and eternal.

Peter was known by different names. Jesus in Matt. 16:17 calls him Simon Barjona, which means Simon, son of Jona. (The word, "Jona", is one form of the name "John". The revised version reads, "son of John".) Peter is also known as Simon Peter and Cephas. He did not live as a mere laboring man in a hut by the seaside, but first at Bethsaida, and afterwards at Capernaum in a house belonging to himself or his mother-in-law, which must have been rather a large one, since he received in it not only our Lord and his fellow disciples, but multitudes who were attracted by the miracles and preaching of Jesus. He was probably between thirty and forty years old at the time of his call to the apostleship.

Peter undoubtedly held first place among the apostles. He is named first in every list of apostles; and was generally the one to answer when Jesus addressed the whole group. It was Peter who said, "Thou art the Christ, the Son of the living God". It was Peter who tried to defend Christ, when he cut off the ear of the servant of the High Priest. It was Peter who was spokesman on the Mount of Transfiguration. It was Peter who detected the falsehood when Ananias and Sapphira lied about the possession they had sold. It was Peter who on the day of Pentecost stood up and preached a wonderful sermon. It was Peter who after being delivered from prison said, "We ought to obey God rather than man." It was Peter who healed the man at the Beautiful Gate. It was through Peter that Aeneas, the man sick eight years with palsy was cured. It was Peter who was sent for, and who came and knelt down and prayed, and then said to Dorcas "Arise", and she opened her eyes and sat up. It was Peter who saw the vision of the sheet let down from heaven, and who answered the call to carry the gospel to the Gentiles.

But for all this Peter was not perfect as man counts perfection. He had his faults and weak points the same as you and I. It was his hot-headedness, as we would call it, that made him cut off the servant's ear. It was presumption on his part when he rebuked Christ for saying that He must go to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. And when the trial came he began to curse and swear and said, "I know not the man." Scarcely had the words left his lips when he was reminded of the words of Jesus which were, "Before the cock crow, thou shalt deny me thrice." How quickly

Peter repented! He went out and wept bitterly. Although this denial, Peter was first to enter the sepulchre, and Christ appeared unto him first of all the disciples after the resurrection. Another time of testing for Peter came when Jesus asked him, "Lovest thou me"? Christ then told him to "Feed my lambs"; "Feed my sheep".

Peter was very devoted in his work and was touched by human needs. He responded promptly to the call of sorrow, but at all times showed his dependence on the power of God for his success. Peter carried the gospel to the Jews, yet he was first to really go to the Gentiles. In the case of Cornelius he was quick to see the significance of God's purpose, the simplicity of God's plan and the sufficiency of God's power.

He is no doubt the author of the books which bear his name although there is some question about it. In these books he gives us many beautiful thoughts of Christ and for Christians.

Tradition says that Peter did not feel worthy to die as did the Savior, so at his own request he was crucified with his head downward.

TO MY MOTHER

Mary A. Gesin

WHOSE MEMORY BRINGS to me a picture of a sweet faced woman whose gentle brown eyes looked down upon me as a toddling child, and guided my footsteps over the unpathway of early childhood;

Whose name recalls the patient, cheerful guide of my young girlhood, who led me gently but firmly through the years, molding my plastic nature into a tiny semblance of her ideal;

Whose image surmounts that of all worthy friends of my young womanhood, as she walked beside me while she explained life's problems and revealed life's duties;

Whose wise counsel during the years of my own young motherhood excelled that of any other, while she aided me in guiding the footsteps of my own children past the pitfalls on every hand;

Whose quiet companionship in later years is one of the sweetest memories of life, when through ripe experience she reaped the due reward of her labor;

Whose ennobling influence has bequeathed to me a rich heritage that is far above the worth of earthly fame or fortune;

Who now gently sleeps, awaiting the call of the Master she loved and served so faithfully and well throughout the years of her life—MY MOTHER.

GENERAL CONFERENCE

Make plans now to attend the General Conference at Oregon, Illinois, August 7, 8, and 9, and the Illinois Bible School and Conference July 31 to August 12.

THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, MAY 15, 1928

NUMBER 33

THE SAVIOR'S TRIUMPH

THE TRIUMPH of a conqueror was marvelous to see, with captive kings and fettered lords and slaves of high degree; with mighty beasts from distant climes, rare spoil from every land, and in a glittering chariot the conqueror proud and grand. The triumph of a conqueror was grim with clanking chains, was horrible with shrieks and groans and black with hopeless pains. Though trumpets' flare and gallant flags disguised the cruel show, the triumph of a conqueror was built on human woe. But when our blest Redeemer came all-gracious to His own, no monarch walked with hanging head, no captive made his moan; the songs of happy freemen rose to meet the happy sky, and there was joy in every voice and light in every eye. The children shouted merrily, for Jesus loved them all; the women left their household work, the merchant left his stall; and all that once were lepers, and blind and deaf and lame, restored and glad and grateful thronged the way that Jesus came. He came, the King of Glory came, the lowliest and least; a folded coat His saddle and He rode a borrowed beast. No heralds pranced before Him, and He had no retinue, but ever, as He journeyed on, the happy concourse grew. No banners, but the palm leaves wave gallant in the air; no carpet but the olive leaves, and they are bright and fair; no trumpets, but hosannas in streams of triumph run, exultant hymns of David greet great David's greater Son. Oh, would that I had been there, that I had heard and seen those mighty shouts, that peaceful Lord, that day of gold and green! But every day, through all the years, has been His triumph still, and you and I may join it, and whosoever will.—*Amos R. Wells in S. S. Times.*

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THESE WORDS SPAKE Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe thou hast sent me."—John 17:1-5, 9, 10, 11, 20, 21.

THE ASCENSION OF CHRIST

"And when he had spoken these things while they beheld, he was taken up; and a cloud received him out of their sight."—Acts 1:9.

For forty days after His passion Jesus showed Himself alive by many infallible proofs, writes Luke in Acts 1:2, 3. For forty days the twelve spies proved out the land of promise by searching its evidences; for forty years, in the rough and barren wilderness the twelve tribes of Israel proved the power and willingness of God to provide, lead, protect and enlarge them; for forty days the Savior's temptations in the wilderness proved the sustaining hand of God while He submitted to hunger. Throughout God has given overwhelming proofs of Himself and of His Word. Indeed, faith cannot spring forth in the heart of man except man has confidence; and God has, from the beginning, given proofs that would promote confidence and inspire faith in Him.

Following the Savior's passions He continued forty days proving Himself *alive*. His resurrection must not be doubted or questioned. He showed Himself to the women on the way to Emmaus; in the upper room; at the seaside; He talked with them, walked with them, ate with them—by many infallible proofs. He showed Himself alive.

Proof of His resurrection and activity of life having

been established, He was "taken up" to the Father's right hand.

THE ASCENSION A PART OF THE ATONEMENT

The death and resurrection of Christ made atonement for us. He "was delivered for our offenses, and was raised again for our justification."—Rom. 4:25. Atonement was, in God's plan, necessary and the ascension of our Lord seems to be a part of His atoning work. It was necessary.

The blessings of the atonement as observed annually in Israel accrued only after the high priest had taken the life (which was in the blood, Lev. 17:11) of the atoning sacrifice unto the mercy seat in the Holy of holies. It was by God upon the mercy seat that the atonement was accepted and from Him that the blessings were issued through the high priest upon the waiting people. So also Christ, the resurrected One—having for forty days been proven to be *alive*—went to His Father's throne and presented His own life, Himself alive, an atonement for man.

How essential this was! It was not necessary in order to fulfill the type or the prophecy; rather, the type was presented so as to fittingly portray the necessary ascension of our Lord. The type revealed that no atonement blessing resulted until the high priest presented the atonement life to God. Then, at once, blessings from God flowed out upon all those who waited for them.

THE HOLY SPIRIT

"If I go not away, the Comforter will not come unto you", Jesus told His disturbed apostles. John 16:7. He had just told them, 14:26, that the Comforter was "the Holy Spirit",—Diaglott; "even the Spirit of truth" which He would send unto them "from the Father", 15:26.

Four times Jesus spoke of this Comforter, in the above three texts and in 14:16 where He said He would "pray the Father, and he shall give you another Comforter, that he may abide with you for ever". God had been abiding with the disciples in and through Jesus, His Son. But the time had come when the Father was about to take His Son to His own right hand. Jesus had been a real Helper unto them in every way. Were they now to be left alone, helpless? No. The Father would still abide with them, 14:23; "He shall give you another Comforter".

This word "Comforter", *parakletos*, according to the *Critical Lexicon*, means: "called to one's aid"; a helper. Jesus had been aiding, helping every one who placed faith in Him. He had failed none. Now that Jesus, having finished the work which God gave Him to do as a mortal Helper of faithful ones, was to be raised, exalted, to a new sphere of action, to immortality, to a sphere beyond the

reach and personal association of mortals. God would give them *another* Helper, in and through which God would abide with them forever.

Standing near Bethany, Luke 24:50, Jesus "lifted up his hands, and blessed them". It was His last blessing, in person. He had just told them to tarry "in the city of Jerusalem, until ye be endued with power from on high". And, "ye shall receive power after that the Holy Ghost (Spirit) is come upon you."—Acts 1:8. He was taken up to the Father's right hand. They tarried for ten days. "Having received of the Father the promise of the Holy Ghost (Spirit)", Acts 2:33, Jesus "filled" His disciples therewith. Acts 2:4. Immediately they were aided to do many wonderful works and to speak many wonderful truths.

These works were "greater" than were those works wrought by them formerly in that Jesus, the Master Worker, had been taken away. He, their former Helper, was absent. So greatly were the apostles helped that they convinced 3,000 of the Savior's murderers of their wrongs, pricked them to repentance and to baptism "in the name of Jesus Christ for the remission of sins".

Here was a blessing showered upon the waiting ones from Him who, as Priest after order of Melchisedec, had entered into the "true tabernacle" and appeared "in the very presence of God for us". Heb. 9:24. Here was the immediate reward and blessing of the atonement. For this it was necessary that He ascend to the right hand of God. Greater rewards, greater blessings will in due time be forthcoming; but till that due time, when Christ shall again appear, the Holy Spirit has been heralded from the mercy seat to waiting saints in every clime—a veritable Helper in time of need to all of faith.

LOVE

EVERY PHASE AND characteristic of Christian life is revealed by one's practical, physical devotion, as well as by claims that are made by fair words. To love God with all the fullness of one's power is the first of Christian duty. The greatest Christian trait of character is love. 1 Cor. 13:13.

Love can be revealed audibly by word of mouth. In such case words uncover to the listener that which is sensed only in one's inner self. The words themselves are not love; they merely report love. The Christian's love for God may be revealed by his every ready word of praise to God.

Love is again revealed by one's longing for close association. The contentment and satisfaction of being much in the company of one loved reveals that love much more surely than do mere words. The Christian who seeks much the Father's fellowship and the fellowship of His Son is much more sure of his love for God than is the one who loves only in word. Indeed one who does not love God enough to seek His presence, His ways, His pleasure in one's conduct, has little love for Him. Words that belie one's conduct of association and devotion can be regarded

only as false words. "Actions speak louder than words."

Last of all, love is revealed by service. He who loves much, serves much. According to the fullness of his ability he serves the one he loves. This, not necessarily because the one loved needs the assistance and service, but because love can be satisfied in no other way so well and so fully as by rendering actual service of helpfulness service that makes one a participant in the aims and labors of the one loved. Of the Christian Jesus gave His word on this point when He said, "If ye love me, keep my commandments", John 14:15; "If a man love me, he will keep my words," v 23. To keep the words of Jesus is but to *do* as He directed: "Believe also in me", v 1; "Abide in me", 15:4; "Go ye into all the world, and preach the gospel to every creature", Mark 16:15; and others. He who truly keeps these commandments of Jesus, truly loves both Jesus and His Father.

Great reward always follows love. Jesus announced rewards that will attend those who truly love Him: "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him", John 14:21; "We will come unto him, and make our abode with him", v 23; "I am with you always, *even* unto the end of the world," Matt. 28:20; "Everyone . . . shall receive an hundredfold, and shall inherit everlasting life," Matt. 19:28, 29.

"ARISE, LET US GO HENCE."

John 14:31

That the world might be made to know Christ's love for His Father was one reason assigned by Christ for Him to go forth from the room of the last supper unto the garden. What *service* did His love for His Father prompt? Who, in looking back, doubts His love? Such service revealed sure and certain love. It begat in others confidence in Him. It begat confidence in God as they witnessed God's great heart of love and care for the Savior. How many thousands have been made to have faith in Christ by that service of love man may never know!

Arise, let *us* also go hence to love's service.

AN APPLICATION

THERE ARE CERTAIN services unto God which Christians must render as *individuals*. Regardless of the attitude of any other person toward Him every Christian is duty bound to continuously render hearty and devoted service to God. Indeed, having appealed to God for the benefits provided through the death of Christ, and having become new creatures in Christ, Christians should no longer "live unto themselves, but unto him which died for them, and rose again". 2 Cor. 14:15. Such life can be lived only by the devotion of one's whole power of life unto God, through Christ. This obligation towers above every other obligation possible to man. It takes precedence over all. And certain elements of this service must always be *personal*—between the individual himself and his Lord.

But for the full performance of one's Christian service
(Continued to page 518)

GO, SAVE THE GRAIN

SAY NOT YE, THERE ARE yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

How those words stand out from the printed page! Then they seem to disappear and instead, far as the vision can reach is the vast harvest field of grain, whitened by sun, shining golden in his rays now setting. That which is near at hand reveals the fact that much is overripe and the grains are dropping out one by one from the bended heads.

Those heads of ripened grain change to faces. One by one they disappear, and we know another has left, never to return. Has it slipped into eternity unprepared while we have sat idly by, offering not so much as a word to reap it into the Master's barns? Oh, beloved, all around us is the harvest field of God. He sends some far off to reap in neglected fields, but He puts the sickle of truth into the hand of every blood-washed human being, and there are stalks of grain nearby to reap.

Oh, to have the sickle so sharp with the love of God that the Word of truth may cut into the heart, clean and straight. It must be kept sharpened by contact with the Word of God fulfilled in our own lives, and never be used to hammer or pound others and bruise them, but only to reap the grain. If not sharpened by love, it only whacks at the grain and reaps little.

Oh, to have the threefold vision of Isaiah, that we might see ourselves in the light of God as He sees us! Stir us up, Lord! We are sleeping. We have not caught the vision of the worth of a soul. We are too often hearers of the Word only. Place the burning coal from off the altar on our lips, our hearts, our hands, our minds, our whole beings, that we may be purified, cleansed, made to burn with holy zeal for Thy kingdom.

One by one the grains are dropping out; one by one they go down into the valley of death to return no more. We may not be privileged to gather in great sheaves, though that is granted to many, but the single grains are precious in the sight of the Lord. Age and long illness are not alone signs of going down into the valley these days when accidents mar the joy of many a trip or outing, and death is no respecter of age or persons.

Lift up your eyes, O children of the living God, this means us. Reaping the grain is not merely the task of ministers, evangelists and missionaries. Look on the fields around, is there not much grain unprepared to meet God? We may not preach to others from a pulpit, but we can preach by our joyful, happy faces and our testimony of what the Lord has done for us, and witness in some manner as He tells us what to say.

The fields of sin lie all around us. Many would be free if they knew the way. Much grain is ripened to receive the gospel message of salvation, but of ourselves we can do nothing. Lord, give us Thy wisdom, Thy never-failing courage and zeal. Save the grain, O Father, those

bended heads will soon have lost their contents. Will it be too late?—*Pentecostal Evangel*.

JEALOUSY

Emma C. Railsback

JEALOUSY IS USED in the Scriptures to represent Jehovah's watch care over the faith of His people. God's name is said to be "Jealous", Ex. 34:14, just as in other instances it is said to be "Holy", "Wonderful", "I am", etc. When Israel entered into covenant relationship with Jehovah, they were informed that He was a jealous God, and that all their transgressions would be punished. They were particularly warned against idolatry.

In Ezek. 8:3, 5 the prophet saw in vision the "image of jealousy" which was an idol that had been placed in the temple at Jerusalem by the wicked king Manasseh. Think of it—a graven image of Ashteroth worshiped by God's chosen people, in the temple which had been built where they might worship Him only! God told them inasmuch as they had moved Him to jealousy, with that which is not God, and provoked Him to anger with their vanities, that along with other punishments, He would provoke them to jealousy with a foolish nation. The gospel was first spoken unto them, but they put it from them and judged themselves unworthy of everlasting life and then the apostles turned to the Gentiles; so through their fall salvation came to the Gentiles, and thereby God provoked Israel to jealousy.

In his letter to the Corinthian Church the apostle advises that there was danger of provoking God to jealousy by participating in idol worship, or eating and drinking at the "table of devils." 1 Cor. 10:21, 22. This great apostle to the Gentiles was jealous over this same Corinthian Church with a godly jealousy, for he had espoused them to one husband, as a chaste virgin to Christ, 2 Cor. 11:2, and he was fearful lest they should become corrupted. From a careful examination of his letters we conclude that his fears were well founded.

In the light of these scriptures on the subject of jealousy, is it wise, right, or proper for one who has put on Christ, to be jealous for the cause of truth and righteousness? Should not each one manifest a jealousy in that direction and be like "just Lot"—vexed with the filthy conversation of the wicked? Jehovah was jealous for His name; He was jealous for His land; He was jealous for Jerusalem, and for Zion. The apostle Paul was jealous for his converts, and all who are members of Christ's body should emulate his godly jealousy.

The most miserable creatures are the enlightened Christians who are striving to keep abreast with the social functions and style of this sin cursed world, while at the same time preparing (?) to meet Jesus at His coming. They remind us of a bowlegged man trying to catch a pig in an alley.—*Haney*.

THE INSPIRED BOOK

George Johnston

IN MOST OF THE RELIGIOUS literature, sermons and addresses of to-day the Bible is constantly referred to as "The Inspired Book", but it is evident from their sayings that the majority of people from whose pens or whose lips, this title slips so easily, seldom, if ever, pause to consider just what that title implies, or endeavor to ascertain just how far divine inspiration extends. Yet these are matters of the most vital importance. In fact, it is the lack of knowledge concerning them, and the consequent misuse and misunderstanding of the Bible, that is the chief cause of almost all the sectarianism and dissension which abound in the Christian body at the present time.

It seems to be entirely overlooked by most people that in the production of our Bible as we have it to-day three distinct classes of men had a part: (1) the writers, who described the events of the past, the present, and the future, and recorded the sayings of various individuals; (2) the speakers, whose sayings are recorded; and (3) the scholars, who translated the original writings into later and present-day languages. But were all the individuals in each of these classes divinely inspired what to write or what to speak? This question, like every other which affects religion, is answered in the Bible itself. Let us therefore endeavor to ascertain just what that answer is.

In 2 Tim. 3:16, 17, we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Before we can grasp the exact information which the apostle in this statement desired to impart, it is necessary to examine the word "scripture." That term is derived from the Latin verb, "*scribere*", which means "to write." The noun "scripture" therefore means simply "that which is written." Hence, it is the writings, the written records of past, present, and future events and sayings which St. Paul here tells us were given by inspiration of God. His statement deals solely with the recorders, and not with the speakers, of the many sayings which appear in our Bible. Now since ALL SCRIPTURE was given by inspiration of God, it follows that the sacred scribes had not to search for their information; they had not to consult older histories or records; what they wrote was imparted to them directly by the Holy Spirit. We to-day use the terms "prophet" and "seer" as though they were identical in meaning and in application, but they were not so used in ancient times. Of the sacred writers, some were prophets, some were seers, while others again were both prophets and seers. A prophet (Heb. *nabî*) under divine inspiration, described events which had not yet taken place, and which might not take place until many centuries later; a seer (Heb. *roeh*), under the same inspiration, described events which had happened before

he was born, and also those that happened during his own days. He was an inspired historian. No human being, of his own personal knowledge, could possibly have described the creation, and other things of which we read in the Old Testament; neither could the writers have known except by divine revelation, what words passed between Christ and Satan when the former was tempted, what He said to the thief on the cross, or the words of His prayer in the garden of Gethsemane. It is clear, therefore, that every sacred scribe was divinely inspired; and hence our Bible is an absolutely true and unimpeachable record, covering, by a combination of history and prophecy, the whole period from the beginning to the ending of time.

We turn now to the second class—the speakers whose sayings are recorded in the Scriptures. There are many people who are firmly convinced that every saying in the Bible is of divine origin, and in consequence they quote various statements in support of their arguments, no matter by whom, or under what circumstances those sayings were uttered. But there are many sayings recorded in the Scriptures which were never uttered under divine inspiration. Were the words addressed by the serpent to Eve divinely inspired, or those uttered by Cain? Was Abraham inspired when he misled Pharaoh by saying that Sarah was his sister, or Jacob, when he deliberately lied to his father, and fraudulently obtained the blessing intended for his brother? And surely Peter was not inspired to declare on three distinct occasions that he was not one of Christ's disciples.

But there are sayings in the Bible which are not so clearly and unmistakably shown to be uninspired; and it is these which are at the root of most of our religious dissensions. The book of Job is a divinely inspired, and therefore an absolutely accurate record of the things that happened to Job, and of the words that passed between him and his three friends. These men discussed very many and very deep subjects, and it follows that their sayings are frequently quoted in support of various doctrines and beliefs. But it is evident that those who quote so freely from the book of Job have never studied that book as they should. Had they done so, they would certainly have learned that God, in bringing the lengthy discussion to a close, demanded of Job: "Who is this that darkeneth counsel by words without knowledge?"—Chap. 38:2. Here we find the Almighty Himself declaring the sayings of Job to be "words without knowledge," and it is abundantly evident that those of his three friends were of the same class. The fact that they were compelled to seek God's forgiveness is ample proof of this. The Almighty then proceeded to ask Job many questions, not one of which the latter could answer in the affirmative; and in Chap. 42:3,

(Continued on page 527)

AN APPLICATION

(Continued from page 515)

there are duties of labor for the accomplishment of which he must co-work with others. The body of Christ is not one member but many, and for full service to Christ, the Head, love compels the members to a united service.

Such duty of unified service is clearly revealed in 1 Cor. 12:27-31; Eph. 4:11-13, 15, 16; and elsewhere.

THE APPLICATION

The General Conference of the Church of God is a banding together of many who claim to be members of the "body of Christ" for unified service. As such all are "members one of another". Rom. 12:4, 5. Just as the members of any local church have common duties incumbent upon them, so the members of this Conference—or larger church composed of members of many local churches—have common duties, duties in the performance of which each one truly owes service in common with all others to the Master. Membership of the body of Christ, not of the conference, is responsible for these duties.

This conference of members of many churches originated because of common needs of service which isolated members could not successfully perform. Such services, well performed in the name of the Master, can but benefit the serving members. These duties and responsibilities are not those of one or two but of the many, of all.

This service is at least three-fold:

A unified service to strengthen and assist the local churches;

A unified service to aid and encourage isolated members;

A unified service to proclaim "the gospel to every creature".

These services can be rendered in three principal ways:

By the common and united prayer of faith to God for His daily guidance;

By personal workers in the pulpit, in the Sunday School, in the Berean Society;

By the printed page.

The first can and should be rendered individually and daily by all.

The second requires full-time and part-time workers qualified for leadership. Our church is starving for lack of leadership. We need men of ability and fitness who will sacrifice their own personal likes and ambitions and who will point the way of Christian service to others. We need them in the pulpit, in the Sunday School, in the Berean Society. Numbers of our people annually fall out by the way for want of conscientious leaders. Many communities, for want of proper leaders, fail to prosecute Christian work. As in every walk of life so in Christianity, good leaders are at a premium; they are hard to find. They are the ones who are wanted in every walk of life. The Scriptural requirements for leadership are those which assure the best of leadership as well as ability to preach what one thinks. Political, commercial, social,

military—all phases of activity—expend their greatest efforts for leadership. Not to find some one who can be exalted upon a high pedestal, but to find men of large vision, big hearts and long and strong arms, men who, seeing the way, can successfully direct others unto greatest achievements.

The Church of God needs spiritual, consecrated leaders to direct and assist others to salvation.

The third, the printed page, requires a printing plant and printers; then, to direct the work, it requires editorial and circulation men with their helpers. The printed page is one of the best mediums for rendering certain services to the local church, to the isolated Christian and to the unconverted. The Church of God could well multiply its printing services many times and at very much benefit to its Christian work.

UNIFIED SERVICE

All should unite in putting these services out. But the *only* way for *all* to so unite is by making it possible for certain ones to consecrate their full powers of life in these given lines. This requires common effort and system.

A plan has already been suggested. It was called An Expansion Program. It provided for a "work shop" in which to conduct class work, do the editorial work, attend to the correspondence, operate the printing—in which to further all phases of the work. It suggested a capital expenditure of \$50,000.

True, times are hard. There are those, numbers of them, who do not have means to aid in such a program. But there are others who could arrange to help put this program over with no hardship to any one. Some temporary personal financing would need to be done, just as would be the case were money to be put out in any other direction. There is no question but what this could be done and done easily.

He who loves much, does much. It is not at all unusual for one to expend hundreds—yes, thousands—of dollars in making a gift to a loved one. This takes such forms as pleasure trips, jewelry, pleasure cars, property, etc., etc. My application is this:

He who loves his Savior much will render large service of whatever kind he is competent to render.

This is not questioning at all the good will of any one toward God. But it is an earnest effort to call attention of all to the fact that we should educate ourselves to discern our abilities of service according as we have been blessed. Our Christian education has been sadly neglected in this particular. It is cause for much sorrow to witness a man of means divide valuable properties among a few relatives and dedicate little or nothing of his estate to the service of his Lord. Should he not seriously question his own heart whether such procedure really indicates love for his Master?

Once again we say that the Expansion Program is really needed. It is needed for the betterment of him who makes the sacrifice to provide it; it is needed as a

means to spread the work.

Love, true love for the Master by the members of the Church of God, can easily provide this.

The office is still lacking and needing one-half of the \$5,000 asked for the first step of this program. (This included the new Linotype.) Another \$500 must be paid May 20. Then about \$1500 must be paid soon after. A personal promise is out—*It must be met.*

The promise was made in the interest of the cause of truth. It is OUR work—yours and mine.

The prayers of those who Love to serve their Lord in Prayer—

The Word of Good Will of those who Love to speak well of Services to God—

The Financial Means of those who Love to give according to ability in Love's Service to God—

These are all asked as an expression of your Service of Love to Him who so loved you as to give His life that you might live.

F. L. Austin, Exec. Sec'y.

MURMURINGS

Lottie E. Young

AS WE READ THE STORY of the Israelites in the Old Testament probably most of us have exclaimed over and over, "What an ungrateful people they were in the face of the manifold blessings God had bestowed upon them! After seeing how God had delivered them from the power of Pharaoh and the Egyptian host in the passage of the Red Sea, how could they murmur against Him as they did almost as soon as they had safely crossed on to dry land!"

The word "murmur" occurs many times during their long journey through the desert before the promised land is reached. They complained, "What shall we drink?" when there was a scarcity of water during the first days of the march. A little later it was, "Would that we had died by the hand of Jehovah in the land of Egypt when we sat by the flesh pots, when we did eat bread to the full," apparently forgetting the awful hardships they had been through in that same land. Even after God had miraculously furnished quails and the daily manna, they murmured, "We remember the fish, which we did eat in Egypt freely; the cucumbers, the melons, the leeks, the onions, and the garlic; but now our soul is dried away; there is nothing at all, besides this manna before our eyes."

Moses must indeed have been a patient man to have stood between them and the righteous anger of God, but even so, how terribly they were punished at different times for these murmurings! Once they were punished by the sudden death of twenty-three thousand; again, by being compelled to wander for forty years in the desert (when forty days only were necessary), and never seeing the land which flowed with milk and honey, because they doubted God's power to protect them, as He had promised to do; the "great and terrible giants" and the walled cities shut their eyes to the power of God who had shown His

might in their behalf in so many ways; then there was the visitation of the serpents which killed so many of the Israelites that Moses made a special plea to God to turn aside His wrath from the people, and the command came to make the brazen serpent, and all who had the faith to look at it were cured.

It is so much easier to take the mote out of our brother's eye than it is to perceive that there is a beam in our own, and this sin of murmuring is just as prevalent to-day as it was when the Israelites complained. How many murmur because they have not more of this world's goods, with which they think they would do good, and yet do not use what they have to that end? How many murmur because they have not more time in which to do the things they would like, forgetting they have all the time there is, and what one desires to do most is generally accomplished? Then the weather is always wrong—it is either too hot or too cold, too wet or too dry, "the peach crop will surely be a total failure," or "the ground is so wet there will be no potatoes," not remembering that the weather is one of the things which God alone commands. Many also have the "flesh pots" of past days to mourn over, when meat was better and cheaper, and when vegetables and fruit tasted so different to what they do now, forgetting the Master's advice as to not being anxious about food, drink and clothes, for "your heavenly Father knoweth that ye have need of all these things."

Moses told the Israelites, "Your murmurings are not against us but against the Lord," and the unchangeable Jehovah looks at things in the same light to-day as then. If He should punish the people of this country for their murmurings as He punished the Israelites, how few of us would be left!

We pray, "Give us this day our daily bread," but how many of us want not bread, but cake; luxuries, not necessities? This is the reason there is so little of the spirit of praise and gratitude in our hearts. I am sure no one would want to change places with David of old, and yet as you read the Psalms, just notice the dozens of times he says, "praise the Lord", "give thanks unto the Lord" and similar expressions.

Let us cultivate his spirit, and that of the apostle Paul, who, in the midst of such hardships and privations under which most people of to-day would die could still say, "Rejoice in the Lord alway, and again I say unto you, Rejoice," and complain TO God in prayer rather than OF God to our fellowman.

Two infidels were discussing Christ's wonderful life. One said, "I think an interesting romance could be written about Him." The other replied, "And you are just the man to write it, paint Him as He was—a man among men." The romance was written. The man who made the suggestion was Colonel Ingersoll; the author was General Lew Wallace; and the book was *Ben Hur*. The more he studied the life and character of Christ the more profoundly he was convinced that He was more than a Man among men; and he was constrained to cry, "Verily, this was the Son of God."—*Dr. D. J. Burrell,*

THE BOOK OF DANIEL

Part 43

By George Johnston

THE RISE AND FALL OF THE HOLY ROMAN EMPIRE

The Time of the End

Dan. XII

THE THREE OPENING VERSES of Dan. XII are a continuation of the revelation of the angel from the Scripture of Truth, (Dan. 10:21) a fact which is overlooked by many people, and which has resulted in much misunderstanding concerning their true purport.

“And 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.”

The “time” referred to by the prophet was the Napoleonic period, which period a study of history shows to have been marked by the greatest and most widely spread troubles ever experienced prior to the late war. Not only was the whole continent of Europe affected, but also portions of the Asiatic and of the American continents.

The great prince Michael, “which standeth for the children of thy people” is one of the seven archangels, and the special guardian of all the descendants of Jacob. He is referred to on some four occasions in the Scriptures, and on three of these we find him engaged in liberating those particular people from the power of their oppressors. It was he who caused the Persian king, Cyrus, to free the Jews of the Babylonian exile. (Dan. 10:13). By him the power of Paganism within the Roman empire was broken in the fourth century A. D. and the first Christian emperor, Constantine the Great, raised to the throne. (Rev. 12:7.) At that time Southern Europe was inhabited by many thousands of each of the tribes of Israel, except the tribes of Dan, the members of which then resided, some in Denmark, the majority in Ireland, where many of them are today. (Rev. 7:4-8). The third occasion when Michael stood up was in Napoleon’s day, and he was the unseen agent of the Almighty who destroyed the Holy Roman empire, and who freed its inhabitants, both bodily and spiritually, from the power of the Papacy.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And 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.”

The opening words of this quotation are believed by many to refer to the resurrection of those actually dead, but such is not the fact. The prophecy deals only with the “children of thy (Daniel’s) people”, and it is certain that the resurrection of the actual dead is not limited to the descendants of Jacob. The phrase “dust of the earth” denotes symbolically the false religions which flourished over

the whole of Western and Northern Europe during the Napoleonic period. Rationalism and Atheism were rampant everywhere, and the number of those who held to the teachings of the Scriptures was exceedingly small. The writings of Voltaire, and many others, were devoted to the destruction of religion, which, in France, was entirely discarded, and replaced by pure Atheism. In Germany, a society known as The Order of the Illuminati, was founded by one Adam Weishaupt, who, filled with detestation of Jesuitism, and enraged at the tyranny of the Roman Catholic Church, discarded all religious dogmas and forms of worship, and induced many others to follow his example. How many were influenced by the propaganda of the Illuminati is unknown; but since more than 2000 of the higher classes joined the order, the people in general must have flocked into it in great numbers.

The horrors of the French Revolution demonstrated what must become of the modern world without God and Christianity; the reign of the new divine scourge lifted the eyes and hearts of the people to Him from whom alone help was yet to be hoped for; and the double victory (1813 and 1815) gloriously justified this trust. Princes and people were filled with thankfulness to God; and an enthusiasm for Christianity was awakened which resulted in the formation of numerous Bible Societies and Missions, and the spreading of the knowledge of God and of Jesus Christ throughout the known world. Thus many of those who slept in the dust of the earth awoke, some to everlasting life, and some to shame and everlasting contempt, for strenuous efforts were made by some of the old sects to obtain a wider influence, and new sects, full of powerful errors, were brought into existence; many of their doctrines being strongly supported to-day by those styled Modernists.

THE REALITY OF GOD

“All Thy Works Shall Praise Thee, O Lord.”

William Olney

THERE IS NOTHING MORE needed to-day throughout the world, civilized and uncivilized, than a consciousness of THE LIVING GOD. If we can help to increase or foster that consciousness in any small degree, we shall do few better services for mankind. The first chapter of Genesis is the charter of natural religion. When once the mind is guided by it, God Himself is in daily evidence. The morning light; the star-lit sky, the autumn gold; the spring’s new life; intelligent thought and will; the life which science reveals as moving, even in the dust at our feet; the startling stores of power in the atmosphere around us, now being unlocked by scientific discovery from day to day; all speak of *the reality of God*.

God’s purpose in the call of Abraham, and the promises given to him concerning his innumerable descendants, are fulfilled before our eyes. Old though the illustration may be, it can never fail of force, that, when Charles V of Spain asked his chaplain for the most powerful evidence of

Christianity, the latter answered: "The Jews, your Majesty." But Abraham's spiritual descendants are not to be forgotten in the assurance of blessing God gave to His servant of old. Like the stars of heaven, innumerable for human calculation: "They which are of faith, the same are the children of Abraham." Abraham's seed in both lines, natural and spiritual, declare the existence of the faithful Promiser; i. e., *the reality of God*.

THE PROMISED ONE

Someone has said that the distinctive characteristic of Christianity, marking it off from all false religions, is the historicity of Christ's earthly life, as witnessed to by early authors, both Christian and heathen. But that historicity has another value; the older documents of our faith, which are proved by the Jews to be antecedent to the New Testament writings, contain foretellings of the coming Messiah—in clear prophecy, in types, and in symbols of the most various description. One might almost say the eyes of the nation, following the pointer of inspiration, were ever directed to the Coming One; and in a perfectly divine and miraculous manner, the details of those foreshadowings were fulfilled in Christ, in His birth, life, character, teachings, works, death, resurrection, and results of His mission to earth. The Bible readings which Christ gave to His disciples after His resurrection have been echoed all down the centuries since. He expounded unto them in all the Scriptures the things concerning Himself. Herein again we see *the reality of God*.

The divine power which, since Christ's ascension, has accomplished the preaching of His Cross, is undiminished. Although that Cross was related to the execution of a common slave, yet the glorious energy of the gospel message, of which it is the center, is unrivalled in its extraordinary results. The miracle of the new birth; the maintenance of faith in years of persecution; the spiritual morality which marks the true followers of the Lamb; these are reflected in the ordinary expectation of the world, that Christians should manifest a righteousness beyond its reach. The separateness of the Church from the world, and its mysterious and divine life, declare *the reality of God*.

A LIGHT UNTO MY PATH

Samuel E. Haney

TIME LOCKS HAVE SUPERSEDED combination locks on bank safes and vaults. While this lock is comparatively new with man, God originated it six thousand years ago when He began placing time locks on His prophecies. Many prophecies are in symbol and figure, but however they be they are timelocked. Until the set time for the levers to move and the doors to open, men have debated over what is meant, just as one may guess at the contents of a bank's safe before 9 a. m., when the door is due to open.

By applying these thoughts to some of the closing words of the Old Testament the consecrated Christian to-day gets

a vision of himself in the spotlight of God's glory; for the doors of these prophecies are now wide open, and he sees himself under divine observation, set apart as a "jewel" and assigned a place in the kingdom. The door being open he sees as has always been the case in the fulfillment of prophecies, current events converting prophecy into history. Often times this is evidenced by personal experience. Paul says, "Now we see through a glass darkly (unfilled prophecy); but then (when fulfilled) face to face"; leaving no room for controversy over details. A notable example: "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."—Dan. 12:9.

Probably there never has been a time when so many prophecies were being fulfilled as there are in our day. Yet, seldom is this fact including concomitances acclaimed from the sacred desk. From Malachi 3:16 to chapter 4:3 inclusive, A.V., we are getting precious "meat in due season." Such inspiration and encouragement cause us to go "forth and leap for joy like calves let loose from the stall", 4:2 Roth. "Then they that feared (revered, Roth.) the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared—(revered)—the Lord, and that thought upon his name."—Mal. 3:16. That these prophecies have their fulfillment in the last days is manifest.

Prior to the art of printing there was not much "speaking one to another" compared with the past hundred and thirty years. About 1450, A. D., crude printing was achieved by Schoeffer. But not until 1798 did the art become practical and efficient, which is another demonstration of how God moves in mysterious ways, through human instrumentality and otherwise, His wonders to unfold—and all by His own counsel (Eph. 1:11; Job 12:13; Prov. 8:14) in bringing forth things opportunely. Thus through God's intervention an exchange of thought on the subject of salvation through the "blood of the Lamb" is made available for them who revere the LORD.

The Bible in more than thirty translations is printed in nearly all languages and dialects, and is accessible to all nations. Then there are Bible helps galore, not the least being the Advent magazines and leaflets. The preacher to-day preaches an hour or two a week to a hundred or so; and often empty seats outnumber his auditors. But the Christian hungering and thirsting for righteousness and more light can utilize every spare moment in reading his fellow pilgrim's spiritual thoughts. The magazine writer can have an audience of five to ten thousand. Thus, "They (we) that feared the LORD spake often one to another." God is recording all this before Himself, and crediting it to our heavenly treasure account. Jesus says, "Where your treasure is, there will your heart be also."

In this life's routine how inspiring it is to anticipate some pleasant event for tomorrow; to meet some long absent loved one! But the "they" class of v 17 has something transcendently greater to look forward to than they can comprehend. "They shall be mine, saith the LORD of hosts,

(Continued on page 527)

TELL HIM NOW

James Callaway

If with pleasure you are viewing any work a man is doing,
If you like him or you love him, tell him now;
Don't withhold your approbation till the parson makes
oration,
And he lies with snow lilies o'er his brow;
For no matter how you shout it, he won't really care about
it,
He won't know how many tear-drops you have shed;
If you think some praise is due him, now's the time to
slip it to him,
For he cannot read his tombstone when he's dead.

More than fame and more than money is the common kind
and sunny
And the hearty, warm approval of a friend,
For it gives to life a savor, and makes you stronger, braver,
And it gives you heart and spirit to the end.
If he earns your praise—bestow it; if you like him, let
him know it;
Let the words of true encouragement be said.
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead.

PRAYER

C. E. Randall

THERE ARE GREAT possibilities in prayer and few there are that avail themselves of its many graces. Its worth can be estimated only by continual practice. There is no part of Christian effort that will develop faith as rapidly as prayer. It requires faith—it builds faith. It is faith in action. The Bible men of faith have been men of prayer. Great things can be done through prayer. Through this medium kingdoms have been subdued; lions' mouths have been stopped; the violence of fire has been quenched; and women have received their dead raised to life again. The rough paths of life are made smooth; perplexing problems become easier of solution; and temptations are more quickly overcome when we commit our way unto the Lord through prayer.

If every church member were a praying member, following Bible instruction, "Pray for one another", especially for those that despitefully use them, there would be that unity for which Christ prayed, when He said: "That they all may be one; as thou, Father art in me, and I in thee." There is a great sin in ceasing to pray for the "household of faith". Samuel said: "Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you." 1 Sam. 12:23. We are sinning against the Lord when we fail to "bear one another's burden" through prayer.

Parents would do well to seek divine guidance in train-

ing their children. This does not necessarily mean that God should be expected to straighten the crooked paths of a wayward boy or girl, when such plights are due to failure of parents to bring their children up in the "nurture and admonition of the Lord". Manoah, the father of Samson sought divine guidance in order to rightly teach the child. All such honest seekers the Father will hear and answer.

"Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:17, 18. This injunction from the apostle Paul does not mean that we are to prostrate ourselves on bended knee and in such position remain continually. But it does teach a prayerful attitude. Prayer in this particular instance is used for thanksgiving. Paul would have us to understand that it is God's will that we should thank Him for "every good and every perfect gift." Why not? It is through the providence and mercy of God that we "live, and move, and have our being." Certainly it is not unreasonable for God to ask us to show our appreciation for all the blessings we enjoy. Just count your many blessings one by one and see what God hath done; then do the right thing and honestly and wholeheartedly thank Him. You will feel much better after you have done it.

ROOM FOR ALL

By Samuel E. Haney

Authorities have estimated the population of the world at 1,849,500,000. The land area of Texas is 7,329,119,846,400 square feet. A little figuring will show that the estimated population of the world could be "put" into Texas; and that every person could have a plot of ground about forty by one hundred feet in dimension. While the 55,000,000 square miles of earth is not all tillable land yet the most liberal allowance for barren soil should allow an allotment of land for every adult nearly as large as some counties.

God started out man and woman in a beautiful grove with plenty of room and food. To-day more than half the population live—rather, *try* to live—in congested sections, mostly cities, and wholly dependent on the rural man for food and raiment.

A million are actually starving in China, while myriads in every large city are undernourished and inadequately clothed and sheltered. No one but Jesus Christ the King of kings and Lord of lords is capable of the readjustments of this heterogeneous, intolerable condition. To this end the poor, blind world is inadvertently crying out for the Omnipotent deliverer. And thank God he will soon be here; for, "He which testifieth these things saith, Surely I come quickly". And His children, too, are crying out,—"Even so come Lord Jesus". Rev. 22:20.

Everybody has heard of the "horse laugh", but scientists have recently discovered many animals that laugh. Is modern society responsible for this by supplying the mirth?—*Haney*

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

WILL ONE HUNDRED BEREANS SEND ONE DOLLAR APIECE TO MEET AN EMERGENCY?
WILL YOU SEND YOURS TO THE TREASURER, MISS SYBIL GUTHRIE, MULLIN,
TEXAS, NOW?

THE NATIONAL BEREAN BOARD had a very interesting session on Thursday, May 10, and worked upon some very important matters. The board members present were: Mrs. Lydia Railsback and J. Arthur Johnson from South Bend, Indiana; M. W. Lyon, Cleveland, Ohio; Dorothy W. Lyon, Rockford, Ill., Mrs. Mary Gesin, Mrs. Verna Thayer, F. E. Siple and Mrs. Mabel Andrew, Oregon, Ill.

Among other things confronted was an emergency deficit of a little more than one hundred dollars, due to an excess amount of publication of literature during the past year. As the matter of meeting this obligation was being discussed, one member spoke up and said, "Well, I believe that if the Bereans knew the situation they would come to the rescue with one dollar apiece." Someone said, "I'll start it with a dollar," and before the smoke cleared away each member of the board and one or two visitors had declared in like manner, and a neat pile of "greenbacks" was lying on the table.

That is characteristic Berean method of doing things, and we are expecting the rest of you to feel the same way about the matter. Mail your dollar right away, in any way you see fit, to the Treasurer, Miss Sybil Guthrie, Mullin, Texas. Let's keep her mail man so busy for the next few days that he'll think she has won a beauty contest or something!

Another thing that should be mentioned is this: We have a large supply of lesson books that have been published at a great sacrifice of time and effort. They are splendid books, and should all be in circulation. The Junior work and study book is one of the largest undertakings the Bereans have ever shouldered. It is a splendid book for children six to ten years of age, and is neat and of such style of presentation that it is welcomed readily into the home of anyone, regardless of denomination. It teaches the simple Bible truths in appealing manner. See that they are obtained for your own children, and why not have some mailed to other children you know, even though the parents be of other church fellowship? They are thirty-five cents each, postpaid to any address.

The new Senior book, too, should be given careful consideration. Here is a book that required many months of

labor and study, and we feel it is the best study book ever published by our people. It gives a comprehensive series of lessons on the gospel, and is intended for a permanent book, the first of a graded series. Let's get them at work. They are twenty-five cents single copies postpaid; twenty-two cents in lots of five to twenty-five, and twenty cents in lots of twenty-five or more to one address.

One of the most effective ways in which one can proclaim the gospel of Christ to man is to send these books out to work. All orders addressed to "The National Berean Society, Oregon, Illinois," will be promptly taken care of.

The Annual Conference of the National Berean Society will be held at Oregon, Illinois, on Monday, August 6, 1928. Let's make it the largest and best conference ever held by the Bereans.

THE NARROW WAY

J. E. Hatch

AS YOU SIT AT THE WHEEL of your car with your family about you, two ways will open up before you. To the right is the rough and narrow road to life; to the left is the broad and smooth road that leads to destruction.

The narrow road leads to the house of worship and prayer, to the homes of the sick, the needy, and they that need words of comfort and a helping hand. The broad way leads to earthly pleasures—the theatre, the cabaret and dance hall. There the pleasures are hollow and there is no reward promised at the end.

But the right road will be a "joy ride" also, in the knowledge of a day well spent. A reward is promised the narrow way sojourner in the end when our Savior shall say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Strive to enter the straight gate.

Christian heredity and environment constitute the greatest endowment that can be bestowed on any child.—C. E. Randall,

The Children's Page



PREPARED BY LOIS HUNT

THE WICKED HUSBANDMEN

A SHORT TIME AGO, what did we say a parable was, and for what purpose?

Now as you know, the scribes, priests and elders were all enemies of Jesus. They were constantly seeking an opportunity to do away with Him, but were afraid of the common people. However, Jesus knew what was in their minds, and was always ready to answer their subtle questionings. They had been asking Him about His authority, so now He began speaking to them in parables. The first story is this:

A certain man planted a vineyard, put a fence or wall around it. He had a place hollowed in the rock to hold the grapes while the juice was pressed out. Then a watch-house or tower was built. Now, all was in readiness for the growth and care of the vineyard and its products.

However, the owner wanted to go on a journey into a far country, and he looked about to find men who would care for his vineyard in his absence. At last such men were found. We call them husbandmen or caretakers. They were to have all the fruit except a part reserved as rent.

Accordingly, the man went to the distant land. Months passed. The grapes grew and ripened. The time had come for the rent to be paid, so the landlord sent a servant for his share of the fruit. But the husbandmen were not as honest as they had appeared. They did not want to pay the lawful rent. Instead they beat the servant and sent him back without the grapes.

Another servant was sent, but this one was stoned and wounded in the head. The third servant was sent, but he was killed. And so on, one servant after another was sent, and one after another the husbandmen beat or killed them.

At last the landlord said, "I will send my son. They will surely reverence him, since he is my son." But those wicked husbandmen did not reverence the son. They said, "He is the heir, let us kill him, and then the land will be ours." They were not content with just reward for their labor. They wanted it all—land and all—and did not care how they got it, just so it became theirs. Therefore, they killed the only son, when he came, and threw him out—the

owner's own son!

Now, what would the lord of the vineyard do? Will the husbandmen receive the land as their own? No, the lord of the vineyard will come and destroy the wicked workmen, and give the vineyard to others who would be honest and trustworthy.

Well, when Jesus finished this story the scribes, priests and elders knew that He meant they were the wicked husbandmen, and it made them very angry. But they could do nothing at that time, so went on their way.

What was the vineyard which the priests were not tending properly? It was Israel. The priests and leaders were misleading the people and not trying to help them to be better. The many servants they had killed were the prophets who had come to them in times past. The owner's son was Jesus as was also the stone the builders rejected. Nevertheless, God, the owner, will make Jesus the head of the corner stone, and place Him in His proper position of authority, and give to the Gentiles what might have been given to Israel.

SOMETHING TO DO

1. Draw a picture of a vineyard, grapes, etc.
2. Make a list of some of the servants or prophets sent to Israel which were rejected.

MEMORY VERSE

22. 1 John 3:20.

SOMETHING TO THINK ABOUT

What kind of husbandmen are we?

TINY TOTS

Jesus told the priests a story about themselves. He said a man planted a vineyard of grapes and rented it to some men, and went a long way off from home.

When the owner sent for his rent the men would not pay it. Instead, they killed all the servants and even the son of the land owner.

Now, Jesus meant that God owns all, and the priests were like these dishonest renters, and would soon kill Him—God's own Son.

However, in time, God will punish the bad men, and give His vineyard to other good men.

LITTLE MARY PAXTON

LESS THAN HALF A CENTURY ago, a Sunday school superintendent in Jacksonville, Illinois, asked each one to bring a new scholar to school the next Sunday. Little Mary Paxton went home and asked her father to Sunday school.

Now Mary's papa was nearly forty years old, and so ignorant that he could not read. He was rough in appearance, and rude in speech. He hated the church, and despised Sunday schools and religion and everything good. But he loved his little Mary, and when she took him by the hand he did not resist.

He went to Sunday school, and was led to Christ. He then learned to read for Christ's sake, and he finally came to be a Sunday school evangelist. He founded

(Continued on page 527)

With Our Sunday Schools

LESSON IX.—May 27, 1928

THE WICKED HUSBANDMEN

Mark 12:1-12; 13:1-37

Devotional Reading: Psalms 1

GOLDEN TEXT

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.—Psalm 1:6.

A STUDY OF THE SUBJECT

The Unrighteous Husbandmen. The chief priests, scribes, and elders were those who occupied chief positions relative to directing Israel in the true religious life. It was not so much theirs to consider the political life of the nation. Not only during the Savior's ministry, but also for centuries past, these people had been opposing the true men of God. Isaiah, Jeremiah, Daniel and John the Baptist had been over them in matters pertaining to God. Christ's charge that they had killed the prophets, Matt. 23:31-37, was not refuted and while they had been casting out the prophets and denying the voice of Him who was teaching the people, they themselves failed to return to God any religious increase from Israel.

The Vineyard. Three several trees are used in Scripture representative of Israel: the olive in Romans 11, suggesting her religious activities; the fig tree, suggesting her national interests, Matt. 21:19, 20, etc.; and the vine, suggesting spiritual benefits or interests in Isaiah 5 and John 15. It was God who owned this people; it was God who planted therein those plants which should in due time bring forth to Him a people or field filled with spiritual fruit. But the vine dressers, those whose duty it was to guard and develop to the Master. What little they had realized, they refused to honor God, the Owner, in granting unto Him any rental or benefit therefrom. Thus, the wicked husbandmen were denying to the Creator the proper returns unto Himself from the people of Israel whom they were tending.

The Vine. In John 15, Jesus says, "I am the true vine." This word "true" comes from the Gr. word meaning real or genuine. He was the vine that should bring forth in Israel to the glory of His Father, the true and proper fruit. It was that fruitage in particular that the scribes and Pharisees rejected unto the Father. That God will yet build Israel through Christ, the true vine, and make Israel the one great producing people to the honor and glory of Jehovah, is everywhere set forth in the Scriptures. Also, Ezekiel 37 speaks of a resurrection of a long deceased Israel and of an establishment following that shall make them one kingdom, held and embraced under a new and eternal covenant, rendering glory and honor unto the God of creation and the God of promise.

THE GOLDEN TEXT

For Yahweh doth acknowledge the way of the righteous; but the way of the law-

less shall vanish.—Psa. 1:6, Roth.

"He knoweth the way that I take; when he hath tried me, I shall come forth as gold." "The Lord knoweth the way of the righteous", that is, He approves it. He knows the way of the ungodly shall be destruction. They shall come to naught. The Lord knows us and we also should know Him. Jeremiah says, "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." Jer. 9:24.—F. A. S.

PRACTICAL APPLICATIONS

Deceivers. "And Jesus answering them began to say, Take heed lest any man deceive you." Mark 13:5. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. So did the apostle Paul write to the Galatian Christians some twenty-five years after the Christ had warned His enquiring disciples against deceiving men. And so must we still pen the word, "Beware!" In every century since God established Adam and Eve in the garden, have arisen "evil men and seducers" who have endeavored to lead men astray from the living God.

But God has not forsaken His people. The Master of the vineyard, having, by a series of miraculous events, established a nation for the purpose of glorifying His name on the earth, has merely withdrawn for a time into a far country that His people may work out their own destiny. False and dishonest leaders arose, who heeded not the word of God as spoken by the prophets; but in their greed for power and fame led the people into ways of wickedness, and finally destroyed the Son of God Himself.

God Is Not Mocked. In their rebellion and blindness the Jews opened a way for the Gentiles to come to salvation. But the work of false teachers goes on. There are still those who crucify Christ afresh by refusing to accept Him as the Way of salvation; there are still those who add to the word of God; there are still those who take from it; there are still those who reject it altogether; there are still those who claim to be the Christ. May we study, and prove the word of man by the Word of God; rejecting the false, accepting the true, so that the false leaders may not influence us in our relation to God. May we so present the gospel of Christ to others that we may find our names written in the Lamb's book of life.—G. M. M.

SENIOR AND ADULT CLASSES

Topic: Signs of National Greatness and Authority.

"See what manner of stones and what buildings are here?" Thus spake the disciples to Jesus just after Jesus had predicted to the Jews that Israel's national house should soon be left desolate until they should say, "Blessed is he that cometh in the name of the Lord." It was not the buildings that the disciples were thinking of chiefly; they had in mind Israel's national greatness and authority that had found expression in and was represented by those buildings. Surely He, the Messiah, could not mean that the great nation that had been under God's special supervision was destined to desolation. But Jesus answered, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down." These buildings in themselves did not stand for greatness. The nation, in the person of its rulers, having rejected the true spirit and purpose of rulership as demonstrated in the person and works of its Messiah, has demonstrated its inherent lack of greatness and authority. The greatness to which Israel has been destined is the greatness which results from accepting God's ways, motives, and purposes as demonstrated in her Messiah.—A. K.

INTERMEDIATE CLASS

Topic: The Result of Unfaithfulness.

Today's lesson, though applied by the Master directly to Israel, yet has a strong lesson for all of us. Israel had been God's vineyard, hedged about, protected and developed. God's servants, the prophets, had been sent to them, but they were beaten, shamefully treated, or killed. At last even the Son was sent, but they likewise rejected Him and put Him to death. Unfaithfulness caused Israel to be destroyed as a nation, scattered and persecuted.

Always, and with all people, this principle is true. Faithfulness eventually brings advancement and reward, while unfaithfulness brings dishonor and disgrace. In the little things in life we should always be considerate of the rights of others.

TOPICS FOR STUDY AND DISCUSSION

National Greatness: As a nation develops, what are regarded as signs of its greatness? Upon what does the greatness to which these signs point rest?

Israel's National Greatness: What signs of former greatness had been left to Israel? How did Jesus tell the disciples that He, the Messiah, was not going to build on this former greatness? Contrast Israel's national greatness for which Jesus stands with her former greatness.—A. K.

DOINGS AMONG THE CHURCHES

MICHIGAN

The Michigan State Conference will be held June 17-24 inclusive. The Bible School, beginning June 17, is to be held at South Lawn Park Church, Grand Rapids, and the Conference, June 21 to 24, at Dutton. Bro. F. E. Siple will help Brother Randall with these meetings.

Each one of the Michigan brethren is urged to be present and those from other states are cordially invited to come and enjoy the Bible lessons and sermons with us.

Proposed Amendments to Constitution of the Michigan State Conference to be voted on at June Conference.

Article II. Section 2. These officers, together with one member elected for this purpose by each organized Church of God in Michigan and one isolated member to be appointed by the other members of the Executive Board, shall constitute the Executive Board to transact all business authorized by the Conference.

Article II. Section 4. All officers shall be elected at the Summer Conference meeting by ballot. A majority vote shall elect.

Article V. Section 1. This Conference shall meet not less than twice nor more than four times a year, to transact business, timely notice being given through The Restitution Herald. The four meetings shall be designated as Summer, Autumn, Winter and Spring Conferences.

Article V. Section 2. The time and place of the Conference meetings shall be designated by the Executive Board and timely notice thereof shall be given in accordance with the provision made in Section 1 of this article.

Article V. Section 3. The Bible School shall be held at the time and place designated by the Executive Board.

Article VI. Section 1. Any business, with the exception of election of officers, may be transacted at any Conference meeting, and business of such a nature that it cannot be delayed until the next Conference, shall be taken care of by the Executive Board.

Article VI. Section 2. The Executive Board shall meet at the call of the President or of two other members, and a majority of its members shall constitute a quorum and be necessary for the legal transaction of business for the Conference.

Article VI. Section 3. Any article or section of this Constitution and By-laws may be amended at any Conference meeting provided same is presented in writing at the Conference meeting preceding, and shall be decided by ballot and a majority vote of members present.

Bible studies are being well attended and a splendid interest prevails at West Bowne.

Sunday, May the twentieth, will be a big day at West Bowne. A full day's program has been arranged with Bro. Patrick in charge. After the afternoon sermon several will be baptized, thereby putting on the Lord Jesus. A pot-luck dinner will be served at noon. A large delegation will go from Grand Rapids for the afternoon services.

Bro. Randall will fill the Coates Grove appointment, Sunday evening, May 20. The pulpit at the Grand Rapids church will be

filled by Bro. Laurence Bridegam.

Bro. Patrick and family were at Blanchard last Sunday the 13th. Bro. Patrick spoke morning and evening to the Blanchard congregation.

A great gathering will be held in Michigan, June 17-24 inclusive. It will be the Michigan State Conference and Bible School. Now is the time to commence planning your work so as to be able to attend. A special program will be arranged for this year. Full announcement will be made later.

GRAND RAPIDS

Sunday School attendance for April 29 was 150.

A meeting of the local church board was held April 30 and it was unanimously agreed to put over a special advertising program for every service in every department during the month of May.

Space is being used in two different advertising papers put out by business firms, and which is distributed free to every home in our section of the city. Placards will be posted in business locations and dodgers distributed every Saturday afternoon to every home. This regular program will be intensified by special features: picture of Sunday school; balloons to the children with the name of church printed on them; some of Sunday School classes march through street carrying church banners; that the attention of every one will be called to the banners, the boys will be equipped with drums and horns; a sight seeing tour for the Sunday School children; and Berean Socials.

We are advertising as a "Growing Church in a growing community". See us go and watch us grow.

Mrs. Taylor, formerly of the Christian Church, came forward at the close of last Sunday morning's service and requested membership with our people.

Work has been started on improving the church grounds. This will include leveling of ground, making bordered drives and planting of trees and shrubbery.

Special Mother's Day services were held Sunday. All exercises were in charge of Mothers.

A good interest prevails in our Thursday night Bible studies. The adult class has been studying the "Church".

Some of the Sunday school and Berean class teachers have arranged "playtime periods" with their classes during the week and spend a few hours in playing games with them. They are "boys with the boys."

A cradle roll is going to be added to the Sunday school.

Plans are being made to conduct our own vacation Bible school this summer. Last year it was directed by the County Sunday School Association.

FONTHILL, ONTARIO

The Annual meeting of the Church of God

at Fonthill, Ontario, Canada, will be held (D. V.) in the "Church in the Heart of the Village" on May 25 to 27. Anyone wishing to attend, please notify Bro. G. E. Marsh or Mrs. E. M. Seburn, Sec'y., R. R. 2, Welland, Ontario, Canada.

LOS ANGELES

Bro. Lewis Rahn has moved his family to Sacramento. This takes four regular attendants from the Los Angeles Church, but a Berean class has already been started in Sacramento and we trust that others may be persuaded to study with them.

Bro. John A. Corbaley has been confined to his home for the past two weeks with a lame back.

The interest in the Lynwood Bible class is increasing. It is encouraging to have those who are strangers to gospel truths seem anxious to learn of them.

On the fifth Sunday Bro. C. A. Nokces spoke to an interested audience.

Sr. Eva Stearns has been making a critical study of the parable of the ten virgins and its application and she promised to give the local body the benefit of her search.

MOOREFIELD, NEB.

Bro. S. E. Magaw of Eden Valley, Minn., came to Moorefield from Holbrook April 22nd. He commenced meetings Monday evening of the 23rd, in the Union Church, having a good attendance throughout. The meetings closed Sunday evening April 29th. After the Sunday evening service Bro. Magaw was taken to Gothenburg by Delbert Stedman to take train for Omaha, Neb. While there were no additions, we feel that a lot of good was done. Lavinnia Stedman

ARIZONA

The Church of God at Tempe, has just closed a series of meetings through the months of March and April. These meetings were made possible through the kindness of the Los Angeles Church in allowing Bro. S. J. Lindsay to be with us during that time. We held two services on Sundays and two Bible classes during the week. These were all well attended and much interest was shown throughout the meeting.

One afternoon we gathered on the bank of the canal near Bro. Ray Saylor's home, and witnessed two put on Christ by baptism. These were Mrs. Laurence Miller and Mrs. C. A. Corbell.

We feel that all who attended these meetings were greatly strengthened in the Lord's work as Bro. Lindsay is such an excellent teacher.

We very reluctantly bade Bro. and Sr. Lindsay good-bye as they left us to return to Los Angeles for two months' work, before going to their home in the East for the summer.

Anna B. Corbell, Secretary

Our much-traveled Sr. Lottie E. Young, will soon be enjoying a trip through the Southland. She writes that she is now visiting in Los Angeles, Cal., where she may remain a month. From there she plans to visit New Orleans and other southern points.

A LIGHT UNTO MY PATH

(Continued from page 521)

in that day when I make up my jewels ('for which I am preparing treasure'; Roth.—'even mine own treasure', Mas. text); and I will spare them ('deal tenderly with them', Roth), as a man spareth his own son that serveth him". This is not the promise of a natural parent who God says is not always dependable: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isa. 49:15, 16. Humans have sunk beneath the beasts of the field; women abandon their offspring, the by-products of the modern so-called dance hall and moving picture, on doorsteps and in railroad stations. Heartless wretches! Neither the sow nor slut can be accused of deserting her young. Any wonder God says, "Come out from among them"?—2 Cor. 6:16-18.

"Then shall ye return, and discern ('again discern', Mas. text) between the righteous and the wicked, between him that serveth God and him that serveth him not. For, (the reason of the foregoing knowledge) behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, ('set them ablaze', Mas. text) saith the LORD of hosts, that it shall leave them neither root nor branch." Mal. 3:18;4:1. It should be apparent to the unbiased Bible student that this fire of God's wrath is now in process of incipient operation. The writer may be in error by saying nothing short of annihilation is here referred to. Read Psa. 101.

"But unto you that fear my name shall the son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall ('leap for joy like calves let loose from the stall', Roth. —'gambol as calves', Mas. text)". Surely this is something grand for us to look forward to: an absolute certainty. Halleluiah!

"And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do *this* saith the LORD of hosts". v 3. What a revolution this is to be! Now the devastation of the saints is the devil's paramount objective. "Be sober, be vigilant; be cause your adversity the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Peter 5:8,9; 4:12.

Such a condition has obtained in the god-forsaken Babylon that the child of God has but one place of refuge from the roaring of the "sea and waves"; viz, to "sit at Jesus' feet, and hear his word", as Mary did. And there "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ", our Redeemer, Mediator, Intercessor, mighty Counselor, King and Master—Our all.

THE INSPIRED BOOK

(Continued from page 517)

6 we find him humbly confessing:—"I uttered that I understood not; things too wonderful for me, which I knew not . . . Wherefore I abhor *myself*, and repent in dust and ashes."

From the foregoing is it not evident that while the sacred scribe was divinely inspired, such aid was not extended to the various speakers? Would it be possible for *words without knowledge* to emanate from God? Would God breathe into any human being words or sayings of such a nature? Is it therefore either wise or safe to quote from the book of Job in support of any doctrinal or creedal argument?

But while the sayings of Job and his friends were not divinely inspired, I repeat and maintain that the same can not be said of the written record of those sayings. The book of Job contains some wonderful lessons; lessons which are not designed for those whom we designate "wicked and sinful", but for those who are popularly regarded, and who regard themselves, as deeply religious. Job's three friends were religious men, but when I read the words addressed by God to Eliphaz, Chap. 42:7, the warning in 1 Cor. 10:12, comes with great force into my mind: "Let him that thinketh he standeth take heed lest he fall." Christianity would be sublime were the teachings in the book of Job more widely known and heeded.

LITTLE MARY PAXTON

(Continued from Children's Page)

fifteen hundred Sunday schools, into which seventy thousand children were gathered, and out of which sprang one hundred churches. When little Mary was leading her father to Sunday school, she was really leading a train of thousands up the shining way that leads to God.

It may seem a small thing for a Christian boy or girl to be always in the pew to cheer the pastor while he preaches, and to be always in Sunday school with a knowledge of the lesson, but just such simple, faithful service may lead to mighty things.—*Selected.*

THE RESTITUTION HERALD

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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.

TOBACCO INTOXICATION

By D. H. Kress, M. D.

Washington Sanitarium and Hospital,

Washington, D. C.

DOES TOBACCO INTOXICATE?

TO BE INTOXICATED is to be under the influence of a toxin or poison. It matters little what that toxin is. We have a great many forms of intoxication. The man under the influence of whiskey staggering along the street, or lying in the gutter, is said to be intoxicated. The term has been almost wholly applied to these extreme cases of intoxication, but the fact is the one who drinks a glass of beer containing only 2¾ per cent of alcohol is intoxicated as truly as the one who is intoxicated to the point of helplessness, not to the same extent, it is true, but intoxicated nevertheless. He is a more dangerous man in society than the one who is branded as a drunk.

Most of the immoral acts and crimes of impulse are committed by this supposed to be respectable class of intoxicated men and women. Many a woman has sacrificed her virtue and became a prostitute simply because of the intoxication resulting from one or two glasses of wine.

The young man after taking a drink or two of beer is ready for the brothel. He has started on the downward way. The most to be dreaded man is not the one whose legs wobble, but the one whose mind wobbles, who is considered sober and welcomed in society. It is this form of intoxication tobacco produces.

While tobacco is not used to-day to intoxicate to the point of insensibility, nevertheless the young man who smokes is intoxicated. This accounts for the strange acts which fathers and mothers so often find it difficult to explain in the son or daughter after they begin to smoke. It is no mere happen-so that nine-tenths of all the crime committed by young men is committed by smokers. Fathers and mothers recognize that their daughters are less safe in the company of a young man who smokes than they would be in the company of one who abstains. They have not the confidence in the young smoker because he is intoxicated. This affords the only explanation. The young girl who begins to smoke starts on the downward road. Her mind begins to wobble. She has less self control. She is more apt to go astray (to put it mildly) than is the young woman who refuses to smoke. Every one recognizes this. Practically all the women of ill fame smoke. This is not a mere happen-so. Smoking narcotizes the higher brain centers, which are designed to control emotions and the animal nature.

Tobacco produces a more mischievous kind of intoxication than alcohol. There is more hope for a drunkard than there is for a young smoke inhaler. Drunkards are frequently converted in revival services. Smoke inhalers seldom. The brain of the smoker seems to be less capable of being impressed by the Spirit of God, and less capable

of being brought under conviction.

Nicotine is a more subtle and more dangerous poison than alcohol. The greatest enemy of the Church of Christ to-day is not alcohol, but tobacco. Young smokers are not found in our Sunday Schools or churches.

It is possible to carry nicotine intoxication to the point of insensibility. While this is not common now, it was quite common among the savages, with whom the practice originated.

Tobacco intoxication leads to other forms of intoxication. In my medical practice I have had occasion to treat a great many morphine addicts. Invariably they are cigarette addicts. They are excessive in their use. Never once have I succeeded (nor has any one else, so far as my knowledge goes) in curing a morphine addict who was unwilling to give up cigarettes at the same time. With non-users of cigarettes, I have been more successful. I am convinced that nicotine intoxication leads to morphine intoxication.

The worst and most hopeless drunks I have to deal with are always excessive smokers. If they refuse to give up smoking, they invariably return the second time as drunks for treatment. I never consider a whiskey drunk cured who has refused to give up tobacco. The two forms of intoxication are associated. The one leads to the other. "Show me a drunkard who does not smoke, and I will show you a white black bird," said Horace Greely, who evidently recognized this intimate relation between these two forms of intoxication.

Every bootlegger, without exception, I have found, is also a heavy smoker, and invariably a smoke inhaler. Every customer the bootlegger has is likewise a tobacco user. These are facts that cannot be gainsaid. That these two forms of intoxication are associated is evident. One form of intoxication leads to another.—This article can be had in Tract at "10¢ for 25" by addressing L. H. Higley, Publisher, Butler, Indiana.

"RUN AWAY, BOY, I'M BUSY"

DOCTOR POTTER TELLS the story of a young man who stood at the bar of a court of justice to be sentenced for forgery. The judge had known him from a child, for his father had been a famous legal light and his work on the "Law of Trusts" was the most exhaustive work on the subject in existence.

"Do you remember your father?" asked the judge sternly, "that father whom you have disgraced?" The prisoner answered: "I remember him perfectly. When I went to ask him for advice or companionship, he would look up from his book on the 'Law of Trusts' and say, 'Run away, boy, I am busy.' My father finished his book and here I am." *The great lawyer had neglected his own trust, with awful results.*

Some Christian parents seem to be making the same mistake.—*Selected.*

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WHAT THINK YE OF CHRIST?

Lottie E. Young

THE 13TH CHAPTER of the Acts of the Apostle records the first miracle performed, and the first sermon preached by Paul. The latter was in a synagogue in Antioch in Pisidia, where he reminded his audience of Jews first of how God had fulfilled His promise to Abram to make of him a great nation, and then, having caught their attention, he announced the fulfillment of a greater pledge: "God according to *his* promise raised unto Israel a Saviour, Jesus." That is the central theme for his talk. In it he showed them:

A PROMISED SAVIOR

Away back in the Garden of Eden One was promised who would crush the power of sin, and every Jewish woman longed for the privilege of being the mother of this Messiah. More than a hundred references are found in the Old Testament of Him who should come in the fullness of time, whose birth was told to the listening shepherds in the words, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

A CRUCIFIED SAVIOR

A thousand years before the birth of Jesus, David prophesied of His sufferings, while the 53rd chapter of Isaiah gives a perfect picture of "the man of sorrows, and acquainted with grief". Prophets also speak of the One who "tasted death for every man" so that we who are faithful unto death may have everlasting life.

A LIVING SAVIOR

"God raised him from the dead." The miracle of the resurrection had a foremost place in the apostle's preaching. Here was indeed a declaration of glad tidings to dying men. The great enemy of mankind was conquered. Death, which means separation and sorrow, was now overcome. Christ rose again according to the Scripture, and "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

A FORGIVING SAVIOR

"Through this man is preached unto you the forgive-

ness of sins": freedom from punishment for sins committed. What a word of salvation is this! "The Son of man hath power on earth to forgive sins." "If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."

A JUSTIFYING SAVIOR

"By him all that believe are justified from all things." To know that our sins have been "blotted out", "covered", "removed as far as the east is from the west", "washed away" as the stains from a filthy garment, "cast behind the back", or "into the depths of the sea." This is too wonderful for our little minds to understand, but we can joyfully quote Romans 5:1 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." What is our attitude toward the Savior? Acts 13:45 says some were "filled with envy", while in verse 52 we are told that the disciples were "filled with joy."

What a wonderful man the apostle Paul was! How he ever magnified the Father, even though his devotion to the cause of the Lord Jesus Christ brought him not only the loss of all worldly benefits and blessings, but hardships innumerable, as told in 2 Cor. 11, and finally a martyr's cruel death! Can we think of any other character in the history of the world who left such an unbroken record of whole hearted serving to the cause of the Master? And yet he was so modest of his attainments, ever remembering his sins before the Lord spoke to him on the way to Damascus, and he could say when closing days were at hand, that the "crown of righteousness", which he truly deserved for his arduous labors, would be given not only to him, "but unto all them that love his appearing."

With this great reward promised, may we whose lives know nothing of the hardships he endured, bravely "hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised)". Let us learn from this great apostle the blessings which come when we make personal sacrifices that others may be helped thereby to know more about the Savior in the vital truths we hold dear.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

PENTECOST

EASTER HAVING BEEN on Sunday, April 8, Pentecost would, if still observed, come on Sunday, May 27.

Pentecost refers to the fiftieth day after passover sabbath, Lev. 23:15, 16-21. (Read verses 9-21.)

Pentecost was the second of the three annual feasts that were obligatory upon Israel, and upon occasion of which all males were to gather at Jerusalem. Exod. 23:17.

FIRSTFRUITS

This term in our King James' version of the Bible comes from two Hebrew words of differing meanings. One means "first" in the sense of *principle, chief, best*; the other means "first" in the sense of *earliest ripe*. Lev 23:10 is the former, while verses 17 and 20 are the latter. The *chief* or *best* may also be the *first ripe*, but this is not necessarily so.

The "sheaf" of Lev. 23:10 was not a *bundle* or *sheaf* as we to-day use the word; it was an omer (see margin) equivalent to about eight bushels of our measure. This "sheaf" or "omer" was to be of the "firstfruits"; that is, of the *choicest* or *best*. It was to be a "wave" offering "before the Lord", v. 11, waved "on the morrow after the sabbath" of the Lord's passover. This pertained to the first of the three annual feasts to be observed by the children of Israel.

But an offering of "the firstfruits unto the LORD" was made "seven sabbaths" afterward, v. 15. It consisted of loaves made of the new harvest. The *first* use of the harvest was a presentation thereof unto the Lord, the Giver of the harvest. This second annual feast was fifty days—Pentecost—after the first one.

The firstfruits, best fruits, of Lev. 23:10 was offered with unleavened bread, that of v. 17, with leaven bread.

WAVE OFFERING

The Wave Offerings differed from the Heave Offerings in that the former were waved back and forth as though being presented for God to all corners of the earth; while the latter were moved *up* and down as though heaved *up* to the God of heaven. Both these Wave Offerings—the one on the morrow after the passover and the one on Pentecost, fifty days later, were waved as unto mankind in the four corners of the earth.

CHRIST THE FIRSTFRUITS

In his letter to the church of God at Corinth, 15:23, Paul writes of "Christ the firstfruits" from the dead. It was upon the "morrow after the sabbath", "upon the first day of the week", that He was manifested, "waved", before men in His new nature. He was the First from the dead in that He was the First of mankind made "a spirit"

being, 1 Cor. 15:45; the first One made immortal, the first One made incorruptible; the first One raised not alone from death but from Adamic nature to the nature of God. John 4:24. And just as God is the sole Giver of the harvest of the field and of the flock, so is He the Giver of the harvest of the race. Christ was firstfruit of that harvest. In the garden of the tomb, at Emmaus, in the upper room, by the women, by the apostles—yes, also by the Roman soldiers pleading before the governor for protection—Jesus was on that first day of the week, on that morrow after the sabbath, attested unto all men, waved before all corners of the earth, as having been raised from sin's tortuous, cruel and violent death unto full and beautiful strength and vigor and peace, and to such forgiveness and gentleness as to constitute Him a firstfruits of His kind in all the earth.

As such firstfruits He was both *best* and *earliest*. None other was ever "ripened" previously and He is superior to all.

WAVED AGAIN

On the day of Pentecost Peter and the others with him waved the risen Lord before those gathered from all countries for the second feast of that year. The people, Acts 2:13, charged those men with being drunken. Peter not only challenged them in their mockery but emphatically exalted Him whom *they* had crucified. He convinced about three thousand of them, v. 41, that the work of that day was the work of Christ whom God had raised from the dead. He acclaimed Jesus before all.

Had he been priest his might have been the greatest wave offering of all time. But Christ was Priest.

True Christ as Priest could be said to have waved His offering through Peter. But the Pentecostal feast was observed with "leaven", Lev. 23:17. It is not therefore presumable that its wave offering pointed to Christ, although Peter's great acclamation did present Him before all men.

ANOTHER FIRSTFRUITS

That the firstfruit of Pentecost differs from that one seven sabbaths earlier is evident for two reasons: First, Lev. 23:10 refers to an omer of *chief* fruits, while v. 17 refers to the first-ripe fruits; second, that of 23:10 must be observed with *unleavened* bread while that of 23:17 was to be observed with *leavened* bread.

It seems evident that "they that are Christ's" constituted the wave offering of firstfruits which Christ the new High Priest that Pentecost day presented to His Father, waving that offering before the defiant face of all Israel and before all the people of the earth.

Through the violent scenes about Jerusalem, Judea and Galilee, those few disciples, like the needle true to the

pole, continued true in faith to Christ. Against hope they had believed in hope. They became a part of the firstfruit of Christ unto God.

THE SECOND ADAM

In 1 Cor. 15:45-47 Paul definitely proclaims Christ as the second and last Adam—"Adam" meaning man. The first was a "soul" man; the second a "spirit" man.

Just as the earth was to be *filled*, Gen. 1:28, for harvest by the first man, so is there to be a great harvest made ready by the second Adam—our Lord. The firstfruits of this coming harvest will be made up of the called-out-ones—the Church. Jas. 1:18.

As the Levites, the firstborn, were given to Aaron, "to make an atonement for the children of Israel", Num. 8:17, 18, 19, so the called-out-ones has *God* given to Christ, John 17:2, 6, 9, 11, 12, 20, 21, to occupy with Him His position of great exaltation. Rom. 8:17.

Or, using still another illustration for explanation, Paul likens the church to the wife who is—great mystery—one flesh, one bone, with the husband. And Paul says, "I speak concerning Christ and the church." Eph. 5:22-31, 32.

The church, then, is a real firstfruit unto Christ, the second Adam. As such it is to be peculiarly and specially *offered* unto God—a wave offering unto all corners of the earth.

"Not yet", has this firstfruit been gathered. It will be gathered as "they that are Christ's", "at his coming." 1 Cor. 15:23.

THE FIRSTFRUIT BY FAITH

God knows those who are His. He knows the *faith* of the individual. He knows those whose faith entitles them to justification and final reward.

By their faith in the face of all kinds of opposition those of the day of Pentecost stood before God. Upon that great feast day they were given to taste of the blessings and the crowning that will pertain in great fullness when Christ shall return and call them unto Himself. Perhaps the grandeur of that Pentecostal day was all that that yet mortal band designated for the firstfruit could receive. It was but a foretaste of the real meaning of that second annual feast unto God.

THE REALITY OF GOD

"All Thy Works Shall Praise Thee, O Lord."

By William Olney

ANSWERS TO PRAYER

ANSWERS TO PRAYER are very ordinary topics to-day in the private converse and public exhortations of the people of God; but it is impossible to lay too much stress upon those answers as of the highest evidential value. It is not so well known as it should be, that when George Muller, at the commencement of his care of orphans, set down his reasons for taking up the work, the first in the list was not one of pity or compassion; but was a desire to manifest to all men the existence of the true God, who will hear the prayers of His people. The sentence from Muller's works which perhaps will survive the longest of all his writings,

is one which has been selected to put upon a little cardboard shield:—"God is still the living God; and now as thousands of years ago, He hears the prayers of His people; and helps those who put their trust in Him." He was not alone in exercising this faith. Those who have succeeded him in the superintendence of the Ashley Downs Orphanage have continued the same practice of sole reliance upon God to supply the needs of the work, in answer to prayer.

But a less-known incident to illustrate answers to prayer may be quoted. A missionary wrote home some months ago, asking for prayer for twelve men working upon a tea plantation in India. Prayer was answered, and each of those twelve men confessed Christ as his Savior; but that is not the principal part of the story: they moved to another plantation, and one day surprised the owner by coming to the counting-house and asking if, at the close of work, he would lead them in a prayer-meeting. Being undecided himself, he told them to return in ten minutes. He then faced the issue. Should he acknowledge that he was not a Christian? Or, should he yield to Christ before they returned? He took the latter course, and is now not only happy in the Savior, but witnessing for Him. How far the extent of divine recompense of believing prayer will go, who shall say! This again shows *the reality of God*.

FELLOWSHIP WITH GOD

Certainly precious to the truly new-born soul is that assurance of God's Being, which comes through secret and mystic fellowship with Him. How strangely meaningless are the familiar words in the Benediction, "the communion of the Holy Ghost," to the soul which is foreign to the Savior's grace. Were we to ask such an one to explain the words, "through whom we have access, by one Spirit, unto the Father," what an impossibility it would be to him! Yet this fellowship, this access, is the delight and recreation of the true child of God. As it was fabled of the earth-born giants in the mythology, that when, pressed in battle, they fell upon Mother Earth, they rose invigorated and ready for fresh conflict; so it is with the child of God. As his spirit seeks afresh conscious companionship with his heavenly Father, the life of the soul is revived. It is recorded of Fletcher of Madeley, that, during one of these seasons of nearness to God, he cried out: "Oh, my Father, stay thy hand! I cannot bear the burden of such bliss," And a later saint sang:—

"We kneel, how weak; we rise, how full of power!"

Or, as another poet has put it:—

"So, into His Hand went mine,

And into my heart came He:

And I walked henceforth in the Light Divine,

In the path He points out for me."

Oh sweetest of earthly experiences! Oh foretaste of heaven's bliss! To be no outer court worshiper, but in the Holy of Holies; to find, not the symbol of the divine presence in a flashing Shekinah, but the Presence of the divine Being Himself. "Our fellowship is with the Father, and with his Son Jesus Christ." "This is eternal life, that they may know thee, the only true God, and Jesus Christ,

(Continued on Page 538)

DRIFTING

M. A. Woodward

AUNT MARY, WHAT DO YOU think about my joining the Church in my neighborhood? You know there is no church of our faith near here. The pastor and several of the members have urged me to join them, and I have thought I might be of use to them in presenting the gospel truths if I joined the church."

"Well, my dear, what Aunt Mary thinks has little to do with this important question. First, if the people you speak of benefiting knew what your belief was, they would ask you very kindly if you would please refrain from using those special questions in the Sunday School class room. In other words, a padlock would be placed upon your mouth and they would carry the key."

This question has been asked me so many times, I feel that it would not be amiss for me to answer it through the paper. I do not want to hurt anyone's feelings, but I must say this: If the Bible were studied, with the purpose of knowing God's mind, these questions would never be asked. If our young people were as anxious to understand God's great love to them and to humanity, as they are to appear in society and have a good time, belong to popular churches where they can enjoy card parties, and any other worldly amusement, they would surely be ready for the King to come. If they were striving for the smile of God, instead of courting friends, they would not desire other associations in worship than those who could lead them nearer to the Lamb of God, who died for them, and rose from the dead to give assurance to all of the resurrected life for those who are true and loyal to Him.

Please read Acts 17:16-32 and decide in your own minds why Paul took so much pains to arrest that people's attention and point them to Christ. They believed in the immortality of the soul. Paul wanted them to believe what Christ said: "I am the resurrection and the life." If they had been immortal, they would not have needed Christ as their Lifegiver, for they could not have died. Paul would not have joined their craft to be more popular. He suffered all kinds of cruelties with other disciples, because he was working to show others the safe road to eternal life. Christ planned that road, and the plan has never been changed. "I am the way, the truth, and the life." He died to prove that, and was raised from the dead that these helpless mortal bodies might put on immortality. Read 1 Cor. 15:54. We must have certain fixed principles and cling to them in order to grow in favor with God. Every housewife has rules for cooking. If she should change the rule every day, the children could not learn how to cook, would have no order in their work, and would be a failure in housekeeping.

Let us study God's Word: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are living under very different conditions these last few years than in former times. Every thing around us seems to me

to be pointing to the revealing of the "man of sin." Blasphemous societies are being formed in our city schools and colleges named, The society of the Godless (the devil's league) and they are trying to draw the young minds away from God, boldly acknowledging their weakness by saying, "we want the young minds to instruct, because they are more pliable than mature minds." Shame! Taking advantage of young, unstable minds because they are not yet able to decide wisely, being immature! All these things are causing many to drift away from righteousness into lawless indifference. Paul says, "Let no man deceive you by any means: for *that day* (coming of the Christ) *shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Beloved ones in Christ, stay by the Word of Truth. Do not be drawn away by the voice of popularity or demon worship. The day of Christ is at hand.

WHERE DO GOOD FOLKS GO AT DEATH

THAT THEY DO NOT ascend to heaven seems clear from the fact stated by the apostle Peter as recorded in Acts 2nd chapter where he says 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."

But there are those, accepting as we all should, that Peter was correct, that David, although a prophet, is not ascended into the heavens, and that "no man hath ascended up to heaven" as our Lord told Nicodemus, who understand that the dying thief was promised to be with Jesus Christ in paradise upon the day of Christ's crucifixion, and that therefore David and all good people go to paradise when they die, notwithstanding that Peter said that David was dead and that he was buried.

A careful examination, however, of the promise made by Christ to the thief that he should be with Him in paradise, was not that he was to be in paradise the day of Christ's crucifixion, but *when paradise is to be restored upon the new earth when Christ comes into His kingdom.* He said, "Verily I say unto thee to-day, To-day, while I am dying, hanging upon this cross with no human probability or human possibility that I can ever have a kingdom, to-day, I say unto thee, thou repentant, believing sinner, thou shalt be with me in paradise."

By reading Revelation 2:7, and 22:2, we learn that the tree of life is in the midst of the paradise of God and that this paradise is upon the new earth under the new heavens, hence the promise made upon that *to-day* to the repentant, believing, dying thief, upon that day of all days, was that he will be with Christ when He comes into His kingdom, which will be upon the new earth in the *paradise of God.* This is evidently the paradise to which the apostle Paul was caught up or forward in vision, and where he saw and heard things unlawful or impossible

(Continued on page 543)

YE MUST BE BORN AGAIN

Samuel E. Haney

"Marvel not that I said unto thee, Ye must be born again." —John 3:7

JESUS THE EX CATHEDRA SPEAKS He refers to one of the several momentous phases effecting salvation. But this one is the most crucial, and difficult problem to be considered and determined in the Christian's career. It is here that the dual man—flesh and spirit—fights his Gethsemane battle. So it has ever been throughout the Christian era.

To unnumbered myriads, "Ye must be born again," has been an international bridge crossing the Jordan. Coming to it and recognizing its Scriptural significance, they, "sit down and count the cost", e. g., "If any man come to me, and hate not (Matt. 10:37 expresses the literal meaning of this passage; viz. 'love his father and mother more than me') his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple".—Luke 14:26, 27, 33.

They become amazed! Their life's horizon seems to bespeak sacrifice, humility and suffering. Many here have decided to go "back, and walk no more with him", but the vast majority have unconsciously compromised under denominational influence. The toll being so expensive, they have tried crossing by "climbing up some other way", e. g., by "clean living"; "doing good unto all men"—charitable acts, etc.; shirking the indispensable; viz., crucifying "the flesh with the affections and lusts." Gal. 5:24. All other plans have a stigma: "the same is a thief and a robber." John 10:1.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. There is no getting around this infallible declaration. Just as religion is not to be used as a "slip-over" on special occasions, so baptism is not merely perfunctory; rather, it is as much mental as physical. If the mind is not in Scriptural unison with the formality, the whole Pacific Ocean would be ineffectual. Baptism was introduced typically at the Red Sea when pursued Israel was "baptized unto (typical) Moses." Heb. 11:29; 1 Cor. 10:1, 2. To the Christian, baptism is vitally important, involving the death of the "old man" (physical nature) and the life of the "new man"—"He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Mark 16:16 R. V., Jesus. Disobedience annuls the benefit accrued by belief.

Jesus brings the subject up to date by His talk with Nicodemus, who admitted by the "WE" that the rulers in general knew that Jesus came from God and that God was with Him, John 3:2. The philosophy of the new birth perplexed the Pharisee. But the educated Christian teacher

to-day cannot plead ignorance of the Lord's teaching to Nicodemus. Some ultra motive may cause him to evade the truth and shirk his duty, but truth is eternal.

The word "water", v 5, is debatable among students. I take it literally; e. g., an element in which God requires us to be symbolically "buried (entombed, Emp. Diag.) with him (Christ) by baptism (immersion) into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life", Rom. 6:4. Mind and body must correlate. For as "we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," v 5. The "body of sin" is thus "crucified with Christ". The "old man" being dead is, "freed from sin", Rom. 6:6, 7. "Now if we be dead with Christ, we believe that we shall also live with him". V 8. As with Christ, so with His disciples: "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord". vv 10, 11. Furthermore, by the power of faith, God raised us potentially when He raised Christ. Read Col. 2:12.

Having considered the "dead in Christ", let us note the symbolic sequence; e. g., "born" anew by being raised from the watery grave, to a "new man"; putting off the old man with his deeds; and putting on the new man. "And be renewed in the spirit of your mind". Col. 3:9, 10; Eph. 4:23, 24.

Thus we see the significance of being born of water and of the Spirit. Paul says, "If any man be in Christ (and baptism is the only way), he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5:17. It is the substitution and ignoring of God's procedure of this vital issue that has caused so many spiritually sick and spineless Christians to correlate with the world, and become besmirched by the spirit of fetid Babylon; thus, making a farce of their religion. In a word, the devil's tinkering—through man—with the fundamentals has made the Christian religion an absurdity to most people. But when a man puts "on the Lord Jesus Christ" (Rom. 13:14) in harmony with God's plan his religion stays "put"; and he will be stable, tranquil and sweet, "though the earth be removed, and though the mountains be carried into the midst of the sea." Psa. 46: 1-3.

A reliable rule to get our spiritual status—whether in the broad or narrow way—is to compare our likes and dislikes with that of the world's, i. e., Do I admire the things and customs that the world admires? If not, do I, for the sake of peace and to avoid criticism and ostracism, pretend to do so? Are the world and I unharmonious in sentiment,

(Continued on page 543)

SOUL AND SPIRIT

THE MAJORITY OF BIBLE students make no distinction whatsoever between soul and spirit, but the Bible makes a clear distinction and this is my reason for discussing them separately. I Thess. 5:23 speaks of "spirit and soul and body," thus making a clear distinction between soul and spirit. Heb. 4:12 says: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Here is another clear distinction between soul and spirit.

According to Strong's Hebrew, Greek and English Concordance, in the Old Testament, the words "soul" and "souls" are always from *nephesh* except in one verse, and *nephesh* is NEVER translated spirit. In the New Testament the Greek word *psuche*, is the ONLY word translated, "soul," and is NEVER translated "spirit."

THE MEANING OF NEPHESEH

From the best information I have been able to secure, the primary meaning of *nephesh* is simply a being, or creature, of any description whatever. The secondary meaning is the life of any being or creature. I know that many Bible students reverse this order, but I see no just reason for it.

Gen. 2:7 says: "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." The Leeser Version, made by an eminent Jewish scholar, says: "and the man became a living being." Robert Young was a famous Presbyterian scholar of the last century, and his Bible Translations says: "and the man becometh a living creature." These versions render the word *nephesh* by words "soul," "being" and "creature": hence, a soul is a being or creature of some kind, and a creature is a soul.

When speaking of Jesus, Jehovah said: "In whom my soul delighteth."—Isa. 42:1. He says He has a soul, but does not say it was another person in Him, and that this other person took a delight in Jesus. He Himself is the soul that is so delighted in Jesus.

Acts 27:37 says: "And we were in all in the ship two hundred threescore and sixteen souls." This simply means that there were 276 persons in the ship.

WHAT IS A SOUL?

As the word "soul" comes from *nephesh*, the two words must be identical in meaning; hence, the primary meaning is simply a being or creature. In Gen. 1:21, 24; 2:19; 9:10, 12, 15, 16, and Lev. 11:46, we have the expression, "living creature" eight times, and each time the word "creature" is from *nephesh*. If you will read these verses, you will see that the word "creature" as here used includes every creature of the land, water and air.

"And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of

the sheep."—Numbers 31:28.

"And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: and the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho."—Joshua 10:28-30.—Selected by R. A. Curtis.

THE BOOK OF DANIEL

PART 44

By George Johnston

THE TIME OF THE END

Dan. 12

THEN I DANIEL LOOKED, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The prophecies in Dan. 12 have been discussed so often in various publications that it is unnecessary to enter into them, further than to endeavor to give a short explanation of those in which certain periods of time are mentioned.

In the passage quoted above a very important question was addressed to the great archangel by one of the two witnesses who had appeared on the scene:—"How long shall it be to the end of these wonders?" This query relates only to the Holy Roman empire as will presently be seen.

Throughout the Bible various time-prophecies are to be found. In some the word "day" is used, in others, the word "months", in others, again, the phrases "seven full times", and "a time, times, and an half." Each of these words and phrases bears a different meaning. When the word "day" appears it signifies the ancient, and also the prophetic, year of 360 days. The word "months" denotes lunar year of 354 days, and 2520 of these equal 2445 of our calendar years. The phrases "seven full times" and "time, times and an half" indicate that the period is to be calculated in each and all of the three kinds of years into which time has been divided: lunar, lunar-solar, and solar. Thus the first step in the erection of the Holy Roman empire was taken in A. D. 553, when the Ostrogothic kingdom in Italy was destroyed, and exactly 1260

solar years later, in 1813, the empire named was given its death-blow. The second step in the formation of the empire took place when the Lombards became masters of the greater part of Italy in A. D. 571, or just 1260 lunar-solar years prior to the battle of Leipzig in 1813. The empire, or, as Daniel names it, "the abomination of desolation", was fully set up under Pope Gregory the Great in A. D. 590, and 1260 lunar years later it was brought to an end—in 1813.

By the foregoing peculiar facts we are brought to a full realization of the great truths that all things are governed and controlled by the Almighty God, and it is also shown, in the clearest manner, that Daniel was an inspired prophet.

"And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days." (Verse 11.)

As has been already explained, the Holy Roman empire, "the abomination that maketh desolate", was set up in A. D. 590, and the 1290 days, or lunar-solar years of 360 days, therefore ended in 1861. This prophecy was also accurately fulfilled. It relates to the scattering of the power "of the holy people," the Papacy; and in 1861, after many years of striving, the first Italian Parliament was established. In the same year Cavour, the greatest statesman of modern Italy, passed away. His last words, as he lay on his death-bed, summed up the policy of Italy: "A free church in a free State."

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Thousands, perhaps millions, of preachers, writers, and others have studied this short prophecy in the hope of learning when the period of 1335 years *shall come to an end*, but not one of them seems to have realized the fact that *it has not yet begun*. Blessed, indeed, will he be who waiteth and cometh to that period, for he shall never have to pass through the gates of death. This period will be inaugurated by the return of the whole twelve tribes to their own land, as described in Ezek. 47:13-23, and the setting up there of that wonderful kingdom of which all the prophets had something to say. The prophecies in Rev. 20:1-6 will also be fulfilled at the beginning of this period, and it will be concluded by the fulfillment of those in Rev. 21.

The examination of Daniel's prophecies has now been completed, and by those who have compared the words of the various historians with those of the prophet it will doubtless be seen that they agree in every particular. These prophecies were "closed up and sealed" until the "time of the end," and it would therefore appear that that particular time has now been reached. "Now I am come to make thee understand what shall befall thy people in the latter days", was the statement made to Daniel by the angel who revealed the contents of the Scripture of truth (Dan. 10:14), and it is to them—the lost tribes of Israel—that all the predictions in Dan. 11 relate. But they have never been "lost"; their identity has merely

been unknown, both to themselves and to the world at large. It was they who destroyed the Roman empire, and it was by them that the Holy Roman empire was set up A. D. 590, and destroyed in A. D. 1813. The Almighty foretold that He would make them a great multitude; and at the present time they number not less than one hundred and fifty million, of whom some twenty-five million inhabit North America.

THE END

IN THE TIME OF THE END

JESUS THE CHRIST (or Anointed) will return from heaven to "judge the quick and the dead (saints) at his appearing, and HIS KINGDOM," (2 Tim. 4:1), bestowing on the faithful, eternal life and the unfaithful, after many or few stripes, the second death.

Then shall the King of Israel and His immortal saints as the Little Stone "cut out of the mountain without hands," (Dan. 2:45), destroy the Russo-Assyrian power that shall plant itself in the East, for in the "latter days" shall Gog and his mighty army, as a cloud cover the Holy Land. Ezek. 38:9.

The Royal Commander and His staff of Saints, (Isa. 55:4; 32:1; Rev. 19:11-21), in subduing the great armies of the Gentiles, shall cause "Judah to fight at Jerusalem," as His "batte-ax *and* weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;" (Jer. 51:20), waging war on a stupendous scale for about forty years.

Europe shall become a "lake of fire," symbolical of the terrible fiery judgments for "these (kingdoms) shall make war with the Lamb, and the Lamb shall overcome them", (Rev. 17:14,) reducing to powder "the iron, the clay, the brass and the gold together," the constituents of the image kingdom of men in its latter day phase, whereby the fourth beast dominion, or Devil-and-Satan power will be bound or subdued for a thousand years. Rev. 20:3.

Upon the ruins of these corrupt governments, "shall the God of heaven set up a kingdom, which shall never be destroyed," becoming the great mountain, that shall fill the whole earth. Dan. 2:35, 44; Zech. 14:9.

"For when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9, 26:9.

Then shall the darkness that covers the earth, and the gross darkness, the people, be dispelled, and the vail, (the universal apostacy, 'Christendom') that is spread over all nations be destroyed. The Gentiles shall come unto thee from the ends of the earth, and shall say that surely our fathers have inherited lies, vanity and things wherein there is no profit. "For the earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea." Isa. 60:2; 25:7; Jer. 17:19-21; Hab. 2:14.—*Selected from Prophetic Times by John Thomas, M. D.*

PAUL'S LOVE

IMMEDIATELY AFTER PAUL'S conversion—Acts 9, we read, "And straightway he preached Christ." The last words of the inspired historian show us Paul preaching "the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Never was a preacher more earnest or industrious, never a teacher more able or patient! For two whole years he received all that came in unto him. Whether his congregation consisted of Jews or Gentiles, or only the soldier who kept guard over him, we know he was diligent in "persuading them concerning Jesus."

What a privilege to have been in Paul's class! No wonder we are told that the soldiers looked upon it as a great favor to guard so remarkable a prisoner. Some were converted. We know the substance of his teaching.

HE TAUGHT THEM CONCERNING CHRIST'S LOVE

He knew it so well. "He loved me." It was an individual love. Not only for the whole world, or for the church, but for himself. "And gave himself for me." Christ's was a self-satisfying love. He bore the punishment for Paul's sin. For Christ's sake God had forgiven him. It was an inseparable love. He was persuaded that nothing in heaven or earth or hell could separate him from the love of God in Christ Jesus. How he longed that others might know that love! At that time he prayed for the Ephesians that they might "know the love of Christ which passeth knowledge". We also may be filled with all the fullness of God.

"It passeth knowledge, that dear love of Thine,
Lord Jesus, Saviour; yet this soul of mine
Would of Thy love, in all its breadth and length,
Its height and depth, its everlasting strength,
Know more and more."

HE TAUGHT THEM CONCERNING CHRIST'S SALVATION

Never was the way of salvation more simply taught, the meaning more clearly explained and the joy more fully exemplified. With Peter he would say "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." It was of this salvation that he was proud, for it affected every detail and department of his life. He had been saved from the guilt and penalty of his sin. He was being saved from the practice and power of sin, and one day he knew he would be saved from the presence of sin. Therefore he triumphantly declared to the Romans, "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."

HE TAUGHT THEM CONCERNING CHRIST'S RETURN

It was to him a blessed hope. It was the source of all his joy. He constantly counseled believers to wait for His coming: to look for the Savior from heaven: to love His appearing. If there were those mourning the death of loved ones, he comforted them with this blessed truth. When the Lord Himself should descend from heaven with a shout, there would be a resurrection for the dead in

Christ. If there were those who were growing weary with the hardness of the way, he would direct their attention to that coming One Whom they would one day meet in the air, and so ever be with the Lord; if there were those in need of correction or encouragement, he reminded them, "The Lord is at hand."

If we would get the best out of life we must live in the expectation that "the coming of the Lord draweth nigh." May the things which concern the Lord Jesus Christ concern us.—From "Words of Life" Selected by M. A. Woodward.

IF THOU WILT

F. L. Austin

LURKING IN THE BACKGROUND of this question, hiding behind first one excuse and then another, is to be found the greatest opposition of the day to God. "If thou wilt"! Hundreds and thousands of people during the recent world war literally plastered the minds of the people with this great doubt. It became so strong that the great question was raised, "Is there a God?" All responsibility was thrust upon Him. If He would, He could, was the common assurance as regarding the staying of the hand of war. Because He did not, therefore it was questioned whether God really was. It all came from the insidious presumption that just because He could, He must, in order to please man.

But God's willingness has always been based upon man's acceptance of His way. God has ever revealed the righteousness of His methods. He has shown the benefits accruing therefrom. He has required in return that man, in order to be recipient of His great blessings, shall approach Him in obedience to God's ways, which obedience reveals a faith in God that prompts man to be true to God.

CULTIVATE A FACULTY FOR STUDY

THERE MAY BE those who say they have lost, if they ever had it, the faculty for study. They tell us they find no fascination in books. We grant such deplorable condition possible. What then?

Why not cultivate a taste for study? Why not seek to re-acquire a fondness for those things which study alone assures? Why not try to learn, if you never knew, how to appreciate the joys that result from mental effort? The time spent in the pursuit of knowledge and understanding is rewarded by the realization of ideals, the growth in power and determination.

Books readily or easily understood are seldom worth the time consumed in reading them. Cultivate a taste for the Good, the Better, the Best—the most profitable study.

Where is the finest reading? Ask Gladstone! Ask Woodrow Wilson! There is only one answer. "The finest reading is in the Book of Books."—J. C. Penny.

TRAINING OUR YOUTH

C. E. Randall

"Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

OUR CHURCH WORK of the future will be governed by the training we give our boys and girls to-day. Our work is not circumscribed by any predetermined boundaries; neither are there any limitations as to the extent of what can be accomplished. Our possibilities are limited only in so far as our vision falls short. Our destiny lies within our own control. Success in Christian effort is not the work of chance. It comes as the result of orderly effort based upon the Father's own program.

If we want strong leaders in the future, men and women, who possess strength of character, firmness of purpose and who can visualize success through Christ, we must train them now. They will be the kind of leaders we make them. If we train them to be careless and indifferent in church organization, our future organizations will be of that type. If we teach them to do all things "decently and in order" and to be aggressive, our churches of to-morrow will be thoroughly organized and actively increasing the scope of their work.

Our every church activity should be so ordered that the child will get the right concept of church life and also receive a lesson in church management that will be helpful discipline in preparing him for the great life of service that lies ahead.

The science of pedagogy should be applied to training the child for Christian service with as much enthusiasm as is used in training him for secular life. Christian education is not confined to telling the child by precepts, or showing him by comparison, but its greatest work is training by example. Our lives are the greatest teachers.

There isn't any reason why we can't have the kind of leadership we desire. The late Archbishop Ireland, of the St. Paul diocese of the Catholic Church said, "Give me a child the first seven years of his life and you can have him thereafter, but invariably he will remain a Catholic the rest of his days." What a comment on the value of child training! If our boys and girls aren't true to the faith of their parents, it is due to the training. There has been a mistake made somewhere.

It is the youth with the plastic mind that is susceptible to the gospel message. Statistics show that very few people after they reach middle life accept Christ. Habits are formed before and during the "teen" age. The course of life is largely determined during this formative period. Every effort should be used to enlist boys and girls from early childhood in Christian labor.

A few days ago I went to the police headquarters of the City of Grand Rapids and asked permission to go over their records covering crime. This request was gladly granted and they gave all assistance that I desired. According to

their records for the city for the year 1927, the crime wave started between the ages of 4-8; then there was a gradual rising until the age of 12, and then, an almost straight upshoot to the age of 16. At this age the peak of crime was reached, then a more gradual decline to the age of 32, and from this age there was a tapering off until the age of 52, and at this point in life, crime practically ceased. This data covered theft and adventure offenses. For all offenses 90% were single. Out of 79 criminals that were arrested for 2nd offense, 37% were under 21 years of age.

In the investigation of the homes from which these boys and girls came, it was noted that the children had been neglected and did not have any church relationship.

Col. Sinke, head of the Public Safety work in the city, which covers all city departments, has been very energetic in his efforts to get the churches to take more of an active interest in the welfare of the boys and girls in their communities.

In this same connection Judge Frank L. Young, Justice of the Supreme Court, New York State remarks: "It is my positive conviction that Sunday School instruction is the greatest deterrent to crime of which I have any knowledge. In fact, I place religious instruction, especially Sunday School instruction, as the most desirable thing for the people of America at this time."

According to statistics, there is a great falling off of Sunday School attendants between the ages of 14-16. Why? We should endeavor to analyze the situation and try to avert this great loss of church prospects. Our efforts should not be confined to getting children started to Sunday School, but we should bend every effort to hold them there and work them into church worship and fellowship. The Sunday School should be a feeder to the church.

We need to train our young people for their own moral welfare, if for no other reason. Don't leave all the training in the hands of the public school and Sunday School teachers. They need home training: training that comes by example.

H. S. Spurgeon, commenting on the scripture at the head of this article, gives this thought in his own translation: "Train up your child the way you wish you had gone yourself."

The destiny of our children, both during this life and the one that is to come, is largely in our own hands. We can teach them the way that leads to happiness in this life and which will serve as a good foundation upon which to build for life eternal, or by neglect, teach them in such a way as will bring sorrow, woe, loss of future life. It is certain we are teaching them, either for good or bad. Don't neglect the children. Give them a fair chance. Train them by example in a way that will lead away from the prison and toward the Father.

A PSALM OF COMFORT

Look up! sad heart, and grieve no more,
Naught e'er can go amiss;
For He who drives thy bark to'ard shore
Resides in all that is.

Nor think thyself and kith alone,
Or dark and cold thy place;
Surrounding thee is all thine own
The friendship of God's face.

There is no creature e'er denied
The comfort of His eye;
'Tween Him and thee is no divide—
Where thou art, He is nigh.

No child was ever loved like thee—
Despite the galling pain,
That breaks the heart and bows the knee
And weighs upon the brain.

Just now no stars the path reveal
Across the trackless sea;
But One there is who guides the wheel,
And guides eternally.

Fear not! He loves thee—would enfold
Thy very self in light;
And give thee visions as of old,
To gird thee for the right.

Look up! sad heart, and grieve no more,
Naught e'er can go amiss;
Thy bark will surely reach the shore,
And thine be all that is.
Calvin Weiss Leufer.

GIVING AND GETTING

A MAN OUT IN THE West had a great cattle ranch, and had a wife and one son, but did not know where that son was, and had not known for years. He went away a wild and reckless boy. A minister was holding meetings in a tent on that man's ranch. At the close of the sermon one night, the man went to the preacher's room and said: "I have come to have a talk with you. I have had a vision that I am all wrong, and though I have prospered, I have prospered in spite of that fact. I want you to tell God in prayer that I have two thousand acres of as fine cattle land as there is in the West, and I, tonight, give it to Him. Then, I have ten thousand head of cattle roaming somewhere over these prairies, as fine cattle as there are in this country. Tell God I will give Him every one of them And tell God that I have the worst boy in all this world, somewhere, and I will give Him my boy, too."

The preacher with broken heart, told it all out, and

was rising from his knees when the man said, "Hold on, something else has come to me. Tell God that I will give myself to be a workman, a cattle rancher, if He will and I will let Him fix my salary, and all that I make beyond that is His." And the preacher told Him. At the end of the next week, when the meetings came to a close, there rode into that little town a handsome young fellow, who made his way over to his father's tent, and flung his arms about his neck, and said, "Dad, I have given my heart to Jesus out there in Colorado, and I have come home to tell you about it."—*Pentecostal Evangel*.

THE REALITY OF GOD

(Continued from Page 531)

whom thou hast sent." Faith has found the summit of Christian experience when she can say, with the Puritan of old: "My God and I are good company." Whether with the believer such seasons are frequent or rare, they attest the reality of God.

THE WRITTEN WORD

It remains to deal with the sacred oracles which, accompanied by the blessed Spirit, become the very voice of God to the heart. How often have they directed the saint in hours of perplexity! He has heard the voice of God in the page, saying: "This is the way, walk ye in it." How often have they been the message of the Comforter to the broken or sorely-tried spirit! How often have they been as the Spirit's sword, put in the hand of faith, in the hour of spiritual conflict, by which victory has been achieved! How often have they been the divine assurance of future blessing, such as the supply of daily need, or power in holy service, making the believer to go forward with a perfect certainty that relief, or victory—whichever was required—was at hand! Oh Blessed Word! instinctive with life divine; thou too dost declare the reality of God.

"Let us hear the conclusion of the whole matter." *The reality of God* is conclusively evidenced by HIS WORK WITH HIS WORD. "He spake, and it was done" has been found true in Nature, History, and Grace.

Dr. Peter J. Forsyth said: "There is an organic connection between the Scriptures and the Spirit." Solomon showed the philosophy of divine evidence for the truth in 1 Kings 8:24—"Thou spakest also with thy mouth, and hast fulfilled it with thine hand." No further witness need be asked for the reality of God.

A BIT OF SILK

THERE IS A little piece of silk at the museum at Springfield, Illinois, that could not be bought for any amount of money. Why the value attached to it? Because of its significance. That little bit of silk is all covered with blood. It was once a part of a dress worn by a beautiful girl, who sat by Abraham Lincoln when he was shot; and

(Continued on Page 543)

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

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

GIVE THE BEREANS A PLACE ON THE PROGRAM AT CONFERENCE TIME AND SEE IF IT DOES NOT PAY

SOME RECENT communications have had to do with the place the Bereans should occupy at a state conference, and we feel that this is an important matter. It can mean a great deal to the conference as well as to the Berean Society.

Different customs prevail in different states, and this is due to the fact that in some states Berean work is older and has been more zealously pushed; also to the fact that different Berean leaders have different methods of operation.

We would like to say this to conferences: It is unwise to make your Berean Society squeeze in its work at some odd hour when everyone is exhausted or gone. Give them a good place on the program, and have the fact well announced and advertised. If they want a half day and an evening service, give it to them. Some states even allow a full day, and find it profitable.

To Berean leaders let me say: If the conference allows you a liberal period on the program, plan carefully for the period, and see that everyone is well repaid for being present. Have your business meeting at a time when everyone is fresh, and make that meeting as interesting as possible. Have some papers and discussions on how the work can be developed and improved, and how different ones can cooperate in boosting. If possible put on an interesting program with some readings or vocal and instrumental music, using any available talent. If you are given an evening service, put on a few musical specials, and ask some minister to give a short, snappy sermon that will cultivate ground for Berean work.

Above all, don't get cold feet. Be full of energy and enthusiasm and stay full! It is contagious! !

THE VALUE OF BIBLE STUDY

THE BIBLE WAS given to us by God as the greatest textbook of man. As an educating power it has no equal. Prominent men usually have college educations or have labored to a superior position in the eyes of the public, but in the eyes of God they are not educated, nor do they hold a paying position until they have made the Bible their helper in their literary world. If it is studied and its

teachings are received, it strengthens character, gives nobler ambition and a keenness for knowledge.

The first Bible was handwritten, but it is significant to note that the first book to be printed by a movable type was the Bible, translated from Greek to Latin by John Gutenberg in Germany. A copy of it was sold in New York for fifty thousand dollars.

The common people were dissatisfied because they were not educated enough to read Latin, so after years of impatience and discontent the Bible was translated into English by John Wycliffe. It was the chief event in the beginning of the Reformation.

It is one Book that is convincing and inspiring especially the portions known as the prophecies. It gives peace to the believer and hope for the future.

Bible studies or Berean classes consist of asking questions and receiving the answer from the Bible. We could not learn much about God's words and His commandments if we did not ask questions, therefore special Bible classes are a distinct help to the church and the community.

Mary Rees.

There is still a good supply on hand of our new Junior and Senior text books. These are the best books of their kind we have ever published. Prices are as follows:

Junior books: Single copies 35¢ each; 5 to 24, 30¢; 25 or more, 25¢.

Senior books: Single copies, 25¢ each; 5 to 25, 22¢; 25 or more, 20¢.

Address National Berean Society, Oregon, Illinois.

If one is a true member of the body of Christ he is a slave to do the bidding of Christ, the Head. No member of the body has right to question the authority of its Head.

Never explain; your friends don't need it, your enemies won't believe it.—Hubbard.

The only way to really serve the Lord is to take hold and do those things which God would have done.

The Children's Page



PREPARED BY LOIS HUNT

JESUS FACING BETRAYAL AND DEATH

Mark 14:18-46.

COULD YOU TELL WHY we have Communion Service? It was the evening before Jesus was crucified. He and the twelve apostles were having supper together in an upper room in Jerusalem. As they were eating, Jesus said to them, "One of you which eateth with me shall betray me."

The apostles became very sad. They could hardly imagine any of their group betraying the beloved Master. It seemed utterly impossible. One after another they asked, "Is it I? Is it I?"

Then Jesus answered, "*It is one of the twelve that dipped with me in the dish.*" You see, they put the food in a large dish, and each dipped his bread or cracker into the dish as we would use a fork. We are told that often the host handed the first dipping to the honored guest as an act of courtesy. And to whom did Jesus show courtesy? To the one who should betray Him to His enemies before morning.

Jesus said, "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."

Then up spoke Judas Iscariot, the guilty one, "Master, is it I?" And Jesus replied, "Thou hast said." Do you wonder why Judas asked that when he had already promised the chief priests that he would deliver the Master into their hands?

Then Jesus showed them what they were to do to prove that they remembered His suffering and death, and what it meant for them and us. As they ate, Jesus took some of the bread, blessed and brake it and gave it to them saying, "Take, eat: this is my body."

Then He took a cup of wine, or fruit juice, said a prayer of thanks, and gave it to them. When they all drank of it He said, "This is my blood of the new testament, which is shed for many." And ended by telling them that He would not drink of the fruit of the vine until He would drink it new in the kingdom of God.

Now, did Jesus mean that the bread was really His body and the wine His real blood? No. The bread *represented* His body, and the wine *represented* His blood. Jesus was to be slain like as the passover lamb, and His blood saves those who are His as the blood on the door post saved the Israelites long ago in Egypt.

Do you now see why we observe the Communion?

When the supper was finished Jesus and the eleven went out into the Garden of Gethsemane. He told all but Peter, James and John to wait while He went to pray. And when He was alone with these closest companions He became very sad and said, "My soul is exceeding sorrowful unto death: tarry ye here, and watch." Then He went forward a little, fell on the ground and prayed that the cup of suffering might pass from Him, if it was God's will. Although He dreaded the ordeal ahead of Him, yet He was willing to do as God wanted Him to do.

What were His three friends doing? Watching? No, sleeping. Sleeping while Jesus suffered alone. Or was Jesus alone? Was God with Him, strengthening and reassuring Him?

Three times Jesus prayed and returned to find the three asleep. The last time Jesus said, "Rise up, let us go; lo, he that betrayeth me is at hand."

Immediately Judas appeared leading a great crowd of excited men carrying swords and staves. And how did Judas betray Jesus? He greeted Him as a loved friend, kissed Him and called Him, "Master, Master." At that, the crowd closed in upon Jesus and took Him away.

At last the scribes, elders and chief priests had Jesus in their hands and had succeeded in convincing the common people that Jesus was an impostor.

SOMETHING TO THINK ABOUT

Why is the Communion service serious?

Can we betray Jesus to-day?

SOMETHING TO DO

1. Hunt the picture "The Last Supper" and the one "Christ in Gethsemane."
2. Did Judas take part in the breaking of bread and drinking of the cup?
3. What became of Judas? Find out.
4. Read Exodus 12:21-28.

MEMORY VERSE

2 Peter 1:21.

TINY TOTS

Jesus was eating supper with His twelve helpers. He told them that one of them was going to tell the wicked men where to find Jesus.

"Is it I?" said one.

"Is it I?" said another.

And when Judas asked, "Master, is it I?" Jesus replied, "Yes."

Jesus then gave His friends the bread and wine like we have in church sometimes.

After the supper was finished they all went out into a garden. Jesus went on alone and prayed to God to help Him bear His sufferings.

Then Judas brought a crowd of angry men who took Jesus away.

With Our Sunday Schools

LESSON X.—June 3, 1928

JESUS FACING BETRAYAL AND DEATH

Mark 14:1-42

Devotional Reading: Psalms 22:1-5, 18, 19

GOLDEN TEXT

Not what I will, but what thou wilt.—Mark 14:36.

A STUDY OF THE SUBJECT

The Passover. It is certain that the regular passover supper was eaten on Nisan the 15th, between sunrise and sunset. It is likewise certain that that day was a high sabbath day, also that the preparation day, the 14th, was a work day. The days began and ended at sunset. This day on which our Savior ate the supper was the same day He was tried, scourged and crucified. It was not a sabbath day; therefore, not the 15th; therefore, not the regular passover supper that He ate. (See "After Three Days", P. 3.)

Betrayed. That the rulers and populace knew Jesus, and that they might ordinarily with little effort have located Him at most any time is seemingly evident. Nevertheless, it suited the Father's plans and purposes better that a man who would voluntarily choose to play the part should be accepted and utilized in carrying out this work, the moment of which was one of the greatest in history. Judas only illustrated the hearts of thousands of his day, and the hearts of thousands of thousands of this, our day. It is sad to realize the great number of today who would, for less than that offered to Judas, sell man or God for personal gain.

New Testament. This testament can be none other than that prophesied in Jer. 31:31. If not confirmed by Christ at His crucifixion, when can it be made, for the Savior "ever liveth", Heb. 7:25, "death hath no more dominion over him"? Rom. 6:9. Not only was the period of passover observance closed with the death of Christ upon the cross, but that greater and more far-reaching fact was introduced; namely, the new covenant, our testament, the continuance of which abides forever.

Communion. This last supper of our Savior came to be commemorated from time to time by what has come to be called The Communion Service. Paul explains it in 1 Cor. 10:16-21 by saying of the cup, it is "the communion of the blood of Christ", and of the bread, it is "the communion of the body of Christ".

Nor is this service merely a commemoration of the supper of our Lord and Master. Matthew, in 26:26-28, quotes the Savior as saying, "This is my blood of the new testament, which is shed for many for the remission of sins." The word "testament", as here used, has the same meaning as covenant. That cup, taught the Savior, represented His blood of the new covenant. That Paul so understood Him is evident from 1 Cor. 11:23-30, where he says, v. 25, "This cup is the new testament in my blood". Thus, Paul who, v. 23, received of the Lord

these instructions, affirms that the cup represented the blood of our Savior, which blood seals God's new testament through Christ.

It is this testament under which the Christian lives today. It is this testament of which Christ has become the great High Priest and regarding which He has entered into the holiest of the true tabernacle. It is this testament under which the Christian has assurance of life from death; of immortality.

THE GOLDEN TEXT

And he was saying, Abba! Oh Father! all things are possible to thee: bear aside this cup for me! but not what I desire, but what Thou (desirest) —Mark 14:36, Rth.

As Jesus came near, even in the very shadow of the cross, knowing that the hour had come in which He should be delivered up to be crucified, He was able to breathe out that oft-repeated prayer to His heavenly Father, "Not what I will, but what thou wilt." He had said, "I came not to do mine own will, but the will of him that sent me", and thus He did, and in that left an example to all who would follow after Him.—F. A. S.

PRACTICAL APPLICATIONS

The Unspeakable Gift. Simplicity and impressiveness marked the memorial supper as it was instituted by our Lord. A solemn hush seemed to pervade the hearts of those that were present. A sense of impending calamity, of deepening sorrow, filled the entire company with foreboding. They could not define the nature of their depression nor identify the cause. Although Jesus had repeatedly warned them of the tragic events that were so rapidly approaching, they had been unable to clearly grasp the fact of their reality. It was under these conditions, while their hearts were filled with unaccountable dread, that Jesus took the loaf and blessed it, and He "gave to them". Afterward He took the cup and offered thanks, and "he gave it to them". There is deep significance in that repeated clause, He "gave to them"! Jesus had predicted the bestowal of the priceless gift of which this service was to be a perpetual memorial. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51. From the human standpoint He was slain "by wicked hands" (Acts 2:23); but in a higher and more blessed way He gave "his life a ransom for many", Matt. 20:28, "that whoso-

ever believeth in him should not perish, but have everlasting life," John 3:16. His body was actually "broken" for us, His blood poured out that we might live. 1 Cor. 11:23-25. "Thanks be unto God for his unspeakable gift." 2 Cor. 9:15.

Jesus' Sorrow. "My soul is exceeding sorrowful unto death." The sorrow of Jesus was the sorrow of One who felt resting upon Him the sin, the weakness and the despair of all mankind. His burden had become almost heavier than He could bear. So great was His agony that He sweat as it were "great drops of blood". Luke 22:44. Your salvation and mine have been bought at an exceedingly great price, even the "precious blood of Christ". 1 Peter 1:18, 19.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: The Submitted Will.

Looking closely into our lives, we realize that the most of us receive a large part of those things that the human heart deeply desires—home, comforts, friends, sympathy and esteem. But Jesus was called upon to set all these aside, one after the other, until this last and most bitter cup was put to His lips. Jesus, being human, did not find it in His heart to submit. He was being called upon to accept that which was not just and to accept it without one word in self-defense. He was no weakling, and out of the depths of His heart He asked that at least this cup might pass from Him.

The submission expressed in His words, "Nevertheless not my will, but what thou wilt", was not born of weakness nor of blind ignorance. Jesus knew that loyalty to what God had revealed entailed temporary scorn and rejection. Out of this knowledge and out of His personal love for people, came the submission—"not what I will, but what thou wilt".

It is only as we experience some degree of the submission through which Jesus passed that we can begin to appreciate the suffering it brought to Him and, in that appreciation, to love Him. And we can enter into this experience only as God brings it to us.—A. K.

TOPICS FOR STUDY AND DISCUSSION

Will Power: What is will power? Since God has purposed to make man in His likeness, is it contrary to God's purpose for man to have will power? Since God's will alone is perfect, how only can man's will become a perfect director?

The Submission of Jesus: When did the last step take place? Did Jesus submit to a breaking of His will by the hand of God, or did He submit to the guidance and development of His will into the perfect will of God?—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

Bro. Austin filled his pulpit in Oregon, Sunday, May 20th, after two weeks' absence.

The Chicago appointment for next Sunday, May 27, will be filled by Bro. Paul C. Johnson.

Bro. Paul C. Johnson filled the pulpit at the Plum River (Ill.) Church on Mother's Day, May 13, and reports a good attendance.

Services will be held at the Salem Church, near Marshall, Ill., next Saturday night and Sunday, May 26 and 27. Bro. F. E. Siple will be the speaker.

Mother's Day was observed in the morning service at Adeline, Illinois, on May 13th. Several cars came from a distance bringing baskets so that quite a number stayed for dinner. Bro. Siple spoke morning and evening.

OREGON CHURCH

Owing to Memorial services to be held next Sunday morning in the city and to the Baccalaureate services to be held Sunday evening, there will be no services at the Church of God next Sunday, excepting Sunday School.

The Golden Rule Home mourns the death of another member. Brother Bookmaster was stricken on Sunday morning, May 13, and died Friday, the 18th. Obituary notice will appear in the next issue.

Word comes that Sister R. A. Curtis, of Dayton, Ohio, is slowly improving in health.

The special meetings held at Bosworth, Missouri, were attended by practically all of the membership. Bro. and Sr. Thos. Williford of Marcelline attended every service, daily driving the 40 miles and back. Further report next issue.

GRAND RAPIDS

The Grand Rapids Church joined with West Bowne in their afternoon service, Sunday May 20th.

Bro. Richardson has been ailing under the attack of the "flu" but warm weather is bringing relief.

Work on improving the church grounds is progressing favorably. It presents an appearance that is really inviting to say the least. Why not beautify the place where we meet God? It was required of Israel.

Sr. Blakely went to Athens, Mich., May 12, where she joined other members of the family in celebrating her father's ninety-ninth birthday. Mr. Hartman is hale and hearty and every indication is that he will reach the century mark.

Mother's Day services were well received. At the close of the Sunday School, papers were read on the "Seven Mothers of the Bible." They were well written. During the morning worship, mothers had charge of the singing and all of the opening exercises. Sr. Townsend's Sunday School class took some of the proceeds that they had gained by selling "Jello" and bought flowers and supplied every member.

MINNESOTA

The Minnesota Annual Conference convenes at Mora, Minn., June 8th, 9th, and 10th. Bro. Frank E. Siple of Oregon, Illinois, will be with us at this time. We wish all of the churches and isolated ones to come and help make this a good conference. The Lord will bless you. We know Brother Siple will bring us many precious truths. We would be glad to have those that received envelopes this year bring them or send, with the amount you feel you can give.

Mrs. Thos. M. Savage, Con. Sec'y.

BIBLE SCHOOL AND CONFERENCE DATES

Fonthill, Ontario, May 25-27.
Puyallup, Wash., June 1-3.
Mora, Minn., June 8-10.
Grand Rapids, Mich., Bible School, June 17-20.
Dutton, Mich., Conference, June 21-24.
North Salem, Indiana, July 3-15.
Goldthwaite, Texas, July 20-29.
Oregon, Illinois, General Conference, July 31 to August 12.
Oregon, Illinois, State Conference and Bible School, July 31 to August 12.
Solgohachia, Ark., August 2.
Maurertown, Va., August 15-26.
Waterloo, Iowa, August 19-26.

NORTH CAROLINA

The writer, with Bros. James Paek and P. A. Guthrie, went to Galamore Gap Church near Hendersonville, N. C., April 21, for our regular appointment. We expected to meet Bro. Good of Florida, but were disappointed, as he came a week later. We spent Saturday night with Bro. and Sr. J. Henry Case and had the pleasure of meeting Sr. Poland of Skelton, W. Va., whose two sons we had the privilege of assisting into Christ by baptism. They are Clarence Poland and Alonzo Capps. In behalf of Sr. Poland and sons who are isolated, we ask the prayers of the church, that they may ever press toward the mark for the prize of the high calling as it is in Christ Jesus. M. O. Williamson.

R. J. ANDERSON

Son of Elder E. M. Anderson, fell dead at his home in Pelzer, S. C., May 7, at the age of 50, and was buried at Guthrie Grove May 9. He leaves a wife, who was before her marriage Janie Paek; five sons: James of the Phillipine Islands, Leroy, Walter of Piedmont, S. C., Enoch and N. T. Anderson of near Pelzer, S. C.; also one sister and three brothers living: Elder J. H. Anderson of Michigantown, Indiana, Arthur and Joe of Greenville, S. C. Brother Anderson was a member of the Guthrie Grove Church of God and he was laid away to await the return of Jesus Christ, who will raise the sleeping dead. Our prayer is, "Come Lord Jesus and come quickly."

M. O. Williamson

LESTER HARNISH

Was born in 1897 and died May 3, 1928, at Freeport, Illinois. June 22, 1921 he was married to Maud Davis, who with a little daughter is left to mourn his death. He leaves also one brother and three sisters besides a host of friends. Sad indeed it is to see one taken from home and family so young, beloved by all who knew him! He was laid to rest in Cedarville Cemetery to await the resurrection morn.

Dear Lester, we shall not forget him,
He is free from care and pain;
But in that world where is no sorrow,
We shall meet our loved again.

Katie Davis.

Proposed Amendments to Constitution of the Michigan State Conference to be voted on at June Conference.

Article II. Section 2. These officers, together with one member elected for this purpose by each organized Church of God in Michigan and one isolated member to be appointed by the other members of the Executive Board, shall constitute the Executive Board to transact all business authorized by the Conference.

Article II. Section 4. All officers shall be elected at the Summer Conference meeting by ballot. A majority vote shall elect.

Article V. Section 1. This Conference shall meet not less than twice nor more than four times a year, to transact business, timely notice being given through The Restitution Herald. The four meetings shall be designated as Summer, Autumn, Winter and Spring Conferences.

Article V. Section 2. The time and place of the Conference meetings shall be designated by the Executive Board and timely notice thereof shall be given in accordance with the provision made in Section 1 of this article.

Article V. Section 3. The Bible School shall be held at the time and place designated by the Executive Board.

Article VI. Section 1. Any business, with the exception of election of officers, may be transacted at any Conference meeting, and business of such a nature that it cannot be delayed until the next Conference, shall be taken care of by the Executive Board.

Article VI. Section 2. The Executive Board shall meet at the call of the President or of two other members, and a majority of its members shall constitute a quorum and be necessary for the legal transaction of business for the Conference.

Article VI. Section 3. Any article or section of this Constitution and By-laws may be amended at any Conference meeting provided same is presented in writing at the Conference meeting preceding, and shall be decided by ballot and a majority vote of members present.

HERALD RECEIPTS

Mrs. John Craighton; Levi Paeker; James Tritabaugh; Sylvester Clark; Mrs. William Spicer; Mrs. John Hopkins; Mrs. Cora Hawkins; Riley Hoskins; Mrs. Walter Salisbury; Fred Meiers; Geo. Bridges; Edwin Thoms; Elliot Godwin; W. M. Abbott; Chas. Olmstead; Mrs. Lester Kirkpatrick; Clifford Matheny; W. H. Baker; James Bell; B. F. Skeels; Mrs. Henry Nixon; Osby Claypool; Mrs. Chas. Blomquist; A. E. Overholser; Annie Trotter; Mrs. Chas. Jewell; Richard S. Lindstrom; Mrs. John Corbaley; Ira T. Ritenour; Mrs. Wallace Woolf; Delos Andrew; John Bergstrom; J. W. Good; Jacob Wendle; L. J. Sweet; E. M. Loveland; Mrs. Helen Doll, Mrs. Elsie F. Doll; Mrs. R. W. Thompson; Albert Singer; Mrs. N. B. Robinson; Mrs. Alma Hall; Daniel V. Davis; Mrs. M. E. Perkins; Mrs. Lester Travis; G. V. Misner.

SUBSCRIPTION FUND

Mrs. T. M. Savage \$1.50

AMONG THE BRETHREN

M. A. Woodward

O, what a good time we are having! Isolated alone with God and their beautiful orange groves, are Brother and Sister Perrine, but happy in his love and service. Separation from "those of like precious faith" makes the true loyal soul cling closer to God and His precious promises. We know some are "falling away" and we sorrow for them more than we possibly could had they "fallen asleep" in Jesus, ready for the glorious awakening. But how we rejoice over the faithful ones, and enjoy reassurance of love and faithfulness to the cause. I was so glad the first evening after arriving at Bro. Perrine's to see him bring the Bible for family worship. And every evening it was the same, because they had formed the blessed habit. It was as much needed to sustain them spiritually as their meals of material food to sustain their bodies.

Sunday evening I spoke in the Christian

(Campbellite) Church to a good attentive audience. After the dismissal their pastor said, "I want every one here to come forward and shake hands with Sister Woodward," which they did. The pastor said he hoped if I ever came to Florida again I would speak at least once for them. After we returned home Sister Perrine prepared the emblems of the Lord's supper, and it was a blessed time for us three, for they had not broken bread before in two years. From now on I believe they intend to study the Sunday School lesson every Sunday morning and observe the Lord's supper. May God bless them in this little service. If others from near by towns would join with them at their home it would rejoice them, and prove a blessing to all. Bro. and Sister Perrine are poor in this world's goods, but one tenth of every thing is given to the Lord's service.

On Sunday morning, April 29, we were very pleasantly surprised to receive a visit from dear old Sister Hook, now in her 85th year.

She is the widow of Brother Hook, who I remember attended the Indiana conferences many years ago. With her were her daughter, formerly Sister Daily, now Mrs. Victor D. Smith, and husband, who we immediately decided to be a most likeable man. O, how we did enjoy every minute they stayed! So good, so good to find others strong and true for God, looking for the coming Christ, longing for His dear appearing! They stayed to dinner with us. They came, expecting our meeting was at eleven, but it had been changed to evening. They live now at Frost Proof, Fla., but expect soon to go to Elkhart, Indiana, until September when they will return to Florida.

I am now with Brother and Sister Kinchloe, Fairfax, Va. We will have a meeting here at their home on Sunday May 6, then go to Washington to call on two sisters of the faith. The President has not invited me to the White House, so we will just pass by and salute him if he is in evidence.

YE MUST BE BORN AGAIN

(Continued from page 533)

thought and word? If not, why not? Would Paul, Peter, James and John's answers to these questions agree with ours, think you? We are dealing with the same God and His Son that they did.

John says, "Whosoever is born of God doth not commit sin ('habitually guilty of sin'—Weymouth)." 1 John 3:9. "For whatsoever is born of God overcometh the world, . . ." 1 John 5:4. "We know that whosoever is born of God sinneth not ('no one who is a child of God lives in sin', Weymouth); but he that is begotten of God keepeth himself and the wicked one toucheth him not ('the evil one cannot touch him,' Weymouth)''.

"I am saved, but is self buried?
Is my one, my only aim,
Just to honor Christ my Savior,
Just to magnify His name?
I am saved, but is my home-life
What the Lord would have it be?
Is it seen in every action
Jesus has control of me?
I am saved, but am I doing
Everything that I can do,
That the dying souls around me
May be brought to Jesus, too?
I am saved, but could I gladly,
Lord, leave all, and follow Thee?
If Thou called me, could I answer,
'Here am I; send me'?"

WHERE DO GOOD FOLKS GO AT DEATH

(Continued from page 532)

to describe or utter.

God grant that we may all be overcomers that we too may be with Christ in the paradise of God, in the earth made new, when the earth shall be filled with the glory of God as the waters fill the sea, as will yet be.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Selected by R. A. Curtis.

A BIT OF SILK

(Continued from Page 538)

it was that beautiful girl who took his head in her lap and held him while he bled his life out. The state of Illinois purchased that dress, and cut out this piece of silk covered with blood of the great statesman, emancipator of an enslaved race, and a man who died as a result of his devotion to his life's ideal.

If a state would do that for the blood of a man, what should the world do for the blood of Jesus, with all its emancipating power, and all its cohesiveness for a scattered race? For, if the race of man, without regard to nationality or color or condition of life, is ever to be united and held, it will be by the cohesiveness of that Blood.

O for a new value placed on that Blood! O for a new appreciation of that infinite gift of God—the Blood which has loosed us from our sins and saved us from our judgment! O the Blood, the precious Blood! Let this, O preacher, be a Calvary year with you! Preach Christ and preach his Cross.

—Wonderful Word.

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Keep an assortment on hand.

TEN YEARS OF ACTIVE WORK IN PALESTINE

THIS YEAR'S CAMPAIGN for Palestine marks the end of a decade since the Jews of America have given their assistance to the rebuilding of the Jewish homeland. Ten years ago through the Balfour declaration, the British government pledged itself to aid in the establishment of Palestine as the national Jewish homeland. From then on the Jewish people, who had been trying sporadically to rebuild Palestine since the latter part of the nineteenth century, could begin work in the Holy Land on a solid foundation, knowing that whatever they achieved had the guarantee of stability and permanence. Since 1917 an important chapter in Jewish history has been written, in which are inscribed the heroic exploits of Jewish pioneers, who transformed a desolate land within ten years.

Within the last ten years more than \$50,000,000 has been expended in Palestine from Jewish sources. This money was devoted to the founding and maintaining of agriculture settlements; the provision of credits for the purchase of agricultural implements; the establishment of experimental stations and, in general, integrating the pioneers into the life of the country. How large a piece of work this was can be judged by comparing the Jewish population of Palestine in 1917, which was 55,000, to the more than 150,000 Jews there to-day.

Part of the great sum contributed to Palestine was also used for the purchase of the soil of Palestine as the inalienable property of the Jewish people, which is leased on hereditary leasehold to settlers. In addition, the swamps on these lands were drained, the barren hills afforested and water facilities supplied.

Another important aspect of the Jewish effort to reconstruct Palestine is the sanitation and medical work. Mr. Nathan Straus, the venerable philanthropist, himself gave more than \$1,500,000 for this type of service. There is now in Palestine, conducted by Jewish women but open to all the creeds of Palestine, a scientific system of medical hygienic and sanitary care, which includes many hospitals and dispensaries, medical circuits, infant welfare stations, pre-natal and post-natal clinics, a nurses' training school, obstetric service, medical inspection of school children and a system of penny lunches in the schools.

The present outlook for Palestine is a promising one. Announcement has just been made that the Anglo-Persian Company would utilize Haifa as a center for its oil transportation from Mosul. The British government has also promised to begin construction work on the Haifa harbor, which will afford employment for innumerable men. The award of the Dead Sea concession to Moses Novomeisky, a prominent Zionist, and Major Henry Tulloch and the present visit of these two engineers in Palestine to make a thorough study of the methods of extraction of the chemical deposits in the Dead Sea and of the transportation facilities give assurance that actual work on the project will be opened within the next six months. The govern-

ment, through Lord Plumer, high commissioner, has also outlined a program for public works, including afforestation, which will require a good proportion of Jewish workers.—*California Jewish Review.*

WORLD ENDS THIS YEAR— THEY SAY

A TRACT COMES TO HAND. Its first sentence is: "The world will end in the summer of 1928." Students of the great pyramid declare that the Great Tribulation begins in May, 1928. Professor Pav, astrologer and seer of Paris, announces the end for this summer, as the result of the explosion of a constellation. A gigantic meteorite will strike the earth, he asserts.

We can heartily say: "Come, Lord Jesus; and come quickly," but far be it from us to fall in line with these modern prophets. It is "not for us to know the times or the seasons." None of these men know the time, if the Scriptures are to be believed. Let us be ready, "for in such an hour as ye think not the Son of man cometh."—*Selected.*

STEWARDSHIP

S. Roxana Wince

The tenants of the Lord are we,
These treasures are but held in trust,
He gives that we may scatter far
What else were worthless dust.

Give with unsparing hand
Whate'er the Lord hath need,
In fields afar the furrow waits,
There sow the precious seed.

Nor dread the fearful ghost of want,
God still protects His own:
He wills that we bear plenteous fruit,
And still returns what we have sown.

The vision of the metallic image of Daniel 2, as also the vision of the four beasts of Daniel 7, were interpreted to portray national kingdoms that would dominate human affairs till God establishes His kingdom which shall never pass away. There is no question but that the time is near when Gentile power will end and when the Son of God will build the kingdom of all future time.

Repentance of a known wrong is just as essential as is faith in God. It is necessary even though no other human being knows of the wrong. The perpetrator knows—and God knows. The fact of the wrong, not general knowledge of it, necessitates repentance therefor.

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THE GOSPEL

F. L. Austin

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3:8.

THE GOSPEL IS MUCH too large a subject to be considered thoroughly in any brief article. At best only a thought or two on one of the many phases of the subject can be presented. That the promise in Gal. 3:8 was to be fulfilled through Christ, is plainly stated in Gal. 3:16. The seed of Abraham referred to was not seed in the plural, embracing the multitude of fleshly descendants of Abraham, but seed in the singular sense, "that is, Christ." It is therefore plain that the gospel which was preached to Abraham was to be put into operation and practice through Christ.

In Rom. 1:16, Paul calls this same gospel, "the power of God unto salvation." Christ having put its principles into operation, having blessed many of the people in His presence, having turned their sorrows into joys, having gladdened them with life from death, having healed their sickness and pain and crowned them with health and peace, having declared and manifested Himself to have authority and strength over all forms of sin and the consequences thereof: having done all this, Christ thereby presented evidences upon which the people one and all might establish faith. Such faith was requisite if any individual was to heartily and earnestly embrace God and God's ways. In this way, the way of faith, "the gospel of Christ" was and is "the power of God unto salvation to every one that believeth"—Rom. 1:16.

One of the all-embracing features of the gospel is its declaration of blessing. Gal. 3:8 instructs that in the preaching of the gospel unto Abraham, the thing said was, "In thee shall all nations be blessed". To bless, says the Critical Lexicon, is "to distinguish with favor, confer happiness". Peter by inspiration tells us in Acts 3:26 that "God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." The Diaglott says, "God having raised up his servant, sent him first to you, to bless each one who shall turn from his evil ways."

It is plainly evident not only from this text, but also

from the whole tenure of Scripture, that the blessing to be conferred by Christ is conditional. The condition is that he who would receive the favor of Christ and the resultant happiness must in some way turn away from his iniquity. True, the fact of having turned from iniquity should of itself gender great happiness to the one having turned, but there is much, very much more of favor to follow.

Looking away unto coming-age blessings to be conferred upon the man who to-day, because of faith, turns away from his iniquity, there is much over which to rejoice. In Gal. 3:26-29, as a conclusion of his previous statements, Paul teaches that gospel faith and obedience make one a child of God "by faith in Christ Jesus". He analyzes the means by which this relationship is attained; namely, "For as many of you as have been baptized into Christ have put on Christ . . . 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." To him who is in Christ, who has "put on Christ", Paul assures in Phil. 3:20, 21, that "Christ shall change his "vile body, that it may be fashioned like unto his glorious body."

Here is one of the incomprehensible blessings for future realization. It is indeed a special favor to be bestowed only upon those who in this day by faith in Christ present themselves to God. This blessing includes and embraces the blessing of which Paul speaks in 1 Cor. 15:51-54: "We shall all be changed . . . For this corruptible must put on incorruption, and this mortal must put on immortality." When this shall have been done, says Paul, then "Death is swallowed up in victory".

This gospel is proffered to all nations. The blessings resulting therefrom are equally provided for all. They are not limited merely to the Israelitish race. They are not special for any chosen nation. Both the gospel and the blessings thereof are proclaimed by God to all the families of the earth. It is this gospel, together with many

(Continued to page 553)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE HOLY SPIRIT

IF YE LOVE ME, keep my commandments. And I will pray the Father, and he shall give another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14: 15-17, 26.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—John 16:7.

For the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.—John 7:39.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.—Acts 2:33.

In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. 1:13, 14.

“A man is no better than he prays.” Wonder if there is not great truth in that statement. “Why Don't You Pray?” may start you thinking. Read it.

CONFERENCE NUMBER OF THE RESTITUTION HERALD

THE CONFERENCE SEASON is approaching. These meetings are most helpful when rightly used. Make them so.

To aid all coming conference gatherings every conference secretary or president has been asked for an announcement of his respective meeting. These announcements will appear in next week's Herald which will be mailed to all names on our mailing list.

Each one can always help in this work by promptly notifying us of every change of address.

I HAVE DECIDED TO TITHE

WITH THE LETTER announcing the decision was a check for \$50.00 “to be used where most needed in the religious work.” This decision was by a young lady depending upon weekly earnings.

A number of such decisions have been made recently as a result of the tithing literature which has been mailed gratis by F. L. Austin for the past ten months.

The Bible is full of overlooked instructions and promises. Tithing is one of them. They are all given by God for man's good. God is anxious to lead and to benefit man—more anxious than is man to receive the benefits.

MUCH DONE, MUCH MORE TO DO

IN EXECUTING THE *program* put out by the last General Conference much has been done—all that could possibly be done by the force of workers we are able to employ. But there is much, very much more to do before the next conference convenes, August 7, 8, 9.

One thing that we must stop to do is to again present our needs for our new machinery, especially the Linotype. This machine is *yours—all yours*. While your secretary, because of urgent need, underwrote the price of the new machine, yet he has no personal interest or ownership therein.

The money asked for to pay for these improvements has not yet been received. Fifteen hundred dollars are still needed. We have until June 18 to raise this balance.

A number have aided on this, done nobly. Some—twice. But the great majority have done simply NOTHING—although the whole plant is YOURS. It belongs to one and all alike.

Let each one, according to his financial strength, *do his part*.

THERE IS MUCH TO DO—LET'S GO!

GOD WANTS TO WORK

GOD WANTS TO bestow salvation upon man. He so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life. God wants to save men; He *wants* the gospel heralded for that purpose. He *wants* to save *more than we want to be saved*.

He is always advertising for “help.” He promises to be with each helper to the end. He furnishes everything—to faithful, devoted workers—health, strength, life, crops, business—He is the Giver of them all.

He wants workers in every position—pulpit, Sunday School, Berean, home, field, merchant house, office; each to do *his part*, using the strength God provides *him*.

He wants to work for *us*, and with and through us for *others*.

Let's offer—and deliver—our hands and hearts for His use.

THE FIRSTFRUITS OF THE SPIRIT

THE DAY OF PENTECOST was the second of the three annual feast days designated by God through Moses. Upon this day, as stated editorially in the last issue of *The Herald*, a sheaf of the firstfruit was waved before the Father. This firstfruit sheaf was presented to the priest, God's minister of the tabernacle. The whole family of the Levites were aids to this priest in the performance of his service unto God. As aids, they partook with the priest of the tithes and offerings, including the wave offerings of the firstfruit, which as offered to God were by Him given to the priest and Levites for their sustenance.

The entire harvest was the creation of God and was His gift to the people, but the tribe of the first-born, the Levites, were to be the first to benefit by that harvest. To them was to be given year by year the wave offering of the firstfruits from every field and orchard and garden. None other could partake until after those first-born, those specially consecrated to God, had been partakers of this firstfruit. And while it is true that these offerings were in a sense gifts to God, it is more richly true that they were particularly God's gifts for the sustenance of those dedicated to Him.

Fifty days after the resurrection was the last that we have any Biblical record of Pentecost having been observed as an *Israelitish* feast day. Upon this day, ten days after the Savior's ascension, great multitudes were in and about Jerusalem to solemnize again according to God's directions. As the Savior was about to be taken up, His last recorded words of instruction to His apostles were, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49. And "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ."—Acts 1:7-9. There they tarried until this fiftieth day arrived. And as the firstfruits were being waved, God distributed the firstfruits of His Spirit to those who were consecrated unto Him through Jesus Christ the High Priest of the new covenant. Through this Spirit astonishing power was bestowed upon and within the recipients. In character and power and service, they were indeed new creatures. They came to be guided and governed, empowered and strengthened by that Spirit.

The age is coming when the world throughout will be regulated and governed by God who is Spirit, and by His Son who was made Spirit at His resurrection. The apostles were not made to be Spirit on the day of Pentecost, but that they were given firstfruits of that promised harvest is evidenced by Scriptural statements as also by Scriptural history of the results.

Paul, in Rom. 8:23, speaking of the Christian brethren with himself says, "but ourselves also, which have the firstfruits of the Spirit, . . ." In 2 Cor. 5:5, speaking again of the Christian brethren, he says of God, "who also hath given unto us the earnest of the Spirit."

The word "earnest" as used here does not refer to an aroused and intent mental state, but rather to "something of value given by a buyer to a seller, to bind the bargain."

—Webster. It is a portion given in advance. In dealings it is the portion paid at time of promise to bind the bargain till the date set for the fulfillment of the promise. Paul says of the Corinthians that God "hath given unto us the earnest of the Spirit." It is a portion given in advance of the whole. Verily, how like the firstfruit given in advance of the harvest!

This is made still stronger by Paul in Eph. 1:13, 14. Speaking "to the saints", he says, "Ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Here "the earnest" which the Father gave in advance is expressly explained as being a "seal". It was God's seal upon the individual. Not a seal that the individual would be true and obedient, but a seal unto the individual that God would fulfill His promise in its entirety. The earnest, the firstfruit of the Spirit, constituted a seal assuring the ultimate fulfillment of God's covenanted promise to them; He will ultimately fashion them like Christ who is "a . . . spirit".

The reason that this Holy Spirit was at that time first distributed unto those who were given unto Christ is given by Peter in Acts 2:30-36. Speaking of Jesus, he says, v. 33, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost (Spirit), he hath shed forth this, which ye now see and hear." Christ, the High Priest after the order of Melchizedec, having received of the Father this great pentecostal firstfruit, immediately began to distribute it to those whom the Father had given Him to assist in the temple of God. That the service of the Christian before God is temple service is revealed by several Scriptures. 1 Cor. 3:16 says, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" 2 Cor. 6:16 says, "Ye are the temple of the living God." Being in the temple service they were each entitled to share with their High Priest of all that God gave Him. Therefore Jesus at once distributed of the Holy Spirit which He had received of God.

Throughout the Christian era till the return of our Savior, the Church of God must ever be considered God's temple for the indwelling of God through the Spirit. Sustenance and strength for the performance of the duties of all the members of the church of the first-born is, in the new as in the old covenant, provided and distributed to the workers by God. Without such, the worker must fail; indeed, must perish.

Therefore, both by analogy and by Scriptural ascertainment, the gift of the Holy Spirit to the Christian Church on the day of Pentecost was but a firstfruit sheaf waved before the Father and by His Son, the great High Priest, distributed unto every member of His workers. And inasmuch as this Christian relationship continues throughout the Christian era and as the Scriptural promises extend likewise to Christians throughout the era, it therefore seems evident that the firstfruit of the Spirit is the wave sheaf of the Spirit harvest of which all Christians are entitled to partake; yea, it is God's seal without which none have the assurance of having been included in the great promises of God. Eph. 1:13, 14.

ALL THINGS NEW

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.”—Rev. 21:4.

The curse of thorn and plague of pain,
Emblems of death, the bier and hearse,
Processions long move o'er the plain,
And yet He's promised—*no more curse.*

From land and sea there comes the wail,
Tidings of death, alarms and fears,
Sorrow lingers o'er hill and vale,
And yet He's promised—*no more tears.*

The desert wild, the ice-bound shore,
War, famine and the simoon's breath,
Shall waste and blast our earth no more,
For He hath promised—*no more death.*

Those wastes of waters, on whose wave
Contending fleets of bond and free,
Have fought and died, and found their grave,
And yet He's promised—*no more sea.*

And He who sits upon the throne,
Whose blessed promise ever true,
Proclaims from heaven, **IT IS DONE.**
Behold, He maketh **ALL THINGS NEW.**

H. V. REED

BEAR ONE ANOTHER'S BURDENS

Lottie E. Young

IN WRITING THE LETTER to the Galatians, the apostle Paul seems to be guilty of a contradiction, which has puzzled many people. In the sixth chapter of his epistle he sets forth the unalterable rule of life that every man must bear his own burden. Yet he makes that statement, having just three verses before bade his readers to bear one another's burdens. By what freak of the impossible can two men bear each his own burden and yet at the same time bear each other's?

Conditions of life and business have not changed in the East as they do so frequently in these hustling United States, and so we find now in cities which Paul may have known this explanation of these two verses. Coming along a street is a porter carrying an enormous bale of merchandise upon his back. Along the same street, and coming in the opposite direction, another porter is staggering under a similar load. Watch them now and see what they do. First they turn back and move in closer to each other, until the bale of the one porter is brought flush up to the other. Thus in mutual support they lean back upon the combined load; they rest themselves and regain their

breath, the weight lifted from both of them. Clearly, each man is still carrying his own burden. No straps have been loosened, not an ounce of the load removed from either. Yet they are bearing one another's burden, and getting a welcome respite in the process.

Both of these things are true. Every man must bear his own burden, and two men can bear one another's burdens. Many condemn passages in the Bible and say they cannot be true because they are looking with modern western eyes on things which do happen in the East even as in Bible days. It is a good thing to take the Word of God without any "ifs", or "buts" as our finite minds cannot grasp its fullness.

The most certain way of escaping from a burden's pressing weight is by undertaking somebody else's. "Go bury thy sorrow; let others be blest." Be quite sure of this,—that if you are wrapped up in yourself, you will make a very small parcel.

—o—
"A question was asked concerning a well known millionaire how much he left behind when he died. The answer was, 'Every cent!'

"The Lord Jesus Christ, even though He was the greatest Conqueror earth had ever known, and the only One who could say, 'All power is given to me in heaven and earth,' yet left only a legacy of peace and joy—things of no marketable value—and a home for His mother, borrowed, like the tomb wherein He was so soon to sleep in death."

CHURCH LOYALTY

SEVERAL YEARS AGO, the Catholic Church of our town put on a week's revival meeting. They conducted it much as the Protestant Churches do, and gave permission to any who wished to unite with the Catholic Church to stay until after services. They had an out-of-town priest who conducted the services. They also had a question box at the door for those who might like to ask questions, as the public was invited to the meetings. Then, too, it was an unusual thing for the Catholic Church to put on. I, with several of my neighbors went.

One question taken from the question box was this: "Are the members of the Catholic Church forbidden to attend the Protestant Churches? If so, why?" The priest's answer was: "Yes, they are taught never to attend a Protestant Church, and no good Catholic ever does. The reasons are these: First, we believe and teach that there is only one true church, and that is the Catholic Church; we believe and teach that there is only one true mode of worship and that is the mode used by the Catholic Church; we believe and teach that our church building is a sacred place where we go into the presence of God, and is dedicated to Him, so we go there for no other purpose but to worship God. Then, if any of our church people, who believe in the Catholic religion, attend the Protestant Churches, they do not go there to worship, which is a sin; for no good Catholic can worship in a church that does not believe in the teachings and worship of the Catholic Church. To go

to a Protestant Church out of curiosity is a sin; to help fill some other church is sinful; to neglect your own church is a sin. If you really are a good Catholic, it is an utter impossibility to go to any other church to worship."

That was the answer given to those two questions. I took those answers home with me and have pondered over them at intervals ever since. Those answers were exacting; yet, in accordance to their belief and teaching, were they not really the right way to look at those things? Of course, I do not agree with this priest, that one should never attend other churches at all, but I do believe that we, as a church who believe in the promises of God, and believe that Jesus is soon coming to execute justice and judgment, that He is soon coming to reward every one as his work shall be—if we believe the gospel—we should be loyal to our belief and show the world we are loyal to it by meeting with those who believe these things. We should show by our actions that we believe what we proffer and are "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

The thoughts I gathered from the answers of this priest were summed up under "Church Loyalty". If we fill or help to fill some other church and neglect our own services, will we not be held accountable in the judgment day? Remember there is a book of remembrance coming up before us in that day, by which we shall each be judged as our work has been. If you say, "We have no church and we like to go where there is church and choir, etc.," can you not help build one? Can you not help to strengthen the Church of God by your presence and your help? That may be your work. No person should lend his presence and that of his children to help another church, fill its class-room, and pews, begging his own church or class. If things are not as you would like to have them, it is your duty before God to try to attend church and class and show to those outside that you are loyal to Jesus and not ashamed of His gospel, the good news of the kingdom. Go and try by your help and presence to get those things done for the class that you would like to see done. It is as much your work as it is any one's and maybe your work entirely. At least your absence makes one less. We read that they who loved the Lord met often one with another and there they talked of His promises and thought upon His Holy Name.

Let your church and your class have first place in your heart and in your service, and when the books are opened, may you hear the welcome words, "Well done, *thou* good and faithful servant: . . . enter into the joy of thy lord."—*A Restitution Herald Reader.*

AN OPEN LETTER

Dear Ones of like precious faith:—

For some time I have felt God has laid it upon my heart to write a few words upon the subjects of "The Holy Spirit", "Tithing" and "Praying for the Sick". I do not feel as though I am capable of writing on such important subjects, but thought if I started the ball to roll-

ing, maybe some more able writer would take it up. I may receive some criticism, but I do not care for that so long as I prove my point by the Word of God.

We will start with the first chapter of Acts. At the time of Jesus' ascension into heaven, "they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 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 Judaea, and in Samaria, and unto the uttermost part of the earth."

He had told them before not to "depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me". So, after Jesus was taken up into heaven, they returned to Jerusalem. They went into an upper room where the apostles abode. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." It was fifty days from the passover feast until pentecost. Jesus had been with them forty days, then they prayed for ten days until pentecost. "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 there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:1-4.

Read Acts 2 and see what happened. Some of the people thought the disciples were drunk. But Peter stood up and told them they were not drunk, seeing it was but the third hour of the day. "But this is that which was spoken by the prophet Joel." See Joel 2:28.

Peter then preached that wonderful sermon, and the people said, "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. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call."—Acts 2:37-39.

Now here it says, "The promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call." It seems to me that if we have been called, then we too ought to be baptized with the Holy Ghost.

Oh, some will say, "We have the Holy Ghost." Well, if you have, where is your proof? Do any of our people talk with other tongues? I never have heard any of them yet. Read 1 Cor. 14:22. "Tongues are for a sign." We read in Acts 10:44 that at the house of Cornelius, the Holy Ghost fell on all them which heard the word. They, too, had the sign, v. 46, "For they heard them speak with tongues, and magnify God." Also in Acts 19 we read that Paul baptized some disciples over when Paul "had laid *his* hands upon them, the Holy Ghost

came on them; and they spake with tongues, and prophesied."

I could give many more scriptures, but this is proof enough to know we haven't received the Holy Ghost and it is high time we are getting busy and searching the Scriptures to find out about these things.

We read in Matt. 25 about the ten virgins. Five were wise and five foolish. The five wise virgins took oil in their lamps, but the five foolish took no oil. A while back one sister said that the oil here meant the Holy Spirit. If it does, and we don't have it, then we will be left, that's all. I have heard some say, "Oh, that was only for the twelve apostles. We don't need it."

Dear ones, if we don't need the Holy Spirit now to help us to stand in these last days, I don't know when it was ever needed, as we are surely living in perilous times. Let us search into this matter.

Now a few words on tithing: We read in 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." Verse 10 says, "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.*"

We know this is spoken to Israel, but will it not apply to us too? We read in Gal. 3:28, "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."

I think that takes us all in. If every child of God would tithe, Bro. Austin would not have to be reminding us through every Herald about the five thousand dollars they need at the Herald Office. Every one would have plenty to send in and pay for all that they need there, and God would bless us for it. I, for one, love to tithe. Then I know just how much I can give and usually have a little something to give; whereas, if I didn't tithe, I wouldn't think I could possibly give anything. This way I put aside a tenth for the Lord's work and don't look on it as my own. I don't have much, it is true, but what I do have I give it cheerfully and the dear heavenly Father has blessed me in more than one way. Praise His name!

Now about praying for the sick: We read in James 5:14, "Is any 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, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

We all know that when Jesus was here He went about doing good. He healed all manner of sickness, the Word says and He also gave the apostles power to heal the sick. All things are possible to him that believeth. We read in Heb. 13:8, "Jesus Christ the same yesterday, and to day, and for ever." That takes this day and age in. He

used to heal when here, why not now? He never changes. Some people are very queer. They can believe that God will forgive sins, but when it comes to God healing any one they can't believe that. Turn to Psa. 103:3. Here it says, "Who forgiveth all thine iniquities; who healeth all thy diseases." The Bible is full of healing, if we will only believe, but we must have lots of faith and just stand on the promises He has made to us.

Written in love by your sister,

Lucy J. Lapp.

CHILDREN OF GOD NOW

MANY BELIEVERS IN CHRIST fail to enter fully into the possession of the rights and privileges which grow out of the relation existing between their heavenly Father and themselves. John, the beloved disciple, states that relationship in his first Epistle: "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" (chap. 3:2).

It is with the first of these statements that we wish to deal in this article: "Now are we the sons of God." It is not that we shall be the sons of God, but when we become Christ's we are the sons of God. How many believers there are who never enter fully into the reality of this glorious fact which inspiration has so clearly revealed! They act upon the principle that the present is of necessity a condition of gloomy uncertainty. Hence we find many hesitating, halting, desponding, doubting the favor and grace of God, who never seem to pass the period of their spiritual childhood, who all through their lives are mere babes in Christ, having little comforting confidence within themselves, and giving but little assurance to others, that they have ever accepted the gospel of Christ and been born again of the Spirit of God.

This is not the religion which the Bible offers to us; which Jesus Christ so beautifully illustrated in His own earthly life; which His apostles taught and lived; which animated the early Christian martyrs, and led them with the noblest heroism, to give up all for Christ's sake, and to rejoice that they were counted worthy to suffer for His sake. The religion of the Bible and of Christ is a progressive power in us giving peace and joy to our hidden life, and well defined aim to all the activities of our whole being. We begin, it is true, as mere babes, comparatively weak and ignorant; but if we begin at all we grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Day by day our faith in God becomes stronger; our confidence in the exceeding great and precious promises is increased; our hopes are enlarged and brightened; and we go from strength to strength, and from glory to glory as by the spirit of the Lord until we come to full assurance, and reach the stature of the fullness of Christ (Eph. 4:13).

The word "now" may be emphasized not only with reference to the present, but also in relation to the past, implying that we did not always sustain this relation with

God. As the apostle Paul tells us, the time was when the children of God "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" (Eph. 2:3-6).

No one naturally grows into being such a child of God. The tendency of the natural man is downward, not upward. On the divine side every true child of God becomes such by two divine acts: (1) By regeneration, elsewhere called the new birth. The true child of God is one who has been "born again," "born from above," "born of water and the Spirit," begotten "again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3). He is made a new creature; he enters a new world of being, so that old things have passed away, and all things become new. (2) The other divine act is that of adoption into the family of God. Adoption, as one has said, "is the taking of a stranger into the family and dealing with that stranger as though he were by natural birth a child of the household." Thus the believer becomes a child of God by virtue of the divine adoption. We had nothing to do with our natural birth. The adopted child of poverty and want and misery has nothing to do with its adoption into some home of wealth, refinement and culture. Neither have we anything to do with our spiritual birth, nor with our adoption into the household of faith. It is all of God's free grace through our faith. "By grace are ye saved through faith; and that not of yourselves: *it is the gift of God*" (Eph. 2:8).

If we are God's believing children, we should bear in mind that between the parent and the child there is a similarity of nature or disposition. Our Lord recognizes this when He says: "Love your enemies, . . . do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven"; that is, that you may manifest the same disposition which God manifests toward all such. We all know how common it is to see the parent in the child, not only in physical features, but also in manner and expression of speech. The boy does something, he says something, and we say, "That is his father over again." We are struck with the resemblance of the son to his father. Now if we are God's regenerated children, we must bear in some degree the likeness of our Father in heaven; we must manifest the forgiving, loving Spirit of Christ, which is the spirit of God's adopted children.

Children are the objects of special love. Parents cheerfully do for their own children what they could hardly be expected to do for the children of others, thus manifesting a peculiar parental interest in their welfare. So believers in Christ are God's children in this sense. They are as dear to Him as the apple of His eye. In human relations the mightiest love is that of a mother toward her child. But the love of God for His believing children is greater and truer than even that of a mother. As the stars

of the night are hidden by the brightness of the sun, so all exhibitions of human love are overshadowed by the resplendent and ever shining sun of God's love for His adopted children. We cannot limit by any human boundary, nor measure by any earthly standard, the love of our heavenly Father. In this boundless love every adopted child of God perpetually dwells.

Children are heirs to the possession of their parents. The Father and Elder Brother of believers are rich in all the things which contribute to the most lavish earthly enjoyment; and unto believers in Christ has been given the assurance that of all the things within the power of heaven to bestow, no good thing will be withheld from those who walk uprightly (Psalm 84: 11). Again it is said for the encouragement and comfort of believers, "All things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours" (1 Cor. 3:22). And from the same inspired penman comes the declaration of our divine heirship: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). So explicit and simple is all this that we only need stronger faith to grasp it and to appropriate it to ourselves.—*Selected.*

WHERE INFIDELITY FAILED

I HAD AN UNCLE, who was one of the foremost lawyers in Tennessee, the son of a hardshell Baptist preacher, and himself in his young manhood an infidel. He was the chief spirit in an infidel club that for years existed in McMinnville, Tenn. Being an honest man, he said to the club one Sunday morning—that was their meeting hour—"We meet here every Sunday morning and exhaust ourselves tearing the Bible to pieces. Not one of us has ever read it. I intend doing so. I will investigate it as I would a lawsuit." And he did so, shutting himself up in his office day after day and excluding other things until he had read the Bible through twice. When he came out it was with tear-bathed face and this confession: "NO MAN wrote that Book." Ever afterwards he was a simple, genuine Christian. I think if our Modernist Bishops and preachers would be as honest as this infidel lawyer, and read the Book through with an inquiring mind such as he had, they would, if as honest as he, see the light and stop treating God's Bible as they are doing. I wonder if they realize the enormity of their offense! I wonder!—*David Rankin Barbee.*

"Who pays the taxes?" is a question on the mind of Bro. A. F. F. Jenson. He says, "If Wall Street money lords have billions of bonds exempt from taxation, please inform me who pays the taxes." Bro. Jenson, an ex-corporal of the Civil War, questions the meaning of "this vital question."

Subscribe for The Restitution Herald, \$2.00 per year.

A KIND WORD WHEN YOU CAN

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother,
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted
Bread on waters cast are they;
And it may be we shall find them
Coming back to us, some day.
Coming back when sorely needed,
In a time of sharp distress,
So, my friend, let's give them freely,
Gift and giver God will bless.—*Unknown.*

THE DEATH OF CHRIST

I READ TO-DAY WITH incredulity your editorial which seems to go out of its way to assert that Christ did not 'die' but voluntarily surrendered His spirit upon the cross", writes Ruben Butchart in *The Globe* of Toronto, Ontario. He then continues, by saying, "This is drawn from His words, 'I have power to lay it down.' You commend the words of Luke as scientifically accurate when he states that the crucifixion did not kill Christ, but that the words, 'Father, into thy hands I commend my spirit, and having thus said, gave up the ghost,' actually mean in the original 'Dismissed His spirit.'"

Mr. Butchart then proceeds to explain wherein he finds the article in *The Globe* to be in contradiction with the facts of Scripture. He says:

"How strange this doctrine appears when it seems to fit more easily into the assertions of the rationalistic Dr. Toll, whom you condemn. To suggest that Christ on the cross was not killed, in our well known physical sense, means that He was able to control His consciousness, and this lends support to the rationalist theory that he did not die but recovered from the exhaustion of the cross and revived.

"If the literal meaning of a single Greek word is to import a theological sense into our Lord's death, which is opposed to all other accounts, there must be an extraordi-

nary lot of Scripture needing re-emphasis and exposition. Not to be wearisome and for example take Matthew 16:21, 'From that time forth began Jesus to show unto his disciples how . . . and be killed and be raised again on the third day.' Again, the scientific Luke, in recording the conversation on the way to Emmaus, reveals that whilst the mourning disciples thought their Lord was 'condemned to death' and 'crucified,' He himself told them: 'O foolish ones, ought not the Christ to have suffered these things?' Likewise Peter, a witness at the tomb, 53 days after the crucifixion, charges the men of Jerusalem with having 'killed the Prince of Life.' Later hear the words of Christ's great interpreter, the apostle Paul (Phil. 2:8), 'And being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross.' Now, I submit that in the minds of both writers, speakers and hearers there could have been naught save the thought that Jesus Christ as a man suffered death upon the cross because He had yielded His physical life to the will of ungodly men, in conformity with the divine purpose. The view you state seems to detract from the humanity and perfect obedience of the man, Christ Jesus. While we may assume from other words that He had power at any stage of His life to forsake His Mission. His voluntary steadfastness to the end is held out as a proof of His divinity and His humanity as well. If Christ did not 'die' as a man on the cross, was He not in a sense a play actor, stimulating death? There is an ugly word for men who presume to end life before life ends. Among the causes of death you overlook one factor. While crucifixion produced a slow death it was sure, otherwise it had not been in use by the Roman power. John's gospel tells us that the soldiers ere sundown were astonished to find Christ apparently dead. Then one of them thrust into His side a spear and from this terrible wound came both blood and water—significant facts! In conclusion, the voluntary submission of Jesus to the effects of the cross still permitted Him to say at the close: 'Into Thy hands I commit or commend my spirit,' thus virtually concluding His life, as many another martyr has done. We do not detract from the glory of Christ when we accept His perfect humanity as reflected by Scriptures intended to be read by the wayfarer."



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 specially 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 in 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 SCRIPTURE ITSELF TEACH US WHAT IS THE TRUE DOCTRINE OF IMMORTALITY

"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, 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 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-dishonouring 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.—*Conditional Immortality Mission.*

THE GOSPEL

(Continued from front page)

temporal blessings, which accompanies the believers that builds faith in man, faith toward God, and thus makes it God's power unto salvation.

To the end that we may see and experience the most possible of God's blessings and may thus have reason for the greatest possible development of faith toward God, let us study the gospel of Christ in its every phase and detail for deeper and richer understanding of its marvelous provisions for the benefit and the salvation of man.

PENTECOST

Dear Bro. Austin:

I asked my 8th grade Jewish children to write for me an explanation of the significance of the holiday that they are celebrating tomorrow, May 25.

I am enclosing three of the compositions. I know that you will get a good laugh from one of them.

If you care to use them for publication, do so.

Evelyn K. Harsch

The reader must realize that the following were written only for the school room as explained in above letter, yet because of real worth to be found in them for the Christian student, they are gladly given place in The Herald.—Ed.

FEAST OF WEEKS

This holiday has also another name, it is called "The Beginning of Our Laws." "Feast of Weeks" means the time when all the fruit that is ripened is gathered and a part taken to the Priest. The reason we call it "The Beginning of Our Laws" is because on this day God gave The Torah to the Jewish nation. It is a custom to decorate the home with greens.

Also, to eat honey because we say that our homeland is

made up of milk and honey. The Torah was given to the Jews on Mt. Sinai.—*Clara Sanders*

SHOVUOTH OR FEAST OF WEEKS

God wanted to give the Ten Commandments to some religion. So He went from one country to another asking every religion if they would accept the Ten Commandments, but none wanted it because one religion did not like the Commandment, "Thou shalt not kill," and another did not like the Commandment, "Thou shalt not steal," etc. So God became so disgusted that when He came to the Jews he picked up a rock and said, "If you won't accept the Ten Commandments, I will kill you all." So they took the Ten Commandments with great joy.

The Jews were supposed to bring to the Temple in Jerusalem anything that grew from the ground as: grapes, wheat, corn, rye, etc. for forty-nine days to thank God for these things, and on the fiftieth day it was celebrated as a holiday because they did not have to bring any more of these things to the Temple, for it was the last day; and also because the Jews received the Ten Commandments on that day. This holiday is called Shovuoths or the Feast of Weeks.—*Ida Gelfond.*

SHOBUOT

This holiday falls on the sixth and seventh of Sivan, the third month, which is usually in the latter part of May or at the beginning of June. In Palestine this time was the harvesting time for wheat, and the fruits were beginning to ripen. On this holiday, as well as on Passover and the harvesting holiday in the autumn almost every male Jew was required to visit Jerusalem. On this day the Jews, who were farmers, brought the very first ripened fruit to Jerusalem, and after a grand procession everyone gave his basket of ripened fruit to some priest thereby reading a certain passage from Deuteronomy. This holiday has a special significance, and is celebrated, as the day when the Ten Commandments were given, as related in the Bible. After the Jews left Palestine the holiday lost its character as an agricultural holiday and is now celebrated as the birthday of the Jewish religion. Jews are not allowed to do any work on this day except cooking the meals. It is a custom among Jews to eat milk foods, and to decorate their houses with green leaves, branches, grass and flowers. It is called "Chag Habiekurim", which means the holiday of the ripening fruit, and is also called "Shobuot", which means weeks, because from the second day of Passover seven weeks are counted and this holiday falls on the end of the seven weeks, on the fiftieth day.—*Lazar Gordon.*

IMMORTAL SOUL THE THINKING PART OF MAN

(This letter was first mailed to the person for whom it was intended and is now published for the benefit that others may derive from considering the points brought out.—*Editor*)

Dear Sir:

I heard you make the statement above and I have had an experience different from what some have had so thought I would write you.

In the first place I will say my soul is a little over seventy-six years old, unless what the Mormons teach is true, and that is that the Lord has a store of souls some where and when a body is formed one of them enters it. In that case likely the soul had no beginning.

Now for my experience: Several years ago, I and others were working at haying. As I stooped down to hook up a tug, the horse kicked me in the face, a glancing lick on the chin and forehead. The next thing I knew, which was an hour or so afterwards, I found myself in bed, with a young woman sitting in front of me. I asked her what had happened. She said that the horse kicked the immortal soul out of me. Well, no, she did not say that exactly, but said that the horse kicked me and I took the other for granted as I did not know anything during that time. If the horse had been shod, perhaps it would have kicked my brains out and then maybe my immortal soul could have taken them and gone to heaven, but I know of no scriptures where there is a promise of any one going there. See John 3:13.

The Bible speaks of fat souls, lean souls, hungry souls, souls beheaded and strangled and are forbidden to eat blood and it says that the soul that sinneth, shall die and that all have sinned and come short of the glory of God.

As you are a preacher, perhaps you can tell me where the Bible says that a man has an immortal soul, or a never dying spirit, or a promise of eternal life this side of the resurrection. If you can please tell me and oblige,

H. B. Hathaway.

MOTHER O' MINE

Mother O' Mine, because you gave
To me the joy of living ;
Because your soul, your life, your whole
Were mingled in that giving ;
Because you've known my frailties,
Yet counted them as naught ;
Because you've guessed my hidden best
That others never sought ;
Because when my ambition flagged,
You always understood ;
Because I've seen your pride serene
In what I did of good ;
Because of your belief in me,
That nothing can undo ;
My ev'ry prayer is this—
That I may honor you.

—*Selected.*

I am glad to think I am not bound to make the world go right, but only to discover and to do with cheerful heart the work that God appoints.—*Ingelow.*

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"A BEREAN BOOK IN EVERY CHURCH HOME BEFORE FALL" WOULD BE A GOOD SLOGAN FOR THE SUMMER

AT THE COST OF GREAT labor and expense the National Berean Society has in the past year published some valuable study books for juniors and for seniors. These books are valuable for individual study, or to be used in classes and they bring out the gospel truths in a very interesting way. Let us each do all we can to see that these books are distributed widely. Send them to relatives and friends. You cannot do missionary work more effectively. Prices are as follows:

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Address National Berean Society, Oregon, Illinois.

Sister Thayer, chairman of the Junior Berean Extension work, is anxious to get in touch with all who are studying Junior work. If you have a book and are studying, or if you have a class which is doing so, send in your name and address. Or if you are not yet in touch but would like to be, write her at once. Mrs. Verna Thayer, Oregon, Illinois.

Have you sent in your dollar to help meet the emergency? You'll find the Treasurer's address at the head of this page.

The Illinois Conference acknowledges with thanks funds received from several toward purchasing some mattresses for Bible School and Conference use. About thirty mattresses are needed, which will cost about five dollars apiece. The treasurer is Miss Anna Drew, 629 North Galena Ave., Dixon, Illinois.

We have at hand a report from the National Berean Secretary of the recent meeting of the executive board. We have decided, however, to hold that report till next week as that issue will be mailed to the entire church mailing list, which will mean a few thousand more homes than are reached by the regular issues.

BAPTISM OF JESUS

THE MAN WHO SETS out to belittle the ordinance of baptism is confronted by many difficulties.

Jesus was baptized. No one can gainsay the significance of this event. It was at the threshold of His public ministry. It elevated baptism to a plane of dignity and honor beyond the paltry criticism of man.

Jesus acknowledged baptism as a divine institution, and enunciated the doctrine that obedience in this particular is the fulfillment of a duty to God.

Jesus carried the ordinance over into the economy of His church. In the great commission He said to His messengers: "Go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit"—mind you, in the name of the Father and the Son and the Holy Spirit. Can there be found fuller and higher authority?

True to their commission, the apostles and early evangelists gave to baptism a high place in their message. It never occurred to them to trifle with this subject. They never omitted it from their preaching.

And now the great ordinance fights its way through substitutes, through the refined sophistry of human wisdom, through the caviling of "sage, scribe, critic of the world." What a caricature of discipleship!

And how does the Founder of our holy religion look upon baptism? "Come now," said He, "This is how we should fulfill all our duty to God."

And what does the great God think of baptism? "Now when Jesus had been baptized, the moment he rose out of the water a voice from heaven said, 'This is my Son, the Beloved; in him is my delight.'—Selected "Our Hope."

SAVED

By God—The Source (2 Tim. 1:9).
Through Grace—The Spring (Eph. 3:5).
In Christ—The Cause (John 10:9).
By Faith—The Means (Luke 7:50).
By Christ Risen—The Security (Rom. 5:10).
In Hope—The Consummation (Rom. 7:24).

Contribution to the service of God is but to give one's hand to that work which his heart exalts.

The Children's Page



PREPARED BY LOIS HUNT

THE ARREST AND TRIAL

YOU REMEMBER JUDAS brought soldiers to the Garden where Jesus prayed. "The soldiers took Jesus and He went back to the city with them. It was the Jews who hated Jesus, so the soldiers took Him first to Annas, then to the house of Caiaphas, where the scribes and elders were gathered to condemn Jesus.

"They had false witnesses,—those who would tell wrong stories,—gathered there, so that they might accuse Jesus of something that would cause the Roman governor, Pilate, to have Him put to death.

"They pretended it was a trial, like a trial in the court, but it was a shameful make-believe.

"Jesus was so superior to them all, that Caiaphas, who acted as judge, became angry and rent his garments."

"Jesus saw the injustice of the trial and the way He endured the mockery showed what a hero He was. And the anger of Caiaphas, because the man he wanted to harm was so high above him, shows what kind of a man Caiaphas was. Nothing stirs up the ugly in the heart of a low person so much as to know that nothing really touches the inner life of the person he wants to harm.

"Caiaphas was very angry. He had Jesus sent from his court to Pilate.

"Pilate saw no harm in Jesus, so he sent Him to Herod, another governor who was in Jerusalem that week. Herod was curious to see Jesus because he had heard what wonderful things Jesus had done. Herod wanted Jesus to work some miracle, but Jesus stood before Herod in silence. This made Herod angry, and he, like a provoked school-boy, ordered some old, cast-off king's garments put on Jesus; and his soldiers added a mock-crown made of thorns. (How that must have hurt!) Then Herod sent Jesus back to Pilate.

"Pilate was anxious to let Jesus go free. Luke tells what he said and did, and so do Matthew and Mark and John. He saw that for envy the chief priests had delivered Him up.

"But the chief priests stirred up the multitude to demand Pilate to crucify Jesus. John tells how Pilate tried again to get rid of ordering this done.

"But it all ended by the soldiers leading Jesus off be-

fore nine o'clock in the morning to crucify Him.

"At the third hour (nine o'clock) He was crucified. At the sixth hour (just noon), the sun became darkened, and silence and darkness lasted for three hours.

"Then Jesus died.

"He was taken from the cross by loved ones, and put in the new tomb of Joseph, a rich man from Arimathea, who was a disciple of Jesus. Joseph of Arimathea, went to Pilate and asked for the body. He had it wrapped in clean linen cloths and laid it in his own new tomb, which he had hewn out of the rock, and he then rolled a great stone at the door of the tomb."—*The Child's Own Book*.

SOMETHING TO DO

1. Make a diagram or outline showing the persons before whom Jesus was taken for trial.
2. Read in Matthew, Mark, Luke and John about Pilate and Jesus.
3. How was the prophecy, Isa. 53:7, 8, fulfilled in this story?

SOMETHING TO THINK ABOUT

Are we crucifying Jesus to-day? Could we bear up under trial like He did?

MEMORY VERSE

24. James 4:10.

TINY TOTS

The soldiers arrested Jesus and took Him before the great rulers. He had done no wrong, but they hired men to say He had said wrong things. They put a crown of sharp thorns on His head, and a robe around Him and made fun of Him, saying He pretended to be a king.

The governor said, "Let Him go free. He has done no wrong." But the Jewish people said, "Crucify Him! Crucify Him!" So the governor had the Roman soldiers nail Jesus on the cross.

WOULD YOU DO THIS?

The children wanted to attend Field Day. All those who brought notes from their parents were permitted to attend. One child said, "I would like my mother to sign an excuse, but I would just stay at home, and not go to Field Day. Anything to get out of school!"

LORD TEACH US TO PRAY

"'LORD, teach us to pray'. Yes, us Lord. We have read in Thy Word with what power Thy believing people of old used to pray, and what mighty wonders were done in answer to their prayers. And if this took place under the Old Covenant, in the time of preparation, how much more wilt Thou not now, in these days of fulfillment, give Thy people this sure sign of Thy presence in their midst. We have heard the promises given to Thine apostles of the power of prayer in Thy name, and have seen how gloriously they experienced their truth: we know for certain, they can become true to us too,"—Andrew Murray, in *With Christ*,

With Our Sunday Schools

LESSON XL—June 10, 1928

THE ARREST AND TRIAL

Mark 14:43 to 15:15

Devotional Reading: Isaiah 53:1-6

GOLDEN TEXT

He is despised and rejected of men.—Isaiah 53:3.

A STUDY OF THE SUBJECT

The Betrayal. Previous to the arrest of Jesus, Judas had slipped away from the feast which Jesus and the apostles were attending and plotted with the chief priests to betray Jesus. Thirty pieces of silver was the price agreed upon for this betrayal. Thus was fulfilled the prophecy of Zech. 11:12, 13. All this had been foreseen by God and He doeth "nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. So God revealed even this. In the evil as in the good, in the sorrowful as in the joyful, God has employed the activity of man, utilizing it for the accomplishment of His own great purposes. God uses the "wrath of man" to praise Him in that He even reveals His superior ability to thwart all that wrath. Any remainder of such wrath which God cannot use to His own praise, He restrains. Psa. 76:10.

The Arrest. Brutal indeed seems to have been the method of these opposers of God in the arrest of Jesus. Freely had Jesus mingled with them upon the streets, often had He occupied the central place in their throngs, He had openly exposed Himself to whatever violence they might have chosen to impose, but now with staves and torches they came in mob fashion to heap indignities upon Him. Mob spirit incites the individual to the performance of many things that he could not be incited to perform were he left to his own better reasoning judgment. This same method is yet to be experienced in the closing days of this dispensation, when the powers of this world, acting in mob spirit, will unite with the Antichrist power to oppose and overthrow Him who is soon coming to exercise complete God-given authority.

The Trials. The trials imposed upon our Savior were, according to their own Talmudic laws, illegal. It was not for them to try a man in the night, nor for them to bribe another one to bear false witness. It was the Roman authority only that could impose the death penalty, and Pilate, the Roman ruler, openly asserted, "I find no fault in him." In every consideration the trial of Jesus was unfair, un-Israelitish, un-Roman. Surely He was "brought as a lamb to the slaughter". Isa. 53. It was not for His voice to be heard. The wicked jealousy in the hearts of the leaders had determined that His good works, which had exalted Him above those leaders in the minds of their followers, should be sufficient cause for His death.

Nor did the trial of Jesus conclude before Pilate. Throughout centuries that have since been, He has been tried in the hearts of men. If Jesus was what He claimed to be, there is no sane reason why every human being that comes beneath the sound of His word should not approve of His life and of His place and uphold Him in obedience to His teachings.

One is almost compelled to feel that the majority of people within the present Christian nations undertake to acclaim Christ as being what He claimed to be, but at the same time undertake, with the scribes and Pharisees, to advance their own carnal, selfish aims and to overthrow, perhaps not Christ in person, but to overthrow Christ in that they overthrow the force of His teachings, the beauty of His promises, and look with distrust upon His assurance to return and take unto Himself literal and absolute control and dominion of Jews and Gentiles throughout the world. Just how far it can be said that men thus "crucify to themselves the Son of God afresh, and put him to an open shame", is not for man to judge, but the apostle, in Heb. 6:6, declares that such is possibly a warning. In our trial of Jesus, let us exalt Him before the throne of God.

THE GOLDEN TEXT

Despised was he and forsaken of men,
man of pains and familiar with sickness,
—yea like one from whom the face is
hidden, despised and we esteemed him
not.—Isa. 53:3, Both.

"He came to his own and his own received him not."—John 1:11. They rejected Him as their King and would not have Him reign over them, and said, "We have no king but Caesar." He is still despised and rejected of men today, and in so doing they crucify the Son of God afresh and put Him to an open shame.—F. A. S.

PRACTICAL APPLICATIONS

Jesus Answers. "Thou sayest it." Of all the questions put to Him before the judgment seat of Pilate, Jesus answered one only. To the accusations brought against Him, He made no response. The reason for this is not hard to find. The accusations affected His own fate alone, and with that He was no longer concerned. But the question of Pilate, "Art thou the King of the Jews?", touched the keynote of His mission into the world: the kingdom of God, and His right to the throne of His father David. So long as

He remained free to carry on the great work God had given Him to do, He continued to preach the glad tidings of the kingdom of God. When they sought to detain Him in one locality He firmly declined to remain, because, said He, "I must preach the kingdom of God to other cities also: for therefore am I sent." Luke 4:42, 43. And now facing death itself, the ignominious death of the cross, He opened His lips to acknowledge His claim to Kingship over the Jews, and all that such Kingship represented. O, that we might possess the same vision of our duty today, and continue in season and out of season to proclaim the glorious tidings of the coming and kingdom of Jesus Christ!

The World's Choice. Jesus, the King of the Jews, or Barabbas, the murderer? Which should it be? We may not condemn the Jews too severely for the choice they made on that tragic day so long ago! Millions of people from that day to this have chosen in much the same way. Jesus the Light of the World is rejected: Barabbas, the representative of darkness and sin, is preferred. Barabbas suggests the unbridled passions and pleasures of sin: Jesus typifies the purity and the holiness of clean, Christian living. "The friendship of the world is enmity with God". James 4:4. And humanity forgets that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

Popularity versus Christ. "Pilate, willing to content the people . . . delivered Jesus . . . to be crucified." In order to maintain his political popularity Pilate consented to the demands of the multitude. It is Christ-like to stand firmly for right and truth in the face of general indifference or disapproval.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION

Peter's Denial: What did Peter deny? In what spirit was the denial made? Analyze the state of mind in which Peter was floundering. Did Peter really know Jesus after three years discipleship under Him? Why not? What does it mean to really know a person?—A. K.

Questions on Subject. What is meaning of betray? How was Jesus betrayed? Why did they seek to take Jesus in this way when He had openly stood in their midst? What is one characteristic of a mob? Is the individual judgment deflected by mob judgment? Was the arrest of Christ legal? Why was Jesus tried in the night? Was it legal for them thus to do?

DOINGS AMONG THE CHURCHES

Srs. Emma Coleman and Ruth Wachtel and little son of Chicago visited over the weekend with relatives at Forreston and Oregon, Ill., and attended the graduation of Samuel Smith of Forreston.

Sr. M. A. Woodward expects soon to be at home with her son at 223 W. St. Joseph St., Lansing, Mich.

Bro. Harvey Krogh, Jr., graduated with the High School class of '28 at his home city, Blair, Nebraska.

Sr. Wm. Austin of the Sinnissippi Farm, Oregon, is visiting with her parents, Bro. and Sr. Cyrus Stowe, Holbrook, Nebraska.

Bro. F. E. Siple will fill his regular appointment at Dixon, Ill., next Sunday.

The next issue of The Restitution Herald will be a special Conference Number. It will be mailed to all on our mailing list. Are you sure we have a complete up-to-date list of all Church of God members in your community and of your acquaintance? Are you sure your church secretary keeps your church roll corrected on our list?

Marjorie Ruhn of Eden Valley, Minn., is home, very much improved after long and serious sickness.

Dear Brother Austin:

Again we have changed our address. Will you please publish the change of address from 2934 Jackson Blvd., to 725 N. Parkside Ave., Chicago, calling it to the attention of those who are sending donations for relief work, and others who have wanted to help and have put it off, thinking they would send donations at some other time.

With kindest regards,
Mrs. Orpha Sanford

MICHIGAN

The South Lawn Park Sunday School of the Church of God, Grand Rapids, Michigan, has sent The Restitution Herald a beautiful, two foot, panoramic picture of those in attendance on May 6, when its number reached the new high figure of 184.

Keep the beautiful spirit growing, Grand Rapids. Cleveland warns you to "watch

your laurels", and St. Cloud is already sending most praiseworthy reports.

The West Bowne meeting was not a disappointment. The weather was ideal and the spirit of the meeting was likewise. After the afternoon sermon all went to the water's edge where the following were baptized in the name of Jesus Christ for the remission of sins: Mr. and Mrs. Henry Peet, Mr. and Mrs. Leon Peet, of Caledonia; Mr. and Mrs. A. M. Ross, and Mrs. Robert Charrington, of Alto. Excepting Bro. and Sr. Leon Peet, all are people who are in their declining years. It was a beautiful sight to see these three married couples go into the water arm in arm. It is an unusual thing for people their age to accept the truth and obey it in baptism. Much credit is due Bro. Patrick for his labor at West Bowne.

Due to Bro. Bridegam being sick the Sunday night service, at Grand Rapids, May 20, had to be cancelled.

Four carloads of Grand Rapids' people went from the West Bowne meeting Sunday afternoon to Coats Grove and helped in the meeting there. Members of a congregation can be a great help by cooperating with the pastor.

Supt. Townsend has called a business meeting of the officers and teachers of the Grand Rapids Sunday School for this week. The purpose of the meeting is to lay plans for the Sunday School drive during the month of June and work out the details for our vacation Bible school.

Bro. Patrick left Thursday, May 24 for Fonthill, Ont., where he will assist in the Fonthill May meeting. We pray that they will have spiritual sitting together in Christ.

The special advertising campaign that has been carried on by the Grand Rapids church has been a paying proposition in dollars and cents. The collections have increased sufficiently to offset the cost of printing. The real results are not to be considered from a financial standpoint, but to show that it "pays to advertise" the above results are given.

Individual announcements are being mailed to every member of the Michigan Conference

announcing the coming State Conference. If you don't receive a card you will know that your name is not on the list. Don't feel offended, but send a notice to the Conference Secretary stating that you are still alive and give your old and new addresses.

OHIO

Brush Creek Bible School

The annual June meeting at the Brush Creek, Ohio church convenes June 3, continuing over June 10. Bro. G. E. Marsh will be the speaker. There will be Bible studies each afternoon at 2:30, for adults, young people and children. Sunday, June 10 will be an all-day meeting including the usual basket dinner. The remodeled church building offers better accommodations than in former years, and a large attendance is anticipated. It is hoped that all who can will attend for the full session, including those from nearby congregations.

Mrs. Emma Garad.

BURR OAK, INDIANA

Mr. Albert Overmyer has been seriously ill for the past three weeks with pneumonia. He is some better but is not out of danger. The young people of our Sunday School have missed him in all their work.

Mrs. Esta Osborn is just recovering from the "flu" and an attack of appendicitis.

Mrs. Alice Osborn is very ill with the "flu."

Mrs. Dela Ferguson, mother of Albert Overmyer is at work again after having had the "flu."

NIAGARA FALLS, N. Y.

Elder Wm. Moore will fill the pulpit at the Falls the first Sunday in June, speaking from 1 Cor. 15. Our Berean meeting Tuesday night was attended by close to a hundred. It was an illustrated review of the life and ministry of Paul.

BOSWORTH, MO.

Bro. Austin has closed a series of meetings at this place, beginning May 6th and closing May 17th.

Everyone enjoyed the meetings and ex-

pressed a desire to have Bro. Austin come and hold a series of meetings again some time during the autumn.

At the close Bro. and Sr. Martin made it known they desired baptism. Thursday afternoon we met at the river and Bro. Austin baptized them. We then met at Bro. Elmer Winfrey's to partake of The Lord's Supper. It always makes us glad and rejoice to see others obey the truth, and we know they have been taught the truth.

We wish to thank Bro. Austin and also the brethren of Illinois for making it possible for Bro. Austin to preach here.

Frances W. Williford, Sec'y.

BIBLE SCHOOL AND CONFERENCE

DATES

Fonthill, Ontario, May 25-27.
 Puyallup, Wash., June 1-3.
 Mora, Minn., June 8-10.
 Grand Rapids, Mich., Bible School, June 17-20.
 Dutton, Mich., Conference, June 21-24.
 North Salem, Indiana, July 3-15.
 Goldthwaite, Texas, July 20-29.
 Oregon, Illinois, General Conference, July 31 to August 12.
 Oregon, Illinois, State Conference and Bible School, July 31 to August 12.
 Solgohachia, Ark., August 2.
 Maurertown, Va., August 15-26.
 Waterloo, Iowa, August 19-26.
 Arkansas City, Kan., August 26 to Sept. 2.

OBITUARY

Jeremiah Asa Bookmaster, son of James and Margaret Bookmaster was born at Jelloway, Knox County, Ohio, August 24, 1853, and died May 18, 1928.

He was married to Maggie R. Finley at Loudonville, Ohio, in 1881. To this union was born one daughter, Mary Olive. His wife died March 25, 1896. He was baptized by Bro. Huggins, seven years ago and has remained a faithful member of the Church of God since that time.

Bro. Bookmaster entered Golden Rule Home as a member, August 5, 1923. All learned to love him while he made his home here. He suffered a stroke of paralysis on Sunday morning, May 12, from which he never recovered. He fell asleep May 18.

Following funeral services at Golden Rule Home Sunday afternoon he was buried on Golden Rule Home lot near the center of Daysville Cemetery to await the Master's call, we pray, to life immortal.

F. L. Austin

Proposed Amendments to Constitution of the Michigan State Conference to be voted on at June Conference.

Article II. Section 2. These officers, together with one member elected for this purpose by each organized Church of God in Michigan and one isolated member to be appointed by the other members of the Executive Board, shall constitute the Executive Board to transact all business authorized by the Conference.

Article II. Section 4. All officers shall be elected at the Summer Conference meeting by ballot. A majority vote shall elect.

Article V. Section 1. This Conference shall meet not less than twice nor more than four times a year, to transact business, timely notice being given through The Restitution Herald. The four meetings shall be designated as Summer, Autumn, Winter and Spring Conferences.

Article V. Section 2. The time and place of the Conference meetings shall be designated by the Executive Board and timely notice thereof shall be given in accordance with the provision made in Section 1 of this article.

Article V. Section 3. The Bible School shall be held at the time and place designated by the Executive Board.

Article VI. Section 1. Any business, with the exception of election of officers, may be transacted at any Conference meeting, and business of such a nature that it cannot be delayed until the next Conference, shall be taken care of by the Executive Board.

Article VI. Section 2. The Executive Board shall meet at the call of the President or of two other members, and a majority of its members shall constitute a quorum and be necessary for the legal transaction of business for the Conference.

Article VI. Section 3. Any article or section of this Constitution and By-laws may be amended at any Conference meeting provided same is presented in writing at the Conference meeting preceding, and shall be decided by ballot and a majority vote of members present.

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.

Life! Life! Eternal Life!; Essential Truths; God's Promises, by Anna E. Drew; The Resurrection, by S. J. Lindsay; How Much Do You Believe in the Lord Jesus Christ?; The Reasons Why; Where Do We Go When We Die?; Hell, What Is It?

The above are 10 cents per dozen; 60 cents per 100.

Readings on Immortality; The Rich Man and Lazarus; The Thief on the Cross; What Must I Do to Be Saved?

The above are 20 cents per dozen; \$1.25 per 100.

A Study of the Word "Soul" 5c per doz.; 25c per 100
 God, by R. H. Judd 3 for 10c; 12 for 30c; 100 for \$1.75
 The First Resurrection 5c each; 12 for 40c; 100 for \$2.50
 A Letter to a Friend, by Mrs. C. C. Woodruff, 10c each; \$1.00 per doz.

The Visitor, by Harriet E. Boice, 212 pages, paper \$.50

The Resurrection, by J. L. Wince; Where Are the Dead?, by L. S. Bronson; The Gospel of the Kingdom of God.

The above are for cost of mailing: Single copy, 3c; 12 for 12c.

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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 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.

WHY DON'T YOU PRAY?

By A Pastor

ON A CHILLY SUNDAY morning a few years ago we started preparation for the activities of a full Lord's Day. We were booked to fill an appointment in a church about thirty-five miles from home. On this particular morning after preparations were made we went to the garage to get the Ford for the trip. For some reason or other it was not disposed to run. It was one of the older type that had to be cranked by hand and there are few things in this world that are so disgusting as a car that refuses to run; especially when needed. We cranked and cranked, but it simply would not start. We tried hot water, we jacked up a rear wheel, and all the other tricks to try and fool it into running. All our efforts seemed to come to naught.

Time slipped by and it became too late to make other arrangements and fill the appointment. After working for about an hour we were tired, discouraged, and blue. We just about decided that it was of no use to try any longer and so we would quit. Just then there came a voice in our ear and it seemed to speak clear and distinct. It seemed to say, "Why don't you pray?" Here was a new thought indeed. We had tried everything we knew and had come to the end of our ability. We wished to use the car in the service of the Master. Why not ask Him to start it? In a moment we had offered a petition for assistance.

It took faith to grasp that crank handle after that prayer. But it proved to be a case similar to the incident on the sea of Galilee, when the men had fished all night and taken nothing. It was the attempt after the word of the Master that brought the catch. So we grasped the handle and tried but once and the car started. The appointment was made in good time and we had a fine day in the Lord.

Many times in recent months we have thought of that experience. When the problems of life overwhelm and become too difficult for us to solve we have become discouraged and ready to quit until these words have rung in our ears, "Why don't you pray?" A little season of prayer has given strength and courage and we have met the battle of life anew to see Satan flee.

There's a story of a little boy who had gone to church with his mother. The preacher had been praying. His prayer was very loud and long. His voice roared forth as the voice of thunder. As his loud "Amen" died away the little boy turned to his mother and said, "Mamma, don't you think that if the preacher lived nearer to God he wouldn't have to pray so loud?"

We need not pray loud enough to shake the rafters, but we do need to pray very earnestly. Many of our problems may only be solved by talking with the Father, therefore we need to live close to Him.

As individual Christians we are confronted with problems that heretofore were not known. Temptation is

stronger to-day than ever before. It is harder to live close to God than it used to be. We are living in an age of mad speed and "jazz". The world seems to have lost its head over vain pleasures. It is trying to drag Christians from their position with God. "Why don't you pray?" Never before did you need to pray as you do now. If you think you do not need to pray to keep strong, it's time you began praying to get strong. A man is no better than he prays. Then, "Why don't you pray?"

As churches we need to pray. A pastor visiting in a neighboring town went into a prayermeeting one evening. He was tired, discouraged, and worn with care. There was a season of refreshing prayer. Tears were shed and folks were earnest concerning their needs. At the close of the service the visiting pastor was heard to say; "I'd give my right arm for a meeting like this in our church." Prayer is the only solution to our church problems. Unless we talk with God our plans will fail. Pastors need the backing of prayer. It is very hard to preach for the work with a people that are not spiritually inclined. Pray with your pastor and for him. Pray for the work of your church. Remember it is your church and you are responsible if it does not prosper. Churches, "Why don't you pray?"

As a people we need to pray. Denominational problems are greater than ever before. Unless we take God into account our message will be dead and not heeded by the world. God can do wonders and has promised to do so. Then, "Why don't you pray?"

More prayer, and earnest prayer coupled with a live faith will give us the victory. "The effectual, fervent prayer of a righteous man availeth much." Then Christians, "Why don't you pray?"—In "Our Hope."

WORLD CHAOS

PAUL THE APOSTLE, writing to Timothy, penned a serious indictment of the state of the world in the latter days. The persistent claim of leaders of Christian Churches that world betterment is fact, and world conversion by the evangelistic effort of the Church, will be accomplished, suggests that they have never read, understandingly, the third chapter of this second epistle. The current thought, surely is arrested by a recent utterance of Rev. Lionel B. Fletcher, a front rank Congregationalist, that "the world is in an awful state of chaos: the whole of our civilization is trembling on the brink of fearful disaster." This is in agreement with the inspired Word. It is disappointing that the remedy suggested, excellent though it be, of the nature of further organization, makes no reference to the only Scriptural solution, "The zeal of the Lord of Hosts", exercised in the advent of a glorified, omnipotent-ly commissioned Christ.—*The Bible Standard*.

Prayer is the expression to God of one's innermost heart. It may take the form of praise, of petition, of consecration, of covenant to God.



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BIBLE SCHOOL AND CONFERENCE DATES

- Ohio: Brush Creek, June 3 to 10. Page 563.
Minnesota: Mora, June 8 to 10. Page 564.
Michigan: Grand Rapids, Bible School, June 17 to 20. Page 565.
Dutton, Conference, June 21 to 24. Page 565.
Indiana: North Salem, July 3 to 15. Page 566.
Texas: Goldthwaite, July 20 to 29. Page 567.
Illinois: Oregon, General Conference, July 31 to August 12. Page 568.
Oregon, State Conference and Bible School, July 31 to August 12. Page 569.
Oregon, National Berean Society, August 6. Page 571.
Arkansas: Solgohachia, August 12. Page 572.
Virginia: Maurertown, August 15 to 26. Page 570.
Iowa: Waterloo, August 19 to 26. Page 573.
Nebraska: Holbrook, August 19 to 26. Page 574.
Kansas: Arkansas City, August 26 to September 2. Page 576.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

The General Conference is mailing two and a half thousand copies of this Conference Number of The Restitution Herald to non-subscribers.

The articles intended for this page have been crowded out by the several Conference announcements. It is hoped that this featuring of the Conferences will greatly aid the work throughout the nation.

BIBLE TRAINING CLASS

The Bible Training Class appeals to many as the most important feature in our program when analyzed with careful and open consideration. In so far as those studying in this class "desire the office" to care for and perfect, as shepherds, those who are members of Christ's body, it is one of the highest and most laudable ambitions of life. Naught but consecration guided by constant prayer can fit one for such position. It should be fully recognized, however, that not all who enter the Bible Training Class will realize their first aims. Probably no university, college, or seminary is able to successfully prepare more than a minority of its students for places to which they aspire. The same rule undoubtedly must hold true in our Bible Training Class work.

All educational institutions of to-day, must be maintained either by free will contributions, or by taxes levied upon all. There is probably no exception to this rule. This we must recognize.

The last General Conference directed that we should announce, till further notice, the permanency of our Bible Training Class. To those interested, we hereby make announcement that the class year for 1928-29 will begin October 1. D. V. So far there has been no tuition required. Those attending have necessarily depended upon part time work for personal expenses; therefore, the class being small in number, the sessions have occupied but a portion of each day. God willing, such arrangement will continue another year. All those wishing to register for the coming year are asked to notify the N. B. I. at the earliest possible time, as well as those who desire part time employment.

EXPANSION PROGRAM

The Expansion Program as published some weeks ago should be thoroughly considered at our coming Conference. Already we are much in need of a Folder, a large Stone, Racks, Galleys, Files, and other equipment that would cut down the weekly labor cost and speed up delivery. This comes in our suggested Expansion Program. Again such additional equipment really needs floor space in which to

set the machinery and also sufficient office space and equipment to economize in our work.

Our Expansion Program is one of real and urgent importance.

PUSH THE HERALD

The Restitution Herald is the medium through which all State and General work is announced and furthered in so far as the States co-operate in such work. We urge that each State Conference, for the advancement of its own work, will procure the largest possible subscription circulation for The Restitution Herald among its members. Remember that the \$2.00 per year subscription rate has never yet defrayed the full expense of the paper. By enlarging the Herald several pages and filling those pages with paid advertisements, the Herald could possibly become more nearly self supporting. Even then it would require an increased subscription list. For your good sell all Herald subscriptions within your State that you can. Help the Herald to help you.

FINANCIAL NEEDS

Most of the work mentioned above is, like evangelistic and pastoral work, dependent upon the brotherhood to carry its financial load. This has always been true and will likely continue so in the future, therefore the constant need of financial contributions to carry forward all these lines of labor.

Besides requiring \$1500 on June 18 to pay the balance on the Linotype, the N. B. I. will require its regular average of between \$400 and \$500 a month to meet the current expenses incident to the general secretarial work, bookkeeping, etc., including editorial and field labor. While it requires true and deep devotion of the individual as the true root from which all Christian labors prosper, yet in another sense the finances are the practical roots which bare and carry the visible fruitage of labor. Our fruits of labor must, after all, be limited in very large measure, to the physical and financial co-operation.

We solicit the earnest and careful consideration of all the brotherhood for the constant maintenance of this labor.

REPRESENTATION

Every State Conference should gladly finance one or more representatives to the General Conference and Bible School. This expense should be borne by the State. It is for the good of each State Conference that it be represented in the General Conference and receive through said representation full report and expression regarding the work

(Continued on page 567)

CHILDREN OF THE PAST

By M. W. Lyon

TO LIVE FOR THE DAY is commendable. To forget the disappointments and failures which came yesterday and those which may come to-morrow, and to concentrate on to-day's job, is sound policy. But he who will not sit and learn from the lessons of the past is not following sound policy, for the present is indissolubly connected with the past, and carries an undeniable obligation for the future.

It would be well to remind ourselves again that this generation is not the generation of yesterday, nor is it the generation that shall be to-morrow. We are the product of our leaders of former years. There is no escaping this fact. What our leaders were then we are now, whether big or little, whether good or bad.

We as a people are children of the past. For our peculiarities and differences, for our staunchness in truth or our stubbornness in error, we may look to those who have been our leaders in former years. Upon every teacher and leader of men there rests an immeasurable responsibility, because he moulds public opinion, because he literally holds in his power the key to their future thought and action, yes, and even character. For this reason the Church of God, as we have it to-day, reflects the character of her former leaders, her ministers. We are exactly what our preachers have made us. You can almost trace the men who have been closely associated with any one church by the peculiar shades of opinion left upon the minds of the people there. Congregations to this day are divided asunder for no other reason than that short sighted preachers in the past have had fights and debates and have taught their people to follow the man first and the church second. The doctrines of to-day had their birth with the ministers of yesterday. It may not be the most satisfying thing to recall, yet it nevertheless must be acknowledged that the church of to-day would be a spiritual church if her former leaders had made that their chief aim. Just as every man, then, shows in his culture and education and beliefs and actions what has been his training in childhood years, so that body of men, the church, is the mirror of the godliness or ungodliness, the wrong teaching or right teaching, of those to whom they have looked as leaders.

Does it not, then, become clearly apparent that the church of to-morrow will be what her ministers are to-day?

If you would peer into the future and discover the church that is to be, with all of the strength and faithfulness and nobility of ideals, with all of its weaknesses and errors and worldliness, you need only to examine her present leaders, and analyze their abilities, their talents and fitness, and the ideals by which they are led. This is the lesson we learn as children of the past. This is what history and experience have taught us. Another generation is now in the making; and it will unquestionably be made by its leaders of to-day—its ministers.

Now these things are facts which few people will deny. Yet fewer still do more than give a mere assent and forthwith drop the matter. Dynamite will raise a tree out of the ground; but it takes more than dynamite to raise most human beings, Christians not excluded, out of their habitual lethargy of thought. When it comes to a question of your own child's education, then it is a different matter entirely. Why so? Because you realize that his education is a vital factor in his equipment for life. And, because your child is a part of your own life and existence, the matter strikes home to you and produces action. You have a real interest in your child: you do not have a real interest in your church. Is not that a true analysis? Here is a very perti-

nent question. Do we love our families more than we love the gospel? It was the Savior who said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."—Matt. 10:37. This does not mean that one should neglect providing for his family in order to serve the Lord. Far from it. But if it means anything, it means that one should just as faithfully serve and cherish and provide for the church as for his own flesh and blood. It makes it a personal matter, as personal as the welfare of your son or daughter, or father or mother. It is just as important that we provide the right kind of education for the people of God as that we provide it for those of our own homes.

Leadership to Israel was a thing of great significance. So responsive were they to the character of their kings that almost without exception king and people were as one. It would not be violating accuracy to say that the

(Continued on page 569)

OHIO

June 3 to 10

Brush Creek, Ohio

The annual June meeting at the Brush Creek, Ohio church convenes June 3, continuing over June 10. Bro. G. E. Marsh will be the speaker. There will be Bible studies each afternoon at 2:30, for adults, young people and children. Sunday, June 10 will be an all-day meeting including the usual basket dinner. The remodeled church building offers better accommodations than in former years, and a large attendance is anticipated. It is hoped that all who can will attend for the full session, including those from nearby congregations.

Mrs. Emma Garard

PROMISES MADE THE FATHERS

By H. H. Hawkins

WHEN WE SPEAK or hear of the word "promise" we immediately think of something to be fulfilled in the future. It may be in a week, ten years or a thousand years. A promise in a sense is like a contract; that is, there must be two or more connected with it.

We who believe in the promises of God must believe in the literal fulfillment of the covenant made to Abraham, Isaac, and Jacob, and which is testified by all the prophets.

What are the promises which form the basis upon which true believers place their trust? And what are the hopes they set before us? Turning to Gen. 12:7 we find the terms of a promise made by God to Abram (afterwards called Abraham), the father of the Israelitish nation, recorded in these words: "Unto thy seed will I give this land." Again in Gen. 13:14-17 "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever."

These promises made to Abraham were confirmed to Isaac and Jacob, as recorded in Gen. 26:3,4. "I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Also we read in Gen. 28:13, 14, where God appeared to Jacob and said, "The land whereon thou liest, to thee will I give it, and to thy seed; . . . and in thy seed shall all the families of the earth be blessed."

We can readily see by this, and such scriptures as Psa. 37:22, 29; Prov. 2:21; 10:30, that the righteous, which are to receive the reward of the promises, are to be on the land or the earth, and not some mysterious place in the skies.

Abraham and the other ancient worthies then living in the old world, saw these promises "afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." However, they "died in faith, not having received the promises."

Are these promises to fail? By no means! They cannot! "God is not a man that he should lie." Some one might ask, "Who is the Seed promised that is to bring about the salvation and blessing of all nations?" Let

(Continued to page 575)

STRENGTH

By Lydia Railsback

"In unity there is strength. United we stand; divided we fall."

NO HOUSEHOLD, HOWEVER SMALL, can exist for any length of time without the members of that household working, at least to some extent, for the good of all.

No husband and wife can make a success in life without each one doing his or her part, and doing it faithfully and well, with the will of the other at heart.

No community can exist as such without public-spirited men and women who see the needs of that community, and plan and lead for the welfare of all.

No church, no matter how large or how small the membership, can exist without the cooperation of at least the greater part of the members. One single member who knocks what the rest are trying to do can tear down faster

than the rest can build up.

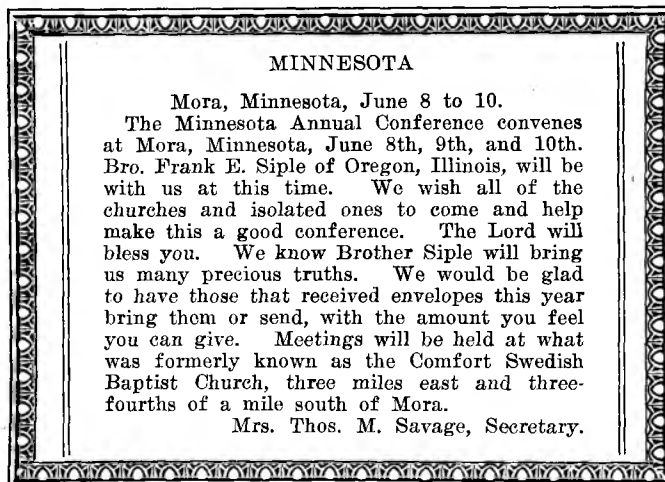
The same thing is true in the State work. The cooperation of every church is needed; yea, the cooperation of every member of every church is needed that the work of the church may go forward, not backward. One who pulls accomplishes something: the one who merely wants to, and does, get on and ride only hinders. One is a helper, the other a hindrance.

Again, the same thing that is true of the Local and State work is true of the National work. The National work needs the cooperation of every individual member of every church of every State Conference, and of every isolated member besides. If every member of the Church of God in the United States and Canada would consider it his bounden duty to cooperate with all other members, what a mountain of workers there would be!

There is a story told of an Indian who undertook to build a boat, and in so doing he tried to please all by taking the advice of each one who came along with a suggestion. What one suggested was undone by the next suggestion. The boat was a failure. Another boat was started, and whenever any one offered a suggestion the builder pointed to the ruin, "That is everybody's boat. This is Indian's boat." So a boat was completed that amounted to something.

Just so with Local, State and National work; whether it be Sunday School, Berean, or general church activity. Some few must plan the boat, as it were, and those plans must be carried out without being changed to suit the whims of each individual member. Which was the better,

(Continued to page 575)



WHAT IS DEATH?

By C. E. Randall

DEATH IS EVERYWHERE present and all life, animate and inanimate has felt its blighting effect. That death exists there can be no doubt. The broken family circle in every home testifies to its existence. All having common knowledge of this fact, we can at once deal with the question, "What is Death?"

It has been said: "There is no death. What seems so, is but transition." This is the commonly accepted thought concerning death by practically all religious bodies. Death is simply the transition from one realm of life to another sphere of life.

But what saith the Scriptures? Do they coincide with this popular idea and teaching? The Lord has given a very clear definition of death: "Thus saith the LORD, Set thine house in order: for thou shalt die, and not live." Psa. 38:1. Here is a Scriptural definition of death. It is the ceasing to live. "Thou shalt die, and not live." How could it be more plainly stated? Death is the opposite of life. It destroys life. Being a life destroyer, it thus becomes an enemy. 1 Cor. 15:26. As an enemy, all mankind dread it, even though it be proclaimed as the gateway to a more abundant life. Death is not a friend to man; neither does it usher us into the immediate presence of God, but it separates us from all life. Because it is an enemy, Christ is going to reign until He completely destroys death. For this purpose was He manifested. He will not only become death's plagues, but will even "destroy him that had the power of death, that is, the devil." Hos. 13:14; Heb. 2:14.

Death being a ceasing to live, we can understand why the writers of the Bible describe the death condition as a "land of forgetfulness", where the "wicked cease from troubling; and there the weary be at rest." Psa. 88:12; Job 3:16-19. In death there is no remembrance; for when the breath goeth forth, man returneth to his earth; and "in that very day his thoughts perish." Psa. 6:5; 146:4. "For the living know that they shall die: but the dead know not any thing . . . their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6.

Death is universal in its work. It is a warfare from which there is no discharge. Eccl. 8:8. It is appointed unto man once to die: "For as in Adam all die, even so in Christ shall all be made alive." Heb. 9:27; 1 Cor. 15:22. Don't be misled by the same lie that deceived Eve in the garden, "Thou shalt not surely die." Believing Satan's falsehood separated our first parents from God, caused them to lose their dominion, and incurred death upon themselves and upon their offspring as well. Belief in

(Continued to page 576)

SELFISHNESS AND COVETOUSNESS VS. LIBERALITY

By Lyman Booth

IN PAUL'S SECOND LETTER to Timothy, 3:1-5, we find a word picture of the world as we see it to-day. Selfishness and covetousness seem to be the prevailing and most ruinous evils of the human heart. Selfishness is contrary to the habitual temper of our Lord, "who pleased not himself," "but went about doing good" to others, sowing the seeds of kindness and love everywhere. Selfishness lies at the base of all sin, the opposite of virtue and holiness. It occupies first place in the list of eighteen vices which Paul mentions as denoting perilous times. In proportion as selfishness prevails, the others may be expected to follow. It fitly stands at the head of the black list of evils, and in a manner is that quality of character out of which the others will eventually spring. It also bespeaks and leads to a careless and indifferent disregard of Christian verities and virtues.

If selfishness is the prevailing sin, we may regard covetousness as the prevailing form of selfishness. It entered the world with the first transgression. It has violated all moral law. It has polluted, poisoned and threatened the existence of religion in every dispensation. It has infected the social relations, and openly manifested itself in the foulest acts. We meet it on every side, and encounter its hideous form in all the walks of life.

Commerce has become covetous; competition is without bounds; rapid fortunes are on one hand, and sudden falls on the other; speculation is without end; there are various hazards, excitements for sports and gaming of all kinds, which is but another form of satisfying the thirst for gold; the industries are covetous; one admirable invention succeeds another, which aims more for the making of money than for the progress of art and the good of the public. Being produced in the hope of gain, they hasten to acquire gain at the expense of the laborer. Ambition, prudently exercised, is praiseworthy, but it too has become unduly covetous, in that it seeks more for money than for honor and purity.

It has thoroughly corrupted political parties, which misappropriate vast sums of money to gain power. Legislation is covetous in that it makes money its chief corner stone, which is used to overthrow the will of the people. Wealth chooses the arbiters of our political, judicial and social destinies and I greatly fear that in many ways it has tainted the sanctity of religious circles also. Marriages are sometimes broken because of its baneful influence. Present day literature is covetous, in that it seeks gain in that class which caters to the taste of the multitude, the

MICHIGAN

The Michigan State Conference will be held June 17-24 inclusive. The Bible School, beginning June 17, is to be held at South Lawn Park Church, Grand Rapids, and the Conference, June 21 to 24, at Dutton. Bro. F. E. Siple will help Brother Randall with these meetings.

Each one of the Michigan Brethren is urged to be present and those from other states are cordially invited to come and enjoy the Bible lessons and sermons with us.

greater volume of which is immoral and impious, but which yields to the authors fortunes in gold, unaccompanied with unsullied glory.

A Christian may be a lover of pleasure, which is not only natural but reasonable, and not only reasonable but permissible by our Heavenly Father, but he must not love pleasure more than God. This is the line which marks the boundary between harmless pleasure and criminal dissipation. It is the line laid down by our Heavenly Father, and Christians can not step beyond it with impunity. He claims first place in the Christian's affections. His commands and precepts are to be the first objects of the Christian's respect. He who can suffer it to be thus may be assured that he will lose nothing in his present pleasures and his future joy will be all the more glorious.

After calling Timothy's attention to the eighteen vices, Paul cautioned him to turn away from all who harbored such evils, because they had a form of godliness but denied the power thereof. I fear that if Timothy were living to-day and heeded those exact words of caution, he would be lonely.

It was not the splendid gifts of the rich which drew forth the praises of Jesus, but the munificent gift of the widow who gave "all that she had, even all her living." In this respect of liberality and self-denial the church as well as the world has not improved, for in every section of the church we find that the spirit of self-denying benevolence is the exception, while on the other hand we find a spirit of worldly self-indulgence, which leaves little for God.

If we would be as Christ was, if we would follow Him as our loving Master, there is but one way, one straight, narrow way, the way of openhanded liberality, of self-denying generosity and charity. It ill becomes us to speak of His atoning sacrifice for us, while we sacrifice nothing for Him. We have no right to mention His poverty for us, while we have no thought except for adding to our worldly riches.

Not in words alone but in deeds He loved us (you, my reader, and me) when He came amid our sins and shame, to be hated, scorned and crucified. Not in words but in deeds must be the love we should return to Him, which we can do best by foregoing those things which tempt the eyes, the taste, not considering so much what we can afford to spend upon self, but rather what we may deny self—not what we may keep for personal comfort, but what we can part with—that we may give the more to Him. The

(Continued to page 568)

PRAY!

Selected by Lottie E. Young

REMEMBER YOU CAN PRAY for *any need*—for lengthened life, as Hezekiah did; for help, as Daniel did; for light, as Bartimeus did; for mercy, as David did; for rain, as Elijah did; for a son, as Hannah did; for grace, as Paul did.

You can pray, too, *anywhere*—in the deep, like Jonah; on the sea, or on the housetop, like Peter; on your bed, like Hezekiah; in the mountain, like Jesus; in the wilderness, like Hagar; on the street, like Jairus; in a cave, like David; on the cross, like the dying thief.

You can pray, too, *anyhow*—short, like Peter and the publican; long, like Moses at the consecration of the Tabernacle, or Solomon, at the dedication of the Temple; in silence, as Hannah did in the Temple; in your secret thoughts, as Nehemiah did before Darius; or aloud like the Syro-Phenician woman; in tears like the Magdalene; in groans or songs, as David did.

You can pray *any time*—in the morning, like David; at noon, like Daniel; at midnight, like Silas; in childhood, like Samuel; in youth, like Timothy; in manhood, like the centurion; in age, like Simeon; in sickness, like Job; or in death, like Jacob and the dying Christ.

And all of them were heard by the Hearer of prayer. I pray you learn to pray! Link yourselves to the throne of God. Prayer will stand you in good stead every day of your life! Prayer will make you joyful in the hour of death; and by the power of prayer you shall scale the mount of God! PRAY!"

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower,
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak! We rise, how full of power!
Why, therefore should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!"

INDIANA

The Indiana State Bible School and Conference will be held at the North Salem Church, five miles north of Plymouth, July 3-15 inclusive.

The teachers will be Brothers F. L. Austin, J. H. Anderson, Paul Johnson, Arthur Johnson, Vaughn Long and Sister Mabel Alexander, the latter three having charge of the Junior work.

The Senior work will consist of two classes a day. The young folk and Juniors will have four periods each for work a day. Sermons will be given each evening by different ministers present.

Lydia Railsback,
President Bible School Board
Myrle Hatten,
Secretary Indiana Conference

THE NIGHT COMETH

By E. O. Stewart

IF THERE EVER was a time when an earnest, a prayerful effort to herald forth the glad tidings of the soon coming King was needed, it is now. Let us work while it is day, for "the night cometh, when no man can work."

Brethren, do you fully realize the need of the hour? Are you using the talent the Lord left with you to a profitable advantage, or have you hid the talent and become slothful in the Lord's business?

Stop LOOK LISTEN!

If you were to fully realize the conditions just as they really are, you would spring to your feet like one sleeping near the railroad, when all of a sudden, out of the stillness of the night, the shrill whistle of the thundering locomotive arouses you. Hovering clouds, vivid lightning and rolling thunder indicate the near approach of the destructive storm: so the signs of the times indicate the near approach of the day when "darkness shall cover the earth, and gross darkness the people."

The prophet Isaiah was permitted to see the day which we now see approaching. "Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word." Isa. 24:1, 3. These passages show clearly, that all are to be reduced to a common level.

The true church will escape all of these things and stand before the Son of man. Luke 21:3, 6. So, "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." Luke 21:34.

Did you ever stop to think that every time you spend a dollar for the fleeting, unsatisfying pleasures of life you are doing the very thing the Lord says not to do? Our money needs so much to be spent that some hungry soul may hear the gospel. "Well," you may say, "I make the money and I have a perfect right to spend it as I please." Who gave you the right to spend it as you please? The

Devil gives you that right, for you are serving him when you do it, and of course the spirit of disobedience will prompt you to feel like you have that right. God says not to do it. "Choose you this day whom ye will serve." If God be God then serve Him.

"If we suffer we shall also reign with him (Christ)." Does this suffering mean physical suffering? If it does, then most of us will reign with Him. It means the suffering of denying ourselves the pleasures of this world for the sake of Christ.

If it means this, then how can we be so deceived as to believe ourselves to be followers of Christ, when we do not the things which He commands us to do?

REPRESENTATION

(Continued from page 562) of the General. These representatives should be of such character and judgment as to give the cause the best possible advice in the consideration of its many important problems.

ANNUITY BOND

On page 570 announcement is made of different properties that are being conveyed to the N. B. I. Those who have money on which they wish to receive interest during life, after which they wish the money to revert to the N. B. I. can accomplish both these through the Annuity Bond; in fact, there is no other method known that is equally satisfactory both to the one giving and to the one receiving. By this method the Annuitant receives interest during life time. The entire assets of the N. B. I. guarantee these bonds. The principal is not used by the N. B. I. during the life time of the Annuitant, but is preserved and thus becomes in itself an asset guaranteeing interest to the giver. Thus, while the giver is fully protected during life, the principal given becomes the property of the N. B. I. at the death of the Annuitant. There are no legal complications that can afterward arise to thwart the Annuitant's intent. Besides, the N. B. I. realizes in advance something of its strength and is able to plan conservatively for to-morrow, according to the sum total of these Annuity Bonds.

We solicit inquiries from those interested in this method of co-operation.

The Restitution Herald provides helpful reading on Bible themes and keeps the Church family informed on all Church activity. It should be read weekly in every home.

TEXAS

Goldthwaite, July 20 to 29.

The regular Conference and Bible School of the Church of God in Texas will be held, D. V., at Goldthwaite, Texas, July 20-29 inclusive at the Old Soldiers' reunion grounds. Bros. F. L. Austin of Ill., and E. O. Stewart of Texas will have charge of the young people's and adult classes and Sr. F. B. McCullough will be in charge of the children.

A new screened-in dining hall has been built on the grounds since last conference, a cook has been employed to prepare the food and it will be served cafeteria style. All are asked to bring their own dishes and care for them. Those who prefer may do their own cooking. Tents and cots will be furnished those who want them by writing Bro. A. W. Brown at Gold-

(Continued on page 572)

IMMORTALITY

HOW? WHEN? WHERE?

By F. E. Siple

ON A QUESTION of importance, to take a stand that is exactly opposite from that which is held by the vast majority of humanity must be based upon one or the other of two things; either the person enjoys being conspicuous by being different, or he actually feels that the matter is of such vital importance that he cannot afford to do otherwise. The latter is our conviction on the question of immortality.

We do not believe that man now possesses eternal life, or has an "immortal soul", but that being mortal he is wholly unconscious in death. Some of our reasons for this thought are as follows:

The Scriptures teach that eternal life shall be given to them who through "well doing seek for glory and honour and immortality." Rom. 2:6, 7. It would be ridiculous to seek for something already possessed.

The Scriptures teach that "the wages of sin is death," not eternal life in misery and torture. Rom. 6:23.

The Scriptures teach that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. How different from the popular teaching that eternal life is already possessed by everyone and that our effort here is to determine whether it shall be spent in misery or bliss!

Jesus said "everyone 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. How clearly this shows that man is mortal and goes down in unconscious death to await the resurrection call at the last day!

The Scriptures teach "if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. Thus life is held out as a reward, but death is shown to be the result if one does not attain that reward.

The Scriptures declare that those who obey not the gospel "shall be punished with everlasting destruction from the presence of the Lord", not held torturingly alive in hell. 2 Thess. 1: 8, 9.

The Scriptures teach that "as in Adam all die, even so in Christ shall all be made alive," but that this blessing to those who are Christ's shall be "at his coming." 1. Cor. 15:22, 23.

These are God's truths, they are vital and we must accept them in spite of all human theories to the contrary,

AN INFIDEL SILENCED BY A COBBLER

By Lyman Booth

WHEN I WAS YOUNG I used to frequently call in the shop of the village shoemaker. He was a person who said what he had to say in terms that all who heard him could understand. His arguments were noted for their brevity, as will be seen by the following recital.

His shop was a place of welcome to the wit of the village, who delighted to propound puzzling questions. On one occasion a traveling man required some work done on his shoes and while waiting for them entertained the shoemaker with a discourse on the subject of infidelity. Of course, like all of his clan, he did most of the talking, but the shoemaker listened while working. The gentleman's main hobby was, "There is no God."

Finally the shoemaker with a twinkle in his eye and a wink at the boys said, "Mr., please let me say a word, and then you may have the floor. You seem to have plenty to say, but I say you are worse than a fool. The good Book says, 'the fool has said in his own heart, there is no God' The fool just thought it and kept his mouth shut, you blab it right out." The infidel had no more to say while the boys had a hearty laugh.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding". Prov. 9:10.

ILLINOIS

You are not merely invited, you are urged, beseeched, implored, persuaded, importuned, encouraged, almost demanded, and we hope altogether prevailed upon, to make plans to be present and help us make this the largest and best Bible School and Conference we have ever held.

Several of our church's best speakers and teachers will be present, and there will be classes for all ages.

We need your presence and help and you can hardly afford not to come.

Bed and meals at the dormitory are furnished without definite charge, the expense being met by voluntary contribution.

If you wish to rent a private room in the city write Mrs. Mabel Andrew, Oregon, Illinois.

A Hearty Welcome awaits all. Oregon, Illinois, July 31 to August 12.

SELFISHNESS AND COVETOUSNESS VS. LIBERALITY

(Continued from page 566)

Christian should seek how his habits may become more simple, and part with the luxuries which perish in the using, in order to win the love of God. We must part with temporal for eternal things, for if we cling to the temporal we shall lose the eternal ones. We must part with fleeting enjoyments for the everlasting glory. It must be done now, not deferred to a more convenient season. If the entire membership of the Church of God would act at once upon this line of duty, the N. B. I. Secretary would need to call but once and the Fifty Thousand Dollars would be in the treasury.

Boost your State work by your prayers and hearty cooperation. Urge the largest possible subscription circulation of The Restitution Herald.

CHILDREN OF THE PAST

(Continued from page 563)

history of Israel was the history of her kings. Perhaps they only exemplified more vividly that which is a common characteristic of all mankind. There is an innate desire in nearly all men to follow a leader, and to imitate and glorify him. We find this tendency expressed in clubs, lodges, secret societies, in all the ramifications of our governmental organizations, and in the glorification of heroes of war, science, sport, and every field of achievement. As long as men are men they will follow leaders. Israel was not peculiar in this respect; they were only human.

When men become Christians and come into the church they do not lose their human characteristics; they are still actuated by the desire for leaders, and if the right kind of leaders are not provided unscrupulous men will take advantage of the opportunity to seize the leadership to further their own selfish interests. Such a thing has not been entirely unknown in the experience of the Church of God. Leadership to a church means everything. With the right kind of leader a church will grow and prosper; without one they are as a flock without a shepherd, unorganized, unprotected, prey to every false teaching which comes along. If proof is needed, I ask you to name the churches which have pastors and have had for a number of years, and then name over the ones which do not have pastors, and note the difference. The churches which grow are the churches with live pastors.

There are still some people so antiquated in their way of thinking that they actually oppose the idea of churches having pastors. They think that because their church has never had one they ought never to have one; much on the same principle, I suppose, as certain ones have opposed music in the church, and certain others, of more recent notice, have opposed working together in a General Conference. Our duty in such cases is plain. Education must dispel ignorance. Superstition is an enemy of Christianity, and the two cannot exist together in harmony. Even in the days of the apostles churches had pastors; the Bible record indicates that the apostles made it their business to see that all churches had competent leaders, and in many cases they appointed them to these positions themselves. To allow our churches to

remain unorganized and without pastors is, I verily believe, one of the greatest sins with which we shall be charged as stewards of God. It is just as important a work, if not more so, to hold and strengthen the ones who have been brought into the fold, as it is to bring new ones in. Tell me, if you can, of what avail is it to spend money and time and effort to convert people to the gospel, and then allow them to shift for themselves, unshepherded, unfed, and to drift away again, no one caring a rap!

Churches need pastors more than they need anything else. They need them for gospel instruction. They need them for counsel. They need them for organizing and

building up the church. Every church should demand to be supplied with a pastor, and not be satisfied until they get one. You, reader, whoever you are, wherever you are, has your church a pastor? And if not, why not? You say you cannot obtain one. Have you ever wanted him badly enough to find out *why* you cannot get him? It strikes me that if our churches really woke up to their need of pastors and made a systematic effort to get them, they would not be long denied; but what encouragement is there for anyone to seek the work when there is no demand? You may not be able to solve the difficulty just now, but if you are determined to have a pastor, and want him badly enough, the day will come, and perhaps sooner than you think, when you will have one.

But to have a pastor is not enough. He must be properly qualified. He must be thoroughly trained for his duties. He must be a man of high ideals and have a love for humanity,

one who can be a true leader for God's people and inspire them to the heights of attainment. He will have to associate with clergymen of other organizations, and he should by all means be their equal, intellectually, educationally and every other way. He must be able to inspire confidence in his congregation and in his community. He will be expected to set an example by his life of how a Christian ought to live, and your church will be judged by its pastor, very largely. Therefore it is highly important what kind of a pastor you get.

It is a regrettable fact that we do not have the ministers of this type to supply the need (I do not say demand) which exists in our churches. Our standard in our ministry as it is to-day is far below what it should be. As a whole it is not equipped educationally and in many other

(Continued on page 575)

GENERAL CONFERENCE

The eighth General Conference of the Church of God will be held at Oregon, Illinois, July 31 to August 12, 1928, in connection with the Illinois State Conference and the Annual meeting of the National Berean Society. So far as business matters will permit there will be a Bible Research Conference each afternoon at 3:15. The General Conference will convene for business at 3:15 P. M., August 7, 8, and 9.

Various questions should be earnestly considered: Our Aims; Our Methods; Our Bible Training Class; Publishing Work; Field Work; Working Needs; Officers to be elected for 1928-1929. These are all *your* problems. member of this Church of God, every every State Conference and the National Berean Society, have a voice in each of them.

Every State Conference is URGED to send one or more representatives to this General Conference.

F. L. Austin, Sec'y.

THE N. B. I. ROOTS DEEPER AND BRANCHES LARGER

CONSECRATION BEARING FRUIT

THE FOLLOWING ARE examples of how deeply and truly consecration of life to God manifests itself in works. All Christian advancement results from Christian principles becoming firmly rooted and established in the hearts of the people.

The N. B. I. is informed that papers are being made for the gift of valuable property in the middle west to the N. B. I. This transfer is to become effective upon the death of the present owner. We are very thankful indeed for this Christian expression of earnest cooperation with the N. B. I. work. A few such expressions as this would make the N. B. I. of to-morrow under the Father's guidance, an institution of great financial strength and power for good.

No one should misunderstand this announcement. The property is absolutely of no immediate use to the N. B. I. In no way can the N. B. I. touch it while the present owner lives. It is of no immediate use in the execution of our present program, which suggests a growth step by step for the building and equipment of a new print shop, including much needed offices. But this property will be of very great value to our work at some future time.

In this connection it is well to say that another property in a southern state, is also being transferred to the N. B. I. upon the same terms and conditions as the one above. For this, too, we are equally grateful to the donor.

These transfers are made in strict confidence with the Secretary. He is not at liberty to divulge any name. The total value of these different properties to-day is conservatively set at twenty-five to thirty thousand dollars.

Since writing the above, the last mail brings information as follows, viz., all income from the first above mentioned property over "actual expenses that are necessary for life are to be used in the cause. These necessary expenses do not include any extravagances such as trips for pleasure and fine, expensive things in the home. My whole aim and effort has been for a long time to save the pennies and the dollars take care of themselves, and are ready to do their work as soon as possible"

"You see if some are willing to give their property to the church but want to spend most of their income on the flesh, they might have very little left for the church when they are through with it"

STILL ANOTHER !

The last mail brings information that another property in still another state, north central, valued at \$1,200, is being deeded to the N. B. I., such deed to become operative on death of present owner as per above. These expressions of the deep interest by the people in this Christian effort make it possible for us to plan work reaching into the future.

May God richly bless every consecrated worker and arouse all to a deeper realization of the privilege and joy of such devotion.

PUBLISHING DEPARTMENT

Second in importance to the presentation of the gospel in person is the presentation of it through the printed page. It is to this end that The Restitution Herald is published weekly. The mail received and personal commendations assure this office that The Restitution Herald is doing much good work.

This form of evangelistic and pastoral work can be extended with the increase of the Herald subscription list. The extent of circulation limits the amount of good that can be done in this way.

There are two or three books ready for publication. Brother R. H. Judd's series of articles on "Christ, Who is He?" are ready for the publisher, to be issued in book form. Brother Lyman Booth has been diligently working for several weeks on copy for a book which we hope to publish soon. Several other tracts and booklets are awaiting publication while still others are being prepared.

GOLDEN RULE HOME

The Golden Rule Home is being much appreciated by those who know it best, both from within and from without the church. Different ones have recently made inquiry regarding membership for the near future. God willing, there will undoubtedly be some new faces in Golden Rule Home this fall,

VIRGINIA

The Virginia Bible School and Conference will be held (D.V.) at Maurertown August 15-26. There will be classes for the various ages, both morning and afternoon, with preaching every night. Meals and lodging will be provided for in the dormitory. This service is free to any and all who wish to come. The expenses are cared for by voluntary contributions.

Bro. G. E. Marsh, of Niagara Falls will be with us as a teacher. It is hoped that Sr. Marsh will be able to assist us in the teaching of some of the classes.

Those planning on attending should notify the secretary at the earliest possible date so that provisions may be made.

Let's all boost and make this our greatest Bible School.

Harry A. Sheets, Sec.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

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621 S. Fellows Street
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Miss Sybil Guthrie, Treas.
Mullin, Texas

Mrs. Idona Romine, Cor. Sec.
722 East Dubail
South Bend, Indiana

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

REGARDLESS OF WHERE ELSE YOU MAY GO, BE SURE, IF POSSIBLE, TO ATTEND ONE OF OUR BIBLE SCHOOLS AND CONFERENCES.

THE SUMMER CONFERENCES are just before us, and we are urging every Berean who possibly can to attend at least one. Get the enthusiasm in Bible Study that goes with these gatherings, and the value of the many ideas expressed by different ones. Get the friendships and associations that can be found only at such gatherings.

We are giving below the Secretary's report of the National Berean Board meeting recently held at Oregon, Ill. Read it carefully and meditate upon what your society is doing.

Report of National Berean Board Meeting

The executive board of the National Berean Society met at Golden Rule Home at 9 A. M. May 10, 1928. The meeting was originally called for Apr. 28, but postponed on account of sickness. Eight members were present.

In line with the policy adopted at the last conference, no reports from committees were required or submitted at the board meeting, and this released much time to other matters, especially constructive planning of future work. The day was filled with many considerations, and adjournment taken only at 5:30.

After routine business, the first matter brought up was that of reports and records. The conference approved a plan whereby all committee and state reports and certain officers' reports would be systematized and clarified. The plan is to have a standard form for each report, this form to be used without change each year. This is the reason for it all. There are scarcely any reports sent in which are uniform in their makeup from year to year. Consequently there is no basis of comparison of the yearly prog-

ress of departments of the National, or of the progress of state work. No two states send in reports alike, therefore there is no way of comparing the work of one state with another. Reports of this kind are almost worthless, and sometimes worse than worthless, because they do not give the information they are supposed to give, and often, due to incompleteness or error, they are actually misleading.

This is not always the fault of those sending in reports; much of it is due to frequent changes in committees and the constant addition of people new to the work.

In order to hasten completion of these forms, the board appointed a committee of three to carry out the plan, with instructions to have them ready for this year's reports to the conference. The committee is M. W. Lyon, F. E. Siple, J. A. Johnson. Blanks will be sent to committee chairmen and state presidents in time for their annual reports.

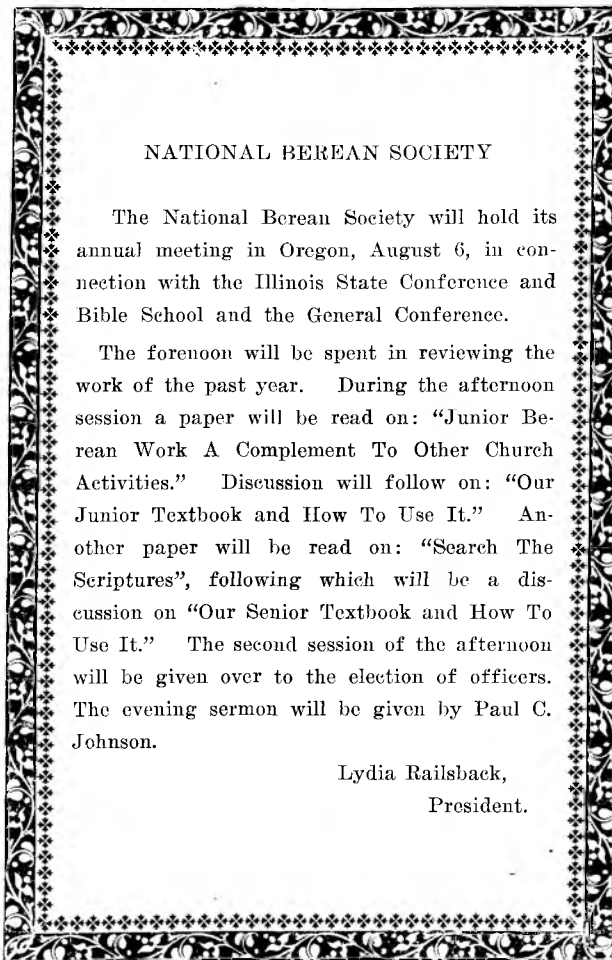
The corresponding secretary, Mrs. Idona Romine, presented her resignation asking to be relieved because of lack of time to do justice to the duties of this office. The board accepted it and appointed the recording secretary to fill the unexpired term.

For the same reason the distributor of literature, Mrs. Mabel Andrew, also resigned and Earl Thayer was appointed

to fill the vacancy.

(To be concluded next week)

Don't forget that by addressing the National Berean Society, Oregon, Illinois, you can buy at low rates the best kind of Bible Study books for either juniors or seniors.





THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

THE CRUCIFIXION

TO-DAY THE ORDER of criminals is the crime, the trial, the punishment—quick death before a few witnesses. However, with Jesus it was different—no crime, false trial and a slow death of intense humiliation and suffering before a few friends and many enemies. All to fulfill the mission for which He was sent—to bring salvation to you and to me.

Pilate saw no evil in Jesus, but the Jews demanded His death. "So Pilate said as he gave over Jesus to the mob, 'I wash my hands of the whole matter'. Then swiftly followed the mockeries the scourging, more bruises and the procession started in the early morning, Jesus bearing His own cross to the place of execution, Calvary (Golgotha) a hill north of the Damascus gate, outside the city walls.

"The city was crowded, groups were waiting for the procession from Pilate's Hall. The mound looked dreary. The hot sun poured down on the limestone and whitened the earth making a strange glare.

"The soldiers came first, carrying a board with the inscription on it stating the cause of the crucifixion. Four soldiers were next, under the charge of a centurion and carrying hammer and nails, and guarding Jesus with His burdensome cross." How weary He must have been after the long night of suffering and ill treatment. Yet, He never lost self control, but remained calm and very quiet. Not a sound even when the cross was set in place and the nails driven through His hands and feet.

Then soldiers cast lots for His garments, and each took a part as had been prophesied years and years before. Then above Jesus was nailed the inscription "This is the King of the Jews" written in Greek, Latin and Hebrew. The Jews wanted Pilate to write, "He says He is King of the Jews", but Pilate refused to oblige them.

Immediately intense darkness settled over the land from the sixth to the ninth hour. Don't you imagine the guilty

men began to wonder if they had not made a serious mistake?

What those three hours of agony were to Jesus, we cannot comprehend, but at the last He cried in a loud voice "My God, My God, why hast thou forsaken me?" How utterly alone He seemed!

Some of those nearby heard Him call and said, "Behold, He calleth Elias." And one of them reached up to Him a sponge filled with vinegar, saying "Let alone. Let us see whether Elias will come to take Him down."

Then came the end. Jesus cried out again in a loud voice, "It is finished" and died.

The centurion standing close at hand saw and heard Jesus and declared, "Truly this man was the Son of God."

And what other things unusual followed? The veil in the temple was torn from the top down, there was a great earthquake and the dead came from their graves.

O, are you not ready to make Jesus your own, that His death should not have been in vain? Accept Him to-day and claim salvation for your own. *Suggestions*

from "Wonderful Story of Jesus."

TINY TOTS

The Jews wanted Jesus to die so they could be the rulers. They hit Jesus, spit on Him, put a crown of sharp thorns on His head, beat Him and made fun of Him. Then they made Him carry His own heavy cross up a hill. Here the soldiers laid Him on the cross, put nails through His hands and feet and left Him to die. Everything became dark for several hours, the earth shook and queer things happened. Were not those dreadful things for a good man to suffer?

MEMORY VERSE

25. John 14:13

SOMETHING TO THINK ABOUT

What would you have done if you had seen Jesus crucified?

SOMETHING TO DO

Plan for Father's Day—the third Sunday in June—as you did for Mother's Day.

ARKANSAS

SOLGOHACIA, AUGUST 2

(Continued from page 567)

thwaite Texas, Rt. 1, ten (10) days before Conference time. Bring your own tents if possible.

Will those who can and who have made pledges to our Conference work please send in same to our treasurer, Bro. F. B. McCullough, Fredonia, Texas? There are a number of things needed. Song books are needed very much. We want everyone to have a book and help with the singing as this is the life of any meeting.

The influence that goes out from these conferences depends on each member and you are urged to attend and help make this one the best yet. We know of no better way to take a vacation than at a place like this.

Any information will be gladly given to those that will write me.

E. W. Moses, Pres. of Conf.
845 Gazin St., Rt. 5,
Houston, Texas

With Our Sunday Schools

LESSON XII.—June 17, 1928

THE CRUCIFIXION

Mark 15:16-47

Devotional Reading: Isaiah 53:7-12

GOLDEN TEXT

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5:8.

A STUDY OF THE SUBJECT

The Crucifixion. This all-important subject must be looked upon from two points of view: first, man's point of view, which includes the point of view of His accusers, and the point of view of those who are benefited by Him; and second, God's point of view.

Christ's enemies made every effort to heap ignominy upon Him and to surround Him with the most despicable surroundings which would tend to reduce the sympathy of brother men. Blinded by their own unmeasured jealousy and wounded pride, they could think of nothing too atrocious with which to surround Him who was usurping their places in the hearts of needy man. The crucifixion revealed the depth and breadth of their wicked feelings in these matters.

Christ's friends, both at the time and since, esteem the crucifixion as the most wonderful price that was ever given by one for his fellows. Inspiration bears out this view very fully. Isaiah peals forth the prophetic song concerning Him thus: "He hath borne our griefs, and carried our sorrows: . . . 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. 53:4, 5. 1 Peter 2:24 declares, "His own self bare our sins in his own body on (Mar., "to") the tree . . . by whose stripes we were healed."

Thus, what one class of men tried to regard as excusable injury thrust upon another, another class of men looked upon as the extreme sacrifice made for the salvation of believers.

God's Viewpoint. Beautifully has the Scripture illustrated the position of our Savior as it has been advanced by God. The high priest in Lev. 16 must necessarily take in his hand that blood, which so visibly announced the death of the bull-ock, and enter therewith through the veil into the holy of holies, into the presence of God. Death was essential for such entry. In the great antitype, Christ is that High Priest anointed on the mount of transfiguration with the Holy Spirit, consecrated unto the service of God. It became most necessary, if He were to enter the holiest place "not made with hands", that He should leave outside His own mortality and enter that holy place only after having been clothed with immortality. It was that He might be made immortal that it was necessary for Him to lay off the mortal.

Nor was He so fully perfected as to justify His being clothed with immortality till He should have acquired through the most bitter of testing experiences that full and perfect loyalty to the Father that qualified Him for such wonder-

ful position before His Creator. Thus, crucifixion both served in its tortuous agony to perfect the Christ to the fullness of consecration, as well as to undo His mortality. These two being accom-

IOWA

The Iowa Conference and Bible School will be held on the Church of God camp ground August 18th to 26th inclusive. Complete program for the meeting has not yet been arranged. We are anxious to have a full attendance this year as important matters regarding the improvement of the camp ground will be considered. We especially desire to get all the boys and girls of the 12 to 20 age this year so we may have a large and interesting class. Might we not make this our "Home Coming" year and those who have moved from the state plan to come, renew old associations and get our inspirations for the year to come?

Let this be the biggest and best conference ever held. To do this we must all co-operate and begin now to create an interest and make plans to come.

Florence M. Allard, Cor. Sec'y.

plished, the Savior, being afterward raised to immortality, was thus advanced by the Father to such place as enabled Him to do unto faithful men all that God had pointed out and for which man craves.

He bore our sins as none other could do. We are healed as in no other way.

THE GOLDEN TEXT

But God is commending his own love unto us, in that, we yet being sinners, Christ in our behalf died.—Romans 5:8, **Roth.**

It is contrary to human nature for one man to give his life for another whom he looks upon as a vile person—a sinner.

But Christ died for the ungodly and thus taught by example as well as by commandment, "Love your enemies." All that man could do would be to die instead of, or as a substitute for another, but, in the death of Christ, He brought life and immortality to light, without which all would abide in death.—F. A. S.

PRACTICAL APPLICATIONS

King of the Jews. "He is despised and rejected of men". Isa. 53:3. Before the irreverent soldiers, and the unbelieving Jews stood the Lamb of God. In mockery they knelt before Him, crying, "Hail,

King of the Jews!" Every insult was heaped upon Him, yet He "reviled not again". Before Him was the vision of greater glory to come; in His mind was the thought that but for His sacrifice none would be saved, and, true to the principles of His life, He took no thought for Himself. Even as when Satan tempted Him, so now when they derisively called upon Him to come down from the cross, He refused to make use of His God-given power for His own deliverance.

Prophecy Fulfilled. "And the scripture was fulfilled". All unknowingly, the ignorant Roman soldiers and the jealous Jews were fulfilling the prophecies; even as they tried to halt the inexorable march of events. They saw only the present. But of Jesus it had been written, "He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. 53:11. Another milestone, the greatest of them all, had been passed in God's wonderful highway of redemption. Such complete fulfillment of prophecy provides a substantial foundation for faith in the truth of God's Word.

The Final Service. "Joseph of Arimathea . . . went in boldly unto Pilate, and craved the body of Jesus . . . And he brought fine linen, . . . and laid him in the sepulchre." Here was a faithful disciple who did not fear to declare himself a friend of Jesus even after the death of the Master. There remained, apparently, but one thing more that he could do to show his love for his beloved Lord, and that service he performed in the finest way he knew. And so it is with us. Our duties may seem insignificant, but if we fearlessly let our light shine forth in our words and works, and wrap our faith in the fine linen of gracious service, however small our offering may be it will be accepted at the Master's hand.—G. M. M.

Topic: The Gospel and the Crucifixion.

What element of good news can be found in such a cruel unmerited deed as the crucifixion? Chiefly in this: Jesus was the repository of the Light that was to enlighten and bring man's life up to the high level of love and faith that God designed it should reach. Being such a repository, He incurred the hatred and opposition of man; for the natural, selfish, instinct life of man rebels, perforce, against the spiritual, selfless, mind life; and this opposition, of necessity, meant death to Jesus, for physical destruction is the final weapon of instinct life. That that Light might be kept burning, Jesus must be loyal to it, and loyalty required that He must accept the issue and its outcome. Thus, by this acceptance, Jesus commended, set forth, His love for man, and not only His but God's; for He and the Father are one.

DOINGS AMONG THE CHURCHES

WHAT A BIBLE LESSON DID

The little band at Sweetwater, Texas, have Bible lessons twice a week, conducted by the writer. These lessons have stirred up the spirit of Bro. L. L. Leeper who has built a nice tabernacle which can be converted into a comfortable church house when winter comes.

So we at last have a nice meeting place near Sweetwater where we will have services the first Sunday in each month.

We have a good interest near Winters, Texas. This is a new field and it looks as though several will be added to the faith this summer.

Yours for service,
E. O. Stewart.

GRAND RAPIDS

The vacation Bible School will be held in July. It will be held five days in the week and two hours and a half each forenoon. The following will have charge: Srs. Eurie Hall, Hazel Pixley, Bernice Slocom and Bro. C. E. Randall. Details have not been worked out as yet, but an interesting and instructive program will be outlined.

A children's program has been arranged for Sunday, June 17. This is our first conference Sunday. This date is a week later than Children's Day, but will give our conference a good start. If you want to hear a good program be present the first conference Sunday.

Sr. Hazel Pixley has been put in charge of the Cradle Roll. We not only hope to hold the children, but get the good will of the parents by showing an interest in their children.

If you are getting tired of your home cooking and would enjoy a change, just plan a little vacation and come to the Michigan State Conference and Bible School. Sr. Slocom is going to act as matron of the dining room, and all who know her will realize that means "good meals".

ILLINOIS

Regular preaching services at the Adeline church next Sunday both morning and evening. Bro. Paul C. Johnson will be the speaker. A cordial invitation is extended to all.

Services will be held at Kewanee, Illinois, on Friday night, June 15, and at Ripley on Saturday night and Sunday, June 16 and 17.

REPORT FOR MAY

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Hillisburg, 2. Funerals, 2. Baptisms, 1. Money received: Pleasant View, \$30.00; Rensselaer, \$25.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$25.00. Turned over to Conference Board, \$.23. Expenses, \$10.77.

J. H. Anderson.

CLEVELAND'S NEW CHURCH

The Parkwood Church of God is engaged in building a new church edifice, typical of the new spirit of enthusiasm which is animating the congregation. The building which we are now using and which was purchased two years ago was sold last summer to another congregation; and since then plans

have been under way for the new church. Since early fall both congregations have been meeting in the same building, as it is fully adequate for this without either disturbing the other, and this arrangement will continue until the new building is ready for occupancy.

Actual construction began on the 17th of April, and has been going forward steadily since that time. The work is being done through an architect, and the contract was awarded to the successful contractor after several had submitted bids on the work. Several months were consumed in selecting the architect and perfecting plans in detail.

Bro. J. L. Maggard of Scottsburg, Indiana, was a visitor at Oregon over Sunday last.

Sr. Azalia Winfrey has returned to the home of her parents, Bro. and Sr. Elmer Winfrey, near Bosworth, Missouri, after having very acceptably taught her second year in the High School at Oregon, Illinois. A contract to continue in the Oregon Schools another year speaks well for Sr. Winfrey's educational work. The Oregon church gladly welcomes her return in September.

We can not too strongly urge one and all to work for your summer conferences announced in this Herald. These conference gatherings are most helpful to Christian growth, especially when they are conducted in deep Christian devotion as all should be.

Plan your summer vacation to include one or more of these meetings.

MARY STUCKENBROOK

Mary Matilda Garlitz was born at Baltimore, Md., August 15, 1855. She grew to womanhood in Springfield, Pa., then the family moved to Iowa and located at Luzerne. In 1871 she was married to M. B. Shirley, and a second time to Wm. Stuckenbrook, on Jan. 8, 1877. Surviving are the husband, Mr. Stuckenbrook, and two sons, J. M. Shirley, of Dysart, Ia., and S. V. Shirley, of Belle Plaine.

Her death occurred at Koszta, April 23, 1928, and funeral services were held at the Koszta M. E. Church April 25 by the writer. Sister Stuckenbrook had been a severe sufferer for some time, and so death came as a relief.

J. W. Williams.

We are preparing for a large attendance at the
GENERAL CONFERENCE
July 31 to August 12
It is your meeting.
Make it the best possible.
See notice elsewhere

DEATHS

The enemy death has taken from our midst the following:

Margaret Ellen Woolf, Vancouver, Washington, May 17;

Mrs. Sarah Cobb, Sac City, Iowa, May 20;
Richard Corbaley Railsback, 621 So. Fellows St., South Bend, Indiana, May 29.

Obituaries of the above will be published, D. V., next week.

HERALD RECEIPTS

Charles Guge; Willis A. Roose; Mrs. May Moore; R. N. Brown; Lawrence Lewis; Mrs. J. C. Young; Emil Fredlund; Miss Elta M. Fitz; Mary M. Garton; Moses E. Lowd; S. E. Hancy, Mrs. Nancy Schmidt; Raymond Schmidt; L. L. Leeper; Mrs. Atta Jackson; Oliver Jackson; Mrs. T. J. Bourland; Mrs. Stella Marrow; Mrs. E. A. Woody; Mr. Geo. Barton; Herman Larling; Mrs. M. H. Luthy; Wm. Fey; Sara Dashwood; Marion R. Richards; Mrs. A. B. Cameron; Mrs. Harry Unterkircher; Mrs. G. H. Loudenslager; Hanna Barber; Edith Halcomb; Leslie Edwards; Dwight Laning.

NEBRASKA

The date for the Nebraska Conference to be held at Holbrook is set for August 19-26 inclusive. The speakers will be Bros. F. L. Austin and Sydney Magaw. A new church building is now under construction and it is expected that the building will be completed in time for the dedication services at Conference time. All brethren who find it convenient, especially Nebraska brethren, are invited to unite with us in this Bible study and Conference.

Mrs. Elma Wilson, Sec'y.

The building will be 34 by 60 feet, with a full basement, which will be used for Sunday School. There will be a kitchen in the basement. The auditorium will be capable of seating from 160 to 180 people. There will be a pastor's study, choir room and baptistry on the platform.

It will be a much smaller building than the present one, which is far too large for our present congregation. There is reason for much encouragement in the fact that it is located in new territory which has no church within walking distance at present and whose people have been anxious to have one established. They seem very eager to co-operate, especially in the Sunday School, and this is where we are planning to make a special drive. Several features of advertising are already under way to be carried out in connection with the opening. We are planning a most aggressive campaign to build up our membership in this new locality.

The church will cost in the neighborhood of \$15,000 when completed and furnished. It is expected that it will be ready for dedication by the first of September. Then watch us grow. Grand Rapids, look to your laurels!

M. W. Lyon, Assistant Pastor.

CHILDREN OF THE PAST

(Continued from page 569)

ways for the work which it is trying to do. It is working under a great handicap. We need not look far to find the reason. It is this. There has never been, in the Church of God, until recent years, any organized effort to train leaders for the church. This, in turn, is undoubtedly because there has never been any church consciousness of the need for leaders. We have failed to see straight. We have failed to put first things first.

To-day you see the result. The church is disorganized. It has no system. Its standards have fallen, and it has grown up to weeds. Are we going to raise the standards of the church? Then we *must* raise the standards of the ministry! We must seek men who are outstanding leaders. Where are the men in our ranks to-day who are the equal of H. V. Reed, or Elizabeth Reed, or J. H. Pettigell, or Benjamin Wilson? Our ministers ought to be highly talented, even brilliant men; they ought to be men as big as the place they fill. Why cannot we produce a Beecher or an Emerson? We never will until someone, fired with an unconquerable ambition, seizes the opportunity to dedicate himself to its accomplishment.

But it can be done. Our best young men, our most exemplary, our most able and talented young men should go, not to the industries or to business life, but to the ministry of Jesus Christ. God should come first, in our thought, in our time, in our budget, and above all, in our life itself. He who withholds from God the life of service will be called to account the same as the one who withholds the firstfruits of his substance. Encourage your children to aspire to the ministry. Teach them to think of it as the highest and noblest calling to which they may attain. Reserve for the ministry the cream of youth's abilities. Let secular occupations find their talent where they may, but choose out for the Lord's work the best that you have, and your churches will be supplied with leaders who will lift them from failure to glorious success and make of them influences of power in their communities. A few such ministers would make the Church of God. But **WE MUST MAKE THEM FIRST!**

PROMISES MADE THE FATHERS

(Continued from page 564)

Paul answer as to who the Seed is, in Gal. 3:16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Thus, Christ is the Seed promised to Abraham.

As these promises have not been fulfilled, it occurs to us that we must have patience, as stated in Acts 1:4, "Wait for the promise of the Father." The testimony shows that even in this life a "patient continuance in well doing" has its reward, and most certainly will be highly rewarded

in the world to come.

The realization of the promises brings with them immortality or eternal life. Immortality is not ours, and we have no claim upon our Creator for it, as it is a gift that comes from God to man through Christ, and is given only at the time of judgment or resurrection. It is a matter of promise and hope at the present.

As those in days of old had faith in the promises they saw afar off, how much more we, who are living in this age or the last days! We should be elated as we see the things transpiring under our very eyes, which indicate the soon fulfillment of the promises in the coming of our Lord and Master.

It is only His coming that consummates the promises, and it behooves us all to so live, that we may be worthy to be a part of that great company to inherit eternal life.

Subscribe for The Restitution Herald, \$2.00 per year.

STRENGTH

(Continued from page 564)

the boat built to suit all, or the boat built after a plan? Do I hear an answer, "The Indian's Boat"? If so then let's each one help our leaders in every way that we can, so that our suggestions will not counteract all that our leaders plan to do. No doubt they make mistakes. All of us do, and our leaders are just as human as we are. Let's help them pull by doing all we can to help in any way that we can, whether it be by use of our talents or by use of our money.

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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.

WILL WE BE READY?

By M. A. Woodward

HAVE WE STARTED in the race to win a special prize? Then we have much to do if we are to win. We are not running this race to obtain a corruptible crown, but an incorruptible crown, and we must be willing to obey orders, for they are very necessary.

Here are some of the things we must do if we would be winners. Paul says, "Abstain from all appearance of evil" not only for your own sake but for fear some weak brother or sister may stumble and fall because of your example. Peter says: "Dear-ly beloved, . . . abstain from fleshly lusts, which war against the soul." Read 1 Peter 2:11-16. Paul says; "Cleanse yourselves from all filth-iness of the flesh and spirit. . ."

Are we doing anything we would be ashamed to have Jesus see? It is time we stopped, lest He come quickly and find us un-prepared. It does not matter to Him, whether we are rich or poor, handsome of face and form or not. God is not looking for these things to recommend us to His favor, but rather those who are honestly seek- ing to live clean pure, true Chris- tian lives. To be baptized is only the beginning of Christian life. When we walk out of our baptismal grave, we say before God and men, "I have started a new life. Old things have passed away. I am now a new creature in Christ Je- sus". We cannot go home, change our baptismal garments and begin the same old life. The new life means one of sacrifice of the old self. If we have been in the habit of taking the old pipe, or using tobacco or snuff in any way, this is the day we have promised God through His dear Son to cut loose from all things that are impure or sinful. This bad habit is sinful because it is hurting the splendid body God has given to each of us. We cannot half serve Him, with our brains filled with poison, our hearts weak- ened, and all our energies lessened by the same deadly stuff.

These are some of the sins that must be overcome. He "that overcometh, will I grant to sit with me in my throne." O, what a privilege! Surely it is worth every effort of ours; for He has forgiven all our transgressions, and the book of life holds a clean white page for us, and we must be so careful not to stain it. Is it hard for us to be good? Remember it cannot be done by us alone, but we have

such a strong Helper, who is always ready to strengthen us. I do not know how God does it, but He has promised us His Holy Spirit to help and He never fails in His prom- ises.

Jesus is soon coming, beloveds. Let us do every known duty. Let us ask His guidance and be filled with

His Holy Spirit. When we come to the place where we realize that we have no strength of our own, that we are utterly dependent upon God for help, then we are in a condition where Jesus can come in and help us. "Perhaps we have been trying to manage our own affairs; we have tried to make ourselves holy; we have tried, O so hard, to conquer temptation; we have tried so hard to be calm and serene under trial and provocation; but we have not succeeded." Stop trying alone. Take Jesus into your partnership as Leader in the firm and you will be surprised how everything will work out for your good. Do not try to carry life's load, but carry your burden just one day at a time always asking God's help.

"Lord, for to-morrow and its needs, I do not pray,

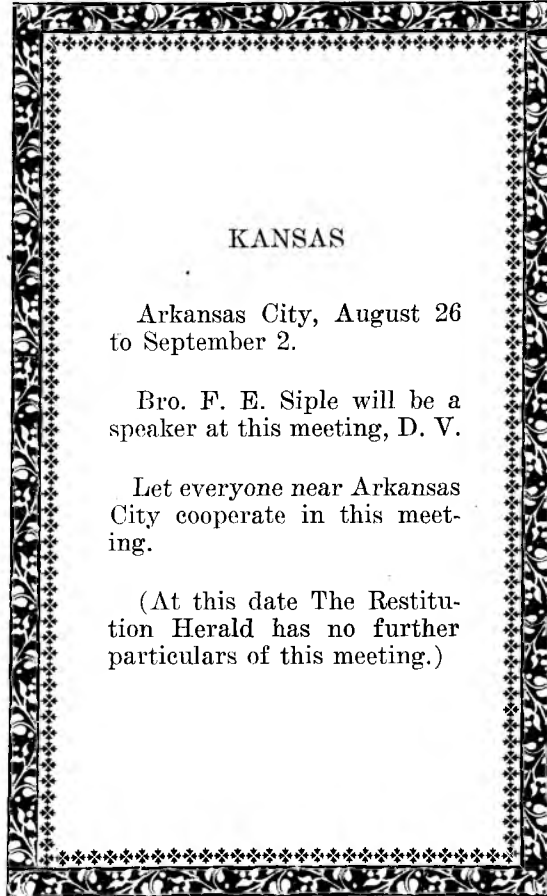
Keep me from every stain of sin, just for to-day;

Let me no wrong or idle word, unthinking say;

Set Thou a seal upon my lips, just for today.

And if to-day this life of mine should ebb away,
O may Thy promises divine, still by me stay—

So for to-morrow and its needs I do not pray;
O keep me, guide me, hold me Lord, just for to-day."



KANSAS

Arkansas City, August 26
to September 2.

Bro. F. E. Siple will be a
speaker at this meeting, D. V.

Let everyone near Arkansas
City cooperate in this meet-
ing.

(At this date The Restitu-
tion Herald has no further
particulars of this meeting.)

WHAT IS DEATH?

(Continued from page 565)

this falsehood to-day will be just as destroying to hope and life as it was in Adam's day.

The Bible view of death shows us death in all its reality and terribleness, and will cause us to realize that if we are ever to be delivered from the bondage of cor- ruption, we must seek Him, who has the keys of death and the grave and who will in due time unlock the graves and set the captives free.

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THE ONE WAY

By Samuel E. Haney

THERE IS A WAY which seemeth right unto a man ('enticeth a man', Roth.), but the end thereof *are* the ways of death."—Prov. 14:12 A. V.

The grammatical phase of this verse used to bother me, by starting singular and ending plural; i. e., "is a way" and "are the ways". But my perplexed mind was clarified by considering the confused state of man's mentality; difficult, as it is to find two persons with similar temperaments, etc.—another evidence of the effect of sin. Even Christians are not "of the same mind one toward another." Rom. 12:16. The "Way", to John, is not the way, that seems right to Mary. Probably Christendom has as many "Ways" as it has idols. John idolizes his neighbor's children, while his wife makes an idol of a beribboned and beflaeced lap dog. So we see there being "many men of many minds", there are also many ways, and the ends of them all, "*are* the ways of death".

Now, as the New Testament presents but one "Way", suppose we have Jesus tell us about it. Paul, too, can enlighten us. "I am (note particularly, 'I am') the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9. "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. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by *a new and living way* (italics mine), 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."—Heb. 10:19-22.

We shall consider, in respective order some of the different phrases adduced from "Way" in the Old Testament:—

1. Personal.
2. David voicing the Christian's experience.

3. Prophecy.
4. Gathering the Jews.
5. The wicked.

First, "But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold."—Job. 23:10. "O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps." Jer. 10:23.

Second, "For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."—Psa. 1:6. "Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies."—Psa. 27:11. "Search me, O God, and know my heart: try me, and know my thoughts: and see if *there be any* wicked way in me, and lead me in the way everlasting."—Psa. 139:23, 24.

Third, "He keepeth the paths of judgment, and preserveth the way of his saints."—Prov. 2:8. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*. 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. 35:8-10. "Remember ye not the former things neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make *a way in the wilderness* (italics mine), *and* rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I *give* waters in the wilderness, *and* rivers in the desert, to *give* drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise."—Isa. 43:18-21.

Fourth, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them

(Continued to page 585)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

PRAISE YE THE LORD

Psalms CXI

I will praise the LORD with *my* whole heart,
In the assembly of the upright, and *in* the congregation.

The works of the LORD *are* great,
Sought out of all them that have pleasure therein.

His work *is* honourable and glorious:
And His righteousness endureth for ever.

He hath made His wonderful works to be remembered:
The LORD *is* gracious and full of compassion.

He hath given meat unto them that fear Him:
He will ever be mindful of His covenant.

He hath shewed His people the power of His works,
That He may give them the heritage of the heathen.

The works of His hands *are* verity and judgment;
All His commandments *are* sure.

They stand fast for ever and ever,
And *are* done in truth and uprightness.

He sent redemption unto His people:
He hath commanded His covenant for ever:
Holy and reverend *is* His name.

The fear of the LORD *is* the beginning of wisdom:
A good understanding have all they that do *His* command-
ments:
His praise endureth for ever.

(The above is the first of three Hallelujah Psalms. These Psalms were sung as a part of the annual passover program).

OUR FATHER

There is depth of meaning revealed in the fact that in Scripture Jehovah is never addressed as Father until we reach the New Testament. That term of filial love and affection is first and foremost expressed with reference to Christ. How truly God, just as we feel that a true father should, watched over every little experience of His Son, our Savior! Large fields of labor were always before Jesus' Mor-

tal mind cannot conceive the breadth of responsibility that was placed upon Him. Sin in all its meaning was to be vanquished by none other than He. Sorrow, with all of its poignant pain and distress, was to be erased from life's scene; pain, with all of its cringing and writhing, was to be cancelled; the curse with all of its dark markings across the beautiful tracings of God's Edenic creation was to be obliterated. No one knew as did the Father the labors, the watchings, the agonies, the sacrifices that His Son must needs endure to accomplish these far-reaching results. And no one knew as did the Son the strength and support that was at all times derived from that Father-love, watch care and attention.

Like diamonds in settings of gold, so this close relationship of God to Christians, is often stated throughout the New Testament. In the very beginning of Matthew this truth is repeatedly emphasized in that beautiful sermon on the mount. Jesus, speaking to His disciples, Matt. 5:16, says, "Glorify your Father which is in heaven". A condition whereby they might call Him Father is stated in v. 45, "that ye may be the children of your Father." He next exhorts, v. 48, "Be ye therefore perfect, even as your Father." Then, 6:1, He continues with the warning, "otherwise ye have no reward of your Father." Three verses farther He speaks of the Father's watch care of His children in action, verse 4, "thy Father which seeth in secret himself shall reward thee openly." As though the Savior might fear that His disciples would fail to get the full meaning of this beautiful revelation, He repeats it in v. 6 almost in the same language, thus, "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

How touching, how encouraging, how uplifting, it is for one to stop and to think that in all of his secret life, in all of his personal activity and devotion, in all of his longing and wishing, the Father in heaven sees, knows and is anxiously waiting to reward His every faithful child! Twelve times in this sixth chapter of Matt., seventeen times in this sermon on the mount, did Jesus speak of God as the Father of Himself and of His followers. Many times throughout His ministry did He reveal this same great truth, applying it in practically every way in which the term, "Father", could be applied and adapted to the strength of those who trust in Him.

Does not this truth reveal much of worth to you and me as Christian people? Is it not of deep meaning that God did not reveal Himself to any individual as Father until He so revealed Himself to Jesus and to Jesus' followers? Does it not give you and me a closeness, an intimacy with the Father that none others in all the world are

privileged to enjoy? Does it not encourage you and me to go to the Father in all confidence and talk with Him of our little, trivial, personal affairs of life? Does it not make us feel that the Father is interested, much interested in our happiness and achievements?

He knows the work of the Christian church as no mortal sees it. He knows the labor that every intelligent Christian must devote himself unto. He knows the sacrifice that must necessarily be made. He knows the cost of those sacrifices to the individual. He has outlined all this work, not that He takes pleasure in seeing one of His children sacrifice, or grieve with overlabor, burden, or sorrow, but that He sees the necessity of such labor being performed for the reclamation of others from sin's embrace. Knowing the labor and the sacrifice to accomplish this great good to man, the Father stands ever ready to help, to strengthen, to give joy, to remove weakness, sickness, and all physical, mental and moral handicaps and to beautify and cheer His children with whatsoever He, in His great wisdom and Father-love, knows to be most beneficial and helpful to His children of faith.

Just as He strengthened and aided our Savior as He was passing through the last great ordeal of sacrifice unto death, and then afterward crowned Him with loving victory, so He watches over and cares for every one who continues the work of our Savior,—relieving them where necessity does not forbid, and supporting them where necessity requires,—that they shall continue to the bitter end.

“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.”

PRAYER

“If ye ask any thing in my name, I will do it.”—John 14:14.

For thirty years the writer has held back from endeavoring to carry out what seemed to him to be the true meaning of this and other scriptures for the reason that by far the most of his associates felt assured he was wrong, in that the above and other like scriptures were not intended for Christians of our period. But after careful and prayerful consideration, not only of the subject of prayer, but of other related subjects, he has become convinced that these texts are just as much intended for the Christian of this period as are the texts commanding repentance, or baptism, or walking the new life. If Christ's commandment, “Go ye therefore, and teach all nations”, Matt. 28:19, reaches down unto Christians of to-day, then the close of the sentence, “and lo, I am with you alway, *even* unto the end

of the world”, reaches to the same people. There seems to be no way to divide His statement and apply one part to Christians of all time, while limiting the other part, the reward, to those Christians of His immediate period.

These scriptures directing the Christian to live a life of prayer, a life in close intimacy of fellowship with God and Christ, breathe out to the Christian some of the richest and grandest truths revealed in Scripture. As children of the Father, Christians are taught to place every care and trial, every duty and labor, every joy and gladness before Him who looks upon them even with more waiting and longing to bless in Father-love than can an earthly parent possibly exercise toward his home and family.

“Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.”
—1 Thess. 5:17.

OUR N. B. I. WORK

From its inception your secretary has continuously asked God's guidance concerning the National Bible Institution. No step has been taken without first seeking God's direction. Personally, he is very much convinced that the Father's hand has been in all of the work. A number of things have seemingly resulted adversely, but in every instance the seeming adversity has been a blessing. That is, the hearts of the people of the Church of God, have needed molding and shapening for the Father's use, and developments have aided in this. The shaping of our lives in devotion and sacrifice is of far greater importance than is the realization of any set aim.

The matter of installing our new Linotype was put before the people only after much prayer regarding such effort. It was only because of deep conviction that this was the proper thing to do, that your secretary guaranteed the payment for this machine. This article is written for the purpose of publicly acknowledging God's oversight and blessing in this matter. True, some sources of expected support have thus far failed. But money has come in from time to time, from sources little dreamed of, and encouragement has been received in like manner. Our thankfulness to the Father for His guidance in all these things is hereby publicly acknowledged.

In like manner God has been oftentimes implored to impress the people of the Church of God with the opportunity standing before them and with the need for personal devotion toward the realization of those things unto which the church has given itself.

There are numerous other improvements that could well be made in our publishing plant. These also require a unity of spirit and a cooperation of effort upon the part of the brotherhood. If God so leads, this work can be furthered very much.

The brethren, singly and unitedly, are asked to consider the duties and opportunities of the National Bible Institution in the light of the above. So far as your sec-

(Continued on page 586)

WHO CAN TELL

By Harry Larkyn

How do we know what hearts have vilest sin?

How do we know?

Many like sepulchers are foul within,

Whose outward garb is spotless as the snow,

And many may be pure we think not so.

How near to God the souls of such have been

What mercy secret penitence may win!

How do we know?

How can we tell who have sinned more than we!

How can we tell?

We think our brother walked guiltily,

Judging him in self-righteousness! Ah, well,

Perhaps had we been driven through the hell

Of his temptations, we might be

Less upright in our daily walk than he—

How can we tell?

Dare we condemn the ills that others do?

Dare we condemn?

Their strength is small, their trials are not few,

The tide of wrong is difficult to stem,

And if to us more clearly than to them

Is given knowledge of the good and true,

More do they need our help and pity too!

Dare we condemn?

God help us all and lead us day by day!

God help us all!

We cannot walk alone the perfect way,

Evil allures us, tempts us, and we fall!

We are but human and our power is small:

Not one of us may boast, and not a day

Rolls o'er our heads, but each hath need to pray,

God help us all!

Selected by Mrs. Anna Cady

MAN—HIS CREATION

By James A. Patrick

CREATION, NOT ONLY OF MAN, but of all material things, has come to be a much discussed question of late; in fact, with many, it is no longer creation, but development.

The following quotation is from a series of printed sermons by Alfred Wesley Wishart, D.D., pastor of the Fountain Street Baptist Church of Grand Rapids, Michigan, pages 28 and 29: "The doctrine of evolution, as applied to man, starts with the belief that all below man has been produced by an evolutionary process, from a nebulous mass to the world as we know it now; from the first ap-

pearance of life on through the variations of species up to man. Those who believe that evolution did not stop when it came to man, include man, as the crowning work of the evolutionary process.

"When it is said there is no evidence for the evolution of man from the higher primates, the statement is unquestionably false, because while the evidence does not amount to absolute proof, there is a vast deal of it which points that way.

"In accepting the evolutionary hypothesis of man's origin, science does NOT claim to have discovered the energy or force or creative power, call it what you will, that lies at the heart of this whole process. It has NOT discovered how life originated, how an apparently lifeless mass, the earth, first produced a living cell. Science does NOT profess to know how it was done, or when it was done. It does NOT know what it was and is, in the totality of things, that is capable of producing either the first cell or groups of organized cells in the shape of intelligent living creatures." (Emphasis mine.)

Quoting from another author, Carol Lane Fenton, in the "Building of the World", page 38, we have the following: "Such explorations into the remote past must, of course, possess a good deal of uncertainty, and the result must be taken, as the saying goes, 'with a grain of salt.'" Then I find in this same work such expressions as these, "It is not out of the way to suppose"; "let us now suppose"; "almost certainly"; "probable"; "in every way, therefore, they are to be favored as possible ancestors of our solar system". This is all said of the nebula which is supposed to have been the parent of our solar system. These men have admitted that there is no proof for their nebular hypothesis, and yet, if any one finds fault with their conclusions, he is called an ignoramus, out of date, a back number, etc.

The nebular hypothesis is generally accepted, whether it be Laplace's nebular hypothesis or Chamberlin's planetesimal hypothesis. Both start with a nebulous mass composed of substance held in a gaseous state by intense heat. Now remember the beginning is always gas caused by intense heat. Suppose we take some of the finest soil, richest in plant life obtainable, put it in a crucible and apply heat till it becomes gas, then cool it till it is again solid and pulverize it into the finest soil again. Now let us plant seeds in this soil, provide plenty of light and moisture, and see what will happen. The seeds will sprout and grow till the life in them is exhausted, and then they will die. Why? There is no plant life in the soil. The intense heat has destroyed it. So if the supposed gaseous beginning is true, there could have been no plant life in the original soil.

Now suppose that life could have been generated spontaneously as the atheistic evolutionists claim, or that the primordial life cells were placed there by the Creator, as the so-called Christian evolutionists tell us, or, as Sir William Thompson in a speech before the British Society for the Advancement of Science, that they were carried here by a meteor, what would have become of such life?

(Continued on page 584)

MY MONEY AND I

By J. O. Atkinson

THE HUMAN WAY AND THE DIVINE

THE CRIME OF THE AGES has been the prostitution of money. It is the crime of our age. Money is a divine institution and mankind has recklessly and relentlessly desecrated it. With what result? Just this: There is now, there has ever been, more suffering to the human race from the abuse of money than on any other account whatsoever. Empires have been wrecked, nations have gone to ruin, families and individuals have had their bitterest feuds and quarrels, not because of want and penury and pinching poverty, but because of the wrongful and wicked abuse of money.

Economists define money as a medium of exchange between human beings in society. Man looks upon money as a human device contrived by himself as a convenience in trade, and to be used or abused at will. God looks upon money as an institution of His own creation through which He might keep his children constantly reminded of Himself, and give them a ready and convenient means of approach to Him. "The silver is mine, and the gold is mine, saith the Lord of hosts."—Haggai 2:8. It is all His by right of creation, and priority of claim, and He has never yet abrogated that claim, nor relinquished that right.

THE LAW OF THE TITHE

That is why God established from the beginning the law of the tithe, and why He will continue that law throughout all time, namely, that His rightful ownership to the gold and silver (all money) may be continually asserted by directing how one-tenth of it shall be used. One of the anomalies of history, and the blunder of otherwise thoughtful men is, that God established the law of the tithe as a convenient and adequate plan for financing the church and the Kingdom here on earth. I do not deny that if all would practice the law of the tithe, the church would be adequately financed and the Kingdom would have all it needs for its perpetual growth and development. But the law of the tithe was established for a far more noble purpose than this, and had consequences in view, of far greater depth and significance than this. Anyone who will give his mind to the study of the tithe, as taught in the Bible will see that through this law God was asserting His sovereignty over all money, and by obeying that law man was acknowledging that sovereignty. By observing one day in seven as sacred and holy, man was to acknowledge God's sovereignty over time; and by observing the law of the tithe, man was to acknowledge God's sovereignty over his material possessions and transactions.

The word of God treats more often the theme of money, and man's relationship to money, than it does of any other single theme whatsoever. We are assured that in the four gospels (Matthew, Mark, Luke, and John), on an average one verse in four treats of money and man's relationship to property, and of all the parables our Savior used, nearly

two-thirds have to do with this single theme.

CO-WORKERS TOGETHER WITH GOD

As the love of money is a root of all kinds of evil, so the love of what money can do is a root of all kinds of righteousness, peace and good will in the world. A man through the love of what his money may do becomes a co-worker together with God, and through his money may be a blessing to hundreds he will never see, and relieve from hunger and starvation and eternal ruin thousands of God's children whom he will never know in this world. Through the beneficent gift and device of that divine institution called money, a loving Father has so arranged that one of His children in one part of the earth may be a blessing, a benefit and a benefactor to hundreds of His needy and unsaved children in far distant parts of the earth,—even to those across the seas and on the other side of the globe.

MONEY STANDS FOR PARTNERSHIP WITH GOD

Through money God and I are partners, and by its holy significance, we become co-workers together in relieving the poverty of the world, and in saving the lost and the ruined of the world.

When I pray, my words may not mount very high, and being words only they may not cost me much. Words, even in prayer, are abundant, often easy and sometimes very cheap. When I exercise faith, it may be after the day's work is done, or on the Sabbath when the law requires that I cease from toil. But when I cast into the treasury of the Lord my money, I have put there that which has cost me something, that which represents hard licks, severe toil, business ability, my best judgment, that which, in fact, represents my savings and my sacrifice. I have sent into the service of the Lord my heart, because I have put my treasure there. "For where your treasure is there will your heart be also," declared Lord Christ.

CLOSER TO, OR FURTHER FROM GOD.

The Book teaches, logic proves, and God knows, that with the money we get and the money we spend, we either through and by that money get closer to God, or further from God. Money is the golden cord which binds us to God, and identifies us with Him in world-wide salvation, or it is the cement and the adamant with which we build a wall that separates us from God. You cannot serve God and money, for in that act you have separated God from money. But you can serve God with money for in that act you have related yourself to God through money, and thus restored and exalted money to its rightful place, made it a means of constant communication with God, and a medium whereby you come to be a co-worker together with Him in His plan of salvation for this whole wide world.

—The Layman Company, 730 Rush St., Chicago, Ill.

There is more real pleasure in a good spiritually conducted meeting than in the best game of ball or golf; than in dance or sports,—if you're trained that way.

Make the coming conferences occasions not for worldly merriment, but occasions of real spiritual uplift.

S I N

By Alice B. Curtis

SIN IS DEFINED in 1 John 3:4 as follows: "For sin is the transgression of the law." The law is God's law and David says in Psalms 19:7, "The law of the LORD is perfect, converting the soul." God knew that man, having but a finite mind, would need guidance and restraint that he might develop a worthy character so when he placed man in the Garden of Eden, He gave him but one restraining law. We are all familiar with the account of his transgression and fall from grace. It is easy for us to criticise our first parents for their transgression and to flatter ourselves with the conceit that we, in their place, would have resisted temptation, but the fact that since Adam's time no one has lived a sinless life except "Jesus Christ, the righteous," should convince us that such an idea is erroneous. "All are concluded under sin"; "all have come short of the glory of God"; "there is none righteous, no, not one".

Because of sin, man is in a lost and dying condition, from which he is unable to extricate himself. His condition is hopeless as far as human help is concerned, for out of the millions of mankind, "None of them can by any means redeem his brother, nor give to God a ransom for him." Psalms 49:7.

Little did Adam and Eve know what a volume of sorrow and trouble would deluge the earth, when they opened the floodgates of sin; for when sin entered the world death followed, as we learn from Romans 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." Except that God had intervened, man, when he died, would have remained in the death state forever. But God in His infinite love did not leave the race in that hopeless and deplorable state; for we have a cheering promise, "For as in Adam all die, even so in Christ shall all be made alive", 1 Cor. 15:22, so, what we lose in Adam we regain in Christ.

This salvation from death is the "common salvation" and is shared alike by all, Jude 3, but there is a special salvation that is for them that believe. 1 Tim. 4:10. Because of his sin, Adam entailed upon his descendants a corrupt and mortal nature like to his own, so that saint and sinner alike must go down in death. But the condition in which they arise from the death state is very different, for the obdurate sinner who dies in his sins, comes forth in the resurrection with his sins unpardoned. The death penalty is still in force in his case and he is judged and must die the second death, from which there is no resurrection. But to the righteous whose sins have been washed away by Christ's atoning blood, God gives eternal life; for Jesus says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

It seems almost inconceivable that man, who is gifted

with intelligence, will blindly refuse God's gracious overtures of mercy and salvation, and choose instead the road to sin and death. But that is what the majority of people are doing, and history shows they have ever done so. Job speaks of man in his time as being filthy and abominable and as drinking iniquity like water. Job 15:14. David says, "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." Psalms 10:4. Man has ever been proud and rebellious, putting his own will and desires before the will of God. The sinner cannot plead ignorance as an excuse for his sins, for God has not neglected to state in plain and unmistakable language what the doom of the wicked will be. The pages of Scripture abound with texts that, like red lights, warn man of danger if he continues in sin.

The following are a few of the many such texts that might be given: God "is angry with the wicked every day." Psalms 7:11. "There is no peace, saith my God, to the wicked." Isaiah 57:21. "Except ye repent, ye shall all likewise perish." Luke 13:3. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." Mal. 4:1. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

Throughout the ages God, through His word, has been calling to mankind. He says, "O earth, earth, earth, hear the word of the LORD." Jer. 22:29. His invitation in Isaiah is most gracious. He says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; . . . Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David . . . 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." Isaiah 55:1-7.

In 1 Cor. 15:34 we are commanded to "Awake to righteousness, and sin not," while in 1 Thess. 5:22 we are told to "abstain from all appearance of evil", lest we cause a brother to stumble or offend; for we are our brother's keeper, and we should live most carefully because of the influence we exert over others, that we may not "become a stumblingblock to them that are weak." 1 Cor. 8:9.

Parents should take to heart the words of Solomon in Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." Children are quick to imitate what they see and hear, so we should be very careful to teach them both by precept and example to love and obey God. By so doing we may give them a lasting impetus for good. Our influence for good or evil reaches farther than we know. The poet has well expressed this thought in the following lines:

*"This learned I from the shadow of a tree,
That to and fro did sway upon the wall
Our shadow selves, our influence may fall*

Where we can never be."

Of the many sins great and small that men commit, the worst one seems to be base ingratitude to God for His wonderful love and salvation offered so freely to all who will accept them. It is written, "All that a man hath will he give for his life." That is true as regards the present life, but alas, how very many refuse to "present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service,*" Rom 12:1, even though eternal life is the reward for so doing! "He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. As for me "Let me die the death of the righteous, and let my last end be like his." Num. 23:10.

THOUGHTS ON OUR CONFERENCES

By Mrs. A. J. Chaplin

AS IT IS GETTING close to the time for our yearly conferences to begin, I wonder if with the Psalmist we can each one say, "I was glad when they said unto me, Let us go into the house of the LORD." I trust that all who can possibly arrange to attend one or more of these yearly meetings, will endeavor to do so. We all need these meetings for it gives us courage to meet those of like precious faith, and to know that they, too, are pressing on toward the mark for the prize of the high calling in Christ Jesus. Then, too, we are told that we should meet often one with another, and pray one for another, building each other up in our most holy faith.

If every one who attends these meetings will go there with a heart filled with the love of God, desiring to be helped and strengthened, and built up, then all will receive the blessing of God and an outpouring of spiritual favor such as we never before have had. His Spirit would bear witness with our spirit that we are indeed the children of God, had been with Him, and learned of Him. We would be helped, and would help others to be indeed a light to the world.

Not long ago I read a little article, the subject of which was, "How to Spoil a Conference." The main thought was this: When several speakers are present just let some of the members of the church begin criticising the speaker. Perhaps while he is speaking, if he should say something with which you do not agree, whisper to one another and express your opinion. As soon as the meeting closes, tell him before strangers and every one else in hearing that you differ with him; follow it up in public and private; keep the thing stirred up. You will undoubtedly have ruined a good meeting and caused anything else but the Spirit of God to prevail. This critical contentious attitude will always do a world of harm, and no good ever comes of it.

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: . . . Be not rash with thy mouth, and let not thine heart

be hasty to utter *any* thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Ecc. 5:1, 2. "Suffer not thy mouth to cause thy flesh to sin." This is what it takes to quench the spirit of a conference: hasty speech and actions.

The opposite procedure you will find by reading 1 Peter 3:8, "Having compassion one of another, . . . *be pitiful, be courteous.*" If you find anyone in error, restore such a one in meekness, not railing at them.

I just send these thoughts as a reminder of how careful we should always be.

"FOR IF YE BELIEVE NOT"

By Auntie Wince

"For if ye believe not that I am he, ye shall die in your sins."—John 8:24.

NO OTHER NAME has been given under heaven among men whereby we can be saved except the all-atoning name of Jesus. He alone has been made a propitiation for our sins. Through His blood alone can all our guilt be washed away, we be made "whiter than snow", and our garments whiter than "any fuller on earth can white them."

There is no other way to come to God, no other way to reach the delectable land and obtain the life that will never have an end. No one is clean enough to enter the kingdom of God who has not been washed in that cleansing flood.

And yet—O the pity of it!—what multitudes turn away from the pleading cry, "Come unto *me*, all *ye* that labour and are heavy laden, and *I* will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light."

What a lovely invitation! What a blessed promise! But tired as men and women are, hopeless as they are, they will not listen, they will not come. They never open their Bibles to find out what they *must* do to be saved. One of them said to me the other day, "I care nothing about your religion." And yet, O, how she needs it! How much she needs the restful, quieting, saving presence of Jesus. Mourning the loss of friends, alone and lonely, "without God and without hope in the world", she is a very unhappy woman, one of the most restless and unhappy ones I ever knew. Poor dear, how I pity her, and how gladly I would help her if she would but let me.

But there it stands—that fearful text, "For if ye believe not that I am he, ye shall die in your sins." There is no escaping, no evading that sentence. And O, how dreadful to be blotted out of existence forever, to "be as though they had not been", to be like an insect that some one sets his foot on and crushes to atoms, never to be put together again. The very thought of such an end is horrible.

Never to see our dear ones clothed in their beautiful robes of immortality, never to clasp their hands again, never to hear their angel-like voices in converse or song, "One . . . taken and the other left."

THE MASTER'S TOUCH

In the still air the music lies unheard;
 In the rough marble beauty hides unseen;
 To make the music and the beauty, needs
 The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skillful hand,
 Let not the music that is in us die,
 Great Sculptor, hew and polish us; nor let
 Hidden and lost, Thy form within us lie.

Spare not the stroke; do with us as Thou wilt;
 Let there be naught unfinished, broken,
 marr'd;

Complete Thy purpose, that we may become
 Thy perfect image, O our God and Lord.

—Bonar.

RELIGION AND UNDERGRADUATES

FOURTEEN OUT OF twenty-one University of Chicago students admitted that they recently contemplated suicide, it was disclosed by Prof. William Clayton Bower of the School of Theology. Attributing the prevalent student suicide epidemic to a general "moral breakdown," Prof. Bower, addressing the international council of religious education, spoke of the results obtained from a "suicide questionnaire."

"The students who answered the questions, confessed," he said, "that they had considered self-destruction. They did not carry out the idea, however, they stated, because of certain ideals as to the sacredness of life."

The religion of undergraduates needs more attention than it has been receiving at the hands of modern educators. Christian schools and colleges show a better record than state institutions in this respect. Education without Christ leads to refinement. Refinement without Christ leads to effeminacy. Effeminacy leads to sensuality. And sensuality leads to death.

Cyril Harris, in his book on this subject, points out the significant fact, revealed by trustworthy records, that one-half of those students who are "busted out" or who leave without finishing the course do so because of defects of character. His remedy for the situation is to present Christ in such a fresh and compelling fashion as to capture the imagination and enthusiasm of youth and enlist its seething energies in the greatest of all spiritual adventures, seeking first the Kingdom of Heaven and the realization of His Proposal, taking effect inside of us and then taking effect on human affairs all around us. But we must catch them young!—*Selected from Our Hope.*

MAN—HIS CREATION

(Continued from page 580)

There would be nothing of it to live on. Nothing could grow in the soil; and animal life cannot exist without plant life. So the theory of the slow development by natural force, or primal energy, is shown to be without foundation in fact.

I here wish to quote again from the sermons before referred to, page 20: "Now the findings of science are challenged in the interests of religion. Science is condemned as untrue especially with respect to man because, so it is alleged, the Bible teaches otherwise. Here we have a clean-cut issue between a scientific view between nature's processes and a theological view. It is well for us to remember that for centuries upon centuries the theological view was that of supernatural creation which might truthfully be called 'manufacturing'; you see at a glance the difference between the making of an automobile and the growth of a plant. One is manufactured from the outside by the putting of parts together; the other grows from within. Man, the creator of the machine, stands outside of the machine and puts it together. On the other hand, life, or if you prefer to call it God, the Creator of the plant, resides within the plant and makes it what it is. The scientific view is that nothing comes from without into this universe, but all there is has been here all the time. It is the eternal energy from which all things proceed."

I defy Dr. Wishart and other scientists with their nebular theory to get plant life into the original soil. The origin of the nebula precludes the very idea.

It is clearly seen that the developmental theory, as it is called, brings man up from the lower order of life to his present position. He develops from within. Whatever he is, he owes to no power than that within himself. This theory makes light of the fall of man from a sinless condition to a condition of sin and degradation; and asserts that whatever of evil tendencies he may possess are not the result of the fall but hangovers from the beastly nature of his ancestors. Thus the necessity of a Savior is eliminated. Man is his own savior; he needs no help from any power without. The whole tenor of Scripture is of no effect.

But the Scriptures teach us that "all have sinned and come short of the glory of God;" that "by one man sin entered into the world, and death by sin". But no, we die because of our animal inheritance. So then there is no redemption. Man can't lift himself by his boot strap out of the grave. And the scientist-preacher quoted above has this to say, "It (science) cannot accept the physical resurrection of a body." And again, "Consider this ideal in the light of the doctrine of evolution. What is the goal and meaning of the whole evolutionary process? Is it to produce a race of animals who will soon die; to make a beautiful world of mountains and streams, flowers and trees that will some day become a lifeless planet in the skies? Is that the goal? You may ask, 'How can you know what the object is?' I do not. I am only trying to

interpret the process. I do know that we need a satisfying view of nature. I infer from the stepping-up process, this ever ascending gradation of life, that the goal is way off yonder, beyond even what you and I see now, and that it is not a material goal. It is spiritual. It has to do with thought; it has to do with personality, with consciousness, for we are more than electrical energies; we are self-conscious creatures—persons. So I believe the goal of the evolutionary process is to make people who will manifest a greater personality to dwell in this universe."

You see, according to the above, all that there is, is in this life. Not a very satisfying thing to you and to me. It is "way off yonder". To-day we are in the midst of sin and wickedness, and if all there is in this life is what we have now, with a hope that the generations of the future "will manifest a greater personality" we are of all men most miserable as Paul tells us.

The above is not much like the thought of the prophet Isaiah (26:19), when he said, "Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead"; or Paul, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

Dear reader, which will you have, the findings of science without material hope of the future, or the hope that is held out in the Scriptures, and which is made possible only through an outside force—God our Father and Jesus Christ our Savior? Will you give up all hope you hold dear of seeing your loved ones that you have lost in death? Will you take the vague vaporings of science which teaches that no one can be raised from the dead, and that no one ever ascended up to heaven? Or will you believe the Word of God, who will send Jesus Christ, "whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"?

As for me and my house we will serve the Lord.

SHOW HIM YOUR HANDS

BISHOP WOODCOCK, of Kentucky, tells a touching story about a little heroine whom he knew. She was left motherless at the age of eight. Her father was poor, and there were four children younger than she. She tried to care for them all and for the home. To do it all, she had to be up very early in the morning and to work very late at night. No wonder that at the age of thirteen her strength was all exhausted.

As she lay dying a neighbor talked with her. The little face was troubled. "It isn't that I'm afraid to die," she said, "for I am not. But I'm so ashamed."

"Ashamed of what?" the neighbor asked in surprise,

"Why, it's this way," she explained; "you know how it's been with us since mama died. I've been so busy, I've never done anything for Jesus, and when I meet him, I shall be so ashamed! Oh, what can I tell him?"

With difficulty, the neighbor kept back her sobs. Taking the little, calloused, work-scarred hands in her own, she answered, "I wouldn't tell him anything, dear. Just show him your hands."—*Selected.*

THE ONE WAY

(Continued from front page)

one heart, *and one way* (italics mine), that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. 32:37-40.

Fifth, "The way of the wicked *is* as darkness: they know not at what they stumble."—Prov. 4:19. "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.

The Lord's way, i. e., the "blood of the Lamb", is the way of everlasting life. To intelligently ignore His way (to esteem "as a common thing the BLOOD", Heb. 10:29, Diag.) is to incur everlasting death: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his vomit again; and the sow that was washed to her wallowing in the mire."—2 Pet. 2:20-22.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. 10:26, 27. "For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost (Spirit), and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify (re-crucify) to themselves the Son of God afresh, and put *him* to an open shame."—Heb. 6:4-6. The great apostle further says, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to *fulfil* the lusts *thereof*."—Eph. 6:13; Rom. 13:14.

There has never been a time when this advice was so essential as now.

OUR N. B. I. WORK

(Continued from page 579)

retary is concerned, his life activities in future will be more fully committed to God for direction than have they been in the past.

On June 18 the final payment of about \$1500 is due. Those wishing to have part in this work are requested to act with whatever promptness and ability they are able to exercise, and to do so in the name of Christ who has promised to be with us to the end of the world.

HEARD AT THE FONTHILL MAY MEETING

UNDOUBTEDLY ONE of the most interesting May meetings I have ever attended."

"We have stood alone in our community for many years. This is my first opportunity in a very long time to meet with those who believe as I do, and to take communion with them, and I am enjoying every moment I am here." Sister Cronkhite, Brantford, Ontario.

"There in the tomb of Joseph of Arimathea they laid Jesus: not the body of Jesus only, but JESUS." Brother Patrick.

"I wish to thank the brethren who have expressed appreciation for the various articles I have submitted to The Restitution Herald, and to tell them that I never write an article without first asking the Father's guidance in the work." Brother R. H. Judd, Grafton, Ontario.

"God has made many appointments with the world, and has kept them all. The very hour has been appointed (for the coming of the Lord) and when that hour comes, *Christ will come!*" Brother Patrick.

"To me this is an important hour, a responsible hour. God will hold me to account for the manner in which my few minutes before you are employed. Many of you, no doubt, I shall never see again. What can I tell you that will go with you through all the remaining days of your life, and remain with you, a cheering, helpful, inspiring thought so long as you shall live?" Bro. Marsh.

"We haven't seen each other for twenty years until to-day, and of course we have had a fine time between services in talking over old times together." Bro. F. F. Summers of St. Catharines, referring to his meeting with Mr. Enos Marr of Wainfleet.

"The question before us is one of eternal life and of eternal death. . . . The Jesus that went into the tomb was the same Jesus who went to heaven." Bro. Patrick.

"A friend in need is a friend indeed', and Jesus is a Friend in need, *always* a Friend in need!" Bro. Marsh.

"The singing of those two little girls," (Margaret Shute and Helen Elliott), repaid me for coming if I had

heard nothing else."

"I have always wanted to meet Brother Judd, the author of so many good articles in our papers. Is he really here?" (He was, and they met.)

"Please send me an announcement next year. I don't want to miss the May meeting." A friend of another denomination in Niagara Falls, N. Y.

"There are three things I would influence you to do. The first: to accept Jesus as your personal Friend and Savior, as your constant Companion, Guide, and Counselor. The second is like unto it: that I might encourage you to walk in His steps for the entire future of your mortality. The third: that I may inspire you with confidence concerning Eternity; that there will be life after death, glorious, wonderful, joyfilled, and everlasting for all who believe and obey, *when Jesus comes!*" Bro. Marsh.

"The expression 'last days' indicates that there will be a last *day*. . . . No man living to-day could draw a better or truer pen picture of present conditions in the world than did Paul two thousand years ago." (2 Timothy the 3rd chapter.) Bro. Patrick.

"Yesterday afternoon as we led two young people from waters of the lake, where we had baptized them in the likeness of the death, the burial, and the resurrection of Christ, the most marvelous miracle of history was performed: God created them 'new creatures in Christ Jesus,' transforming them from strangers to His grace, to acknowledged children of the Heavenly Father." Brother Marsh.

Baptized: Miss Helen Flewelling, Lancaster, N. Y., and Mr. Thos. Davis, Welland, Ontario.

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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.

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"THE HEAVENS DECLARE THE GLORY OF GOD; AND THE FIRMAMENT SHEWETH HIS HANDYWORK." PSALM 19:1.

THE MUTE TESTIMONY which is daily borne in the heavens, as well as on the earth, to the existence and intelligence of God is even greater than that which is conveyed by the divine Book. Not only do "actions speak louder than words", but results are stronger evidence than language can possibly be.

Stop by the country wayside and examine carefully one of the growing weeds. Count the leaves or little branches as they come from the main stock and see how many there are from the bottom one before you come to the next one directly, in the same position, above it. Then notice that regardless of how tall the weed may be you'll find that same number each time before there is another in the same position, regardless of where you start from.

Look deeply into the heart of a rose, with its dainty, folding petals, its delicate tints more rare than artist could make, and breathe deeply of its sweet perfume.

Go lie upon the cool ground on a summer's night and gaze into the starry heavens. Ponder as you consider the difference between the stars, and see how they move among themselves, never bumping together. Watch the silent, graceful moon as it slowly climbs the slope, queen of all the night.

Then close your eyes and meditate. Who planned the ways of nature, placing the leaves in their position without variation? What rare intelligence decreed that no ear of corn should ever produce an odd number of rows of kernels? What super-artist manufacturer visualized and produced the rose or the azalea? According to whose plan do the stars fill their places, and who guides the moon as she takes the stars in review at night?

"The heavens declare the glory of God"? Ah, yes, and who is so weak minded as to need the printed page to tell him there is a God? But, we are thankful to say that the God who planned and made it all has given us His

written Word to tell us His great plan, and to show us the way of life.

Look to the heavens, look to nature to be convinced that God is. Then take His Work, study it diligently and find consolation, hope and life.

REPORT OF NATIONAL BEREAN BOARD MEETING

(Continued from last week)

There are two very important questions which are giving the Berean Society a lot of trouble to find solution. These are the question of lesson books and the question of finance. The two, being so closely connected, can hardly be considered separately. There has been an unusual amount of publishing during the past year, and this is the largest item of expense that we have. If all societies would order their books promptly, this expense would be taken care of, but many have not done so, and the amount in the treasury falls short about \$100 of being enough to meet the bills now due. In order to quickly raise this amount and get out of debt, it was decided to ask all Bereans who feel that the publishing of lesson books is a worthy work, and who can do so, to donate a dollar each; and to start the ball rolling, every member present contributed his dollar.

The plan presented by the lesson book committee for future publication of books, both junior and senior, was studied at considerable length. In general the plan was approved and the committee authorized to go ahead with the work as it has been begun. They are always open to suggestions from the country as a whole.

After careful consideration, a motion was passed which sets July 1 as the date for the beginning of the official Berean year. This means that all reports must hereafter be dated from July 1 of one year to June 30 of the next. This makes no difference, however, with terms of office of officers and committees.

The National Berean Conference this year will be on August 6. A program of real interest is being prepared. Now is the time to begin making your plans to attend.

M. W. Lyon, Recording Secretary



REVIEW

ALL THE STORIES of this quarter have been about Jesus. Some of them confirmed Him as God's own Son; others showed His service to His fellowmen; others told of the salvation He made possible for us; many pictured the suffering through which He so bravely passed. Then came the Resurrection.

SOMETHING TO DO

Find out: IN WHICH LESSON—

1. Did Jesus say He would rise again in three days?
2. Did Jesus show His love for children?
3. Did Jesus pray in 'a garden?
4. Did James and John ask for special places in the kingdom?
5. Did who say, "He is risen"?
6. Was it written, "The King of the Jews"?
7. Did Peter want to build three tabernacles?
8. Was Jesus treated like a king?
9. Were a rich young man and a poor widow?
10. Did Jesus say, "Thou shalt love thy neighbor as thyself"?

SOMETHING TO THINK ABOUT

How can we walk in His steps?

MEMORY VERSE

26. Isaiah 35:5.

THE BREAD OF LIFE

You remember the story where Jesus fed the five thousand? Well, the next day the people hunted and hunted for Him until they finally did find Him in Capernaum. Jesus said, "You did not come to me because of the miracles, but because you ate the bread and were filled." Then He said they should not work for the things that do not last, but for the things that last forever. They enquired, "What shall we do, that we might work the works of God?"

Jesus answered, "Believe on Him whom He hath sent."

We think they surely must have seen enough miracles performed by Jesus to make them believe on Him, but they asked, "What sign do you show that we may see and believe?" "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." To this Jesus replied, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven: for the bread of God is He which cometh down

from heaven and giveth life unto the world."

Of course they wanted this bread and said, "Lord, evermore give us this bread."

Again Jesus said to them, "*I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*"

He also told them that although they had seen Him they did not believe, but that He would not cast out any whom God had given Him as He had come to do God's will.

"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."

FATHER

A PRAYER

God, bless dear father and please give
Me gratitude to see—
How much of all his time and thought
Is given just to me—

Keep courage in his loving heart;
Direct his useful brain;
Uphold his strength, increase his joys,
And heal all fear or pain.

Dear God, his hand is kind and strong,
His heart is brave and fine;
He leads a noble life to bring
True happiness to mine

God, keep me near to all the best.
Oh, let my father see—
His constant care and loving hopes
All realized in me.
Amen.

—*John Martin Magazine*
(Copyright 1927 Geo. H. Doran Co.)

CHILD VALUE

Lo, children *are* an heritage of the Lord: *and* the fruit of the womb *is* his reward.—Psa. 127:3.

OBEDIENCE OF CHILDREN

Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

Fathers, provoke not your children to *anger*, lest they be discouraged.—Col. 3:20, 21.

With Our Sunday Schools

LESSON XIII.—June 24, 1928

REVIEW: JESUS THE SAVIOUR

Devotional Reading: Zephaniah 3:14-17

GOLDEN TEXT

Choose you this day whom ye will serve.—Joshua 24:15.

REVIEW

Beginning Mark 8:31. This quarter has narrated Christ's several announcements that He must suffer many things and must be put to death. As the faithful Servant before God, He continued from time to time and place to place to serve God's men and to render such helpfulness and such constancy to God as to reveal to friend and foe that His whole work and life were under the direction and support of the Creator and of the covenant of God.

Not only has Christ been rejected as King, but the kingdom which He professed was likewise rejected. Both King and kingdom must be recognized as included in the mottoes that were placed over the Savior on the cross. The past six months' study of Mark's gospel has most strikingly portrayed Christ as the one faithful Servant sent forth of God to serve mankind.

SUMMARY

Lesson I. Jesus the Suffering Messiah. Jesus first drew forth from the apostles their conviction that He was the Christ. Charging them to tell no man of this, He then showed the apostles how that He must suffer many things, be rejected, killed and "after three days rise again". He then urged the apostles to consider everything else as naught, even life itself, in comparison to that life which He, God's Servant, tenders to the believers.

Lesson II. The Resurrection. The resurrection of Christ is one of the greatest events upon which depends all Scripture teaching. If His resurrection or His death are either one unfounded then the entire Bible must fall. Christ's resurrection was so timed and testified and confirmed as to agree wholly with typical and prophetic announcements relative thereto and as to convince the most unbelieving of Christ's day of the fact of His resurrection. Peter announces, Acts 2:23-37, that many of those, who by wicked hands crucified and slew Jesus of Nazareth, were so thoroughly convinced of their wrong that they repented, were baptized in His name and were added to God's Church. So convincing was the resurrection of Christ as to convince and convict the very enemies who crucified Him.

Lesson III. The Transfiguration Service. Six days after telling His apostles, Mark 8:31, that He must suffer many things, Jesus was transfigured before them. Peter, in his second epistle, 1:16-18, teaches that at that time He received glorious honor from the Father. He was clothed with clothing provided by God; He was transfigured into the very atmosphere of His future priesthood. Hebrews 2:9 teaches that He was crowned

with that glorious honor, and Luke 9:31 tells of the conversation of Moses and Elias who "spake of his exodus", (Gr.) which He should accomplish at Jerusalem. Following His transfiguration, the Savior continued His mighty works of miracle and His teachings of God.

Lesson IV. Jesus and the Home. The Savior's testimony as to the sanctity of home life is more than all statesmen and courts of all lands. He not only commends that perfect oneness of husband and wife in love and companionship, but He also rebukes whomsoever would sever that oneness for any cause whatsoever. He only allows that, when either one shall have proven unfaithful to the other, then the other is excusable for openly declaring the already severed relationship as severed indeed.

Jesus' teaching concerning the importance of child life, and that child life shall be made acquainted with God, is an instruction that all homes should earnestly consider.

Lesson V. The Cost of Discipleship. Everything has its price. Christ's disciples must pay for their discipleship. Jesus acknowledges men in that condition only on consideration that they will properly regard Him and so live as to righteously represent Him before others. Discipleship is of double purpose: to benefit the disciple and to extol and magnify the Master before friend and foe.

Lesson VI. Greatness Through Service. That greatness does not consist alone of occupying an exalted seat or position, but that the exalted seat or position of greatness shall be acquired by actual service and humility, is the great lesson here taught by the Master. Christ in the baptism of suffering brought on by His service, illustrates to His hearers the way to follow Him unto greatness. "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all."

Lesson VII. Jesus Enters Jerusalem. It was the tenth of Nisan. Passover lambs were being chosen by Jerusalem's thousands of visiting Jews that they might be prepared for passover sacrifice on the fourteenth.

Jesus rode into Jerusalem. The multitudes acclaimed Him as the Chosen of God. He, too, was thus selected; He, too, was kept until the fourteenth day. He was the Lamb of God, our Passover. Having been thus chosen, Jesus entered the temple and reprimanded those commercialists who were making profit off of the people who came with foreign money with which to purchase lambs and service to God. He reprimanded him who would make the house of prayer a house of merchandise.

Lesson VIII. Jesus Teaching in the Temple. Discerning Pharisees and Herodians who would find in Jesus' words reason to

accuse Him of blasphemy or of traitorous speech regarding Caesar, Jesus threw His spies into confusion by charging them to "render to Caesar the things that are Caesar's, and to God the things that are God's."

The second effort to entrap the Master caused Him to teach them that the love of God "with all thy heart" and the love of neighbor as one's self were the great commandments of Scripture. The keeping of these would insure any individual to be true unto God.

Lesson IX. The Wicked Husbandmen. By the use of parables Jesus convicted the chief priests and scribes and elders that they, as also their predecessors in office, were wicked husbandmen in that they had practiced diverting Israel, whom God had planted, and His own people, to all manner of service other than the service of God. He also elicited from their own mouths the declaration that such husbandmen should be cast out of the vineyard and the care thereof should be entrusted to others. As a result of such conviction upon their part, they came to be so angry with Him that, had they not feared the people, they would have sought ways to "lay hold on him."

Lesson X. Jesus Facing Betrayal and Death. Jesus' foreknowledge of His sufferings and death were revealed in His assurance that "one of you which eateth with me shall betray me" for the last time before crucifixion. He sat at meal with His disciples and, as a last act to that apostle company, He gave them the bread and the wine representing His body and His blood so soon to be shed, and solemnized with them the great new covenant. He then passed with them to the garden of betrayal. In the garden Jesus finished His work: offered His last alone prayer, comforted His faithful apostles, constrained them to watchfulness. All completed, He unfalteringly bade His apostles follow and then turned and advanced to meet the oncoming betrayer and those into whose hands He was about to commit Himself unto death.

THE GOLDEN TEXT

But if it be a vexation in your eyes to serve Yahweh choose ye for yourselves today whom ye will serve, whether the gods which your fathers served that were beyond the River, or the gods of the Amorites in whose land ye are dwelling,—but I and my house will serve Yahweh.—Joshua, 24:15, Roth.

Man is made responsible for self. He is given the right and power to choose. All the goodness, love and mercy of God is of no consequence to us unless we lay hold on it through faith and loving obedience in service to Him.

"Ye cannot serve two masters." "Every individual holds his own destiny in the grip of his own choice."—Rev. J. H. Whiteman.—F. A. S.

DOINGS AMONG THE CHURCHES

GRAND RAPIDS

A tract rack is being made and soon will be placed in the rear of the church. It will be just a little added effort in spreading the Good News.

Sr. Ada Simpson spent a few days with her parents, Mr. and Mrs. B. A. Sheets, at Blanchard, returning in company with them.

Services were largely attended last Sunday. There were 159 at Sunday School.

The Sunday School drive has been postponed until July. It will be put on in connection with our vacation Bible School.

Srs. Eaton and Randall left last Thursday for Minn. They will spend the fore part of the summer with their parents.

Several are beginning to plan to take in all or a part of the Bible School and Conference at Oregon. Now is the time to make your arrangements.

Grand Rapids usual earnest effort to cooperate in every way was repeated two weeks ago. Not only was a special notice of the coming Michigan Bible School and Conference, but a large list of Michigan members was also sent. But, strange things do happen. Their perfectly addressed envelope was sent first to Moody Bible Institute, and then to a second place in Chicago, thence to New York City, then to Grand Rapids. The Herald has since received it, though too late for use.

Thanks, Michigan, for the spirit and effort.

Sr. Dorothy Starbuck of Spring Valley, Minn., is filling a position at Rockford, Ill., near her brother, Glyn Starbuck.

Mrs. Bessie Guiss and son Junior of Plymouth, Ind., and Mr. Gale Skiles of Lakeville, Ind., surprised Oregon friends Saturday evening, and will remain a few days taking in some of the scenery of the surrounding country. Mrs. Guiss is a sister to Mrs. Thayer and Mrs. Stilson.

Bro. Everett Stilson has returned to the home of his parents, Bro. and Sr. F. A. Stilson, Oregon, after another very successful year at Purdue University.

We regret that a report of meetings held by Bro. J. A. Patrick at Burr Oak, Ind., was overlooked about the first of May. Bro. Patrick conducted meetings for several days at Burr Oak which were very highly reported. In addition to his much appreciated sermons, the Bible Studies held before the sermons and the Question Box, were much commended. "Every one took an interested part."

These meetings were held the latter part of April.—Ed.

We are pleased to report that we have just closed a ten day meeting at Blair, Nebraska.

Bro. T. A. Drinkard and family of Paynesville, Minn., who are on their way to Texas, arrived May 24th and began meetings the next evening.

Sunday we had an all day meeting with

picnic dinner at the tourist park. Services were held throughout the week. The following Sunday on account of disagreeable weather, those bringing basket dinners gathered at Bro. Harvey Krogh's home at noon.

Sunday evening, June 3rd, closed our meeting and Bro. Drinkard and family bid all good-bye and accompanied Bro. Arthur White and family to their home in Bennington for a short stop before going on their way south.

The services were enjoyed by all and we hope some time to meet with them again.

Yours in Christian work,

Mrs. Birdie Krogh.

NOTICE

NEBRASKA CONFERENCE MEMBERS

Holbrook, Neb., June 8, 1928

The members of the conference board have decided that we have no further use for the conference tent and will therefore sell the same and use the proceeds for equipping the church, which will take the place of the tent.

Eva Phelps, Secretary.

The Kansas-Oklahoma Conference will be held at Wilson Park, Arkansas City, Kansas, from August 26 to September 2. Bro. F. E. Siple of Oregon, Illinois, will be with us this year. All who heard Bro. Siple at our conference here three years ago need no introduction; they know what a feast of good things is in store for us conference week. To those who have never heard him speak we will say: "Come! You will lose much if you are not here to listen to the messages this God-fearing man will bring to us."

We extend a general invitation to all who can possibly arrange to be with us. Plan your vacation so it can be spent here at this time. Fine beds for all who come; dining tables again this year at Bro. and Sr. Chaplin's home. Tables will be furnished by free will offerings. A Big Welcome to all. A program is being arranged. Sermons, lectures, Bible school, etc., will occupy the time each day.

Again we say, Come!

Mrs. I. W. Vickery, Sec'y.

Earl Leroy greeted his happy father and mother, Mr. and Mrs. Earl Reinhard of Gladbrook, Iowa, with the fullness of his nine and one-half pound ability on May 28, 1928.

May his parents, under God's guidance, perfect him for joint heirship with Christ to participate in the fullness of God's rewards.

Sr. Carric Wile Chambers notifies the Herald that the place for the holding of the Arkansas Conference has been changed from Solgohachia to Salem. Perhaps the greater ease of pronouncing the latter name will increase the attendance.

Bro. Albert Eberhardt can be addressed at Glasco, Kansas.

Bro. Gerald Moses, nephew of the amiable president of the Texas Conference, recently took his sliding trombone and slipped away to Mullin where he married Sr. Mary Belle Guthrie. Together they headed a life's march as he, double hearted, returned to

Houston, Texas. May God's blessings attend and guide them unto eternity's glittering goal.

The quiet marriage of Bro. Harry A. Sheets of Maurertown, Virginia, and Sr. (Miss) Ruth Booth of Somonauk, Illinois, was solemnized at the home of Sr. Nellie Cross at Oregon, Illinois, on June 4, 1928, by F. L. Austin. After a few day's visit with the parents of the groom, Bro. and Sr. B. A. Sheets, near Blanchard, Michigan, and with the bride's parents, Mr. and Mrs. Glen Booth, and with friends at Oregon, Bro. and Sr. Sheets will go to Maurertown, Va., where Bro. Sheets will continue the pastoral work which he has so well performed for the past three years.

To our Virginia brethren we wish to commend Sr. Sheets as a very worthy companion for their pastor and request them to broaden with their genial hearts the beautiful Shenandoah Valley which is all but overhung with the added eastern beauties of the towering Blue Ridge Mountains and make this happy bride of the wide prairies of Illinois to quickly appreciate the richness and depth of their Christian hearts and of Christian service in their midst.

We pray God's hand to lead and protect in all of life's ways.

Bro. Siple will be engaged in the Michigan Bible School next week-end, and the speaker for the Kewance-Ripley appointment will be Bro. Paul Johnson.

Regular preaching appointment will be held at the Salem Church near Marshall, Ill., for the week-end of June 23 and 24.

Word comes from Bro. Elmer Goekler, who has been in Tucson, Ariz., for some time past suffering from lung affliction, that he is much improved in health and has returned to his home in Marshall, Illinois.

STILSON—BYERS

Forest C. Stilson and Madeline Byers were united in marriage at the home of the bride's parents, Bro. and Sr. W. E. Byers, near North Manchester, Ind., June 2, 1928. Both parties are members of the Church of God. They will make their future home in South Bend, where Bro. Stilson is employed.

May God's richest blessings follow them through life, is our prayer.

J. H. Anderson

RICHARD CORBALEY RAILSBACK

Was born December 9, 1841, in Marion co., Indiana, the sixth son of Caleb and Nancy Railsback. He was brought to Marshall Co., at the age of four where he spent the most of his life near Argos.

The deceased was married to Christina Swafford, March 19, 1863, to whom were born three children: Ezra, Eva and Harvey. Mrs. Railsback died in 1897.

On May 9, 1900 the deceased was married to Lydia A. Evans, and located in South Bend, Indiana. He died at his home, 621 S. Fellows St., after two days of unconsciousness caused by a paraletic stroke, May 29, 1928, at the age of 86 years, 5 months and 20 days, the youngest of his family and having lived to be the oldest of all by a few

days.

Bro. Railsback is survived by his sorrowing wife; by one son, Ezra, of Los Angeles, Cal.; by four granddaughters: Mrs. Norman McLeod, Mrs. George Rahn, Miss Mildred Railsback and Mrs. Howard Moore, of California; and by seven great-grandchildren of Calif.

At the age of seventeen Bro. Railsback consecrated his life to the service of Christ, uniting with the Church of God. Unto the last he was faithful to and zealous for the faith he was convinced was right. He was an ardent supporter of the work of the church in Indiana and everywhere. He endeavored to interest others in the truth which was always uppermost in his mind.

Brother Railsback had previously suffered two or three lighter strokes as a result of which he had been in feeble health for some time. Among his last words were, "I hope to meet you all in that better land where the eyes of the blind shall be opened and the ears of the deaf shall be unstopped."

Funeral services were held at the Church of God at Argos and burial was made in the nearby cemetery where another patriarch in the service of Christ now waits his Master's call to resurrection life.

F. L. Austin.

MRS. SARAH COBB.

Sarah Paup was born in Mercer Co., Pa., March 3, 1849. At the age of two years she was brought with the family to Jackson Co., Iowa, where she grew to womanhood, and was married to Farnsworth Cobb at Maquoketa, July 18, 1868. They came at once to Sac Co. and Bro. Cobb engaged in blacksmithing in Sac City. Two sons were born to them here. The father died October 9, 1904, and the mother made her home with her son, Will, the rest of her life.

She became a member of the Church of God in October, 1896, and lived a devoted life in Christ. Her death occurred May 20. She was so quiet and unpretentious that her kind and charitable ways have not been known except to her intimate friends, but those who knew her well esteemed her most highly, and her children, grandchildren and close friends will cherish the memory of a mother, friend and sister in the Lord.

She is survived by one brother in Okla.; by her two sons: W. A. and R. R. Cobb, of Sac City; by 4 grandchildren; 2 great grandchildren and numerous other relatives. The writer held funeral services at the W. A. Cobb home the 22nd, and she was buried at Oakland Cemetery, Sac City.

J. W. Williams.

MARGARET ELLEN WOOLF

Who lived in the Lake Shore district near Vancouver, Washington, died at the home of her son, May 17, 1928, at the age of 85. She was married to the late P. G. Woolf in 1863. To this union were born seven daughters and two sons, all of whom survive their mother, the youngest being 40 years old.

Sr. Woolf drove a team across the plains and settled near Vancouver where she lived for 47 years. She was greatly beloved by her neighbors as was attested by the great concourse in attendance at the funeral.

Sr. Woolf with her husband learned the truth from J. M. Stephens in the days of his ministry in Iowa.

Funeral services were conducted by the writer and we laid her beside her husband in the Goddard Cemetery to await the coming of the Master.

A. W. Darby.

FONTHILL, ONTARIO

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psa. 133:1.

These words come to mind as we think of

the happy and uplifting May meeting, just closed. Two dear ones were baptized and others determined to take the name of Jesus in the near future.

We had Brother Patrick with us at Fonthill, and as he and Bro. Marsh spoke of the blessed hope and wonderful promises of God soon to be realized in the coming of our Master, how our hearts were lifted in songs of praise! To hear a crowded house join in praise to God is surely inspiring, and as we stood still and listened, there came to mind the joy in the new song which shall be sung by the great company of the redeemed, as they gather, in that day before the throne and the Lamb. Then we shall see our dear ones again, and all the saints of all the ages.

What a splendid gathering a conference is, and how it builds us up in faith and love for God and in faith and love for one another too! Ours is a precious faith and conference gives us a chance to tell to many of God's plan of redemption and the "blessed hope."

I wonder if we all take as great an interest in our State and General Conference as we should. I have noticed that all who attend these gatherings come home happy and with greater zeal to work for our Master. To me they even seem to look different and I know there is joy and inspiration received that lifts and blesses, and sends us out in our Lord's service.

"For we must share, if we would keep

That blessing from above;

Ceasing to give, we cease to have,

Such is the law of love."

It may be we can not all go to conference, but we can unite and make it possible to send a son or daughter, who shall be our delegate, and bring home a lot of the inspiration and blessing. Paul says, "Let us hold fast the profession of our faith without wavering, . . . and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

"In unity there is strength." Banded together as faithful servants of Christ, we can accomplish much and send out more workers in His vineyard. Our money and time spent in the Lord's service brings big returns: wheat for our Master and joy and His blessing for us.

Lilian S. Railton

AMONG THE CHURCHES

My visit in Virginia has surely been very pleasant. How I love the people and the country! Bro. and Sr. Kincheloe went with me to Mt. Vernon the first week I was here. What thoughts flitted through my mind as my feet trod where such illustrious people had lived and died! It is one of the beauty spots of earth. I sat on the porch of the home of George Washington and looked at the Potomac River flowing by, and just across the spacious lawn was the tomb of the "Father of our country". In the mansion, the rooms where life's plans were laid by himself and other noted men, we stood very near the canopied bed on which our first President died. We saw the room where Mrs. Washington spent the last days of her widowhood and the bed upon which she died in a little attic room, which she insisted she would use as its one window let her look out upon the grave of her beloved and illustrious husband. If my readers will buy the May number of the National Geographic Magazine they can view the entire grounds, houses, barns and tomb where these people lie, the beautiful designs in colors, with a description of each room.

Before I arrived Sr. Kincheloe had sent written invitations to several to come to her

home on Sunday, May 6th, for a preaching service. A nice room full came. I spoke from Luke 22:31-32, trying to emphasize the thought of thorough conversion before we are classed as God's children. Peter was made to feel the need of it when Jesus said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." He remembered the Savior's words, and often used the word, "convert" and saw its real need; for he exhorted sinners every where to repent. After the service we had a nice visit and I rejoiced in finding others of Christ's fold.

Mrs. Etta Laudenslager, and Miss Ruth Bauseman came in from Washington for a visit on Thursday, May 24.

The next Sunday, after a delightful visit with Bro. A. C. Boyer and his genial wife and sister, Emilie, I was taken to Maurertown where Bro. Harry Sheets gave a very touching tribute to his dear mother and all faithful Christian mothers, it being Mother's Day. After dinner I spoke to a well filled house. I heard many fine remarks when the names of Conner, Siple, Marsh, Austin and others were mentioned who had been through Virginia spreading the blessed gospel news. If all were treated as well as I have been, they will want to come again.

Last Sunday, May 20, I spoke at "The Fort" to a full house. At each place I was cordially invited to come again.

I have found a people here earnestly contending for the faith, looking for the soon coming of the dear Master, and talking of present day events as warnings to all to be ready, watching, praying, for He is near at hand. We see it heralded from many quarters, "Watch for startling events on May 29th." Some great world catastrophe is expected at that time. Whatever it may be, God grant we may all be "like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:36.

LET US PRAY THIS PRAYER.

"Live out Thy life within me,
O Jesus, King of kings!
Be Thou Thyself the answer
To all my questionings.
Live out Thy life within me,
In all things have Thy way!
I, the transparent medium
Thy glory to display."

M. A. W.

BIBLE SCHOOL AND CONFERENCE DATES

- Grand Rapids, Mich., Bible School, June 17-20.
- Dutton, Mich., Conference, June 21-24.
- North Salem, Indiana, July 3-15.
- Goldthwaite, Texas, July 20-29.
- Oregon, Illinois, General Conference, July 31 to August 12.
- Oregon, Illinois, State Conference and Bible School, July 31 to August 12.
- Salem, Arkansas, August 2.
- Maurertown, Va., August 15-26.
- Waterloo, Iowa, August 19-26.
- Arkansas City, Kan., August 26 to Sept. 2.

HERALD RECEIPTS

- J. T. Fox; Mrs. Cora Cole; Mrs. C. H. McGee; W. A. Wilson; Josephine Engebretson; A. M. Oliver; Mrs. Letitia Waller; Mrs. C. B. Everett; J. L. Maggard; Mrs. Edith Rossiter; Mrs. C. T. Morgan; Jessie L. Groves; Mrs. Selma Peterson; J. W. Macallister; Mrs. J. P. Stedman.

IF THEY BUT KNEW THE WHOLE TRUTH

UNDER THE ABOVE CAPTION *The Protestant* for May, speaking editorially, has the following to say about certain legislative enactments which give the Roman Catholic Church great strength in the United States. Such vast holding of property under "eminent domain" must necessarily establish commensurate political strength. Those Bible students who interpret prophecy to teach that the Papal power will rapidly rise to universal political power and, after very brief time, suffer the most overwhelming overthrow of the whole cause of "man's day", will find food for thought in Gilbert O. Nations' analysis. The editorial reads:

"Certain patriots have been expressing consternation because of press reports that Governor Alfred E. Smith of New York on March 7 signed the Downing bill passed by the legislature of that state incorporating the Roman Catholic Archbishopric of New York as a body politic. If the American people knew the whole canon law relative to such corporations and matters involved in their creation, public amazement would be universal.

"All real and personal property of the Church of Rome in this country is in the hands of the enthroned hierarchy. Such property in the New York archdiocese alone is doubtless worth more than a billion dollars. In the hundred dioceses and archdioceses of Rome in the United States the aggregate value of such holdings is many billions. Ultimate title to it all is vested in the Pontifical Crown in Rome. No other foreign autocrat is permitted thus to own several per cent of the landed and personal wealth of our country.

"All others who hold title to our soil and chattels acknowledge the civil government as the source of their title. They recognize the paramount right of the state in all such properties even though held in fee simple absolutely. Under that paramount title they bow gracefully to governmental right to collect taxes on the properties or to seize them, in case of necessity, under the eminent domain.

"But the canon law repudiates that doctrine in toto. It denies the civil government as the source of title. It denies the right of the state to tax property held by the Roman Church. It denies the right to disturb such property under the eminent domain for any purpose whatever. Canon 1495 of the *Codex Juris Canonici* (Code of Canon Law) says:

"The Catholic Church and the Apostolic See have the inherent right, freely and independently of any civil power, to acquire, retain and administer temporal goods for the pursuit of their own ends."

"More than forty years ago the Third Plenary Council of Baltimore enacted statutes under which all wealth of the Roman Church and its subsidiary corporations and establishments in this country is held by the hundred prelates enthroned in our cities. The statutes mentioned

three different plans.

"In some of the sees, title is vested in the reigning archbishop or bishop in fee simple absolutely, but with the provision of canon law that his tenure is in reality a trust for the benefit of the Sovereign Pontiff in Rome. In other sees, title is vested in the reigning prelate in trust for the benefit of the Sovereign Pontiff. In still others, the local prelate is incorporated under our law and title is vested in him in his capacity as a corporation. Two or three of his underlings are sometimes nominally associated with him in the corporation, as in New York; but in other cases he alone is created a corporation sole.

"It is under the canon law thus enacted by the Third Plenary Council of Baltimore that the legislature at Albany incorporated Cardinal Hayes and two of his underlings as the Archbishopric for the purpose of holding title to the vast wealth of the Roman See in and near our metropolis. It was the Downing law enacted to that end which Governor Smith signed.

"The Pope actually owns a very large part of the United States, not merely in fee simple which is the highest title known to our law, but absolutely, according to his canon law, with no paramount title in the Government of the nation or that of any state. His law denies the right of either federal or state authority to tax any of his holdings here or to take any of them under the eminent domain for any purpose or in any emergency however grave.

"Not even the local cardinals or archbishops or bishops or all of them combined can sell or encumber any of such holdings of the value of \$10,000 or more under any condition without the express authorization by the Pontifical Crown in Rome. While denying the right of the state to take over church properties under the eminent domain, the canon law accords to the Sovereign Pontiff that power. In his *Commentary on Canon Law*, published with *Imprimatur* of Archbishop Glennon of St. Louis, Dr. P. Charles Augustine, in Volume 6, pages 577 and 578, makes this statement in commenting on Canon 1518:

"This means that the Pope may dispense or dispose of all church property, even that owned by single corporations, in favor of the universal Church if an urgent reason exists and the welfare or tranquillity of the Church requires it . . . There is nothing absurd in the exercise of this power, for the state, too, claims the right of eminent domain, in virtue of which it confiscates or expropriates property."—*Copyrighted by The Protestant, Washington, D. C. Used by permission.*

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ONE BY ONE

RESULTS SECURED in a wholesale way appeal to our imagination more than the slow process of getting returns one by one. Most of us like to do things on a large scale—or think we would if we had the opportunity. Meantime most of us are missing the opportunity of bringing to pass large results by what seems a slow, plodding process. Peculiarly does this apply to the matter of evangelization or winning souls to Christ.

The thought of being a great evangelist, and of being used of God to sweep thousands into His kingdom, appeals to any true Christian. If the gospel is what it purports to be, and if its acceptance means eternal life instead of eternal death, then to be able to give the gospel successfully to great multitudes is the greatest work any one could engage in. But most Christians realize, and rightly, that they cannot be evangelists in the sense of holding large meetings, addressing vast audiences, and, like Peter on the day of Pentecost, delivering burning appeals that turn three thousand to God in a day. Are we, then, to leave evangelism to the few gifted heralds of the cross who can engage in such public service? Or, is there a "one-by-one" work that every Christian can do?

The well-known evangelist, Dr. R. A. Torrey, has told of an experience he once had in answering this question.

"Some years ago when I was speaking in the city of Minneapolis I noticed down in the audience a young lawyer. When the meeting was over I made my way to him and said: 'Are you a Christian?'

" 'Well, sir,' he said, 'I consider myself a Christian.'

"I said, 'Are you bringing other men to Christ?'

" 'No,' he answered, 'I am not. That is not my business; that's your business. I am not called to do that. I am called to practice law; you are called to preach the gospel.'

"Said I, 'If you are called to be a Christian you are called to bring other men to Christ.'

" 'I don't believe it.'

" 'Look here.' I opened my Bible at Acts 8:4 and asked him to read, and he read: 'They that were scattered abroad went every where preaching the word.'

" 'Oh, yes,' he said, 'but these were the apostles.'

" 'Will you be kind enough,' I asked, 'to read the first verse of the chapter?' And he read, 'They were all scattered abroad . . . except the apostles,' and 'they that were scattered abroad went every where preaching the word.' He had nothing more to say. What could he say?"

So it was the rank and file of the early Christians who "went every where" telling others about Christ. If the rank and file of Christian people to-day were doing this, in season and out of season, what a revival would follow!

For it is probably a fact, in spite of the exceptional instances when souls are harvested in a wholesale way through great meetings, that the majority of persons are won to Christ through the conversation of some individual, rather than by a pulpit or platform appeal. Christian workers have tested this in meetings by asking all the Christians present who were won to Christ by an individual word to indicate this. The response has shown that the majority were so won. It is like life insurance. There is plenty of general advertising done by the great companies, and effective advertising, too, but it is the individual work of the agent that writes the policies. Eternal life insurance is no exception to this principle.

The Founder of the Christian Church gave individual work a first place in His early ministry. If we should cut out from the four gospels every one of His conversations with an individual, what riches of Scripture would be gone! It was to a cautious, timid, perhaps fearful Pharisee who came alone to see the Lord by night that the words were spoken, "Except a man be born again, he cannot see the kingdom of God." Then followed that great sermon on the new birth and the new life, "Ye must be born again," as Christ told Nicodemus something of the mystery of the working of the Holy Spirit in a sinner's life, and that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

To an outcast woman, sitting alone by the side of Jacob's well, Christ spoke the words: "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

(Continued on page 607)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

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.

CHRIST LIVETH IN ME

Paul would not infer that Christ was bodily living within him. No one could imagine his speaking thus. Evidently the way in which Christ was living in Paul was that Christ's mind and truth held sway over Paul's life, action, conduct.

All animate life is ruled by thought. All thought is inspired by influences from within or without the individual. Paul on the road to Damascus had experienced a complete conversion. He had formerly been zealously devoted to God, but prompted by emotions that were wholly different than were his emotions after conversion. Formerly he had been serving according to his own selfish, carnal pleasure, but conversion made a new Paul out of the old Saul.

Conversion made Paul no less zealous, no less active and energetic, no less the earnest, ambitious worker, but it did change Paul's attitude toward God and His Son. Paul had crucified self. Disagreeable as it was to his old innate nature and stinging as it was to that pride, nevertheless, he crucified, put to death, all of that character of life. In its stead he turned unto Christ whom he had formerly persecuted. By prayer of word and of action, he implored Christ for direction: "Lord, what wilt thou have me to do?" From that time on it was Christ who lived in Paul. Whatever the Master wished of that servant, he was anxiously ready to perform. Whatever the cost might be, it was paid, even to the offer of life itself. Whatever the pain to body or mind, such was gladly borne and Paul could justly say, "Nevertheless I live; yet not I, but Christ liveth in me."

Christ living in him was God's gift, but not exclusively in Paul. It is a gift made ready for every Christian, only waiting to be accepted from God's hand of love. Just as the Adam-life with all of its emotions and characteristics of the flesh has been the controlling influence of the children of Adam, so is the Christ-life with all of its emotions and characteristics of the Spirit the gift of God to every Christian who will truly turn his eyes and heart upon Him whom God has lifted up that all men, both Jew and Gentile might be drawn unto Him.

Paul's most valuable asset gained by conversion was that of Christ living in him.

SACRIFICE

It has been said by many skeptically inclined that God's

constant demand for the sacrifice of life, as manifested in the offerings required by the Jewish law, indicates a fierceness, or a selfishness, or a pride upon the part of God that is not becoming to Him whose claim is that He is love. But the Bible repeats itself in asserting the truth that God desired not sacrifice and offering, nor had He pleasure therein.

There is a deeper truth in sacrifice than many glean from the study of the subject. Mother does not require of the oldest children that they shall sacrifice their playthings, or their strength, or their service unto the youngest children merely as a means of satiating personal pleasure by witnessing such sacrifice; rather, she requires that the seniors shall sacrifice to the juniors only in a way of service that thereby the older may benefit and strengthen the younger. Every sacrifice required by God of the Jews was really a sacrifice of the sacrificer. That is, he must give of the things which were his. To that extent he gave of himself. It was not that God had a morbid pleasure which could be satisfied in no other way than by witnessing the agony of a helpless subject rendering obedience to His Lordship; rather, every sacrifice tended to humiliate the one sacrificing in that he served with a view to the uplift of his fellow man, including himself.

The sacrifice required by God of Christ was no more to appease the wrath of God, or to satiate His pleasure than were the sacrifices of Israel. Instead, Christ, having consecrated Himself to the accomplishment of redemption in all of its grandeur, willingly and gladly gave even to the fullness of His ability for the benefit of those whom He was redeeming. Christ in one sense was the elder Brother. He served gladly with the fullness of His ability for the benefit of the brothers younger.

How true it is to-day that a man or woman, who has climbed to some height in a special phase of life, is called upon over and over again to give, or bestow, or sacrifice of his or her ability in order to benefit and strengthen and often produce lasting results upon some who are far less able than self! He is asked to patiently teach by word and then by illustration of work, the first and succeeding lessons to the lesser brother. Such lesson is hardly beneficial unto him who is giving. The benefit comes to the one who is learning.

The Christian is asked to sacrifice. In no sense should it be understood that he must so do in order to appease God of any wrath, or to satiate any craving of God for pleasure in witnessing such sacrifice. But as in the home, so in society, Christian sacrifice consists of doing that which Christian strength is qualified to do in order that the feebler Christian and the non-Christian may profit

by the sacrifice and may be lifted, if possible, out of sin unto Him who is our Justification and our Life.

A heart sacrificing reaches down to the weaker to lift him up. This nobleness of heart and life greatly pleases the Father who in return to the sacrificer reaches down to him and because of his faith and devotion lifts him up into Christ, unto God Himself.

ORIGIN OF THE CHRISTIAN SABBATH

The following article appeared in "The Globe" of Toronto, Canada, and was sent to "The Restitution Herald" by R. H. Judd.

IN THE "VOICE OF THE PEOPLE" of recent issues I have noticed questions on the sacredness of our Sunday as a sabbath day. Among questions asked is "What authority have we that Sunday is the day originated by God to be kept holy?" or "Why is the first day of the week being kept holy instead of the day God Almighty ordained Himself, namely Saturday?"

In plain words, the correspondents are inquiring why the Christians changed the sabbath from Saturday to Sunday. Would you kindly allow me a space in your valuable and much-read paper to answer these solemn questions as follows? But before answering, let me remark that the word "sabbath" is mistranslated, because, in the Hebrew it is "sabbath," which means rest. Yet whatever you may call it, it is a day of rest, to be kept holy.

In the Word of God we find there are two reasons for keeping the sabbath holy: "For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it," (Ex. 20:11); "And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day," Deut. 5:15.

From the two statements we learn that the sabbath is (a) in remembrance of the Creation; (b) in memory of the exodus from Egypt. The Lord told the people to observe the seventh day; He never said the seventh day of the week. In the Decalogue we read: "Six days thou shalt labour, and do all thy work: but the seventh day *is* the sabbath (rest, in Hebrew) of the LORD thy God." There is no mention of Sunday, nor of Saturday. The Hebrews worshiped Jehovah, therefore they had no names for their days as the ancient heathen dedicated their days to their deities—the very name "Sunday" so called because anciently dedicated to the sun or its worship. The Israelites kept, and are still keeping, the seventh day of the week as a sabbath. Even the early Christians probably observed the same day as a day of rest and a day of devotion, not as the seventh day of the week. We find in another place of the same Bible, "Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn

assembly". Deut. 16:8. The Hebrews eat unleavened bread during the passover week, which varies every year with regard to the day of the week. Very seldom, sometimes once in 21 years, the passover begins on Sunday. The six days are not the six days of the week, but the six days of the period for eating unleavened bread. So it is with the sabbath. It has to be on the day following six days of labor regardless of whether or not it is the seventh day of the week.

The reader may say: "According to that statement, if some were to commence work on Monday, then Sunday would be to them the seventh day: if others commence on Tuesday, then Monday would be to them the seventh, and so forth. That would surely disorganize the community." Yes, that is true, and for that very reason God commanded: "One law shall be to him that is home-born, and unto the stranger that sojourneth among you". Ex. 12:49. The Lord commanded the Israelites to keep the sabbath on the same day for all. When the Bible was written the days had no names: they were called the first, second, etc., and the seventh was called the Day of Rest (Shabath or sabbath).

Now let us come to the point of the argument: according to the reason given in Exodus, it includes all peoples, but the reason given in Deuteronomy was only a commandment to the Israelites. The Hebrews and the early Christians observed the day of rest, Saturday, in remembrance of the Creation, and in memory of the departure from Egypt. The day of rest was changed for Sunday in the early time of the Christian era, probably in the time of Constantine the Great, in honor of the resurrection of Christ, as a day of rest from secular occupation and devoted to the worship of God.

When I was a rabbi in the synagogue I kept Saturday as the Day of Rest, but since I became a believer in Jesus I observe Sunday. Although it is not the seventh day of the week, it is, nevertheless, the day following the six days of labor, and is in accordance with the Word of God: "Six days shalt thou labour . . . but the seventh day is the sabbath of the LORD thy God." I keep it in honor of my Lord and Messiah, Jesus Christ, who rose from the dead on the first day of the week.—*Ex-Rabbi Henry Bregman.*

PROPHECY, A SOURCE OF JOY

WHenever you stand in need of joy, remember where the fountain is on which you may draw; whenever you want to be happy, open the page of prophecy—those bright predictions of futurity. If the disciples journeying to Emmaus had their hearts warmed while Jesus told them of the prophecies and their fulfillment, will not our hearts glow with gratitude and thrill with ecstasy, when we, by taking heed to the sure word of prophecy, learn what God has revealed concerning this world's future; the glory that is to cover the face of the whole earth; the blessing that is to come upon every family in connection with the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began?—*Sel.*

DOING GOOD ON THE LORD'S DAY

By W. S. Bowden

"Wherefore it is lawful to do well on the sabbath days." Matt. 12:12.

SUNDAY, THE LORD'S day, may very properly be called "the Christian sabbath." These words of Jesus touching the sabbath of His day contain a great truth which should not be overlooked in our day. Let us look at the circumstances surrounding these words. It is the sabbath day. Jesus has entered the synagogue. His critics follow Him. There is within the synagogue a man with a palsied and wasted arm. Jesus' attention is directed at once to the sufferer. The Pharisees, noting this, and divining His purpose, ask the question: "Is it lawful to heal on the sabbath days?" and before He renders the the afflicted man the help he needs and answers their query, He asks them a few simple and searching questions, which lay bare their false position. "What man shall there be among you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?"

The restrictions of the Pharisaic law might be overstepped in behalf of the brute, which had an intrinsic value to its owner, but it must be rigidly and exactly observed when it came to suffering man, who in God's sight was of infinitely more value. And human life has not ceased to be the cheapest thing in the world in man's eyes, and this fact is strikingly in evidence in connection with the violation of the purpose and spirit of Sunday, both as regards man's treatment of himself and as regards his treatment of his fellowmen. The business man is willing to work his clerks seven days in the week, and when the men are worn out, he can get more. The railroad and the factory will put their men through the perpetual grind, and find more to fill their places when they become inefficient and worn-out. It is right to do good on the sabbath day. But man is doing evil when he fills Sunday with the business and work of the week day; when he lets the excesses of pleasures and ease, and personal ambitions and desires, shut out of the day all approach unto God, and all rest in His righteous will.

Let us analyze Jesus' statement that it is lawful to do good on the sabbath day. The doing of good involves a triple relationship: The relations of a man to himself, to his God and to his fellowman. Doing good cannot measure up to God's standard of what goodness is, if any one of these conditions is lacking.

MAN'S RELATIONSHIP TO HIMSELF

First of all, man must consider himself in reference to this Sunday question. What should the day bring to him, and what of his own personality should he put into the day? If the day of rest was instituted for man, what is it that it should bring to him in his physical and spiritual being? Is it not rest on the world side, and growth Godward? That the rest God intended is not the rest of inactivity and aimless purpose is evident from what Jesus

declared, for, when He healed and wrought good on the sabbath day, He defended His actions when the Jews accused Him of violating the commandment of God in regard to the holy sabbath day by declaring that His Father worked hitherto and He worked.

The rest which God purposed for man was not the rest of laziness nor was God providing for a time when man could recover from the week of indulgences and excesses. And yet how many there are who run riot in the direction of business and pleasure during the week, because they know there is a Sunday coming in which they can obtain rest. How many make Saturday night the convenient season of excesses of all varieties, because they know that on the Sunday following they can sleep and rest up the physically-tired and worn-out body. How many, many Christians—be it said to their shame and confusion—deliberately plan the Saturday night social pleasure and outing, because they know that on Sunday they can sleep late. But such rest brings no blessings, save perhaps to the lower physical nature. To the Christian Saturday night ought to be the home night, as far as possible, so that planning and preparations for the Lord's day to follow may be made. Rest, such as God intended should be found upon the day of rest, was that which took one from the secular things of the week and gave him a favorable opportunity to grow towards the things of God. Growth is not inaction, but implies the most vigorous kind of vitality. This is what is involved in the perfect realization of the seventh day of rest as relates to man's own physical and spiritual welfare.

MAN'S RELATIONSHIP TO GOD

There is a distinctive obligation to God on the Lord's day which no other day of the week can know. It provides an environment in which man's spiritual nature can properly develop and grow. To the degree to which man recognizes this fact, to that extent does he realize the blessings and benefits of the day of rest. The Lord's day is given to man that God may have opportunity to come closer to him and satisfy the needs of his spiritual nature. Some natures are so starved and dead to a sense of God that they crowd Sunday full of the things of the world, their pleasures and ambitions, and are indifferent to the claims of God upon them or of their own need of Him. Many Christians by their own worldliness, by allowing the natural man to predominate and rule, fail to realize the blessing of the Lord's day.

There must be a separation from the world and the things of the world in order that the way unto God and His approach unto us may be unobstructed. In the days of Nehemiah, when the people had grown careless as to the sabbath day and the day had come to be pretty nearly like the other days of the week, he shut the gates against those who had been coming into Jerusalem to buy and sell. He separated the people of the city from the outside influences which drew them away from God. To-day we need the same stern and decisive action upon the part of every individual Christian in shutting the gates of his mind and heart against the cares and thoughts and plans

of the secular week; there is need of shutting out the activities of the natural man in order that there may be growth and development Godward. This is essential to well-doing on the Lord's day.

MAN'S RELATIONSHIP TO HIS FELLOWMEN

Well doing on the Lord's day involves man's relation to his fellowman. This raises a complexity of questions and problems which only can be settled as light is received from God, and His will and Spirit have opportunity to operate freely through one. "It is lawful to do good on the sabbath day," declares Jesus, and there is apparently a vast deal of well doing from man to man on the Christian sabbath which apparently receives the general approval of man, but we dare to say that some of it at least does not meet the approval of God, for the well doing does not reach any higher than man or seek to go beyond the temporal, physical needs of man. Take your Bibles and read all portions of the Gospels which tell of Jesus' sabbath day activities, and what do we find? Jesus' well doing as it touched the physical sought to reach the spiritual and lead to clearer understanding of God and nearer approach unto Him.

Test your activities on the Lord's day as those activities bring you into touch with others and see what is the underlying motive. Why do you do this or that upon the Lord's day? Why do you go to this or that place? Why do you make that call, or go on that jaunt on the street cars to another part of the city or country? Why do you arrange that gathering of relatives or friends at the festive board? What is your purpose in it all? All that you do may in itself be harmless and perfectly proper in its rightful place. It may satisfy and please your friends, and those with whom you come in contact, but if it does not satisfy the conditions which God lays down as the law of His day you have failed. It is lawful to do that good on the Lord's day which helps the one to whom the good is done to a clearer vision of God and a closer relationship to Him.

If Sunday baseball, Sunday picnics, Sunday pleasures and outings, Sunday socialabilities and feastings can stand the test of this triple-sided view of the law of the sabbath day, all right; but if not, it is all wrong. The trouble with people in arguing with themselves and with others in regard to what they rightfully may and rightfully may not do on the Lord's day is what they reason from human standpoints and with conceptions of life which do not reach beyond the present life. But if a question as regards to conduct on the Lord's day is to be settled rightfully and finally it must be considered in relation to himself, to his God and to his fellowman.

Christians would not be so troubled and anxious over this Sunday question if they were moved by the purpose of doing good which actuated Christ. He never found it difficult to decide what He ought to do. He never seemed to be troubled by the criticism of those about Him, for the law of the sabbath day was being lived out in His life. He was doing good. It involved His relations to

(Continued on Page 607)

THE RICH MAN AND LAZARUS

By A. L. Corbaley

IS THE ACCOUNT of the rich man and Lazarus to be literally understood, or is it a parable? If it is a parable, then what does it represent? We will first consider it literally.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."—Luke 16:19-21.

Here are two persons brought to view: one rich, and having all that his heart could desire; the other had nothing of his own, and his companions were the dogs which came and licked his sores. This was the condition of the two men. Nothing is said about the character of either of the men, whether good or bad, only that one was rich, the other, poor.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried". v. 22.

Let us follow these two men after death. The beggar died first; there is nothing said about his being buried, but he was carried by the angels just as he was when he died, into Abraham's bosom. Where was Abraham's bosom? Let us see if we can find out. In Gen. 23 we read that when Sarah, Abraham's wife, died, he bought the cave Machpelah, of the sons of Heth, and there he buried his wife. In Gen. 25:9 we learn that when Abraham died, his sons, Isaac and Ishmael, buried him in the same cave where his wife was buried. Then taking the matter literally, Abraham's bosom would be in the cave of Machpelah, where he and his wife were buried. But Abraham had been dead 1853 years before Jesus was born into the world, so his body would have gone back to the dust from which it was taken almost two thousand years before. Then where would Abraham's bosom be when Jesus was here on earth? There wouldn't be any bosom, it would all be dust. But some might say, that Abraham's bosom meant heaven. Then if that is the case, maybe the rich man means somebody else, and the beggar also might represent somebody else. If so that would make it a parable; but we are taking it literally, so let us see about the rich man. He "died, and was buried." The angels had taken the beggar to Abraham's bosom which was in the cave of Machpelah in the ground; the rich man died and was buried, so it leaves them both in the ground, according to the literal interpretation.

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

We read that when the rich man was dead, buried and

(Continued on page 608)

A MAN OF FAITH

By Robert Ashcroft

STEPHEN WAS ONE OF "seven men of honest report", full of the Holy Spirit and wisdom, who were chosen by the brethren to take charge of the temporal affairs of the household, while the twelve apostles gave themselves "continually to prayer, and to the ministry of the word." He does not appear to have confined himself to the mere duties of his office, but to have also taken an active part in the exposition and defense of the faith. It was probably due, in no small measure, to his influence, that "a great company of the priests were obedient to the faith." Whether the obedience of these priests was a lasting thing or not, we do not know. The day will declare it. Their case receives mention in the narrative concerning Stephen, perhaps as an illustration of the extraordinary potency of his example and speech. Be that as it may, we find that he greatly distinguished himself in the general work connected with the apostolic ministry. He was "full of faith and power, did great wonders and miracles among the people."

One would have thought that these facts would have given him the reverence and admiration of all classes in Jerusalem and that the people, without exception would have rejoiced to find such a man living in their midst. But it was much otherwise. There began to dispute with him certain who belonged to the synagogue of the Libertines and Cyrenians and Alexandrians, who, together with Jews from other parts, were soon engaged in vehement debate with him. They were, of course, thoroughly worsted in the discussion, and "were not able to resist the wisdom and the spirit by which he spake." But they were not ingenuous enough to confess it—conquered disputants seldom are. To cover their defeat and hide their shame, they resorted to some most disgraceful tactics. They bribed a number of men who were apparently lost to all moral sense, and got them to bring a charge of blasphemy against him. These men did their dirty work effectively. They stirred up the people, arrested Stephen and brought him before the council, and summoned false witnesses who were ready at a price to swear away his life. There was great excitement as the members of the Sanhedrin took their places for the purpose of investigating this important case. Stephen was now before the highest tribunal among the Jews—a tribunal consisting of seventy-one members all of whom would doubtless be men of imposing presence, for it is said that all candidates for a seat in this council were required to be physically as well as morally blameless. They were moreover required to be middle-aged, tall in stature, wealthy, and learned both in divine law and in divers branches of secular science. They were also required to know several languages, so that the council might not be dependent upon an interpreter in the event of any foreigner being brought before it.

These officials, we may be sure, would not be predisposed in Stephen's favor. The fact of his prominent connection with the name of Jesus of Nazareth would itself

disqualify them for an impartial examination of his case. He likely enough felt from the first that his fate was sealed, and that he was about to fall a victim to the blindness and malignance that had characterized his nation in every period of its history. Did the prospect overwhelm him with confusion and dismay? Nothing of the kind! "All that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." Angelic faces have been peculiar to Israelitish and antediluvian history. There must have been that about "the face of an angel," which was not to be seen in an ordinary human countenance. We should think so if we saw one! How many faces one beholds from which every Elohistie trace has departed—faces, indeed, that would hardly look amiss if they were attached to the bodies of some of the inferior animals—suggestive of scarcely anything save brutality, passion, cruelty, and lust. A man's character is generally readable in his face. Stephen's was. No man can subject himself for a number of years to the enobling and purifying influences of Divine truth without showing it in facial assimilation to the power which refines him. There is that about the countenance of an assembly convened on the basis of a hearty and intelligent acceptance of the gospel, which is never visible in an ordinary congregation of men and women. The people who gather together for political, scientific, or even ecclesiastical reasons, do not show much in their faces that can be called angelic. The phenomenon in Stephen's case was, to some extent, supernaturally caused there and then. The fact that he was "full of the Holy Spirit," would go far to account for it; but his mental condition, as one who was filled with Divine wisdom, and possessed of an all-consuming sympathy with all that appertains to God, would also largely contribute to the explanation of his striking resemblance to one of the Elohim.

In this case we have the Spirit addressing these rulers in Israel by the mouth of Stephen, and rehearsing the leading facts of their national history from the very beginning. We have thus a Divine confirmation of Old Testament occurrences which served as a refutation of the charge which had been brought against Stephen of hostility to the temple and the law. They listened attentively to the various interesting details which illustrated Jehovah's care and regard toward the posterity of Abraham, and doubtless approved all that was said up to a certain point. That point was where Stephen began to make an application of his remarks to his illustrious hearers themselves, and to charge them with treading in the footsteps of the rebellious generations that had gone before. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did so do ye.*" That Sanhedrin knew not who was responsible for this scathing utterance, nor whence it had originated. Their anger and vengeance were wreaked upon the instrument of this denunciation; they drowned his voice with their indignant clamor and without a formal trial seized him with one accord, and cast him out of the city with murderous hands.

Attention has been called to the fact that, on this sad

occasion all the just and noble precedents in which the Jewish Sanhedrin took pride were wholly discarded. It is said that the humane and benevolent feelings of the members of this council toward the people whom they represented were especially seen in their administration of the law. It was their wont to act upon the principle that the accused was innocent until he could be proved to be guilty; and they are said to have always manifested an anxiety in their modes of conducting a trial, to clear the accused rather than secure his condemnation, especially in matters of life and death. "The president of the council would, at the very outset of the trial, solemnly admonish the witnesses, pointing out the preciousness of human life, and earnestly beseeching them, carefully and calmly, to reflect whether they had not overlooked some circumstance which might favor the accused and tend to establish his innocence."

Whether Stephen's arraignment before them was accompanied by such anxiety on their part to secure his acquittal of the capital offense with which he was charged, we do not know. If such desire ever existed among them it was speedily quenched in this frantic outburst of passion and rage, which has forever stamped with disgrace the reputation of that judicial assembly.

He was soon a bruised and mutilated corpse outside the city walls. They show you "Stephen's Gate" to-day, but what Jew can think of the history without blushing to the very roots of his hair! The martyr's probation was short, but how much was crowded into it! It is not the length, but the manner of the service in which the true importance lies. There is more in some men's existence for a single day, than in the entire lifetime of others. We need not commiserate Stephen on account of his dreadful death. It was soon over and when once the stones had done their work there was no more that rage and hate might do!

In the peaceful oblivion of the grave, where devout men carried him, this noble witness-bearer sleeps, awaiting the day which will cover his adversaries with shame, and place him side by side with the Master, to whose death he was then so early conformed. He will know the power of *His* resurrection. When he awakes his first thoughts will be connected with the respectable but infuriated mob at whose hands he met his doom—it will seem as though they were once more stooping to gather the stones to hurl at his defenseless head, for it will take Stephen some time to realize the fact that he has been dead so long, and that the "young man whose name was Saul," and who was a conspicuous figure in that tragic and atrocious history, had since then become an ardent exponent and defender of the very faith he then labored to destroy, and himself been a martyr in the cause of the Nazarene! But these sensations of bewilderment and surprise will at length give place to unspeakable tranquillity and joy, as Stephen's mind opens to a full realization of the bliss that will then become his portion forevermore. No more weary and bootless argument! No more unreasonable and wicked antagonists! No more

(Continued to page 602)

THE DEAD AS MASTERS OF THE LIVING

BROTHER JAMES A. PATRICK questions it through the columns of the *Grand Rapids Press*.

Editor of The Press: The Bible calls death an enemy and not a misdemeanor, as C. VanZanen states, and we are told to "love our enemies". So death can't be such a terrible thing as he intimates. Furthermore, the same Book also tells us that the day of one's death is better than the day of one's birth and that a doer of the word passes from death to life. Eccl. 7:1; John 5:24.

The whole of what is called "a dead body" is a mass of live molecules vibrating with terrific rapidity, where "the worm never dies." There can be no life without death; no evolution without involution; no good without evil; no virtue without vice; no cause without an effect. "The dead, besides being infinitely more numerous than the living, are infinitely more powerful . . . The dead are the only undisputed masters of the living." In reality there is no death; what seems so is transition from a lower to a higher vibration, a scientific fact.

It is very evident that Mr. VanZanen does not know how much he has to know to know how little he knows about the things he thinks he knows, and that when we are put six feet under the ground we are all on the same level, "so that a man hath no preeminence above a beast: for all is vanity." Eccl. 3:19.—C. DeVries, *Coopersville, Mich.*

Editor of The Press: It is rather amusing to hear Mr. DeVries accuse Mr. VanZanen of ignorance. Of course it is always the other fellow that is the ignoramus. I would like to ask Mr. DeVries for a little enlightenment. He says, "'What is called a dead body' is a mass of live molecules vibrating with terrific rapidity," and then says, "When we are put six feet under the ground we are all on the same level, 'so a man hath no preeminence above a beast.'"

Is the dead body, six feet under the ground, when it goes back to its original dust still "a mass of live molecules vibrating with terrific rapidity"?

Mr. VanZanen says we ought to love death because "death can't be such a terrible thing." I wonder what he will do when death gets after him? I suspect that no matter what he may have of worldly possessions he will be willing to give them all up if he can keep his lovely enemy away for just a little while longer, when he knows that it will eventually get him.

Mr. DeVries quotes Scripture, but wrests it out of its natural setting. He should read 2 Peter 3:15-16. Let us read Eccl. 9:4-5, "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing . . . Also their love, and their hatred, and their envy, is now perished." This doesn't look much like the dead are the undisputed masters of the

(Continued to page 602)

THE CALL OF THE CHURCH FOR MEN

By R. H. Judd

"THE CHURCH OF GOD" is calling;
It is loudly calling for men,
Men who are men of action
And endued with the strength of ten.

It calls for men of valour
And for men with tender hearts,
Aflame with living fire from GOD
Which the Spirit alone imparts;

For men who lead their fellows
Wheresoever the Spirit leads
And give on the field of battle
The succour that each one needs.

It calls for men of power,
Men of prayer with the living GOD,
Whose pathway is the pathway
Which the fathers have ever trod.

It calls for men of substance,
But whose substance is not their own
Because of Him who suffered
Ere He sat on His Father's throne.

Oh men, The Church is calling
For men of the noblest kind,
For men of worth in action
And endowed with a kingly mind;

For men whose hearts are glowing
With love for their fellow men,
To tell the old old story
That JESUS died for them.

Written after reading article by M. W. Lyon in Herald of June 5th.

"CASTING THE NET"

By Mrs. A. J. Chaplin

WE READ THAT after the crucifixion of Jesus the apostles seemed to have lost faith, and we find them expressing doubt to our blessed Savior who walked with them. They did not know Him at the time, and He said to them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" They told Him that it was "concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." And they said, "We trusted that it had been he which should have redeemed Israel: and beside all this to day is the third day since these things were done." We find the apostles so shaken in faith, many of them, that they could scarcely believe those to whom Jesus revealed Himself

saying that He really had risen from the tomb the third day. They thought it an idle tale.

Simon Peter said to the disciples who were with him, "I go a fishing," and the others said, "We also go with thee." Jesus had called these men from their occupations of fishing to follow Him, and we find them going back to their former life, discouraged, and ready to give up; their faith gone. They toiled all night with no success, no fish in their nets which was unusual. Finally morning dawned, and Jesus stood on the shore. They did not know Him, but He was there watching their unsuccessful toil of the night. He saw them dragging in their nets again and again. As they neared the shore, Jesus said, "Children, have ye any meat?" And they answered, "No." He told them to cast the net on the other side. When they did as commanded, they were not able to draw it in for the multitude of fishes. Though there were many fish in the net, even one hundred and fifty three, it did not break. As soon as they came to land they saw coals, and fish laid thereon, and bread. Jesus said, "Come and dine." The disciple whom Jesus loved said to Peter, "It is the Lord."

Are there any to-day who, like these disciples have lost their faith, and have gone back to the world and their former life and occupation? Are you catching any fish? Have you gained anything? Jesus says to each one, "Follow Me." He is standing on the shore, watching your efforts to get a few fish out of the net of worldly pleasure, watching you trying to find something that will satisfy you and justify you in forsaking Him.

Yes, He *stands alone* on the shore. He knows you have cast your net on the wrong side, and He says to you, as He said to the disciples of old, "Children cast your net on the other side, and multitudes of blessing will be yours." He will prepare the banquet-table for you, and over you will He place the banner of His love.

Have faith in God and in His promises, faith so strong that, if you have cast your net on the wrong side where you will never catch any fish for Jesus, turn back and look toward the shore ere you lose the final reward, the prize of the high calling in Christ Jesus. Jesus stands there, His pierced hands outstretched to you, pleading with you to "cast your net on the other side." Stand with Him and for Him, if you stand alone!

KEEP THY HEART

By Samuel E. Haney

"Keep thy heart with all diligence ('above all that must be guarded', *Roth.*); for out of it are the issues of life."—*Prov. 4:23.*

EVIDENTLY THIS IS A very important matter—"above all that must be guarded!"

Physically, the heart is the most interior organ, effecting the whole organic system. Emblematically, Strong gives it a broad definition: "very widely for the feelings,

the will and even the intellect; likewise for the centre of anything . . . understanding . . . wisdom". Figuratively, the heart is the engine that keeps our whole anatomy in action. When it stops, death ensues.

Have you ever noticed with what jealous care an engineer watches his engine keeping its bearings clear of foreign gritty matter and well lubricated? He knows that a single grain of sand, if allowed to get in its deadly frictional work unnoticed, will wreck his engine. He keenly appreciates his responsibility. Employers and employees of mills, factories, etc., depend on his fidelity and skill. Wearily peering into mist and darkness from his cab he thinks of the safety of his fellow creatures in the string of coaches behind him.

What the engine is to the industrial world the heart is to man's moral, spiritual and physical worlds. We try judging our fellow's general status by outward appearance. But God looks on the heart. This is tersely illustrated in the selection of David to reign over Israel. Samuel, judging by external appearance—countenance and height of stature—seemed sure Eliab was the man to be anointed. "And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."—1 Sam. 16:6, 7. Then Jesse made eight more of his sons pass before Samuel without a selection being made. Finally, the youngest—a mere shepherd boy—appeared; "And the LORD said, Arise, anoint him: for this is he."—1 Sam. 16:11, 12. What a surprise this must have been for Samuel and Jesse!

Now, the reason David was made king is explained, chapter 13:13, 14: "Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, . . . But now thy kingdom shall not continue; the LORD hath sought him a man after his own heart." He "shall fulfil all my (God's) will". Read Acts 13:21-23. God was here planning for the physical birth of His Son. What a lesson is here for us!

"Keep thy heart"! What a tremendous proposition! Handicapped from birth to death: "Behold, I was shapen in iniquity; and in sin did my mother conceive me"; "The heart of the sons of men is fully set in them to do evil"; "We must through much tribulation enter into the kingdom of God".—Psa. 51:5; Eccl. 8:11; Acts 14:22.

God gives us the only means to master the situation; viz., "My son, give me thine heart, and let thine eyes observe my ways". Prov. 23:26. By obeying this wholeheartedly, we can say with David, "Though an host should encamp against me, my heart shall not fear, . . ." (Psa. 27:3); for "my heart is fixed, O God, my heart is fixed: I will sing and give praise."—Psa. 57:7. If we have such relationship with God, the wise man tells us we are safe, "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment."—Eccl. 8:5;

Jeremiah says, "the heart is deceitful above all things, and desperately wicked: who can know it?"; therefore, "he that trusteth in his own heart is a fool: but whose walketh wisely, he shall be delivered". Prov. 28:26. God has given us charge over this *little* engine; and by "walking wisely"—giving it proper attention, seeing that it is kept free from the sinful grains of gritty sand, and well lubricated by the Holy Spirit—it will deliver us from the greatest trouble—mental and physical agony—ever experienced by man.

But, dear ones, running this *engine* is a real man and woman's job. Ananias and Sapphira caused a fatal wreck by allowing Satan to fill their hearts—run their engines, Acts 5. Also keep in mind we are traveling through pitch darkness: "Watch ye therefore . . . lest coming suddenly he find you sleeping".—Mark 13:35-37.

The Christian religion is the heart's touchstone. It develops either a "sheep" or a "swine" in the heart. Sheep are meek, and grateful for green pastures, but the swine become hoggish and savage when fed and will bite the hand that feeds them.

When God's word demands a sacrifice of something that is deeply rooted into the heart, the flesh rebels, and the spineless Christian abdicates: the devil usurps the throne. No one can diligently "keep his heart" while hobnobbing with this "blind, drunken" world.

What God said to Israel, Paul reverberates to the Christians: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."—Eze. 18:31, 32.

"To you Gentiles also, who were dead through your offences and sins, which were once habitual to you while you walked in the ways of this world and obeyed the Prince of the power of the air, the spirits that are now at work in the hearts of the sons of disobedience—to you God has given Life. There was a time when you were nothing but darkness. Now, as Christians, you are Light itself. Live and act as sons of Light—for the effect of the Light is seen in every kind of goodness, uprightness and truth—and learn in your own experiences what is fully pleasing to the Lord. Have nothing to do with the barren unprofitable deeds of darkness, but, instead of that, set your faces against them; for the things which are done by these people in secret it is disgraceful even to speak of. But everything can be tested by the Light and thus be shown in its true colors; for whatever shines of itself is light. For this reason it is said,

'Rise, sleeper;

Rise from among the dead,

And Christ will shed light upon you.'"—Eph. 2:1, 2;

5:8-14—Weymouth.

o

God is slow—from our idea of slowness—but the culprit is sure to eventually pay the penalty, plus, accumulated interest.—*Haney*,

ABOU BEN ADHEM

By Leigh Hunt

Abou Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw, within the moonlight of his room,
 Making it rich like a lily in bloom,
 An angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold;
 And to the presence in the room he said,
 "What writest thou?" The vision raised its head,
 And, with a look made of all sweet accord,
 Answered, "The names of those who love the
 Lord."
 "And is mine one?" asked Abou, "Nay, not so,"
 Replied the angel. Abou spoke more low,
 But cheerily still; and said, "I pray thee, then,
 Write me as one that loves his fellow-men."
 The angel wrote and vanished. The next night
 It came again, with a great wakening light,
 And showed the names whom love of God had blest;
 And, lo! Ben Adhem's name led all the rest.

"He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" Love worketh no ill to its neighbor. If the world obeyed this law, the law of love, the crime wave that is spreading over this country would not exist: the war spirit would melt away like mist before the sun.

That is one thing that will make life in the new earth ideal; all cause for fear and dread will have been removed forever. Each will sit under his own vine and fig tree and none shall make him afraid, for the mouth of Jehovah hath spoken. Peace will brood over the nations and they shall rest and rejoice forevermore.—*Lillie H. Willis.*

HOW TO OVERCOME THE ENEMY

By T. L. Waugh

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11.

IN THE SUCCEEDING VERSES of this chapter, we are told of what the whole armour consists.

If we lack in any part, Satan will take advantage of us; hence, it is of the utmost importance that we have on, not simply a part, but the whole armour.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (v. 16). It seems that this is of prime consequence, and Satan will violently assail our faith, which we must determinedly affirm in the face of temptation to doubt. "This is the victory that overcometh the world, even our faith." There is so much depends on faith, and its importance is frequently spoken of in the Scripture.

But how can one maintain his faith when he can see no light ahead, and when he seems to be in thick darkness?

Sometimes one seems to get into Doubting Castle, as did the Christian pilgrim of Pilgrim's Progress, and is attacked by Giant Despair. He must pluck from his bosom, the key of faith which will let him out of the prison house of bondage.

I know of no way to get into freedom but by a vigorous faith. One must assert over and over again that God does fulfill His promises, and soon the light will break in with the maintenance of faith.

We can all bear witness to the fact that when our faith was strongest, we had a deeper sense of communion with God.

Those who have ever back-slidden from God, first lost their faith, and quickly got into darkness.

We are told to "fight the good fight of faith." The life of the Christian is a warfare all the way through. He must assert his faith in spite of every obstacle. I have laid much stress on faith because of its great importance.

But we must see to it that we have on every part of the Christian armour, and wield the same. Thus equipped, we shall surely overcome the enemy, and gain a glorious victory.—*Selected from "The Hope."*

A MAN OF FAITH

(Continued from page 599)

violence, and perversion of judgment and justice! No more feverish and painful excitement! But the "face of an angel" something more than a surface splendor—the glory of God something more than a vision—and the Lord Jesus an actual, visible, personal, and permanent reality at his side.—*Sel. from "The Scriptures Opened."*

THE DEAD AS MASTERS OF THE LIVING

(Continued from page 599)

living.

It seems to me that that which takes our thoughts and our knowledge from us and puts us "six feet under the ground" as helpless as the clods that cover us is not a very lovely enemy.—*James A. Patrick, Caledonia, Mich.*

YIELDEDNESS

The accordion does not refuse to be carried about and played; the piano does not say who the performer shall be; the violin responds to the bow that fills its bosom with sweet harmonies; the chisel yields to the sculptor the brush yields to the artist; and we should yield ourselves to the one perfect Musician, Sculptor, Artist—Christ Jesus. If He wants you to preach on the street corner, turn loose! If in a great church, shine! You failed once when having your own way. Why should you wish to try it again? Follow where He leads.

J. M. Bovee

Do all your Church take The Restitution Herald?

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THE WORDS OF SCRIPTURE, "ASK AND YE SHALL RECEIVE," ARE FRAUGHT WITH RICHEST MEANING.

THE BIBLE SCHOOLS and conferences are now in progress. Be sure to see that the Berean work is pushed at each one of these meetings.

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It is a beautiful picture in life to see a child and parent when there is thorough understanding, with trust and confidence between them. Such a parent appreciates having the son or daughter come and talk over all the problems of life, and confess the little mistakes which have been made and ask for advice and counsel. He does not become cross nor unreasonable, but in love gives the best instruction which he can. He also loves to have the child ask for the favors that are needed or greatly desired.

All of which is only a small, imperfect picture of our God and His relationship with the child who comes to love and trust Him. The Father does not scold. He understands and forgives more readily than an earthly parent possibly could. He wants us to be confidential with Him, to talk over our problems and confess our mistakes, and He stands ever ready to sympathize and encourage.

Yes, and He likes to have us ask for the blessings which we desire. The human parent who is capable of rendering the fondest desire of his child's heart really delights in doing so. Even more does our heavenly Father delight in granting the favors which are desired and which are best for His children, and therefore we have: "Ask and ye shall receive."

Do I hear someone saying that God knows our needs without our asking? True, but is the child who is not in concord with the Father enough to want to ask really in the proper mental condition to receive and appreciate the favor? Does not the very asking indicate, in fact, create, a proper attitude for reception?

How much we miss,—all of us, by not being in closer touch with our Father. He loves us. His ability to bless us is unlimited. Ours is the loss if we fail to keep in close communion. Would that more of us could cry out from the heart, "Lord, teach us to pray!"

A PRAYER

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Make my mortal dream come true
With the work I fain would do;
Clothe with life the weak intent;
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy.
Out of self to love be led,
And to heaven acclimated;
Until all things sweet and good
Seem my natural habitude.

—Whittier

SPEAKING OF FAULTS

A MAN WAS complaining of the many faults of his fellow church members.

"But you have faults," I cried.

"Oh, I suppose so," he answered. "I don't claim perfection."

"Well, haven't all the other members just as good a right to their faults as you have?"

"Yes."

"Suppose, then, every member were just like you—two or three faults apiece. Let's see; six hundred members—eighteen hundred faults, granting each member the luxury to his fault just once a year; say, would the Church be any better? Perhaps you enjoy the luxury of yours several times a year. Of course, I don't believe that; but if it were true, what a Church it would be by being—just like you!"

"Your reasoning seems to be good," he said; "perhaps I am too critical."—Selected.



THE EARLY LIFE OF SAUL

SAUL WAS BORN in Tarsus, a city of Cilicia a country north and west of Palestine. He was of the tribe of Benjamin—"a Hebrew of the Hebrews"—also a Roman citizen and "born free". He was also a Pharisee and received the rigid training of that sect or class. He also sat at the feet of Gamaliel the great Jewish teacher, in Jerusalem.

The city of Saul's birth still exists, but is a poor town, mostly Christian and has a college founded by the American Board and known as St. Paul's Institute.

However in Saul's day Tarsus was one of the chief cities of the Mediterranean and the metropolis of Cilicia. It was the seat of a great university and the home of commerce and of wealth. It offered many advantages to the lad within its borders. Saul later spoke of it as "no mean city".

The training which Saul received in Tarsus had its influence on the latter life of Paul the missionary.

The contrast was great between him and the other apostles. They were from the country, he from the city. They knew more of nature; he more of men. He was at home among men of many classes.

Saul appears not to have been a strong boy, but he was an admirer of athletic sports, and must have had a great deal of energy to have accomplished what he did. He certainly was not an invalid or he could not have endured the long journeys which later he was constantly making.

When he was a boy, he learned a trade—that of tent making. He sewed the rough canvas which was used in the tents of the shepherds and travelers. It was fortunate that he knew how to do this, for he was able to make his living in this fashion and give more time to his work in the ministry than he could have otherwise done. The Jews had a proverb: "The man who does not teach his son a trade teaches him to steal."

After Saul had attended the synagogue school in Tarsus he was sent to Jerusalem. There he completed the course of study in the schools of the Jewish law, and studied under the great Jewish teacher of his time, Gamaliel. Saul was an apt student and became a very zealous Pharisee.

The Jews had been commanded to "love the Lord thy God with all thy heart and with all thy soul, and with all thy might." They were to teach their children thus to love God—to talk to them, or teach them as they sat in their homes, as they walked at night, at morning. They were to bind the words on their hands and these Pharisees did this literally, for they bound little boxes contain-

ing the law to their foreheads and wrists.

And, so with all this training it is no wonder that Saul loved God and was earnestly trying to serve Him as he had been taught.

Selections from "Into all the World" SOMETHING TO DO

1. Find Tarsus on the map.

Read Deut. 6:4-9; Phil. 3:4-6; Acts 22: 3, 27, 28.

SOMETHING TO THINK ABOUT

Deut. 6:5.

MEMORY VERSE

No. 27. John 6:40.

TINY TOTS

Saul, or Paul, was one of the greatest preachers. He was a Jew, a Pharisee, a lawyer.

He was taught to love God when a very little boy, and loved God all his life. He also learned to make tents and helped to make his living in that way. He went to Jerusalem and studied to become a lawyer. It was then he began to serve God in the wrong way.

A SIX-YEAR-OLD SOUL-WINNER

WHEN CHAS. SPURGEON was six years old he was visiting at his grandfather's home. Charles' grandfather was a minister and one day the little boy heard him grieving over the evil habits of a man in his church who went to the saloon to smoke his pipe and drink. Charles slipped out of the house and was gone for a while. When he came back he said to his grandfather: "I've killed old Rhodes. He will never grieve you any more."

Charles' grandfather was very much surprised and did not know what his little grandson meant.

"Oh, I haven't been doing any harm, grandfather," said Charles, "I have been about the Lord's work, that's all."

Not very long after this, old Rhodes came to Charles' grandfather and told him how he was in the saloon when little Charlie walked in and said to him: "What doest thou here, Elijah, sitting with the ungodly, you a member of the church, and break your pastor's heart? I'm ashamed of you. I would not break my pastor's heart, I'm sure." Old Rhodes was angry at first and thought this was pretty plain talk for a six-year-old boy, but he knew Charles was in the right, and he asked forgiveness for his fault. He became a true Christian.

When boys and girls love Jesus, and are true Christians, God often uses them to save souls that are deep in sin. Ask God to make you a soul-winner right now.—*Selected by Madeline Gardiner.*

With Our Sunday Schools

LESSON I.—July 1, 1928

THE EARLY LIFE OF SAUL

Deut. 6:4-9; Phil. 3:4-6; Acts 22:3, 27, 28

Devotional Reading: Psalms 119:33-40

GOLDEN TEXT

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1

The Sunday School lesson is necessarily omitted from this issue, being "locked up" in the quarterly form.

Belief. Always throughout the promises of the Bible, belief is the one great condition on which each promise is based. Here, also, those who believed Paul's proclamation of Jesus were at once arranged and set in order to become recipients of eternal life. In no Biblical instance known to the writer is any great or permanent reward of blessing from God extended without absolute belief in Him. Though Saul was stricken down of God while working the works of unbelief, yet he was not made cognizant of God's blessings until he had first come to a hearty belief in Him whom he had persecuted. For months Abraham showed himself in his travels from Ur of the Chaldees to the promised land, to be a man of faith, not knowing whither he went till God spoke to him and said, "This is the land." Daniel, though foreseen by God, revealed to himself and others his faith in God by requesting pulse to eat rather than the king's prepared diet. It was following the revelation of this that Daniel was God-inspired to recall to Nebuchadnezzar the forgotten vision and to give its interpretation. Faith never fails of its reward from God.

The gospel of Christ is the power of God to salvation to every one that believeth. Rom. 1:16. No special favors were by Paul shown to Gentiles. The gospel was in every particular to one class as well as the other. It was the power of God to salvation unto eternal life to Jew and Gentile alike. It probably was that same power even before Paul or Peter went to the Gentiles. As soon as these Gentile foreigners believed the gospel, believed with a belief that works, acts, lives in the believer, so soon were they ordained, arranged, set for eternal life. The difference between Gentile and Jew was not in his racial name, his national possession, nor in his position in God's love, for God loved the world. John 3:16. The difference was solely and entirely a difference of faith within the individual.

The Miracle of Healing at Lystra. This is one of the outstanding miracles of Scriptures, especially of the miracles cited after the resurrection of Christ. It is usually inferred that this and other miracles of this period were for the sole purpose of encouraging the apostles and giving evidence to all of the resurrection of Christ and of the establishment of the church under Christ's authority.

There is another viewpoint which is worthy of most prayerful consideration by all, i. e., were miracles performed solely for the above named reason, or were they illustrative of the work accomplished by Christ in His great atonement for man? Work and bless-

ings proffered to all those in Christ depend only upon faith in Him. Isa. 53:4, prophesying of Christ, says, "Surely he hath borne our griefs, and carried our sorrows." This word "griefs", while so translated here in vv. 3, 4, and in Jer. 6:7; 10:19, is translated no less than 12 times by the word "sickness", and Matt. in writing of the Savior's works, how that He "healed all that were sick", 8:16, 17, says that this was done "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." This being true, His atoning sacrifice was not only to nullify the sin in the thought and life of His follower, but to nullify also the result of sin as it affected the body.

If this be true, then Paul revealed to the pagans how that Jesus, whom he preached, would gladly bestow His great redemptive power and blessings upon a believer from paganism as gladly and quickly as upon a believer from any other group. This miracle emphasized to man a vision of the service of Christ in the practical daily walk of man.

Paul's sacrifice. Strange as it may be, it is nevertheless true that the very best things for man are accepted by him only after someone has made extreme sacrifice to that end. God offered man life, but Jesus must sacrifice His life to awaken man to the realization of the benefits of that salvation. Stephen stood boldly for Christ, as the friend and helper of his fellows. Before Saul and others could grasp the richness of that truth Stephen must give himself in sacrifice to man's interest. Paul must infuse Gentiles with the glories of the gospel of Christ, but before this could be accomplished there must be sacrifice. Paul knew not of what it would consist. He left that to the God of heaven. He was ready to render the same regardless of what it might be. He had faith in God, that He would accomplish His work through Paul in the best possible way. Accordingly he moved forward in duty's service. When the time came for sacrifice, Paul stood ready. Come what may, his faith wavered not; he believed God's word; he believed God would accomplish His work. Paul merely yielded to fit in where God could use him best.

It was not that God required Paul to sacrifice for His own good; it was the condition of the human heart that necessitated such sacrifice. It was the condition of the human heart that necessitated Christ's sacrifice, Stephen's, God's, when He gave His only begotten Son.

Belief. Paul's experiences in pagan Lystra, Derbe and elsewhere were not alone

beneficial to the people who were saved by Paul's preaching and by their faith. That experience was also beneficial in convincing the Christian Jew that he need no longer judge his worthiness by his success in conforming to the Mosaic law. Paul's experiences had perhaps afforded the largest school of witnesses and the largest amount of testimony, assuring that God was anxiously waiting to manifest His blessings of love and goodness and benefit unto every son of man who would receive by true and loyal faith, God's Christ.

With the Foreigners. All Gentiles were foreigners to Jews. Paul was a Jew. Christianity was offered to the Jew first. It was and is essentially Jewish at heart. Not having been accepted by the Jews, Paul turned from them and gave his attention practically altogether to Gentiles. The results were marvelous. They had been like the beggar, seeking crumbs from the table of the Jew, who was rich in the promises and blessings of God. They had been esteemed like unto the despised dogs of the street. To have Paul turn to them with the richest and greatest favors of God was like a huge ray of sunshine suddenly piercing a dungeon's wall and illuminating the darkness surrounding the disheartened and hopeless prisoner.

His Liberator. How strikingly was Paul's faith rewarded! Who shall say that God does not move earth itself, if necessary to answer the prayer of faith? The simple experience of an earthquake, over which man has no control, was utilized of God to undo the doubly secure efforts of man. In this Paul was liberated; his wounds were bathed; the gospel was proclaimed; believers were added; man was thwarted; the name of Christ was exalted. Truly God's ways are not man's ways!

There is no reason why these same truths experienced in Paul's life may not be true in the lives of Christians to-day. There is oft necessity that a true Christian shall render the greatest sacrifice in the interest of his sinful, fallen, godless neighbors. Again, there are times when service can be rendered at the expense of no such wounding sacrifice. In either case God is with Christ's disciples throughout. Would that we could all warmly appreciate the truth of this fact! The same Christ who directed His apostles to "teach all nations, baptizing them", at the same time assured them, "I am with you always, even unto the end of the world." This truth is too important to be overlooked and far too important to be set aside in its application to us.

DOINGS AMONG THE CHURCHES

ILLINOIS

Bro. F. L. Austin will speak at Rensselaer, Indiana, Sunday, June 24th.

Bro. Carol Patrick of Caledonia, Michigan, recently graduated from the Caledonia High School.

Sr. Ethel Austin of Oregon returned recently from Chicago where she was in school for the past year.

The church at Oregon, Illinois are glad to have Bro. Harry A. Sheets of Maurertown, Va., fill its pulpit on next Sunday, June 24.

Bro. Austin's affairs unexpectedly took him to Fonthill, Ontario, last Wednesday. He was back to fill his pulpit at Oregon Sunday.

Bro. Paul C. Johnson who filled the Kewanee, Ripley appointment last week-end is driving on to Marshall where he will speak at the Salem church this week-end. In the meantime Bro. Siple is whittling away at the Michigan Bible School.

Mrs. Mae Mick, who is caring for Auntie Wince, may be addressed at Warsaw, Indiana, Rt. 6, Box 70.

MICHIGAN

Sr. M. A. Woodward is again back in her home state and has been making a few calls on her many friends.

Bro. Randall spent a couple of days in Blanchard last week in the interest of the State Conference. He reports the people anxious for more regular services.

Bro. and Sr. Richardson of Wayland have been very poorly the past fortnight. We pray that the Great Physician may fully restore them to their former health and strength.

Sr. Sanders of Blanchard spent a couple of days in Grand Rapids last week. She was visiting her sister who is very sick.

Bro. Harry Sheets has been running around over the state the past few days introducing his recently obtained wife.

Bro Randall spoke at Coates Grove Sunday evening, June 17.

The Children's Day Program at Grand Rapids was given last Sunday to a full house. It was well received. The ones in charge worked hard to make it a success.

The Conference started off with a good interest and a good attendance, Bro. Siple speaking morning and evening on Sunday and Bro. Patrick in the afternoon.

Bro. Patrick and family have shipped their goods to their new home at Ashland, Ohio. They left this week via auto for Delta, where he will speak next Sunday. They will probably visit some of the other churches in Ohio, while waiting for their furniture to reach its destination.

Bro. G. E. Coats was at last report doing well at the Hastings Hospital, Hastings,

Michigan, where he underwent a serious operation on June 12th.

MINNESOTA

It was our privilege to be with the brethren in Minnesota a few days, and we certainly enjoyed the opportunity. The conference at Mora brought a number of sincere, enthusiastic workers together from different parts of the state, and they are planning some progressive work this coming year. Following the conference we were invited to ride through to Eden Valley, and we gladly accepted the invitation. A short time was spent in St. Cloud, where an active church is located, and then we drove on to Eden Valley where the church is being raised and a full basement built. That night we spoke to the congregation there. This is the old home church where Bro. Patrick lived and labored so long, and where Bro. Magaw is making good as pastor now.

Yes, we enjoyed the few days in the "Land O' Lakes" and we pray that their work will prosper during the coming months.

F. E. Siple.

CONFERENCE WORK

By Emma C. Railsback

The conference season is drawing near, and as we meditate upon the happy reunions with those of like precious faith and upon the encouragement and strength received from former associations, our hearts and thoughts begin to turn toward the places of gathering together. We are conscious of a strong desire to assemble with the faithful workers, that we may help in our weak way and also be helped by those with more experience and more patience in sending out the gospel message.

California is not yet fortunate enough to have a yearly conference, and the nearest ones to be held are many hundreds of miles away—Texas, Oregon, or Nebraska. If the Lord tarries, we pray that through systematic co-operation with our general organization we may be able to see several groups in various localities organized into small working bodies and then in time to have a Southwest Conference. This might be accomplished in short time if all personal prejudices could be eliminated, and each one could see the need of diligence in these last "perilous days".

While we cannot have such a gathering now, we can do much to encourage and to strengthen the hands of our general officers, that they may later assist us in becoming better organized to do more efficient work for the Master. We are planning to send a delegate to the General Conference, but are waiting to see who will be able to get away from daily routine long enough to represent us at that time.

Our secretary, Sr. E. H. Wyman, is leaving soon for a visit with relatives and friends in Des Moines and Minneapolis. She has been secretary for the Los Angeles Church since it was first organized in 1920, and has been faithful at all services, and is ever ready to give a helping hand in promoting the work. We hope that, if her health permits, she may be the one to represent us at the coming conference.

We trust that all the state conferences, isolated churches and isolated members will do everything possible to hold up the hands

of our Executive Secretary, and all other officers, who are making many sacrifices to promote the cooperation of different localities. Brethren, let us meditate upon these matters and ask ourselves the question, "What doth the Lord require of thee?"

OHIO

The Brush Creek Church June meeting was very much enjoyed and a step taken forward in Christian activities, this being our third attempt at a conference in connection with our annual June meeting. The attendance at Bible study, while not as large as desirable, yet bespoke hopefulness to those who are striving to push forward larger ideals, higher aims in Christian service. Sunday, June 10 the weather was more favorable; a large attendance was at each session, and a bountiful basket dinner was enjoyed. Beside neighbors and friends, Bro. Henry Kneisley and family, Sr. Emma Kneisley of Pleasant Hill, Ohio, also many of the Springfield brethren met with us.

Bro. G. E. Marsh, as speaker and instructor of the adult class, gave us the old time religion, not as a trumpet giving forth an uncertain sound, 1 Cor. 14:8, but speaking the things which become sound doctrine. Titus 1:9; 2:1. We also gained much benefit through his teaching of the life of Paul, interjecting the life and manner of church activities as set forth by inspiration. Acts 6:3; 1 Tim. 3:7; Hebrews 13:22; John 15:17. He urged that we constantly acknowledge our dependence on God in our church work and in all we do and say. Phil. 4:6; James 5:16; 1 Thess. 5:17.

Also, while not dwelling particularly on it, he told us of walking by faith, that we oftentimes cannot see why we are led (what seems to us) in such strange ways, but we should remember our Father is leading, His ways are best. Hebrews 11:6.

"And when to the summit of Pisgah at last
The land of God's promise I view,
I'm sure I shall prove, all my journeyings
past,
His providence led me the wilderness through.

"He leads me wherever I go;
How blest the assurance to know
There's One at my side who has promised
to guide
And lead me wherever I go."

Withal we feel it was a profitable meeting, if we heed the Word, not to be hearers, only, but doers.

Bro. H. D. Pearson and family of Tippecanoe City have moved to Dayton and are now located at 18 Waverly St.

The ladies' sewing circle meet each Tuesday. Yes, they have our lovely church carpet almost paid for.

Sr. Edna Brewer is much improved and was able to attend part of our meetings.

Bro. Marsh accompanied Bro. Lyon by auto as far as Cleveland on his way home. Come again, Bro. Marsh!

Mrs. Emma Garard, Pub. Com.

EDEN VALLEY, MINNESOTA

In a recent effort to raise funds by which to put a full basement under the church three hundred dollars has been received, which it is estimated will cover the cost. At this writing the work is two-thirds done. The expense has been held at a low figure by most of the labor being donated by our brethren. On two different days a crew of fourteen men was on hand, and several other days as many as ten.

One of the twin girls born to Bro. and Sister Jack Coulter is reported to be ill. The little twins, Vivian and Virginia are just past their first month and we hope that both shall be under God's care.

On May 28th Eden Valley lost one of her earliest settlers when Mr. Edwin H. Caswell died after a long winter of illness. Funeral services were conducted from the Church of God on Decoration Day, at which some two hundred were present to show their appreciation of his life. Mr. Caswell was past seventy-one, and while bedfast the past winter was able to hear the gospel by means of the radio, and it was with the comfort that comes through the gospel that he finally fell asleep.

Bro. F. E. Siple, after the conference at Mora, returned with Bro. Wm. Ruhn and favored us with a service at Eden Valley on

Monday evening.

NEBRASKA

Bro. T. A. Drinkard and family paid the Avery church a visit June 8 to 10, which we enjoyed very much. While here we went down to the Platte River where he baptized six: Mr. and Mrs. Bryant McGuire, Mrs. McGuire's son and daughter, Emil and Agnes Nath, Mr. and Mrs. Harold Odegaard. It is encouraging to the writer to have this increase in our number.

Our prayer is that God will bless other places as he has us, while we wait for our Lord to come.

Your Brother in Christ,
J. L. Banning,

WASHINGTON

Report of Conference held at Puyallup, Washington, June 1 to 3.

Our conference meeting was one greatly enjoyed and long to be remembered by all who were present. The attendance was good and the attention excellent. Very few outsiders were present from the city. The brethren came from all directions, from Spokane on the east, to the Pacific Ocean on the west. Bro. Frank Smalley was present, bringing with him two large salmon caught near the mouth of the Columbia River, which

all enjoyed at our Sunday dinner.

The meeting closed Sunday night, and it seemed as though it had been all too brief. Some of the brethren remained over for a day or two in order to visit with the members here. It was truly a foretaste of that blissful meeting when Jesus comes to reward His faithful workers with eternal life.

May we all be true to Him, and, separating ourselves from the evil practices of the world, be ready to enter into the joys of our Lord.

Your Brother in Christ,
A. L. Corbaley.

HERALD RECEIPTS

N. Goodrean; Mrs. J. D. Hogarth; Mrs. C. H. Simpson; Mrs. Mandes Reed; Mrs. O. Moss; Mrs. C. H. Nye; Mrs. Arthur Ammerman; Jessie M. Wilson; Mrs. R. A. Robinson; Mrs. Edwin Crosby; Mrs. Luther Cunningham; Mrs. Sadie Rateliff; R. H. Judd; Mrs. Bessie Dittmar; Mrs. A. M. Siple; Mrs. Fred Martin.

ANOTHER NEW CHURCH

The Holbrook, Nebraska, Church has decided to erect a church building. Plans call for a building 28x40. Work is being rushed with a view to having it completed for dedication at and use for their coming Bible School and Conference, August 19 to 26.

ONE BY ONE

(Continued from front page)

water springing up into everlasting life."

To the sister of Lazarus, distracted by grief over her brother's sudden death, the Lord 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."

Centuries of Christian history for a whole nation followed a few words spoken by a Christian named Philip to an individual Ethiopian in a desert; the man's heart was hungry, and he needed only to be told a little of Jesus to receive Him and enter upon the new life.

The best thing about personal or individual work is that every one can do it. Every one, that is, who has personally received Christ as Savior and Lord. Nor is there anything slow or small about results of personal work, if only it is faithfully kept up. It is rather startling to realize what it would mean if it were really done. Christian workers have often reminded their hearers, for example, that if there were only one Christian on earth and he should win one soul to Christ to-day, and these two should each win a soul to Christ to-morrow, and these four each win a soul the following day, it would not take long to win the world. If there are sixteen hundred million people on earth, and individual soul-winning went on in that way, starting with only one the first day, sixteen hundred millions would be won in about a month's time. This sounds incredible, but it can readily be figured out.

Most people who have been cured of a dread disease, and who meet others suffering from the same disease, are quick to tell, and in no moderate terms, of the remedy or the physician that has meant so much to them. Should

we not be as eager to share with others the "good news" of the Great Physician?—Selected by R. H. Judd.

DOING GOOD ON THE LORD'S DAY

(Continued from page 597)

Himself, to His God and to His fellowman, and this was the purpose of the day. It was the direction in which the highest possibilities of the day might be realized. Surely the sabbath day was made for man, but the only pathway of realization of all the blessed possibilities of that day is the way which Jesus marked out.

He is the Lord of the Christian sabbath. He it is who can lead us. Do good on the Lord's day and test that good doing by your relationship to yourself, to your God and to your fellowman. Then the Sunday question will be settled, at least as far as you yourself are concerned, and this will be a long step in the direction of settling it for others.—Selected from "Our Hope."

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THE RICH MAN AND LAZARUS

(Continued from page 597)

in hell, he still had his eyes, and he wanted Father Abraham to send Lazarus that he might dip the tip of his finger in water, and cool his parched tongue. So he also had his tongue, while Lazarus still had his fingers which he could dip in water, to cool the parched tongue of the rich man. This proves that both of the men were real flesh and blood people (not disembodied spirits) with bodies having eyes, tongues and fingers to which real water would stick.

Let us suppose, now at this point, that Abraham's bosom represents heaven, and the beggar, after death is there enjoying all the delights of that celestial state, with the Father, the Son, and the holy angels, and all of the redeemed ones from earth. On the other hand, suppose the rich man represents the wicked, rejected portion of the human race suffering all the agonizing horrors and torture that pitiless flames can inflict, surrounded by demons whose business it is to make them suffer without respite from the cruel flames of hell, writhing in unspeakable anguish that can have no end, impossible for them to die and be free from their misery. In this awful state they cry to Abraham to send Lazarus that "he may dip the tip of his finger in water," to cool their parched tongues. Even this little relief is denied to them. They must shriek on, while the righteous in heaven behold their misery, and tell them to suffer on, they had their good time while on earth, now they are doomed to endless torture. Just think, if you and I should be among the righteous in heaven, and could look down in hell and see our parents, or our children, suffering that dreadful torture, and we could see and talk to them, but could not possibly go to them, in the midst of that awful lake of fire, do you think the delights of heaven would keep the righteous from sympathizing with their lost ones in the flames, and wanting to help them to end their misery? If this is what the future holds for the people on the earth, the righteous and the wicked, then it is a question hard to settle, whether one would suffer more in hell, enduring the torture, or in heaven, watching it; and it seems that death would be preferable to going to either place. One writer in speaking of eternal torture has stated, "If the earth was all water, and a drop fell off of it every thousand years, when it was all gone, the torture of the lost in Hell would have just commenced." Could there be a more God-dishonoring doctrine? And yet, the great majority of the human race believe it.

In the 27th verse the rich man appeals to father Abraham to send Lazarus to his father's house where he has five brethren, "that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Thus ends the account of the rich man and Lazarus. Lazarus is in Abraham's bosom, filled with joy and holy rapture, with the glories and associations of that celestial state. Yet he is without one word of sympathy or compassion for the rich man, who represents the doomed creatures that were once his relatives and friends on earth, but who are now doomed to writhe in unutterable agony, tortured by immortal demons and in that white heated lake of fire and brimstone, where "their worm shall not die, neither shall their fire be quenched." Doomed to endless torture in that horrid pit of misery, their cries of agony and pain, constantly ascending into the ears of the redeemed and a God of love and infinite compassion.

One writer in describing the torment of the wicked in hell, has declared, "They will be packed as bricks in a kiln, with the cruel flames of fire seething around their writhing forms, as long as time shall last." If this is true, dear reader, do you want to go to either place, is there no way by which we can escape going to either heaven or hell after death?

If there were, one would surely be justified in taking it. Another question arises at this point. In the 26th verse Abraham says to the rich man, "And beside all this, between us and you there is a great gulf fixed: so that they which pass from hence to you cannot; neither can they pass to us, that *would come* from thence." Now the questions naturally arise, "What is this great gulf? Where is it, that separates heaven from hell, which cannot be crossed, and separates even the Creator and all the immortals in heaven from a portion of the universe, which God created in the beginning? Can we limit the power of God in this way when Jesus says in Matt. 19:26, that, 'with God *all things* (italics mine) are possible.'"

In the 27-28 verses the rich man prays father Abraham, to send Lazarus to his father's house; "For I have five brethren; that he may testify unto them, lest they also come into this place of torment." Now the question arises, "If the rich man represents the wicked in hell, whom do the five brethren represent, whom he evidently expects will all come to the same place of torment?" These five brethren have Moses and the prophets, so the rich man in hell was the sixth one of the family, and he was the first one of them to die and go there. But they all had Moses and the prophets, so only those who had Moses and the prophets would go to hell. Now Moses lived 2500 years after the creation of Adam, so those who lived before Moses and the prophets would of necessity have to be in heaven. Not only Noah and his family, but also all who were destroyed in the flood of waters, as well as the people of Sodom and Gomorrah would be there, the righteous and the wicked witnessing the misery of those who lived since Moses and the prophets.

We find then that the literal interpretation of the rich man and Lazarus, reduces the whole matter to an absurdity, which no one can possibly believe who thoroughly understands it. Jesus spoke many parables during His ministry. Was this one of them?

(To be continued)

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I WONDER

By S. H. Thomas

IF IT BE A FACT that the righteous dead are now in the high courts of heaven, and know infinitely more than when on earth, as popular theology teaches, I wonder what Solomon means when he says: "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."—Eecl. 9:10.

If the righteous dead are now playing on golden harps before the throne of God and singing praises to His holy name, as creeds and hymn books teach, I wonder what David means when he says: "In death *there is* no remembrance of thee (God): in the grave who shall give thee thanks?"—Psa. 6:5. God says by the mouth of Solomon: "The living know that they shall die: but the dead know not any thing."—Eecl. 9:5. The modern preacher says the dead know infinitely more than the living. I wonder which is true.

If the soul, or thinking part of man, is immortal and cannot perish, as popular theology teaches, I wonder what David means when he says: "Put not your trust in princes *nor* in the son of man, in whom *there is* no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psa. 146:3, 4.

A father of a large family and a brother of standing in the church is dead, and on the front seats of the church sit the bereaved family. The minister, thinking to teach an impressive lesson says: "Dear children, your honored father is not dead. This form you see in the casket is only the house in which he lived. Your father is now in heaven, and is looking down in pity upon you. If you do that which is right, you will make him glad, but if your deeds are evil you will cause him sorrow." I open my Bible and read: "His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them."—Job 14:21. Shall we believe God or man?

If man is by nature immortal, as theology teaches, I wonder what Job means when he says: "Shall mortal man be more just than God?"—Job 4:17. In 1 Tim. 6:16 Paul tells us plainly that God "only hath immortality." If this be true, I wonder how all mankind can possibly possess it.

I wonder why the great mass of professing Christians refuse to believe the plain teaching of God's Word on these and kindred subjects, and by so doing exchange, as did their father Esau, their precious birthright for a mess of pottage. God in heaven, I wonder why!



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

IF ANY OF YOU lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways."—James 1:5-3.

NOTHING WAVERING

God's word is yea and amen. It is positive, definite. When God told Adam that eating of the tree of good and evil would result in death, there was no question as to the force of His statement. It was unconditional. Adam's conduct resulted exactly as God had said. It resulted in death.

When God told Abram to go into a distant land, to a country He would show him, Abram complied, for God was not wavering! His assurance was definite. There was no question as to the result. Going, Abram was told, "This is the land."

When God prophesied concerning Christ's death, that He would not leave Christ's soul in hell nor allow His flesh to see corruption, Christ regarded that word as definite, positive. To Christ it was so definite, so positive, that He told His apostles that "after three days I will rise again". Christ in His thoughts did not doubt, nor waver, nor question. To Him God's word was yea and amen. It was final. To Christ His resurrection was certain.

James instructs likewise when he says, "If any of you lack wisdom, let him ask of God But let him ask in faith, nothing wavering." James would have the disciples of Christ to be as thoroughly assured of the certainty that God would fulfill His promise, as was Jesus certain, or as were any others. God's word is definite.

Effective prayer recognizes at least one or two definite things. To be effective it must of necessity recognize the fact that God is, and that He is a prayer-hearing and a prayer-answering God. It recognizes a second fact: that whatever God has in any way offered, He will assuredly perform, when the conditions have been met by him who asks God's fulfillment. There can be no wavering, no question of doubt in the mind of him who approaches God, else prayer is really not prayer. For Abram to have doubted, or even to have queried in his own mind whether or not God would show him the promised land, would have been to have doubted God Himself. He would have been questioning the veracity of his Maker; he would have been questioning the sincerity, the reliability of Je-

hovah. Had Daniel been in doubt of God's protection unto him in return for faithful service to God, he would have been questioning the integrity of his Maker. Had Christ, even in the least degree, hesitated to have given Himself into death lest the Father might forget, or change His mind, or overlook, and thus not raise Him from the dead, He would have failed utterly in honoring God as God.

To the Christian to-day God has promised, on certain conditions of obedience and faith, that He will forgive man's sin, cancel it and extend His own righteousness unto man. This is a promise just as certain and positive as the promise that Christ shall return the second time without sin unto salvation. God has promised definitely in His word that the dead shall be raised. This, too, is a positive and plain assurance. God's word assures that Christ will sit on David's throne; that He will rule over the house of Jacob forever. Here again is a definite assurance of the Father. To take these promises with a "grain of salt", or as some say of other matters of life, "I will wait and see" as to their fulfillment, is but to question one's justification in relying on God's word. To so question is for one to be unsettled in his decision, unsettled in mind. He is a waverer. James says concerning such, "For let not that man think that he shall receive any thing of the Lord."

But there are many things which God has vouched to the Christian during this present mortal career. One is mentioned in James 1:5: "If any of you lack wisdom, let him ask of God." The Word's assurance that God will give "wisdom", creates a work for God which is as nothing compared with the work of resurrection; and to doubt that God will answer such a prayer when His Word assures that He will, is but to find in the one praying a waverer—one of whom the Word says he shall receive nothing. Christ said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Here again is a definitely assured promise. It must not be questioned if one is to expect its answer. The salvation spoken of is undoubtedly salvation to life, that is, to a victory over death, over sin, unto everlasting life. But James also taught salvation from sin as it affects one during the *present* life, namely, "Is any 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, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5:14, 15.

Prayer at once reveals to the one praying whether or not he really believes God's Word. If he really believes, he acts with no least question in his mind as to the Father fulfilling His promise. His only question can be as to his

own obedience and thus as to his own privilege of asking of God.

It may not be so important that one should have extra wisdom; it may not be so important that one should receive health from sickness in response to prayer; it is not all important that one should receive protection from the evils of life; but it is all important that one shall be able to recognize whether he really believes God, or whether he is wavering as to the honesty, integrity, reliability of God.

Whoever wavers, doubts; whoever doubts is warned not to expect anything of the Lord.

THE U. S. AND THE WORLD'S FUTURE, OR THE U. S. AND PROPHECY

BEFORE THIS ARTICLE shall have reached all the readers of the Herald, the second great political convention of the season will have convened at Houston, Texas. To many millions of citizens of the United States and to other millions of citizens of foreign countries, the election of the next President of the United States stands out as possibly one of greatest importance in our history. For instance, the copyrighted *Chicago Tribune* press service of June 20, 1928, through its reporter at Rome, Italy, tells us that the *Unita Cattolica*, one of the influential Catholic papers of Florence, Italy, informs its readers to the effect that the convention at Houston will select Al Smith in spite of all opposition put up by Protestant fanaticism and in spite of all criminal activities put forth by other organizations. This Florence organ is quoted as announcing in effect that the spiritual salvation of the United States rests in catholicism and that catholicism is prospering in the United States and will some day restore moral force to this country.

In other words, this Catholic organ is looked upon as exerting all influence possible in behalf of catholicism through the nomination and later election of Al Smith for President of this country.

It is not uncommon to see press dispatches, magazine articles and to hear addresses and prophecies, both from Protestant and Catholic authorities, predicting that with the election of a Catholic for President, the election of co-operating members to Congress, and similar officers to other positions throughout the United States, the Catholics will so revise laws and statutes as to enable them not only to continue in power, but also to let down the bars of immigration from Catholic countries so as to greatly increase the percentage of Catholics over Protestants, with a view to ultimately making the government positively Catholic. More than the question of the Eighteenth Amendment, more than the question of the present rage of crime, this question of religion stands forth in the estimation of many millions as the principal question in the coming campaign, provided that the Houston convention nominates Al Smith.

Our interest in this question is from the Biblical point of view. Many Second Advent people are fully convinced

that the prophecies of the Bible, especially those of Daniel and Revelation, portend an increase in Catholic power to a point where that power shall dominate the world. For many years the writer was so convinced and until recent years announced such convictions very forcefully. He does not wish in this place to take up this phase of the question. Rather this: God has foreseen from long centuries back the outgrowth of the United States as of all other countries. No heated debates upon the part of Christians will in anywise change the outcome. It seems to be abundantly in evidence that the power of this world is able to so concentrate its effort that it can overbalance and nullify practically any and all Christian effort that may oppose it. Whether the rising power is to be Catholic, Jewish, or otherwise, makes little difference to the Christian individual. The fact is that God has foretold of such a power and the reason that He has foretold it is because He has foreseen that it will be. He foresees just as accurately as He speaks and what God has foreseen is to be relied upon just as completely as what God has promised. That the United States will take its position in the affairs of the world seems to be too evident for the Bible student to ignore. That this position shall be in perfect harmony with what God has foreseen and foretold seems also to be evident. The Christian duty, then, seems to be to "study to shew thyself approved unto God . . . rightly dividing the word of truth", rightly living the Christian life, rightly and truly depending upon God. Whatever comes He will care for and aid the true Christian that he be not overwhelmed with the great Maelstrom of world politics and military power that is certain to develop in one way or the other.

While watching with all earnest interest the coming climax of man's day, may the Christian at all times by prayer and devotion, live true to Him who is supreme Sovereign and who will in His own way and at proper time shatter the power of carnal man and exalt His Son and His Son's followers over the affairs of earth.

THE GENERAL CONFERENCE

It will soon be time for us to convene again in General Conference at Oregon, Illinois. Indications are that there will be a large attendance. Interest by different ones throughout the country is already being manifested. A number of important questions will undoubtedly be up for study in the open Bible conferences. These meetings, like all other similar meetings, are made valuable by the interest that is taken by the brotherhood and by the use that is made of them. We urge that the brotherhood everywhere will arrange to attend these meetings as much as possible. If there is no other way to attend, devote vacation periods thereto and let each fill himself with that deep spiritual joy and pleasure that comes from earnest study and prayer.

Let us unite to make the coming Conference a benefit over all previous gatherings of this kind. July 31 to August 12.

F A I T H

Sometime when all life's lessons have been learned,
 And sun and stars forever more have set,
 The things which our weak judgments here have spurned,
 The things o'er which we grieved with lashes wet,
 Will flash before us out of life's dark night,
 As stars shine most in deeper tints of blue,
 And we shall see how all God's plans were right,
 And how what seemed reproof was love most true.

But not to-day. Then be content, poor heart,
 God's plans like lilies pure and white, unfold:
 We must not tear the close shut leaves apart,
 Time will reveal the calyxes of gold;
 And if, through patient toil, we reach the land
 Where tired feet, with sandals loosed, may rest,
 Where we shall clearly see and understand
 I think that we shall say, "God knew the best".

F A I T H

By Mrs. Cora S. Vinal

Faith as an element in each day's work provides one of the greatest of God's blessings. The author of this article has drawn attention to Faith in this respect in such manner that every reader should profit. Read, Study, Pray.—Editor.

A MAN THROUGH WHOM God is ministering along faith lines, especially in regard to the healing of the body, gives this little item in connection with this particular calling. He was for some time a prospector and gold miner in a western country, and, although he had been a Christian for many years, and a preacher, he was being led into deeper spiritual experience and dependence upon God alone. For some time he had been asking the Lord to show him more about faith, and what it really is to have faith, and one day, all unexpectedly, the answer came. He had been working hard and was weary, but was trudging along, carrying a bucket of water from the spring down yonder to the camp, when suddenly the Word of the Lord came to him: "He that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him." The emphasis was on the little word "is" and instantly that little word became tremendously significant, and a living word to him.

"Why, is that it?" he questioned. "Is that faith?" The simplicity of it, when once the light came seemed amazing. And we would pass it on, that real faith is to be made alive to the biggest reality in the universe, and that is the reality of the living God, and His faithful interest in mankind. It is unnecessary, then, to hunt a more congenial atmosphere, or to climb to a higher altitude, to have faith. It is necessary, however, to get into the atmosphere of the Word of God, and find the way often to

the secret place of prayer. And another wonderful thing about faith is this, that an excellent place to believe God for unusual things, is right in the midst of the most unpromising conditions.

Recently, a returned missionary from China related this experience. One day she went into a heathen temple where there were numerous gods, the works of men's hands, and these gods were covered with dust. Engaging in conversation with a priestess of the temple, she put this question: "Do you have to dust off the gods?" The priestess admitted that part of her duty was to keep the gods dusted. "The gods cannot dust themselves, then?" she inquired. "No," the priestess assured her, "the gods cannot dust themselves." "Well, if the gods cannot dust themselves, do you think they can help you when you need help?" And sure enough, why not thus reason? No matter how many prayers are offered to a stump of a tree, or a stone, or any other contraption, no real help can be expected. And, likewise, if the God of the Christian is only a belief in a theory, or a belief in a belief of the fathers, and not a living faith in God himself, nothing can be expected to happen when prayer is made. Faith, to be effective, must reach the throne of God, and nothing short of that will avail anything. If the Christian has to answer his own prayers by some kind of human invention, then he might as well bow down to an idol in a heathen temple.

In a quotation from the autobiography of Chas. G. Finney, we find this confession: "I was particularly struck," he relates, "with the fact that the prayers that I had listened to from week to week were not, that I could see, answered. Indeed, I understood from their utterances in prayer, and from other remarks in their meetings, that those who offered them did not regard them as answered. They exhorted each other to wake up and be engaged, and to pray earnestly for a revival of religion, asserting that if they did their duty, prayed for the outpouring of the Spirit and were in earnest, that the Spirit of God would be poured out; that they would have a revival of religion; that the impenitent would be converted. But in their prayers and conference meetings they would continually confess substantially that they were making no progress in securing a revival of religion.

"This inconsistency, the fact that they prayed so much and were not answered, was a sad stumbling-block to me. I knew not what to make of it. It was a question in my mind whether I was to understand that these persons were not truly Christians, and therefore did not prevail with God; or did I misunderstand the promises and teachings of the Bible on this subject; or was I to conclude that the Bible was not true? Here was something inexplicable to me, and it seemed, at one time, that it would almost drive me into scepticism. It seemed to me that the teachings of the Bible did not accord with the facts which were before my eyes.

"On one occasion when I was in a prayer meeting, I was asked if I did not desire that they should pray for me. I told them no, because I did not see that God an-

(Continued on last page)

THE GIFTS OF THE SPIRIT

Mrs. A. J. Chaplin

The following thoughts were copied from a personal letter as I think they are worth passing on to our Herald readers. There are so many people now claiming to have these gifts and leading many honest people into delusions. There has always been a counterfeit to everything true and good, which sometimes looks so nearly like the true that many people are deceived. To-day the majority of people who claim to be in possession of Spiritual gifts are those who do not believe the gospel, but believe in the immortality of the soul, going to heaven at death, etc. We must be very careful in taking up with something the Scripture does not teach: for we know, if possible, the very elect will be deceived by his satanic majesty.

THE GIFTS OF THE SPIRIT, as well as eternal life are promised to every child of God, Acts 2:39: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." They are "powers of the world to come."—Heb. 6:5. In the past they were given in a limited and measured form except in the case of Christ. They were but foretastes, first-fruits, earnest and prophetic intimations of the feast of heavenly powers which the saints will enjoy in full when the kingdom of God shall come. Matt. 12:28; Luke 9:1; 11:20; Rom. 8:23; 2 Cor. 5:5; Eph. 1:13, 14; Heb. 6:5. Christ excepted, the gifts of the Spirit have been seldom possessed and rarely exercised in the past. 1 Cor. 12:27, 30; Eph. 4:8, 12; 1 Sam. 3:1; Luke 4:23-28; John 10:41.

Every age has its foundation laid in a series of miracles: The antediluvian in its miracles of Eden; the Mosaic in those of the Exodus; the gospel age in the miracles of the apostles. If miracles continued in force the whole of the gospel age, it would be contrary to what the Father has done in previous ages. But such is not the case. There are two out-pourings of these gifts, termed "the latter and former rain".—Hosea 6:3; Jas. 5:7; Joel 2:23. The design and the purpose of the former were fulfilled in a confirmed Word and a completed revelation. John 14:26; 16:13; Eph. 4:3, 8, 11-13; 2 Cor. 13:9-10; Acts 20:17, 23; John 20:30, 31; 1 John 5:10, 13; 2 Tim. 3:15; Jude 3; Mark 16:17-20; Heb. 2:3, 4. Spirit gifts now would be superfluous, and if they existed they would discredit God's word. The latter rain is yet to be, and belongs to the age to come. Heb. 6:5.

Between these two rains abideth faith, hope and love. 1 Cor. 13:13.

Now such gifts as "tongues," "healing," "drinking any deadly thing", ect., are termed signs. Mark 16:17, 18. Paul declares, "they shall cease". And since in the "former rain", they were merely given as a "taste", of the powers of the world to come, Paul declares that what they did and knew was only in part, and therefore "shall be done away". 1 Cor. 13:10. But before that which was "in part" was done away, the Spirit-filled elders, Acts

20:28, were exhorted to cure the sick under certain conditions. Jas. 5:14. But these miracles became more and more rare as the time neared for the complete revelation and confirmation of God's Word. Hence we find Miletum sick and Timothy is told to use a "little wine for thy stomach's sake and thine often infirmities." 2 Tim. 4:20; 1 Tim. 5:23. Though these "gifts" have ceased until the "latter rain", God meanwhile heals diseases, Psa. 103:3, and blesses His children, generally through His natural laws.

It is sometimes insisted that the "oil of the wise", Matt. 25:4, represents the Spirit gifts, but there is no proof for this. In view of Dan. 12:9, 10, the "oil" of the wise seems to be the understanding of Daniel's words which are "sealed till the time of the end". Since the wicked shall not understand these "words", it follows they have no oil in their lamps. Remember, Matt. 25:1-13 and Dan. 12:9-10, both deal with the "time of the end".

Now before these gifts vanished they were used prematurely in association with these benevolent uses. Exod. 4:6-8; Num. 12:10, 13; Isa. 38:1, 2; Acts 5:8; 13:9-11. Since Jesus is forever the "same", we may be sure if these gifts were now extant, scoffers of the Word would be punished now as then. But since this is not the case we may be certain these gifts no longer exist.

In conclusion, the prophetic Word requires the cessation of miraculous powers now; and existing facts corroborate the prophecy. Psa. 74:7-10; Micah 3:6-12; 1 Cor. 13:8-13.

Therefore we are not to look for nor expect to receive these "gifts" now. This is the faith age, and we are in the tarrying time, waiting for the latter rain which will usher in the millennial age.

PAGES PRAISE LINDBERGH FOR HIS ABSTENTIONS

COL. LINDBERGH was praised for his non-indulgence in cigarettes and drinks and for his other high moral standards by Senate and House pages, who said that he inspired them to follow his example, in a letter they sent him on the anniversary of his non-stop flight from New York to Paris. The letter reads:

"To Col. Charles A. Lindbergh, citizen of the world:

"We, the boys of the school for pages of the United States Senate and House of Representatives, wish to extend you our congratulations on this the anniversary of your great flight.

"We admire you, first, for your lack of conceit; secondly, your courage, and last but not least, your example by not indulging in the cigarette habit nor the drink habit, and your other high moral standards which you have followed that inspire us to do like you."

The letter was signed by 12 students in the school.—*Washington Press.*

SO MUCH THE MORE

He said that He would come again,
His word is sure.
And many hearts look up and say,
"Perhaps the Lord will come to-day!"
Therefore we need to watch and pray
So much the more.

More need is there for earnest toil
Than e'er before;
The music of His gracious Word
Shall be itself a rich reward—
So would we strive to serve our Lord
So much the more.

The "little while" of which He spake
Will soon be o'er.
His purpose cannot know defeat:
But while He tarries, let us meet
For counsel, cheer, and converse sweet
So much the more.

When storms of worldliness and doubt
Around us roar,
A holy calm our heart shall know,
The lamp of faith shall brighter glow
And confidence and courage grow
So much the more.

—Selected.

THE COMING OF CHRIST

THE SEVENTY WEEKS OF DANIEL AS RELATED TO CHRIST'S COMING

SEVENTY WEEKS ARE determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."—Dan. 9:24.

The above words are the words of Gabriel, v. 21. They were spoken to Daniel in carrying out Gabriel's assurance that he had "come to show" Daniel in answer to Daniel's prayer.

Daniel was an old man. He had been a captive in Babylon for many years. During all these years he had been a faithful and prominent spokesman for God. He had exalted God above every earthly sovereign, above Nebuchadnezzar, his captor, above the princes of Babylon, his opponents: he had exalted God above every man and had defied all commandments to do things which would make him disobedient to the Father. Studying the books of the prophets, v. 2, Daniel understood that the word of the Lord to Jeremiah the prophet had limited the captivity in Babylon to seventy years. These years were well-spent. Daniel gloried in the prospective enjoyment of witnessing their fulfillment and the return of his brother

Israelites with himself to the city of God, his own boyhood home. The earnest prayer and supplication recorded in vv. 3-19 reveal something of the depth of sincerity with which Daniel besought God for forgiveness for his people and that He would "defer not", but would hasten the consummation of their captivity of punishment.

Then to you and me, as to all Bible readers, Daniel explains, v. 20, "And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Such a one as this sent forth by the Father Himself must be accepted as capable of giving Daniel all understanding necessary in this matter. Gabriel was not sent to speak in figures of speech, or in symbol, or in allegories. He was sent to give Daniel "skill and understanding"; and Daniel has narrated the same for you and for me.

Let us then endeavor to study Gabriel's words to Daniel. They pertain to the second coming of our Lord and Master in that they give information leading up to the Savior's return.

"Seventy weeks are determined upon thy people and upon thy holy city". The reader should place himself back in the days of Daniel and should visualize for himself Daniel's use of words and the thoughts which those words conveyed to Daniel and to others of his time. The word "weeks" is from the Hebrew word meaning seven. It is applied to days, to years, and to periods. Seven days make one week of days; seven years, a week of years; seven sevens of years, a jubilee period. Daniel was praying because of the return following the seventy years of captivity. He was praying in terms of years. Gabriel evidently answers him in the terms in which he was praying. The seventy weeks of v. 24 are undoubtedly seventy weeks of years, not weeks of days. Fuerst's *Hebrew Lexicon*, Dr. Benjamin Davies' *Students' Hebrew Lexicon*, Tregelles' *Gesenius*, all define this "weeks of years". With this, the *Emphatic Bible with Rotherham* and the *Companion Bible* agree.

The period, then, if the foregoing is correct, was a period of seventy sevens, that is 490 years. These years were "determined", that is, according to the *Emphatic Bible*, they were set apart, divided off, even divided within themselves in the different parts. Nor were these different parts necessarily continuous. One part would run its course and then a lapse of many years could intervene before the successive part should run its course. The divisions are mentioned in v. 25, "seven weeks, and three-score and two weeks". Then in v. 27 the last "one week" is mentioned, making the total of seventy weeks.

These weeks, said Gabriel, were "determined upon thy people and upon thy holy city". Gabriel was not speaking concerning any other people than Daniel's. Daniel's

people were Israelites. These seventy weeks were determined upon the Israelites; not upon the Americans, nor the English, nor the Russians, but upon Daniel's people. They were also determined upon Daniel's "holy city". But Daniel's holy city was Jerusalem, not Berlin, nor Rome, nor New York. There can be no question as to the meaning of "people" and "city" in this verse. Attention should also be given to the fact that the same years are determined both upon the people and upon the city, not upon the people in captivity elsewhere, nor upon the city inhabited by Babylon, Turks, or Arabians, but upon the city as inhabited by Daniel's people. The fulfillment then runs during periods when Daniel's people are residents of the holy city.

With these thoughts as introductory, the reader is asked to study carefully the text and to compare the prophecy with Jeremiah's words. In next week's Herald, D. V., we will endeavor to carry the study further, always looking to the end, even to the coming of Christ as referred to in this beautiful prophecy.

ONENESS OF BELIEVERS

By Verna C. Thayer

WHAT A BEAUTIFUL prayer is given to us by the Savior in John 17! It is a prayer of One whose life and love have gone out to others. His life had been a life of service and especially to those who had been closely associated with Him in His work. Then, little do we wonder that such a prayer was offered to the Father in behalf of those devoted followers.

Jesus must leave His faithful helpers and He commends them to the care of the Father. And one of the important thoughts in this wonderful prayer is, "that they may be one."

"Neither pray I for these alone, but for them also which shall believe on me through their word; *that they all may be one* (italics, mine); as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that* (italics, mine) thou hast sent me. And the glory which thou gavest me I have given them, and thou in me, that they may be made perfect in one; and *that the world may know that thou hast sent me, and hast loved them as thou hast loved me* (italics, mine)."

Christ could see why there was a necessity for a oneness of believers, therefore why should He not pray to the Father that all believers should be one? "That the world may believe that thou hast sent me" and "hast loved them, as thou hast loved me"; these, were the facts that would be demonstrated to the world, if the believers were "one."

But you say, "How can this be possible? I can not agree with the things that are being done." True, and if you wait until everything that is being done meets with your approval, you never will do anything. Another thing, how do you know, until you have studied or tried, that the way a thing is being accomplished, is not better, after all, than the way you want it done?

What love and devotion, what service and accomplish-

ments might be rendered for the cause of Christ, if we could have more oneness of believers among us! How much more influence we could have on the world about us! It is no use whatever to tell others about the love of the Father, if there are continually strife and commotion among a working church organization.

When you step into any home where a family is gathered together, how long does it take you to discover whether or not there is love and devotion in that home among the various members? How good we feel, if it is a true, loving family! How welcome they make us feel! But how quickly we begin to want to find excuses to leave should the opposite condition exist!

This same thought may be applied to the church. Then let us, each and every one, try with all our strength to live this "oneness" that we may not be a stumblingblock to those we meet in the church, or wherever we may be doing service for the Master.

MANHOOD, HOME, LIFE—GONE

The following "Tramp's Lecture" which has been going the rounds of some Canadian newspapers is so replete with truth that should be heeded by old and young everywhere, that The Herald is anxious to pass it on to its readers.

A TRAMP ENTERED A SALOON and asked for a drink. His request was granted. While in the act of drinking the liquor one of the young men present exclaimed:

"Stop! Make us a speech. It is poor liquor that doesn't loosen a man's tongue."

The tramp continued drinking. Having finished the glass he straightened himself and revealed his once natural grace and dignity that all his rags and dirt could not hide.

"Gentlemen," he said, "I look to-night at you and myself, and it seems to me that I look upon a picture of my blighted manhood. This bloated face was once as handsome as yours. This shambling figure once walked as proudly as yours, for I was a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, but I dropped the priceless pearl of her honor and respect into a cup of wine, and, like Cleopatra, saw it dissolve, then quaffed it down in the brimming draught. I had children sweet and pure as the flowers of spring, and saw them fade and die under the blighting curse of a drunken father. I had a home where love lit its flame upon the altar and ministered before it, but I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, but I broke and bruised those beautiful forms and strangled them that I might hear their cries no more. To-day I am a husband without a wife, a father without a child, a tramp without a home and a man in whom every good impulse is dead. All have been swallowed up in the Maelstrom of drink."

He stopped speaking. The glass fell from his trembling hand to a thousand pieces upon the floor. The swinging doors opened and shut. When the young men looked up, the tramp was gone.

DEATH ENDS ALL TILL RESURRECTION

The following valuable article was sent to The Herald at the same time that it was mailed to *The Toronto Globe*. While the truths which the author, R. H. Judd, Rt. 1, Grafton, Ont., has presented are particularly directed to those who read *The Globe*, they are equally true and valuable to all. Addressing the editor of the aforesaid daily, the author says:

I ALWAYS READ, and generally with very much pleasure, the well written articles in the "Outlook of the Church" column. That in the issue of June 16, is on a subject of great moment and very general interest to the Christian public, namely, "Death" and "Life Hereafter." The writer is to be commended for the beautiful spirit that breathes throughout his comments. But, may I, in the same Christian spirit, point out that the author of the article has, like so many others, mistaken the issues involved?

Sir Arthur Keith's pronouncement that death is the end of living personality, so far as concerns this life, and that there is no survival in death of the individual, is not only in strict accordance with all scientific findings past and present, but is also in absolute harmony with Bible statements. One Scripture out of many of a similar kind may be quoted in support of this, and it is accompanied by the solemn declaration, "Thus saith the Lord", so there can be no question of its authority, neither can there be of its accuracy. In Isaiah 38:1. GOD tells Hezekiah, "thou shalt die, and not live". Here is Divine definition of death, plain, simple and understandable, but it is in direct opposition to the generally accepted view expressed in the words of Longfellow, "There is no death; what seems so is transition." Scripture does not minimize the terrible reality of death, for no work of man depicts it, as does the Scripture, in all its awful significance.

The Bible remedy—GOD's remedy—is not "survival" as the author of the article referred to declares, but is RESURRECTION concerning which Paul says,—“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 tomorrow we die”.

Sir Arthur Keith is right, those who die are in GOD'S WORD emphatically stated to be "dead". It is absolutely futile in face of proved facts and unmistakable utterances of Holy Writ to speak of a "life to come" until death itself has been terminated by a *resurrection of life* by the power of the "LIVING GOD." It is here that true Christianity differs fundamentally from every other religion extant and meets the greatest need of man, that is, the victory over death through Him who has "the keys of Hades and of Death."

The more we pay for our knowledge the more we appreciate it and the less apt we are to forget it.—*Haney*.

THE RELIGIOUS STAFF OF THE WORLD

By Gertrude Miller

THIS WE CAN SAY without any hesitation, is definitely getting worse. Most churches become social betterment clubs, at best, if not a channel for society's whims and fancies. Little, if any, Bible is preached, and the gospel almost never. A minister can best win and hold an audience by discoursing topics of the day: book reviews, science, lives of noted men, etc. And what is the result—infidelity and indifference is running rampant.

And yet it does not stop here, but even ridicule of the Scriptures is common, fulfilling only too truly the words of Peter. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of creation."

There has never been the like of the present time. There are so many people who are scoffing at what the Bible says about the second coming of Christ. But Jesus says that they shall be deceived, they cannot understand any more than those of Noah's time, who ridiculed him for his persistent efforts, when there was no sign of a flood. But Noah worked faithfully until the ark was completed, then God commanded him and his family to enter in. God waited seven days and the flood did come, but the eyes of the world were opened too late. Christ says; "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." Not that there is any transgression in eating and drinking, marrying and giving in marriage, but the sin lies in giving all thought and attention to these temporal things, instead of being ready and waiting for His appearing.

So, may we take warning of the words of Mark. "Watch ye, therefore: for ye know not when the master of the house cometh." And as we notice these fulfillments of prophecy, these troublous times coming upon the earth, which will continue to wax worse and worse, "Let us hold fast the profession of *our* faith without wavering; . . . Not forsaking the assembling of ourselves together, . . . but exhorting *one another*: and so much the more, as ye see the day approaching."—Heb. 10:23-25.

Selected from "The Restitution"

"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord", Obadiah 3:4.—*Haney*.

THE MAKING OF A MINISTER

By M. W. Lyon

TO EVERY YOUNG MAN there comes a time when he must decide upon a life occupation. It is a very difficult thing for the average youth just entering upon life's career to determine what kind of work he wants to do. If he has no special bent toward some particular kind of work, he is likely to join that great army of misfits who constitute the vast majority of the nation's workmen. No man is happiest in a job that he isn't fitted for and doesn't like; nor can he do satisfactory work or attain to any great degree of success in such an occupation. What, then, shall it be? Shall it be business, with all its competitive lines, or one of the professions: medicine or the law, or the ministry, or teaching; or shall it be politics; or one of the many branches of science?

All of these are competing for the services of every young person who goes out into life. His it is to weigh them and determine which he will choose for his own. One naturally wants to engage in the work which will return him the greatest rewards for the efforts he puts forth. Occupations, like employers, differ greatly in the compensations they are able to offer. This compensation is based mostly upon two things: first of all, the qualifications of the candidate, and secondly, the demand for his services. If you are not properly qualified for a job, it has no use for you; if that occupation is overcrowded, you have no use for it.

There is opportunity unprecedented for the young man in the business world to-day. Things are being done in a larger way, and with correspondingly larger rewards, than were ever dreamed of in other days. There is a continuous and ever increasing demand for men who can qualify for big jobs with big pay. The scientific and the professional worlds are also calling for young men who can measure up to the challenge of the new day, and do things a little differently and a little better. For such men the world reserves its largest rewards. It is commonly acknowledged that opportunity is knocking louder at youth's door to-day than it ever has before.

But there is yet an opportunity and a call to service greater by far than any of these: the call of the Christian ministry. Larger in every dimension than any calling on earth, it towers above them all and thrusts them into the background. Its origin reaches back to prehistoric times, to the very beginning of the race. Its prospect stretches out beyond the farthest reach of man's ambition, beyond life itself. When every earthly occupation has run its course, and when all considerations of this life have been forgotten, the Christian ministry shall still be flourishing in service to mankind, and its workers employed with still greater glory of achievement in the world to come. Its roots strike more deeply into the needs of humanity; the minister can satisfy the desires closest to the human heart when wealth and position and fame have failed to satisfy. Peace and contentment, joy and hope, are the values with

which he deals—and I doubt that there is a man walks the earth who, in his right mind would not give up all the rest, if he could, for these. The minister lives closer to the lives of his people, and wields a greater influence, than the business man or the lawyer. And as for compensation: the rewards of the ministry so far transcend those of secular occupations that there is little basis of comparison. Callings there are by the legion, but only one High Calling. The silver and the gold of all earth's mines could not match in value its eternal weight of glory. What emperor or king or president, would not, if he only knew, exchange his seat of authority for a place beside the King of heaven and earth? (Rev. 3:21; Rom. 8:17)

Measured, then, by whatever standard you wish to use, the ministry outweighs in prospects every other occupation, for those who are qualified to fill it. Unlike so many other secular professions, this is one which will never be overcrowded. Opportunity is there, for accomplishment, for advancement, for expression of personality, and for happiness in one's work, such as no other calling could offer. One factor alone remains: the fitness of the individual to fill it.

Many Christians make a boomerang of this commandment by getting the cart before the horse.—*Haney.*

STEWARDSHIP

PROPERTY IS A divine trust. Things are tools not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," a much happier state of things will exist than at present. We owe everything to God but our sins. Fatherland, home life, schooling, Christian training—all are God's gifts. Every member of the body or faculty of the mind is ours providentially. There is no accomplishment in our lives that it not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? "Of thine own we render thee." All there is of "me" is God's estate, and I am His tenant and agent. On the day of our birth a new lease is signed. On the day of our death, accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own with interest" is the divine intention. So live that when thy summons comes to give an account of thy stewardship it may be done with joy, and not with grief.—*Selected by Lottie E. Young.*

What a spiritual awakening and revival there would be were the preachers and laity to put forth the zeal and fidelity that we see the leaders and laity of Mohammedanism and Confucianism doing.—*S. F. Haney.*

LOOKING UP, OR DOWN

By A. E. Bloom

WHEN GOD MADE the eyes of man, He intended, of course, that they should be used. But, like some other faculties we possess, eyesight can be misused, or used for a wrong purpose. Sight is a priceless blessing, but one that is often abused. Sometimes the misuse has led to the loss of sight, or, in many other instances, to the weakening of the eyes, and an impairment of vision.

In the use of our eyesight, we may look around us; we may look at the various objects that come within the range of our vision; we may look away from the fleeting things of life; we may look away to things that do not yet appear; we may look back over life's path, already trodden; we may look ahead to the fulfillment of promises yet to be realized; we may look diligently, with a watchful eye, inspecting our lives, as lived from day to day; we may look down upon others (a foolish thing to do) or, being in a despondent mood, sometimes we may look down in that sense; or we may be so occupied with earthly affairs, that we may look down, instead of looking up, as we are told to do.

David says: "My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up."—Psa. 5:3. This is a good thing to do, and a fine way to start every new day, not forgetting to look up in thankfulness at night, giving thanks for the mercies of the day now passed.

One of the last admonitions given by our divine Lord just before His passion, in connection with His instructions concerning His second advent was this: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." There is much of sin and evil in the world; much to make our hearts sad, but as we see the fulfillment of the prophetic word, assuring us that eternal redemption is near at hand, surely we may lift up our eyes, looking up with enlarged vision and renewed hope.

Bunyan, in his wonderful allegory, "The Pilgrim's Progress", describes, among other characters the pilgrim meets with on his journey, the man with the muck rake, who could "look no way but downwards. There stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regret, but raked to himself the straws, the small sticks, and the dust of the floor." How many people in real life to-day are like the man with the muck-rake: so busy with the material and fleeting things of this mortal life that they have no time to look up and see the glories and beauties there are to be had now by the child of God, nor to view the unfading splendors of the world yet to come, revealed in the Bible.

"A young man once found a five dollar bill on the street," says William Feather, a well known writer. "From that time on he never lifted his eyes while walking. In the

course of years he accumulated 26,516 buttons, 54,172 pins, 12 cents, a bent back, and a miserly disposition. He lost the glory of the sunlight, the sheen of the stars, the smile of friends, tree blossoms in the spring, the blue of skies, and the entire joy of living." Surely that was a costly five-dollar-bill he picked up that day! But his experience is duplicated, in some degree, every day, in this world of ours. Some so-called "money-grubbers" are so intent on the pursuit of "the almighty dollar" (misnamed, for it is anything but almighty, though it does wonders, sometimes!) that they have no eyes to see the unfolding splendors of God's plan of salvation, nor to make sure of having a part therein, by compliance with its conditions. They cannot stop even on the Lord's day! They must needs be tinkering with the auto, if nothing else, or go joy-riding, not having any time for the Lord!

Ye toilers in the vineyard of the Lord; ye heartsick and despondent sufferers in a troubled world; ye perplexed and doubtful pilgrims; ye travel stained and weary ones: look up, God still lives, and the Christ who died for us rose again, no more to die, and is coming in glory one of these days to take His people unto Himself. We are almost home! The race is well nigh run, the goal is in sight! Then comes the victory, the reward, home and rest! Cheer up, look up and be glad!

"Only a little more of life's long journey,
Thro' the world's desert, till the day is done;
Only a few more desert scenes of conflict,
Only a few more Marah's, 'till he come."

"So let our eyes be on Him in His absence,
Seeking to serve Him in this day of grace;
While the tho't cheers us in our constant sadness,
Soon He will come and meet us face to face."

Selected from "Our Hope."

OUR QUARTERLY

THE TRUTH SEEKERS' QUARTERLY for the third quarter has been mailed. We have been pleased to receive many kind words relative to this quarterly. If it is what the brethren say of it, then we feel justified in urging one and all to introduce it to as many friends as possible. We will be glad to supply a sample to any of your friends whose name you may present us. We also urge that the brotherhood will secure for the Sunday School and home use as many copies of this quarterly publication as can be advantageously utilized. The price is 12 cents each per quarter and 5 or more to one address is 10 cents per quarter. Address National Bible Institution, Oregon, Illinois.

"Deliver us, O God, from the self-centered life. Lead us forth from uneasy thoughts of self to the sunlit fields of service. Thou, O Christ, art the Way; help us to walk in it."

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THE TIME FOR CLOSING BEREAN REPORTS FOR THE YEAR IS HERE LET'S ALL BE PROMPT THAT THE BUSINESS MEETING THIS YEAR MAY BE THE BEST EVER.

ALL BEREAN SOCIETIES should remember that July 1 is near at hand, the date set by the Executive Board at its Spring Board Meeting for reports to be made up for the annual conference. On June 30 all records for the year should be closed. Let all who send in reports: officers, committee chairmen, local and state societies, take notice of this new regulation.

SEND YOUR REPORT TO THE SECRETARY

All reports should be sent to the corresponding secretary, M. W. Lyon, 1428 East 110th St., Cleveland, Ohio, as soon after the first of July as possible, and should reach him not later than July 25. Committees and State societies have been furnished with the new standard blanks upon which all reports must now be submitted.

Right now is the time for all Bereans to pay up their dues. Local societies should see that their members are paid up before the first of July. This includes both the regular dues and also the 25 cent yearly assessment from each member which is sent directly to the national treasurer. As soon after July 1 as possible these dues should be sent in.

RULES FOR SENDING REMITTANCES

Never send in a remittance without stating clearly what it is for. The treasurer has no way of knowing whether your money is a personal donation, or local dues, or state dues, or assessments, unless you name it. Never send local dues to the national treasurer if you have a state society. Many local societies make this mistake. See that yours does not. Send your dues to your state treasurer. This should be done on July 1 or soon after, and all dues and other money due the Society whether from states, isolated local societies or isolated members, must be in the hands of the national treasurer before July 15 in order to be reported in this year's work. The above rules are important. Send in your dues NOW.

ACCESS INTO HIS GRACE

By Sarah Manuwal

FAITH IS REPRESENTED not as an act by which one can merit reward, but as the way by which it may give ac-

cess to favor. Faith is the first requisite. Faith in the repenting sinner does not make him deserve pardon. It is only a necessary prerequisite to render him a proper subject for its bestowal. It is plain that man cannot be properly forgiven for rebellion against God, unless he is ready to turn to Him with a feeling of confidence and love. Therefore faith is rendered necessary and preliminary to salvation.

In Rom. 5:1, 2, 19, we have these words: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous". Death is the penalty of sin. "For as in Adam all die, even so in Christ shall all be made alive." They who receive abundance of grace and the gift of righteousness shall reign in life by our Lord Jesus Christ. God forbid that we continue in sin that grace may abound, but rather that grace might reign through righteousness unto eternal life.

As many as were baptized into Christ were baptized into His death. Rom. 6:4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Then having this new life, Rom. 6:12, 13, 14, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for you are not under the law, but under grace".

If we are living under grace and sin shall have no more dominion over us, we are required to live the highest type of life possible, in which we should apply the following graces:

To walk daily with sunshine on our faces;

To be strong in the presence of temptation; alert in the presence of opportunity; open eared to the call of conscience for service or sacrifice; open minded to views of truth;

(Continued to Page 623)



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

SAUL AND STEPHEN

THE FIRST STORY about Saul seems to us to be very cruel.

When the first church was organized all the members sold their property and gave the money to the apostles to use for the needs of the organization and its poorer members. So much was given that seven wise men were chosen to distribute this fund. Among the wisest was Stephen, a man full of faith and power, and one able to do great wonders and miracles among the people.

But things did not run smoothly for these Christians. There were many Jewish classes who did not like this growing church so they began to find fault with it and ordered its leaders to stop preaching. Among these was Saul, a self righteous Pharisee. He worked hard for God, keeping the law and seeing that anyone who did not was severely punished.

So it came about that he was present when Stephen was declared guilty of blasphemy and was sentenced to death by stoning. In fact Saul consented to this horrible punishment and held the garments of those who threw stones.

Stephen had refused to keep silent when ordered to discontinue his preaching. Moreover he was so filled with wisdom from God that he always won every dispute. He was brought before the council, accused by false witnesses just like Jesus had been; yet he was unafraid. He even told these enemies that they were murderers just as their fathers had been. This made them so very angry that they gnashed their teeth; but they did not frighten Stephen. He kept looking right up into heaven and had power to see the glory of God and Jesus at God's right hand. When he told them what he saw, the crowd made a lot of noise, stopped their ears and cast him out of the city.

Then the witnesses gave their clothes to Saul; and they all gathered stones and threw them at poor Stephen. He did not fight back but called upon God saying, "Lord Jesus receive my spirit" and just like Jesus he asked God to forgive the people for their sin. Then he fell asleep and good friends buried him and mourned for him. And what did Saul do then? Did he feel sorry? No indeed. He did everything he could to hurt the Christian church. He even entered into houses and dragged out both men and women and put them into prison. He was sure that was what God wanted him to do. Let us see next week what happened to Saul.

MEMORY VERSE

28. Eph. 6:2.

SOMETHING TO DO

1. Read Acts 22:20; Acts 26:9-11; Gal. 1:13, 14.
2. Also read what Stephen said before the council—Acts

7.

SOMETHING TO THINK ABOUT

Are we as brave as Stephen and as hard-working as Saul?

TINY TOTS

Saul was a wise Jewish man and lawyer. Stephen was a wise Christian man and preacher. Some Jewish priests told Stephen to stop talking about Jesus. Now Stephen loved Jesus and would not keep still. So one day some angry Jews dragged Stephen outside the city and threw stones at him until he died, and one of these unkind men was Saul. He held the coats of those who threw the stones and thought it was right for them to kill Stephen.

What do you think about it?

FACE IT

When something annoys you,
Or cause a frown,
Just turn on it gamely
And run it right down.

When you've faced what is wrong, and
Have turned it to light,
Most times you will find that
It can be made right.

But of course, if it can't, there
Is nothing to do,
But refuse to allow it
To further fret you.

With a lift of your shoulders,
And a game smile, to-day
Face your troubles with courage—
They can't last away.

— Nina Willis Walter.

"Humble yourselves (*now*) therefore under the mighty hand (power) of God, that He may exalt you in due time", 1 Pet. 5:6.

With Our Sunday Schools

LESSON I.—July 1, 1928

THE EARLY LIFE OF SAUL

Deut. 6:4-9; Phil. 3:4-6; Acts 22:3, 27, 28

Devotional Reading: Psalms 119:33-40

GOLDEN TEXT

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1

A STUDY OF THE SUBJECT

Saul's Advantage by Birth. Saul was born a member of that race which God had chosen and exalted above every other race of men. He was born of a family which stood with the highest in that God-chosen nation. By birth he stood in greatest advantage known to Hebrews.

Saul's Boyhood Training. Because he belonged to a religiously strict family, Saul's boyhood was scrupulously guarded. He not only committed the law and practiced it under parental direction, but he wore its chief passages bound to his body, saw them as they stood inscribed on posts, tablets and parchments about the home place, and questioned concerning them of his parents and other enthusiastic observers of the law.

Tarsus, his home city, surpassed even Athens in its scholastic character. It was also located at a junction of the routes which led from the west and from the north toward Jerusalem. Through this city there poured all the hundreds that met here and traveled on together to Jerusalem for the various feast days and holy days. These pilgrims left wonderful impressions upon the people of Tarsus. Thus Saul's boyhood influences in home and in street constantly emphasized Jehovah and Jehovah's laws to him.

Saul's Citizenship. In addition to being an Hebrew of the Hebrews, he was also a Roman citizen by birth. As to religion, he was born and reared of that people chosen to be highest in religious standing before God. As to politics, Saul was born as a citizen of that nation which in his day was highest, politically, of the nations of the earth.

Saul as a Youth. History says that Saul was about fifteen years old when he first had the privilege of joining others at Tarsus in a pilgrimage to Jerusalem. It is uncertain whether his parents accompanied him. It is probable that the route took him from the shore of Cnidus across the east end of the Mediterranean Sea down to Joppa. As they trudged up and over the hills toward Jerusalem, his youthful mind could but be impressed with the songs and prayers and hallelujahs of the increasing throngs along the way as they came into the main road from various directions. At Jerusalem the impression made upon him by observing services of sacrifice and feast before Jehovah must have been very deep.

Saul the Man. Parentage, the teaching of God's law, social environment, religious contact, citizenship standing, had together given birth to and trained a child, resulting in a manhood that stood clean and true in his zeal for Jehovah.

THE GOLDEN TEXT

"Yet remember thy Creator, in the days of

thy vigour,—

Or ever come in the days of discomfort,
And the years arrive in which thou shalt say—

"I have in them no pleasure."—Roth.

"As the twig is bent, so is the tree inclined" is a very apt saying, for the training a child gets in his youth will more than likely be reflected in the later years of life.

Youth is the plastic period of life and is very susceptible to the influences with which it comes in contact. The boy or girl who goes through this period having the blessing of the comradeship of a family and companions who cast about him an environment by which he is brought constantly to meditation upon and appreciation of our heavenly Father, has a heritage which cannot be measured by the material things of this world. It will yield the fruit of the spirit in later life, and in the age to come, life everlasting.—F.A.S.

PRACTICAL APPLICATIONS

Childhood Training. "Train up a child in the way he should go: and when he is old, he will not depart from it." These words of Solomon in Proverbs 22:6 are worthy of utmost consideration by every parent and by every teacher of childhood. In every generation children reach out into opposite directions. Some attain highest success, as measured by man, and others, of equally good physique and blood, become total failures, yes, worse, human dregs. There are many contributing causes, but one of them is religious education. No child can, of himself, realize that there is a God in heaven; realize that "there is a way which seemeth right", because of his sense of physical pleasure, "but the end thereof is death". Not only is it the incumbent duty of the parent to provide proper nourishment for the healthful growth of the body, but also proper nourishment for the healthful growth of the mind. If the child is left to gather its food from the garbage boxes of the neighbors, it is most likely to suffer under nourishment and disease. And if the child is left to gather his mental food from the alleys and back streets of life, he is equally liable to be underfed and undernourished in pure, healthful thought, in mental development that should lead the child to the highest success provided by God. No parent can afford to neglect his child's religious education, or to permit the child to gather his thoughts of God and of Christianity from the blasphemous language current in untrained child life. God well provided for this when He directed parents in Israel to teach diligently their children His commandments, "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."—Deut. 6:6-9.

There is criminal negligence that results in great injury to others in the land. Here is a negligence that parents frequently permit that is even greater in its injurious results upon child life.

Parent Preparation. It is more incumbent upon parents to prepare themselves for the proper education and training of their children in religious matters, than it is incumbent upon them to train them for any other advancement in life. Negligence or lassitude in this matter can hardly be excusable.

INTERMEDIATE CLASS

Topic: Importance of Early Training.

Moses had returned from the mount with the two tables of stone on which the law of God had been written for the Children of Israel. These he presented to the Children of Israel with the explanation that they must keep these commandments.

Because God realized the necessity of early training, one of the first instructions He gave concerning these commandments was that they were to teach them diligently unto their children. At each hour of the day they were to have these commandments in mind.

This fact had been burned so thoroughly into the minds of the people that we find that down even to the early life of Saul this characteristic of teaching the children had been carried out. Saul valued his early training. He said, "I am verily a man, which am a Jew, born in Tarsus, city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers."

If Saul had felt that his early training was one of the important factors that caused him to live such a consecrated life, why should not, we of to-day, strive to lay hold of that firm foundation on which to build our later lives?—V. C. T.

JUNIOR CLASS

Topic: The Boyhood of Great Men.

Aim: To teach children to love and worship God.

The lessons of this quarter deal mostly with the life of Saul of Tarsus, and the re-born Paul, the Christian. Paul was taught the Scriptures from his childhood. Our lesson tells us how God commanded that the children of Israel should bind His words upon their hands, and write them upon the posts of their houses and gates, to keep them always in remembrance of them. No wonder they were good Bible students!

TOPICS FOR STUDY AND DISCUSSION

The Flesh and the Spirit in Paul's Life: The accomplishments of each; the value he placed on each; the necessity and order of each in the life of man.—A. K.

DOINGS AMONG THE CHURCHES

NORTHWEST CONFERENCE

Attention is called to the Northwest Conference to be held at Corvallis, Oregon, July 5-8. This notice was not received in time to be put in the conference issue of the Herald.

EDEN VALLEY, MINNESOTA

At the close of the evening service Sunday June 3rd., Norman Ruhn, son of Bro. and Sister Ruhn, came forward to accept the gospel invitation. At the close of the morning service June 17 five more, all of one family, accepted the same invitation. These were Mr. and Mrs. John Hamilton; two of their sons, Howard and Harold; and their daughter, Emily. The same Sunday afternoon we met at the south shore of Eden Lake where these six were baptized into Christ.

Norman Ruhn is a young man just in his early 'teens, but has been constantly under Christian training which we are sure will aid him in living true to his profession.

For over a year the Hamilton family have been worshipping with us, coming to our services regularly over a distance of eight miles. Mr. Hamilton has also been one of the most enthusiastic helpers on the basement now being built under the church. We are thankful to receive into the church such a family, and trust God's blessing may attend them in their new vocation of life.

Within the past few days three funerals were conducted from the Church of God, bringing so clearly to mind that there is the death penalty upon all from which none can escape. Because of lack of space, these obituaries are omitted and will appear next week.

IOWA

The regular appointments have been followed mostly of late. We began the spring appointments at Hickory Grove in April with a good attendance, including some from Stanhope. The Koszta appointment is now supplied by Bro. Howe, and that time is given to Cedar Falls and Waterloo. Bro. Howe has had their time changed to the second Sunday, so he can be with us at Cedar Falls. I go to Clarksville on Monday from Cedar Falls, which is the Monday following third Sundays. We had a good attendance there last time. We seldom succeed in getting any except our own members present at any preaching places, though there have been a few others at Hickory Grove and Clarksville. But the word of God's grace is having its effect upon the members of the church families, so that a number have lately been baptized. Two of these are at Gladbrook, where Mr. and Mrs. Henry Moeller were baptized as a result of our late winter meeting. He has the harness and shoe shop here. He says he has always been looking for something and was never satisfied, because he did not know what to seek, but now he has found it.

Last Sunday was a red letter day at Koszta. Five young men and women of the church families were baptized: Leo Heller,

Ladora, Ia., Miss Norma Cronbaugh, Willis and Melvin Cronbaugh, and their sister, Mrs. Neta Young, all of Belle Plaine, R. F. D. Sister Kiger and the S. S. Supt., Mrs. Ray Cronbaugh, with the organist, Mrs. Fern Cronbaugh, had trained the children of the S. S. for a children's day program for June 10, and it was well given and well received. The day was fair and pleasant; we had picnic lunch at the school house with preaching in the forenoon; the program in the afternoon, with an excellent sermon to parents and children by Bro. Howe; and this was followed by the baptism. Others, who were not ready at that time, requested a return trip a little later, when they intend to be baptized. Thus the Koszta church is showing very commendable zeal and faithfulness. Baptisms are also arranged for at Waterloo and Stanhope this week.

The Conference Board met again last Sunday to arrange for our conference the last two Sundays in August.

Sr. Oaks, at Gladbrook, has been poorly for some time, but is some better now.

Sr. Sonniehsen, at Lake View, is ill from a nervous collapse, but she is also improving.

At our last meeting at Cedar Falls, Bro. Allard and Sr. Edna Allard were there, having driven over a few days before for a visit, and Sr. Edna played for the service Sunday night. It seemed good to see her at her accustomed place. Bro. Allard has returned to California.

Glenn Allard from Zelzah, Cal., has lately been back to Fort Dodge on business and visited briefly at Gladbrook.

Sr. Adda Taylor, of Minnesota, has been in Iowa much of late, with her daughter, Irene and husband, and her son Vernet. It is rumored that they may locate in Cedar Falls, near Sister Taylor's sister, Mrs. Lily Starbuck, which would be a happy event, not only for these sisters, but for the church; and it would give the new arrivals a much-wished-for privilege, that of attending religious meetings, of which they have been deprived for many years.

At Stanhope Anton Sealine's have now moved into their new and beautiful home, west of their former place.

The Iowa churches seem to be living in peace and brotherly love, and to be growing in grace, for which we are thankful; and we give praise to Him who works all after His own counsel.

J. W. Williams

Later: Four were baptized at Waterloo June 13, and five at Stanhope June 17, mak-

ing sixteen in all; and others have asked for baptism later. The ones at Waterloo are Ronald Howe, 1036 Newton St., Vernet Taylor, 2125 Main St., Cedar Falls, and Clayton and Harold Palmer, also of Cedar Falls.

Those baptized at Stanhope are: Arvid, Bernice and Mrs. Edna Sealine, and Conrad and Marie Lundquist. Arvid is the only one of our late Bro. Sealine's children who had not been baptized. Edna is Reuben's wife, and the others are Sealine grandchildren.

DIXON, ILLINOIS

Children's day at Dixon church was beautiful with sunshine and fragrant air. The church was decorated with many of the season's flowers; and the Sunday School gave an interesting program of instrumental music songs and recitations. The tiny tots gave their little pieces in a charming way. As we looked upon their happy faces, a prayer of thankfulness and love went up to God for His care and guidance in all their young lives, and for their acceptance into His kingdom.

Alice Kerr.

Bro. Siple expects to fill all the regular Illinois appointments in person through July, so let's all get ready for July 1 at Dixon.

BIBLE SCHOOL AND CONFERENCE DATES

North Salem, Indiana, July 3-15.

Northwest Conference, Corvallis, Oregon, July 5 to 8.

Goldthwaite, Texas, July 20-29.

Oregon, Illinois, General Conference, July 31 to August 12.

Oregon, Illinois, State Conference and Bible School, July 31 to August 12.

Salem, Arkansas, August 2.

Maurertown, Va., August 15-26.

Waterloo, Iowa, August 19-26.

Arkansas City, Kan., August 26 to Sept. 2.

HERALD RECEIPTS

Andrew Jones; Mrs. Mae Mercer; C. H. Adams; Geo. W. Randall; Ora L. Worley; Mrs. C. W. Jackson; Mrs. H. S. Bell; Mrs. Chas. E. Page; Mrs. E. L. Griffin; Mrs. Tillie Hurst; Mrs. John Schman; James H. Lewis; Mrs. W. H. Davis; Thos. Weldon; Miss M. J. Weldon; John B. Raish; Mrs. Orvilla Morris; Mrs. E. Tomlin.

SUBSCRIPTION FUND

Mrs. T. A. Weldon

\$ 4.00

TO THE INDIANA BROTHERHOOD

Beloved:

Not being able to come before you in person I send this little message to you hoping to inspire within some heart the great reality of the love of God and the soon coming of His dear Son from heaven.

As we look around us we can see on every hand the fulfillment of prophetic teaching. The same great sun that gladdens the hearts of men in Indiana, shines forth in richest splendor o'er all the land of California. The same God who watches o'er friends in distant fields, does not forget His own though separated only by miles; and praise His Holy Name, He guides the foot steps of His children wherever they may roam.

How blessed to know He guides aright, if we but follow! How pleasant to walk in his foot steps; to take up the cross and follow after Him; to do His bidding in every time of need! Though earthly friends forsake us, we have a friend in Jesus who changes never, for He is the same yesterday, to-day, and forever. Though oftentimes darkness obscures the sunshine, and everywhere shadows surround our pathway, yet if we listen, we hear a still sweet voice say: "Lo I am with you, I will not leave or forsake you. Trust thou in me. Though you walk through the valley and shadow of death I am by thy side."

Oh, the beautiful life of faith is the life of the believer seeing God in the dark; leaning on His mighty arm when all earthly help fails; trusting Him when there is not a glimmer of light through the gloom of this dark world; believing in Him and clinging to the cross even though earth's mists dampen our brow.

Dear child of poverty, you who are poor in this world's goods, are you wondering what will become of you in the years to come? Is all dark before you as to provision for your temporal needs? Are you not the Lord's and has He ever failed in all His good promises? Is He not able to keep you—He who measured the waters in the hollow of His hand; meted out heaven with the span; comprehended the dust of the earth in a measure; weighed the mountains in scales, and the hills in a balance? Oh, dear ones, may we never fail to trust Him for He shall feed His flock like a shepherd and shall gather the lambs with His arms and carry them in His bosom.

Oh to be made the companion of the living Christ! What manner of love the Father hath bestowed upon us that we should be called the sons of God—yes, heirs with God and joint heirs with His dear Son. We will be lifted from the ashes of our degradation and repentance and will have our heads crowned with that priestly turban! It was Christ who loved us; who shed His blood on dark Calvary's cross; who bore our sins that we might have life and have it more abundantly. Oh, blessed hope and "waking thought"!

Georgia Osborne

Do all your Church take The Restitution Herald?

BOOK ANNOUNCEMENT

"Jesus Christ; Who Is He?" was the subject of a series of articles that last year were presented in the Herald. Several have asked for this series in book form. Work is now in progress for the publishing of this book. It will be ready for distribution in the near future, probably July, under the title: "Jesus Christ in the Old Testament." The book will consist of 80 pages and will be issued in paper cover for 50 cents per copy. Advance orders for same, accompanied by cash, will be received at the price of 40 cents each.

ACCESS INTO HIS GRACE

(Continued from Berean Page)

To make duty a joy and joy a duty; to be energetic; to work and not worry;

To be true to self and false to no man; diligent to make a living and earnest to make a life;

To cherish friendship and guard confidence;

To be loyal to principle at the cost of popularity;

To make no promises that can not be kept; to be faithful to every honest obligation;

To be sweet tempered under criticism; to weigh judgments carefully;

To be respectful, not hoping to be great; sympathetic to the sorrowing; gentle to the weak; helpful to the fallen; and courteous to all;

To be simple in taste; and pure in speech;

To cherish inspiring thoughts; to keep the body in subjection to a clean and wholesome life;

To fear nothing but sin; to build a noble character so that the world may be a little better for our stay; and at last:

To face death with firm confidence in our Savior who has paved the way so that we may walk with Him in that large and perfect life, which will be our reward at His coming if we are faithful to the end.

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F A I T H

(Continued from page 612)

swered their prayers. I said: 'I suppose that I need to be prayed for, for I am conscious that I am a sinner; but I do not see that it will do any good for you to pray for me; for you are continually asking, but you do not receive.'"

Oh, for a fresh vision of God! Oh, for a deep-down settled conviction that the God who made the universe is bigger than the universe; that the God who upholds all things by the word of His power, and by which all things consist, is mightier than all things! It is acknowledged as a fact, but it seems so beyond the comprehension of the human mind that failure is written largely everywhere in regard to the real application of it. How shall we bring the infinite resources of the infinite God to the humble sphere of our finite needs, by the answering of our feeble prayers? Surely not by our own efforts, or powers of persuasion, but, no doubt, by giving Him the place which He rightfully demands in our lives, and the honor which is His due, something definite and lasting might be accomplished.

"Elias was a man subject to like passions as we are," yet he prayed effectually. What was the secret of his success? Perhaps the fact that he honored God publicly, putting the whole responsibility over on God for the supernatural to happen. Elijah was staking his all on the faithfulness of Jehovah. He took twelve stones, "and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood. . . . And they did *it* the second time, and the third time. And the water ran round about the altar; and he filled the trench also with water." He spent some time in preparation before he sent up his petition to the God of heaven. He acknowledged many things in the building of that altar, and the cutting in pieces of that innocent animal of sacrifice, and in the pouring on of barrel after barrel of water, and all the rest of the minute details. And then he prayed, and "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench."

Daniel kneeled and prayed three times a day, with his windows open toward Jerusalem, knowing that a decree had been signed by the king that whosoever should ask a petition of any god or man for thirty days, save of the king should be cast into the den of lions. And God delivered Daniel. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

Thus we might go on. Either God is able and faith-

ful to do what He promised to do or else it is useless to pray. If we have to take any chances in regard to an answer, when we have met the conditions, then what assurance have we of anything definite either here or in the world to come? We may as well face the situation squarely, and thus open the way for a real heart-searching by the Spirit of God. The reason for our failures is not chargeable to God, but is the result of our little faith Godward. And we have little faith Godward because we shut up our hearts to His claim upon us. To constantly deny Him is a sure road to unbelief. It is not hard for a child to have faith in its mother if that child knows in his heart that he has been an obedient child. So with us as children of God. "If our hearts condemn us not, then have we confidence toward God."

Would we see results? Would we be living fire-brands for God? Then we must step out in faith and obedience, in public acknowledgement of our utmost confidence in His existence, ability and faithfulness. Thus only can we honor Him. And then with the honor, mix in some praise, and love, and worship, and adoration, that will make His heart glad, and will also break up our own cold conservatism.

Of course, if we have to vindicate our faith by answering our own prayers, and all is silent, and inactive, up yonder, and heaven is a place of dead hopes, and we have no way to get through to God, we are surely in an awful fix, and our chances of accomplishing anything definite for God are very uncertain indeed. But, to come down to our every-day needs: Do we believe that just beyond the shadows the loving Father waits with hands outstretched in benediction, and loving solicitude, ready to meet every need, and to satisfy every heart when we look to Him alone? If we do, that is faith in its simplicity. Is there a big mountain of difficulty in the pathway of life, perhaps of duty, and are we believing when we pray, that the unseen powers which uphold the universe are hitching on to it as it were, to drag it out of the way? If we are really believing, something is bound to happen.

"Therefore, what things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*."—*From the Messiah's Advocate.*

There are more than five hundred mosques in Constantinople, the largest being Saint Sophia (largest in the world), which means wisdom:—terrestrial paradise. A Mohammedan takes off his shoes before entering a mosque.

Five times a day the muezzins (mohammedan criers of the hours of prayer) call the people to prayer from a minaret. The muezzin's call is,—"God is great! There is but one God!" The original meaning of minaret is, a lamp, but in reality it is a lofty tower surrounded by one or more balconies, attached to the mosques. The minarets have stood as a call to prayer for more than twelve centuries.

"A man's pride shall bring him low: but honour shall uphold the humble in spirit", Prov. 29:23.

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ANOTHER DAY

By Helen D. Bagby

THE DAWNING of each new day brings new opportunities, privileges and responsibilities to each of us. Let our aim be to please our Heavenly Father by obeying His commands, that each day we may be more victorious over the self-life, and so more like Christ. Luke 9:23; 1 John 3:2.

Another day to seek the lost as Jesus did, for the Son of man came to seek and to save the lost. Luke 15:3-6, 32; Luke 19:10. Another day to feed the babes in Christ. 1 Cor. 3:1. Another day to comfort the feeble-minded, to support the weak, and to be patient toward all men. 1 Thess. 5:14.

Another day to obey the commands: "do good unto all men", Gal. 6:10; "love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

Another day in which to "rejoice evermore," to "pray without ceasing;" and thank God for *everything*, "for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:16-18.

Another day to cast down our own imaginations and "every" thought, as if into slavery—into subjection to make it obey Christ. 2 Cor. 10:5.

Another day to yield our entire being, spirit, soul and body, into His hands, and ask for grace that His will may be done in our lives every moment. Matt. 25:13.

Another day to grow in grace, that our love may abound yet more and more in knowledge and judgment, to the glory and praise of God through Jesus Christ. Phil. 1:9-11; 2 Pet. 3:18. Another day in which to give a soft answer which "turneth away wrath", and let our words "be few." Prov. 15:1; Eccl. 8:2, 1. c.

Another day to praise God for the gift of the Holy Spirit, Acts 2:38, our constant Guide and Comforter,

John 14:16; 16:7, giving us grace and wisdom, Acts 6:3, that we may never grieve or quench Him, Eph. 4:30; 2 Thess. 5:19, being *constantly* and *absolutely obedient to Him in all things*. Acts 5:30. Another day to "keep the unity of the Spirit in the bond of peace", and as Abbie C. Morrow Brown says, "to love as Jesus loved," John 13:34, by thinking and speaking only things that are just, pure, lovely, and of good report in each life, Phil. 4:8; and in prayer for them, tell God of their virtues, and never once mention a fault, thus praying as Jesus prayed. John 17:6, 8, 14, 16, 25.

Another day, to quote from Abbie again, to
"Watch the way.

Watch to see what He will say.

Watch and Pray."

Watch and keep our "garments" altogether "white," not spotted by the world. Rev. 16:15; 19:7; James 1:27. Another day, when the burden is heavy, the way is long, and the hill steep, and we might easily be tempted to get tired, to declare we are strong, "strong in the Lord, and in the power of his might." Eph. 4:10. And this we shall be, for, "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; they shall walk, and not faint". Isa. 40:31.

Another day in which to let our motto be, "whatsoever ye do in word or deed," and "whether therefore ye eat, or drink, . . . do all to the glory of God." Col. 3:17; 1 Cor. 10:31.

Another day to make progress in the race, and to so run that we may obtain. 1 Cor. 9:24-27.

Another day to:

"Praise God, the God of every grace,

Who helps us as we run the race;

To keep our tongue from evil ways,

And tune our lips to sing His praise."



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

YOUR FAITH GROWETH EXCEEDINGLY

THEN CAME THE disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: 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. Howbeit this kind goeth not out but by prayer and fasting."—Matt. 17:19-21.

"Your faith groweth exceedingly" reveals much to the careful observer of Scripture. This was an observation of Paul in his second letter to the Thessalonian church, 1:3. He had had the care of that church as he had the care of all the churches; and one thing he noticed concerning them was the growth of their faith.

As in everything else, man needs to "grow in faith". The apostles, after that the Savior had taught them to forgive seventy times seven, said, Luke 17:5, "Lord, increase our faith". Faith grows. It grows just as the musical talent in man grows; just as expertness in art grows; just as ability to farm grows. Paul recognized such growth in the church at Thessalonica.

Two blind men followed Jesus crying, "Thou son of David, have mercy on us." Matt. 9:27. "Then touched he their eyes, saying, According to your faith be it unto you." Just in proportion to the size of their faith were they to expect aid. It was left with them; their faith must determine the results. Their eyes were opened and the reader is forced to the conclusion that it was because their faith was sufficient.

It is evident that all do not possess faith in the same degree. It is further evident that any individual may not at all times possess faith in the same degree. Peter had sufficient faith to walk upon the water. A moment later his faith was of less degree; he began to sink. Again, Jesus had commissioned the apostles, Matt. 10:7, to "go, preach, . . . heal . . . cleanse . . . cast out devils". They had so done. They had exercised the power of faith and had been victorious. But in Matt. 17:14 the Savior was approached by one who said that he had taken his son to the disciples and they could not cure him. "And Jesus rebuked the devil; and he departed out of him". The disciples questioned, "Why could not we cast him out?" Jesus was very definite in His answer: "Because of your unbelief". But these apostles had believed: they had cast out devils; they had healed the sick; yet now the Master

Himself said it was because of unbelief that they were unable to do this work.

Wonderful are the mysteries of faith! Jesus immediately indicated to them that faith has wide range of degree. He said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove to yonder place; and it shall remove; and nothing shall be impossible unto you." Here is the unfolding of a truth that should be weighed by every earnest searcher. The mustard seed is the smallest of all seeds. If they had faith even in that smallness, they might do what Jesus said; or as John said in his first epistle, 5:4, "This is the victory that overcometh the world, even our faith".

Faith, then, is mightier than all the world of evil; faith is powerful and victorious over all. No wonder Paul was bound to thank God always for those Thessalonian brethren because that "their faith groweth exceedingly".

If we ask the Savior from whence comes faith, He at once directs us to commune freely, earnestly, and lovingly with the Father. To those disciples to whom He said, "Because of your unbelief", He added, "Howbeit this kind goeth not out but by prayer and fasting." Prayer takes the individual to the Father. In praying he approaches God more closely, more truly than in any other way. Often the Savior departed alone to pray. It was thus that He talked with, lived with, associated with, fellowshiped with God. He entered into the Father's heart, into the Father's bosom; He placed Himself next unto God. He talked with Him. In so doing He acquainted Himself more and more with the God of all truth. Jesus prayed! He prayed often; He prayed much. He told those apostles that they failed because of unbelief. He told them again that it required prayer to gain sufficient faith to perform this work.

We are therefore forced to conclude that through His own continuous service of prayer, His own faith was enlarged and increased. Faith to be strong needs to root deeply and broadly in the very being of God Himself. The individual must see the Father; he must come to know Him; he must come to live with Him and of Him. This can be done only by frequent converse with Him. By taking the words of the living God back to the Father Himself in prayer, and asking the Father, so to speak, to repeat those words in living voice back unto the individual, God becomes real. The individual comes to experience that real fellowship. As a result, faith increases.

In spiritual things as in natural things the various elements making up the whole spiritual life are inter-

related. We sometimes feel that one element is cause for the entrance of another element, but again we almost feel the reverse. Both are probably true. While it requires faith to pray, yet prayer increases faith. These are inter-related. While faith in some degree must precede all true prayer, yet on the other hand faith feeds on prayer.

Does this indicate to us the meaning of Paul's exhortation to pray without ceasing; and in all things to give thanks? Just as prayer increases faith, so prayer should be frequent, continuous, at all times. The prayer of the apostles, "Lord, increase our faith", has been echoing and reechoing across the ages. No true Christian but what longs for the fulfillment of that prayer in self. To be rewarded with this increase, Jesus has taught that we must pray. "This kind", though the apostles failed because of unbelief, "goeth not out but by prayer and fasting".

The one conclusion, then, is that those Christians at Thessalonica who grew in faith did so because of their prayer which, Jesus taught, increased faith sufficient to perform the works of faith.

GENERAL CONFERENCE

THE DATE FOR THE 8th General Conference of the Church of God has been set for August 7, 8, and 9, 1928. In addition to this, in connection with the program of the Illinois Bible School, beginning July 31st, the General Conference will hold a conference on Bible study each afternoon at 3:15.

It is urged that as many as can make it convenient will attend this meeting throughout. It is very important that the brethren shall confer together often on matters relative to conducting the work of the church. There is much to learn regarding Christian and church work. This work is far more important than is the business of conducting a nation. Not only should we endeavor to learn from the Scriptures God's methods for such work, but we should endeavor to put the same into practice with all love and helpfulness to one another.

We urge that every local church and every state conference will be represented at this coming gathering and that the representatives or delegates shall be made up as much as possible of those who will be able not only to give Christian assistance during the Conference, but who will also be able to carry back to those sending them both a report of what shall have taken place and an encouragement and uplift to the home folk.

The working rules amended in 1926 provide that each state conference and each local church may have representatives present at the meetings of the General Conference. It also provides that each individual may have individual voice in the Conference. The amended working rule reads as follows:

"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 percent 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 vote shall be cast. (As amended August 12, 1926.)"

According to the foregoing, the state conference has vote in the General Conference equal to half the number of members in the state conference. Each church of said Conference has votes equal to half the number of its local members. In this way the local churches together with the state conferences have voice and vote in the General Conference equal to the whole number of members. Excepting that should any member being present wish to vote his own vote, he may do so, having first reduced the count of members by one in the state conference and local church to which he belongs. Also members of the church in general who have no local registration of membership are entitled to one vote in the General Conference.

Many far and near are planning to attend the coming Conference. May every State conference and church be represented, and may there be a full, open and beneficial study of every question, all to the glory of God.

F. L. Austin, Secretary

SIX HUNDRED DOLLARS

WHEN THE DATE arrived ten days ago to make final settlement for our Linotype machine there had been sufficient contributions to take care of all but \$600. I want to thank all who so kindly aided in this work. This is as much a work in the name of Christ as is sending out an evangelist or any other similar labor. This whole effort of the General Conference is with a view to accomplish work that can not be done other than by the cooperation of the brotherhood as a whole, and our publishing is one of the ways the General Conference is putting forth its efforts. To put out our literature economically is a constant study of your office force. The use of the new Linotype has already proved conclusively that it is a money-saver over the former worn-out machine. This saving lessens the weekly overhead expense of publishing—besides doing better work, thus enabling our printers to do some lines of job work that we were unable to do satis-

(Continued on page 639)

AT BETHANY

By Alice B. Curtis

Upon a rugged slope of Olivet,
Nestles the ancient town of Bethany;
There in an humble home the Savior met
Kind friends, who loved their blessed Lord to see;
With them when weary Jesus found repose,
Away from care and trouble-making foes.

Kind Martha, mindful of their guest's welfare,
Kindled the fire and deftly spread the board
With best from out the store of frugal fare;
While Mary, rapt, sat listening to her Lord.
And Martha troubled, made the gentle plea,
"Lord, wilt thou bid my sister serve with me?"

The Savior thought of Martha's kindly care
And service, prompted by a loving heart;
But of adoring Mary sitting near,
He said that "She hath chosen the good part."
The "One thing needful," Mary kept in mind;
But Martha more to service was inclined.

Happy is he in whom the Lord shall find
The qualities of both. If every one
Were blest with Martha's busy hands, combined
With Mary's loving heart, much would be done.
Labor and Love, God's hand-maidens shall be,
When hand in hand with Christianity.

It was at Bethany that Jesus wept
With mourning ones, for Lazarus His friend;
And called him from the grave who there had slept
In the embrace of death. None comprehend
God's power; but Jesus showed to men that day
That His great power could end death's cruel sway.

At Bethany as Jesus sat at meat,
Shortly before His passion, Mary poured
The precious ointment o'er the Savior's feet,
And wiped them with her hair; for Him, adored,
Sweet ointment and her love she lavished there,
Seeming to sense the sorrows He would bear.

It was from Olive's Mount, near Bethany,
That Christ ascended to His Father's throne.
And to that mount He will return, when He
Shall come again to earth to claim His own.
O Bethany, sweet memories are thine
Of One who knew thee well, the Lord divine.

It is well to remember that Johannes Gutenberg brought out the first printed Bible about 1455. And that William Tyndale brought out the first English Bible. For this heinous crime this English divine and reformer glorified God by martyrdom at the stake.—Haney.

HEAVENLY LOVE

By Samuel E. Haney

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."—Deut. 6:4, 5.

This is heavenly love, a love that God requires in the heart of every one adopted into His family. By substituting love for charity throughout 1 Cor. 13, as per R. V., and E. Diag, we get Paul's idea of this love. The antithesis of love is enmity and hatred, terms that are modified by scores of other evil dispositions—spirits, every one of which is the result of sin. John the beloved gives us the only antidote for them all: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."—1 John 1:7.

Sin has so marred the true meaning of love as to confound it with like: its English felicities, and the race has become so steeped in sin, and so permeated with self-concentration and self-complacency as to lose sight of the absolute distinction between the two terms. The average person, regardless of natural propensities, culture or uncultured mental status, often mistakes "like" for "love", imagining he or she loves a thing or a person when there is not a vestige of genuine love involved. There is but one brand of love, and this comes from God and dwells exclusively in consecrated Christians, such as have come out from the world—spirit of the world. No better authority than John: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 John 4:16, 17.

This fraudulent love has several aspects—satanic tentacles. We shall briefly consider the three most prevalent; i. e., voluptuous, idolatrous and false conception of religious love:

Voluptuous love (?) is the baser element of mankind, that which leads to the lowest depth of degradation. It was this sin in Noah's day—the filthiest of them all—that "grieved Yahweh that he had made man in the earth, and he took sorrow unto his heart." Roth. "And the LORD said, I will destroy man whom I have created from the face of the earth."—Gen. 6:6, 7.

Again this putrefactive sin attained its zenith in Lot's day, "And he overthrew those cities, and all the plain, and all the inhabitants of the cities . . ."—Gen. 19:25. And Peter tells us that what God did to man in these two instances He did as examples "unto those that after should live ungodly." 2 Peter 2:5-9.

Now we see this venomous "serpent" again rearing its filthy, slimy head; and, like Lot of old, every righteous soul is "vexed" by what it sees and hears "from day to day with their unlawful deeds". Jesus informs us that the ultimate result will be like its predecessors, i. e., ". . . and destroyed them all". Read Luke 17:27, 29.

"One shall be taken, and the other left. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not";—Jesus. O think, what it would mean to be "left" in the midst of such trouble as will make the World War appear as child's play!

Idolatrous love (?): Idolatry is generally supposed to be the worship of idols made of stone, wood, etc., such as stirred the spirit of Paul at Athens "when he saw the city wholly given to idolatry". Acts 17:16. This idol-love is customary in avowed heathen countries and is practised by catholicism to a degree paralleling with her sway over the populace. But the most prevalent and endearing idol today is self—the devil's most destructive weapon. 1 Peter 5:8. This self-idol has become, as it was in Noah and Lot's days, carnal, lewd, vile! There are minor idols galore, chiefly, the things, from a single strand of hair to a silver fox coat, such as will beautify and gratify the one great idol, self.

These Christian idol worshipers are more reprehensible in God's sight than were the Athenians on Mars' Hill: for Christians know that God commands them to "mortify the deeds of the body" in order to live. Rom. 8:13; Col. 3:5. Mortification means death, whether it is physical or spiritual; the putting to death of the old Adamic self. The writer prays God to utterly destroy his old self with its idols.

We can't take our lovable idols with us into the kingdom. And we will not have time to dispose of them when Jesus comes "in the twinkling of an eye". Tomorrow may be too late.

False conception of religious love: "And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?"—Luke 6:39. And here they are, both in the ditch; and they "love to have it so": "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jer. 5:30, 31. John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

"But", says one, "how are the laymen who love (?) false religion to be distinguished?" Here are two acid tests: first, substitute "be partial to" in place of "love" in John 15:19; second, by watching the general trend of a person after giving him a brief synopsis of God's love. If he be counterfeit, the veneering will vanish. It will be something like fishing for goldfish and catching yellow perch, akin to the world.

But the "love" of our text has no analogy with the foregoing. Neither has she fascinating charms for those bewitched by the spirit of the world—devil; therefore, "the world (and many Christians) hateth you", because you reflect the "love of God"; the love that is escorted by that "faith which worketh by love" (Gal. 5:6); "and this is the victory that overcometh the world, even our faith." 1 John 5:4.

A few texts bearing on "the love of God"; "Behold,

what manner of love the Father hath bestowed upon us, that we should be called the sons of God"; "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins"; "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them"; "And hope maketh not ashamed; because the love of God is shed abroad in our hearts".

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost (Spirit), be with you all". Amen.

DO YOU NEED A SAVIOR?

By Lydia Railsback

WHEN A LITTLE child gets into the mire so deep that he cannot help himself, then he must have some one to help him out.

When a grown person becomes overwhelmed in some great disaster, he too must have assistance. Our first parents were overwhelmed in the Garden of Eden and dropped into the miry depth of sin, thereby dragging the whole human race with them.

Adam could not lift himself out of that condition, neither could any of Adam's posterity. Can a man lift himself by taking hold of his boot straps and pulling up on them? If you think he can, try it and be convinced. Just so sure as the man who tries to lift himself by his boot straps fails, so will each one who tries to lift himself out of the miry depths of sin fail. They must have the FATHER'S help.

Is the Father willing to help? He certainly is, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

Jesus said, Luke 5:32, "I came not to call the righteous, but sinners to repentance." Do you realize that each one of us does or did belong to the class called "sinners"? Since Jesus came to call that class to repentance, that means you and me. Have you answered the call and accepted what the Savior is ready to give? Do you realize that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"? Rom. 6:23. Which do you prefer; the wages of sin, or the gift of God?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16. "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.

Since through Jesus is the only way of salvation, and since He came to call sinners, would you be interested in learning some of the things you must do to come under His saving grace? If so, let's see.

In John 3:16, we found that we must believe in Him,

In Heb. 11:6, we find that "without faith *it is* impossible to please *him* (God): for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him." According to this verse, we must have faith that what has been promised will in due time be received.

In Christ's great commission He said, "He that believeth and is baptized shall be saved". Here we have the third requirement, Rom. 6:4, "Therefore we are buried with him (Christ) by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Have you lived up to all these so far? If not, why not? If so then you have put on Christ and become an heir according to promise.

MAKING A MINISTER

By M. W. Lyon

OUR MINISTERS SHOULD be chosen with forethought. Not everyone who aspires to fill a pulpit can do so successfully. Before we can say whether or not one should attempt to enter this profession, we should carefully determine his fitness for it. If we safeguard the standards of doctors and lawyers by rigid examinations before permitting them to practice, should we allow individuals to enter the ministry, which is far more important than medicine or law, without any regard for their qualifications? One should no more think of entering the ministry without the proper preparation than he would of trying to get a job teaching school without being able to speak English.

Let us, then, try to outline the qualifications that the ministry requires of those who enter it. Let us not be surprised if they are more exacting than we have been accustomed to think; for we must not forget that it is our ministers who will set the standard for our church of tomorrow. No ideal can be too high. I am confident that if we can find the young men to measure up to the requirements set forth in the following paragraphs, the Church of God will experience a rebirth to new and greater accomplishments which will put to shame all of our attainments both of the past and present.

These six vital qualifications are required to fit a man for the ministry:

First of all, he must be a man with a message. The gospel of the Kingdom must have such a grip upon him that he will thrill at the prospect of telling it to others. This endowment the minister should have in common with all believers, of course, since we all hold the Blessed Hope the dearest possession of life; but the minister, of all people, must be a purposeful man. He must have a message of vital import to men, or he has no excuse for his calling. You can tell the sermon with a message every time from the discourse of the mere time-filler; it has life; you forget the words in the thrill of the thought they convey; the living message unites you with the speaker and you think

as he thinks, see as he sees, feel as he feels. Do not think to speak until you have something of real value to tell.

Second, he must have a high school education. We are getting down to brass tacks. Without the knowledge which such an education gives he will be under a handicap all his life, and his work will suffer likewise as he constantly is forced into contact with educated people. He will be looked down upon, and justly so; for why should well educated, intelligent people accept as their leader one who is inferior to them in these respects? In this day of free education, there is no excuse for ignorance and illiteracy.

Third, he should have a strong liking for grammar, languages and literature. These are the minister's tools. Without a thorough knowledge of them he is as helpless as a carpenter without a hammer and saw. He ought to be, by practice if not by nature, a flawless speller. He should be a daily companion of the dictionary. If he delight in dissecting words and phrases to note their delicate shades of meaning, so much the better. It is a great advantage if he happens to be what used to be called a bookworm. He ought to be a lover of poetry and the poetic, and a companion of the great writers of the English language. They will teach him how to use his mother tongue. He should excel in every phase of language and its use. This is more important than seems apparent on the surface. There are any number of ministers who, because of plain ignorance of their own language and its idioms and uses, place weird and impossible meanings upon Scripture passages, thus leading astray their congregations. If men would worry less about the intricacies of Greek and Hebrew usages in the Bible, and more about the usages of the English language, there would be a lot less misunderstanding and dispute about what the Bible really does teach. Let him who would be a minister learn to use words; learn to use them accurately, effectively, to command them to his purpose as the general upon the field commands his warriors to battle. You have heard it said that the pen is mightier than the sword. It is—if you know how to use it.

Fourth, he should be able to speak well, for his work with language will be more by word of mouth than by writing. One should not be too much discouraged if he does not have a fluent delivery right at the start; that comes with development and practice. It is very encouraging if he has an inclination in school or afterward toward public speaking. If so, he should develop that tendency as much as possible. In any event, however, he must acquire the ability to speak before an audience, to think on his feet, and to transmit to his hearers his own thought. Though you dig out the richest, rarest gems of truth from the depths of the sacred Word, if you cannot pass them on to your people, where is the profit? Of what avail is it to think great and noble thoughts, if you are unable to clothe those thoughts with words so that others may share them with you? You can do it. Remember Demosthenes, standing by the seashore with his mouth filled with stones, competing with the roar of the waves! He became a great orator. So can you, if you will it so.

Fifth, he must be an organizer. A leader, if he is a real leader, is always an organizer. The minister must organize his own work; he must organize his sermons, organize his congregation, his conference, his church. This is his work, especially if he is a pastor. Responsive to each and every need of his people, he must plan ways and means for better work, and be prepared to show them how to do it. The Church of God is crying aloud for organization. No one can be a successful pastor who does not know how to organize his congregation. It involves keeping them in harmony and close working condition, with each part and individual performing his work efficiently, and with no friction. The men who can accomplish this become the greatest leaders. To lead and control others requires first of all that one be able to control himself. He should lead by example, as well as by precept. Inevitably others will look up to him as their model. They will copy his ways. The white light of publicity is upon everything he does. How often the expression greets our ears, "It must be all right. The minister does it"! So he must be a true leader in every sense of the word. With life above reproach, he can then lead his followers and his community to higher and nobler ideals in life.

Sixth, he must be a man of vision. "Where *there is no vision, the people perish*", is the admonition of Scripture (Prov. 29:18), and it never had fitter application than to the church and her minister. Vision is the thing that makes men do the impossible, the impelling force which urges on and on to ever greater heights. Vision is to a man what electricity is to a motor; without it he is dead. Churches without vision are bound and gagged by custom. What multitudes there are who worship at the shrine of Custom! They are all followers, and too often of that which is wrong. But a leader, a minister, must be different. He must be original. He must have ideas, and above all, ideals. He must dare to follow them out, dare to carry them through to success. Let him not neglect accuracy in the smallest detail; but let him also see that he does not become so enmeshed in detail that he loses the vision for which the detail exists. High ideals is not the smallest requirement to be exacted of the Christian minister.

Any man who possesses these six qualifications should make a preeminent success in the ministry. He should allow nothing to stand in his way, but plan everything to that end. If he has a good voice for singing, it will be a distinct advantage in leading congregational songs, especially if it be a tenor voice; but this is not essential.

Where are the young men in our midst who will recognize in themselves these possibilities for leadership in the greatest Cause of all, and heed their Master's call to service? Remember that if you have these talents, they were not given you to bury, but God will expect you to invest them wisely. By their use you will be judged, and as you sow, so shall you reap. Consider well the duty and the privilege which stands before you.

A subscription to The Restitution Herald makes an excellent gift to a friend.

"THE INSPIRED BOOK"

MR. JOHNSTON PUTS a very reasonable question in asking whether Job can be taken as a reliable witness on the nature of man and the death state on the ground that God censured him for using 'words without knowledge,' writes A. S. C. Tebbit of Fenwick, Ontario, in The Globe of Toronto, Ontario. Mr. Tebbit continues in a very pleasing and convincing way to tell the thousands of readers of that most circulated of all Canadian dailies how that Job is in perfect accord with all the Bible on this vital subject. He says:

"We should be perforce to say that Job's exposition of death as a state of unconscious sleep and man as a creature formed out of dust was unreliable, were Job the only witness. But, being able to produce several witnesses who all agree with Job, we are therefore by weight of evidence bound to agree that Job is a reliable witness on these subjects.

"Our witnesses are Moses, David, Solomon, Isaiah, Hezekiah, Jeremiah, Joshua, Paul, Peter, James; and references bearing on the same, in order, are: Gen. 3:19; Psa. 146:3; Eccl. 3:19; Isaiah 26:14; Isaiah 38:8, 9; Jeremiah 51:57; Joshua 23:14; 1 Cor. 15:16-20; 2 Peter 2:12; James 4:14. It would be easy to give many more in support from both Old and New Testaments.

"The popular doctrine of 'immortal soulism' is foreign to the pages of the Bible, that speaks of 'living souls,' likewise 'dead souls,' but never immortal souls. As a matter of fact, the word 'immortal' only occurs once and then applied to the Creator (1 Tim. 1:17).

"Is it not remarkable that the fundamental doctrine of orthodoxy—that man is inherently immortal—not only has no support from a mass of evidence supplied by sacred writers, but is directly opposed to the doctrine of conditional immortality so often propounded throughout the Bible?"

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY

THE Truth Seekers' Sunday School Quarterly for third quarter, which is already in the hands of all subscribers, is exceptional in that there are 14 lessons in this quarter which has necessitated a larger quarterly. We suggest that all interested in spreading the truth in this manner will do all possible to increase the circulation of Truth Seekers' Sunday School Quarterly among their friends and with those whom they meet. Send all subscriptions to the National Bible Institution, Oregon, Illinois. 12 cents per single copy per quarter.

NOTICE TO STATE CONFERENCES

The state conferences are urged to appoint at once, either in their annual open meeting or through their respective Executive Board, delegates to the General Conference which convenes July 31 to August 12, business sessions to be held August 7, 8, and 9.

The Restitution Herald, 1 year for \$2.00.

TALK HAPPINESS

“Talk happiness!
Not now and then, but every
Blessed day,
Even if you don't believe
The half of what
You say;
There's no room here for him
Who whines as on his
Way he goes;
Remember, son, the world is
Sad enough without
Your woes.

“Talk happiness each chance
You get—and
Talk it good and strong;
Look for it in
The byways as you grimly
Plod along;
Perhaps it is a stranger now
Whose visit never
Comes;
But talk it! Soon you'll find
That you and Happiness
Are chums,”

—Unknown

THE HOME BEAUTIFUL

By G. E. Marsh

VISIT OUR HOME BEAUTIFUL!” Such were the words spread in large black-face type across the top of a full page advertisement in the morning paper. Under this arresting headline the advertisement continued: “The Model Home will be open each day for public inspection. Do not fail to see this most beautiful dwelling.” Then followed a detailed and alluring description: its favorable location; its picturesque surroundings; the beauty of its architecture; the richness and the convenience of its furnishings. All that modern invention, experience, and art, could suggest as desirable or necessary had been included within this up-to-date place of abode.

A paved driveway led through velvety lawns to the double garage in the rear, where open doors revealed two gleaming cars whose spotless enamel had never been marred by the dust of the highway. The interior furnishings of the house were in perfect keeping with its outward appearance: luxurious rugs lay in profusion upon floors of polished oak; paintings that might have come from a master's brush adorned the softly tinted walls; the mellow sheen of electric light fell from lamps of the latest and most approved design; furniture of delicate lines, but of evident scant utility, was arranged effectively about the various rooms—all was there, in fact, that the most cul-

tured and exacting taste could demand, of richness, beauty, and convenience. A palatial residence indeed, was this remarkable house, the “Home Beautiful,” of the realtor's advertisement!

Yet that was all! “The Home Beautiful”, said the advertisement, when in reality there was no Home there! With all its richness and beauty it was only a storehouse filled with material things; for rugs and pictures and polished floors can never make a Home. However costly its furnishings may be, an empty house can never be a Home. I say “an empty house”, because regardless of its material contents a house where laughter and tears have never mingled; where childish voices never echoed; where the soft whisper of love and the heart-rending moan of sorrow has never been heard; where men and women, and boys and girls, have never woven the cords of life together into that intricate and beautiful tapestry we call the “family”, that house is empty indeed! It is empty of heart, and soul, and life. It is empty of all that goes into the makeup of Home, that most wonderful, most blessed, most sacred of all places on earth.

Home! Why Home is the place where love reigns. Home is the place where contentment dwells. Home is the place where protecting walls close round about its inmates, shutting out the cold and dreary world, and drawing those who dwell therein into dearer and more intimate communion with each other. Home is the place over which the hovering wings of peace are spread; the place where rest falls like a heavenly benediction upon the tired, troubled hearts of men and women. When the toil and turmoil of the day is over, and the weary worker turns from his task, it is the thought of “Home, Sweet Home” that brings the brightening flash to his tired eyes, a quickening to his lagging steps, a new feeling of power and animation to his entire being.

Yes! Home is the abode of the Family, and all that that word includes. And what, may we ask, is incorporated in the thought of Family? First of all comes the Husband and the Wife. I wonder if we realize the full meaning, the full blessedness, of this sacred relationship? It is evident from the Scriptures that the institution of marriage was divinely ordained for the well-being of humanity. Let us consider the conditions and circumstances of its origin. So closely is it associated with the creation of man that we must go back to the very beginning in order to understand it. “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.” Genesis 2:7. Thus “Adam, which was the son of God” (Luke 3:38) came into his heritage, so beautifully described in the words that follow: “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; and the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” Genesis 2:8, 9.

Here is a description of an abode that from the standpoint of beauty and completeness goes far beyond that of

the most alluring real estate advertisement that ever appeared in print! All that was needful and all that was beautiful was here provided in richest profusion. Yet something was lacking still to make this "Garden of the Lord" a Home! "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." Genesis 2:18. Under the most favorable conditions "it is not good for the man to be alone." He requires congenial company. He needs the balancing power of a nature opposite to his own; the spiritual communion, the intellectual stimulation, the strengthening friction which contact with another brings about. Therefore God said, "I will make him an help meet for him."

Here is revealed a most wonderful thought. "House and riches are an inheritance from fathers; but a prudent wife is from Jehovah." S. R. V. Proverbs 19:14. Here is one rich blessing that can come alone from God! The wealth of the earth may be transmitted from father to son; but an "help meet for" man can come alone from Him. It is a gift from God, a favor bestowed by the gracious heavenly Father upon His earthly sons. "Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord." Proverbs 18:22. God's gifts are not to be taken lightly. They are to be cherished as the richest treasures of life. They are to be held as a sacred trust bestowed upon us. We cannot if we would return them to Him, for they are ours for all time, "so long as we both shall live!" Only He who has given has the power to take away. The Father in His infinite wisdom has provided the best plan by which men can live, and that plan includes "a help meet for him."

I wonder what the good Lord would think of us if we went to Him with the request that He take back the splendid gift He has given? But who would dream of making such a plea?

The Bible record goes on—"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 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." Genesis 2:21-24. Here is presented the sacred and immovable Rock upon which the true "Home Beautiful" is founded, the *oneness of husband and wife*. "They shall be one flesh." This is a literal result of marriage. The flesh and bone, the blood, the spirit, the mind, the character, the life itself, of the husband and the wife are inseparably blended in their children. Nothing can possibly separate them again. The father and the mother may each go in a different direction, they may place the fathomless distances of space between them, yet are they united for ever in the lives of their descendants, even to the farthest reaches of posterity! How can flesh and bone and mind and spirit and character, thus blended by the great Chemist of the Universe in the laboratory of unchangeable Wisdom, ever again be resolved by man into

their original elements?

But why should we even suggest this thought? The glory and the blessedness of such a blending of two lives into one is sufficient for us to consider now. So let us picture the fruitage that springs from the seeds of Home planted by the hand of God. And this brings us at last to the great culminating thought of our study: *the true meaning of home*.

Dr. Lyman Abbott once said, "Society is the place where we interchange life,—at least it ought to be; a place where I give you my thoughts, and you give me your thoughts; where I give you my experience, and you give me your experience; I give you something of my life, and you give me something of your life." I agree most heartily with this statement. And what is or should be true of society is much more true of the real "Home Beautiful." It is the place where lives are blended; where characters are interwoven, one into another; where each contributes of his best, in thought and word and deed, to the betterment of all the rest. Eternal destinies are being determined in the homes of to-day—in your home—in my home! The things we talk about at the supper table; the sympathy we show; the service Love prompts us to render. These are the determining factors of future life. Every word we utter, every smile and every tear, find lasting lodgment in the lives of those around us.

Fathers and Mothers: Will your sons and daughters, will mine, look back in coming years with joy to the homes in which Destiny placed them for a third of their entire lives? Will they seek to hand down to their children the gladness, the peace, the contentment, and, most important of all, the love and godliness, the devotion and faith, that was builded into their lives by their parents, by you and by me? May God grant that such will be the case!

TO THE DISCOURAGED

By Mrs. A. J. Chaplin

HE THAT goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*."—Psa. 126:6.

There are so many things to discourage those who are trying to bear the precious seed of truth to this sin-blighted world that, as the Psalmist said, they go forth many times in tears bearing this precious seed. And if these soldiers of the cross did not lift up their eyes to the hills of promise, from whence cometh the strength to go on, they would be ready to give up the struggle. But we know that our God is a very present help in time of trouble and though the way may be rugged and the cross heavy, yet the way of the cross leads home. O, what rejoicing then, if at last we can see the fruition of our earthly toil; see the sheaves we have gathered and brought into the kingdom of God; rejoice in the unfounded fullness of God's love. They will be stars in our crown that will shine on and on throughout the ceaseless ages of eternity.

Dear brethren, and sisters, labor on! The thorns we

meet with to-day may be the roses of Sharon to-morrow. Many of us, unless the Lord soon comes, will lay our armour down; our heads are whitening for the grim reaper. Only a few more years of service for us, and the place that once knew us will know us no more. Someone else will have to take up our work.

My hope and prayer is that the seed sown may cause many to accept Jesus; to labor in His Vineyard; and to carry on the work of the Savior.

THE BEGINNING

ONE MORNING EARLY in March, I was awakened by my little boy. He was sitting up in bed, calling to me with excitement.

"What is it, Sonny-boy?" I said.

"Why, Mother dear, I heard a robin singing for all he was worth!"

"Let us listen. Sure enough! Doesn't it fill your heart with joy? I feel like singing, too, because spring is almost here, the happiest time of the year: the snow and ice have gone now and we will have warm sunny days."

"I'm glad, too, that spring has come, for now I can play marbles. May I get into bed with you, and will you talk about the springtime?"

"Well, come on, it is too early to get up now. You know this is the time when everything is taking on new life: the grass is getting green, the trees begin to bud, and the birds come back and begin to build their nests. Soon the air will be filled with the perfume of flowers."

"I saw some crocuses the other day!"

"Yes, they are the first flowers to bring us joy. By this time the spring wheat has been sown and soon the farmer will be planting seeds. If the farmer were to send you out to sow his fields, would you know how to go about it?"

"No, of course not; I would have to be told how."

"That's why you have to be directed by your parents and teachers, because they can tell you right from wrong. They tell you while you are young so that you can sow the right kind of seed, 'For whatsoever a man soweth, that shall he also reap' (Gal. 6:7). You are in the springtime of life, the happiest time of all, for you have no cares. But, dear, in your springtime, you are getting ready for the harvest which comes in old age. As the farmer plows and sows the seed, so, by counsel and instruction, your parents are trying to prepare your mind and heart so that you may have a harvest of blessings. In a real garden the weeds come up with the flowers and have to be plucked out."

"I remember your taking the weeds out of our garden last summer."

"It is the same way with evil thoughts and wrong ideas; they should not be allowed to grow. Sometimes you see boys and girls doing things you would like to do, but your parents tell you not to do so; you don't like to be held back and you think your parents unkind, but always remember

they know best. Now, as I said before, we should be careful what we plant; we should plant that kind of seed that we want to grow and blossom. So it is in the things of God: we sow the truth about God and understand God's plan so that we may grow up in the right way."

"How can we find out the truth about God?"

"In the Bible, because it is written by men who were inspired by God (Amos 3:7; Ezek. 38:17). We are told, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works' (2 Tim. 3:16, 17)."

"I thought the Bible was only for the older folks."

"No, it is a chart for both old and young."

"What do you mean by a chart?"

"Well, in traveling through the country we need maps to show us how to go and where the mountains and rivers are; and when we go upon the sea, we need a map or chart to guide us safely over and around the rocks. A chart locates dangerous places; shows where ships have gone down and many lives been lost; it shows where rivers and currents are, such as the Gulf-stream we read about. Now you and I are travelers through the world, and it is necessary for us to have a chart to go by, so God has given us the Bible. In it are pointed out great dangers, like idolatry, swearing, bad company, stealing, false witness; if we bump into these, we are apt to get shipwrecked."

"How do you mean?"

"Every child going to school is influenced by others, some of whom are bad. If he permits himself to be influenced, he will go wrong, so the Bible warns us of bad company. The Bible also shows us how to steer into port safely, and shows us the only safe way to go, to reach there. Now what would you think of a captain out upon the sea who folded up his chart and laid it away and never looked at it, never studied it?"

"He would surely go upon the rocks and go to the bottom of the sea."

"That's why it is important we should have our chart, the Bible, in constant use; read and study it, and know what it teaches, so that we can be saved and get safely into the kingdom (2 Tim. 2:15). There are many men of God in the Bible, who from childhood knew the Holy Scriptures, and that made them wise unto salvation, and they loved God (2 Tim. 3:15)."

"Who is God?"

"He is the Creator, who existed before all things."

"What do you mean by Creator?"

"Why, a creator is one who creates or makes things, and 'God' means 'good', so that all that God made was good. Now this Creator lived before everything that we know about, and He was the beginning of everything there is. This God is a living God, Lord of heaven and earth, dwelling in a light no man can approach unto (1 Tim. 6:16, 17)."

"But, Mother, where does He live, then, if no one can

(Continued on page 639)

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

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

"TILL THOU KNOW THAT THE MOST HIGH RULETH IN THE KINGDOM OF MEN, AND GIVETH IT TO WHOMSOEVER HE WILL."— Daniel 4:25.

The new Berean books are moving nicely lately, and people are appreciating them all over the country. One Berean worker sold more than twenty-five dollars worth in two weeks at two conferences. Let's all boost the cause and get these good books at work spreading the gospel in thousands of homes. How many can you use? Order from the National Berean Society, Oregon, Illinois. Senior books, 25¢ each; the large junior books, 35¢.

The secretary of the National Berean Society is very anxious to get all reports in promptly, and he sends the following items and suggestions to which we urge you to give careful attention:

ATTENTION, LOCAL SOCIETIES!

Every isolated local society throughout the world is urgently requested to at once notify the corresponding secretary of your affiliation with the National Berean Society. The National Society is being reorganized, and at present there is no record of the scattered local societies who are affiliated with the national. This refers only to those who have no state society. Something like 25 different societies from all sections of the country have sent in reports at irregular periods, but we want an up-to-date record of the societies in existence at the present time.

Please give definitely the following information: (1) The name and address of your president. (2) The number of members on your roll. That is all. You can use a government postal card, and it will only take one cent and a few minutes of time. Remember not to send your cards to Oregon, but to the *secretary*, at Cleveland, Ohio. And please do it *AT ONCE*.

All local societies organized during the past year, or since July 1, 1927, should notify the corresponding secretary of this fact. This includes those who have a state conference as well as those who do not. Also those which have discontinued during the year should report to the secretary. This should be done immediately.

Everyone sending in reports should note that **RIGHT NOW** is the time to be making out your report for the year's work, which ends on June 30. All reports must be sent to

the secretary, address above, as soon as possible after they are completed.

Have you sent your quarterly dues to the treasurer? Do it now, before the tenth.

The quotation at the head of this page calls to memory a powerful king, who had to pass through bitterest experience to learn the lesson that God really rules, and that He directs the course of affairs as seems best to Him.

How much better it would be for all of us if we could recognize this same truth and thus instead of pursuing our own headlong way, gracefully submit ourselves to the will and plan of God, receiving the benefits thereof.

God rules; not only over nations, but also over the lives of His people. It is for us to recognize this rulership and to rejoice in the blessings which may be ours because of it.

PLANNING FOR CONFERENCE

WE ARE planning to attend conference", is the postscript to a letter just received. Others have been writing the same thing. The General Conference is every year gaining in value and interest. Besides being two weeks of Bible study with the Illinois Bible School and two weeks' study of Church work, it is a time when many old friends meet and many new and valuable acquaintances are made.

It's for all—July 31 to August 12. Oregon, Illinois.

THE GUTENBERG BIBLE

I noticed in the Herald that a copy of the Gutenberg Bible was sold in New York for the sum of Fifty Thousand Dollars. This is far below the price paid for it by Dr. A. S. W. Rosenbach, who bid it off at the price of One Hundred and Six Dollars. He now owns it. This information may be found in the Rochelle, (Ill.) Register of the date of Feb. 25, 1926.

(The writer probably means One Hundred and Six Thousand Dollars.—Editor.)



THE CONVERSION OF SAUL

DO YOU REMEMBER the name of the man at whose feet the witnesses laid their garments while they stoned Stephen? Saul, sometimes called Saul of Tarsus, was a learned Pharisee, educated in Jerusalem, and very intent upon doing everything he could to destroy the Christians and their belief. He thought that was the right way to serve God. You see, he did not believe Jesus to be the real Son of God. He was so much in earnest that he went to the High Priest and asked for letters of authority to take to the synagogue in Damascus, that he might arrest any Christians, men or women, he found there, and bring them to Jerusalem for punishment.

But God had a better use for so zealous and hard-working a man as Saul. As he came near Damascus a light shone from heaven, and as Saul fell to the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou me?"

Saul said, "Who art thou, Lord?"

And the Lord said, "I am Jesus, whom thou persecutest."

Saul was trembling and astonished, but he said, "Lord, what wilt thou have me to do?"

And the Lord told him to go into Damascus, and there he would be told what to do. When he arose, his sight was gone.

Now, the men with Saul were also so surprised they couldn't speak, for they heard the voice of the Lord, but saw no one. However, they led Saul into Damascus to the house of one named Judas. Here he remained three days without sight, food or drink.

By this time, Saul must have understood the kind of darkness in which he had been living, for he began to pray. Then the Lord told Ananias, a disciple in Damascus, to go to the street called Straight, and ask for Saul at the house of Judas.

Ananias, having heard that Saul was coming to do evil to the Christians, hesitated until the Lord said that He had chosen Saul to bear His name before the Gentiles, kings, and the children of Israel. Then he went to Saul, put his hands on him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost."

Immediately Saul could see. He arose and was baptized, and remained many days with the Christians at Damascus.

Isn't it wonderful how directly the Lord can change the

plans of men to suit His purpose?

SOMETHING TO DO

Read Acts 22:6-16—Paul's own story; also 1 Cor. 15:8.

SOMETHING TO THINK ABOUT

"Lord, what wilt Thou have me to do?"

MEMORY VERSE

29. Gal. 3:27.

TINY TOTS

Saul was on his way to Damascus to arrest and hurt many Christians there. But God wanted Saul to help Christians so He changed his life and work.

A bright light shone from heaven about noon and blinded Saul, so that he fell to the ground. Then the Lord told him that He wanted him to tell others about Jesus. Saul was blinded three days. He then was ready to be baptized and work as hard to help Christians as he had tried to hurt them.

Are you glad Saul became a Christian?

I WONDER

Have I been kind and good to-day?
Scattered some sunshine on my way,
Waited and watched, nor failed to pray?
I wonder!

Have I been pouty, a spoiled child,
Rebellious, dogmatic, unreconciled;
And then remorseful, sad, defiled?
I wonder!

How have I been around the home?
When things went wrong, did I bemoan,
Or was I able some grace to loan?
I wonder!

Where I worship have I been true,
To fill the place Christ wants me to,
Or was my desire to be looked up to?
I wonder!

Have I been trying to self justify
When someone questioned my reasons why,
Or have I been willing for self to die?
I wonder!

With Our Sunday Schools

LESSON III.—July 15, 1928

THE CONVERSION OF SAUL

Acts 9:1-19a; 22:6-16; 1 Cor. 15:8

Devotional Reading: Psalms 119:41-48

GOLDEN TEXT

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Timothy 1:15.

A STUDY OF THE SUBJECT

Paul a Beacon Light. Throughout all ages God has reared and exalted certain characters to be leading lights and influences. Abraham towered above all others of his time. He was like a beacon light in the roadway. All Hebrew prospects, promises and covenants passed by way of Abraham. Moses was another such light in the highway of the ages. David, Isaiah, Daniel, Jesus, Paul, John, each in his respective day, was placed by God in such position that the line of God's promises must pass by these respective beacon lights of Biblical revelation. Paul stood at a new mile post along the pathway of God's fulfilling promises. He must stay the onrush of mad and ferocious opponents with one hand, while he launched and prospered the glad gospel of the kingdom and the mystery of the church with the other. Truly he was chosen to be one of God's beacon lights to radiate the beautiful richness of spiritual life not only upon those nearby, but to us also who have been placed far down the centuries from Paul!

Saul the Persecutor. In no sense was Saul a Christian. As a servant of God, Jehovah the Father, he was a devout and ardent worshiper. His zeal knew no bounds short of the limit of his ability. Evidently he would have suffered every privation, death itself, rather than compromise his stand for the Father. Nevertheless Jesus directly charged Saul with persecuting Him.

This one word from the Master's heavenly lips completely answers every individual who claims that doing the best he can according to his knowledge is nothing short of Christianity. The best he could do in the most arduous manner made Saul a persecutor, a vehement worker against the purposes of Jehovah. Paul said, "I verily thought . . . I ought to do . . ."—Acts 26:9. And later he declared himself to be, in so doing, the greatest of sinners.

Evidently he was "doing the best he could", if that term is applicable to any one. But he was vigorously following his own selfish, man-made theories of God. To humbly bow and submit to God's leading was not known to him; his every zealous devotion was an act in opposition to God. Well should the Christian realize that misdirected zeal may be just as anti-Christian, in fact, as are some of the deliberate oppositions to Christ. "In vain do ye worship me, teaching for doctrine the commandments of men," is just as deeply true to-day as it was in the days of Christ.

THE GOLDEN TEXT

"Faithful the word! and of all reception worthy: That Christ Jesus came into the world, sinners to save, of whom a chief am I!"—1 Tim. 1:15, Roth.

Christ came to save sinners, and this includes all, for "all have sinned, and come short of the glory of God." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Outside of Christ there is no eternal life.

If you would have life eternal get into Christ, for He is the door and they that would climb up some other way are thieves and robbers.—F. A. S.

PRACTICAL APPLICATIONS

The Foundry. In the foundry iron is converted from "pig" and fashioned into the form designed by the manufacturer. First the "pig" is melted to liquid in the great furnaces and this liquid is poured into molds accurately fashioned in the sand. The liquid being cooled becomes hard and firm in the form that the molder intended.

Christianity is similar. First, man in his carnal nature must be brought to that humility and pliability where he will accept the Father's handling according to the Father's desire. Being in this humble state of mind, repentant of his former course of conduct, he is molded and fashioned and shaped into new and spiritual life after the fashion of Christ our Lord. Conversion is a most real process, which completely alters the shape and conduct of the individual.

God Made the Pattern. No man can convert himself. Goodness, purity of conduct, morality, these do not constitute Christianity. The Christian is a new creature in Christ Jesus. 2 Cor. 5:17. To become such, his Adamic, fleshly, carnal nature must be brought to repentance and humility, permitting that the life and manner of the individual may be poured out, so to speak, into Christ Himself, the great Mold of Christianity. God made that Mold. There is no other way of entering it than by the crucible of repentance, obedience and remolding into the new form. It requires a Workman to handle this molten man and mold him into the new man in Christ. This Workman has promised to receive for new molding every man who bows himself by faith and repentance in yielding obedience. Saul on the way to Damascus was such.

The Converted Man. "We also should walk in newness of life." Rom. 6:4. God converts man from the first Adam to the second, that he may walk and become active, energetic and influential in his new status of life. The converted man is an active man. Like Saul, he knows no leisure of life. All life and service become pleasure, but there is no wealth or social standing or preferment entitling the converted man to inactivity, to a cessation of

service. The new man is termed spiritual. The spiritual man is ever forceful in the things of the risen Christ, in His vast present day preparations for the great restitution labors of the coming age.

SENIOR AND ADULT CLASSES

Topic: Paul's Viewpoint of Sin.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

Why did Paul call himself the chief of sinners? Did he do it for effect in a burst of eloquence, or did he state a simple fact? If the latter, upon what did he base his judgment?

It is hardly probable that Paul, the sound reasoner, would make such a statement for effect. Moreover the sin he ascribes to himself fully supports his statement as truth. In verse 13 he says he had been a blasphemer and persecutor. In 1 Cor. 15:9 he judges himself as the least of the apostles because he had persecuted the church of God. In other words, the spirit of unbelief that causes man to resist all advance into light which overthrows that which he holds dear because it is the child of his own intellect and his own strength, had caused him to resist light, greater than any God had yet sent to man. This sin he ranked as the worst of all sins.

Before conversion Paul saw only sins, a myriad of imperfections of moral and ceremonial laws. Having physical and mental strength to avoid these, he saw sin only in the other fellow and soundly reasoned that he was deserving of proud scorn, the full fruitage of his own righteousness.

After conversion Paul saw sin, the unbelief that resists light which enlarges man's understanding of God's love, wisdom, and power; and the proud scorn that had been the glory of his righteousness became the worst of sins and he himself the worst of sinners.

In his new understanding, immorality did not become a matter of indifference. Rather did it become a blacker; but it was not the running sore that is the source of man's ills. This he saw to be unbelief, the shut-up mind that refuses to expand into light, truth and love.—A. K.

TOPICS FOR STUDY AND DISCUSSION

The Sin of the World: What; relationship immorality; remedy; Paul's conception of sin before and after his conversion; his attitude toward sinners before and after conversion.—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

Services at the Adeline Church next Sunday both morning and evening. Bro. Siple is urging a full attendance.

Bro. and Sr. Rolland Stilson and family of South Bend, Indiana, recently visited relatives and friends at Oregon.

Bro. James Rogers of Oregon entered school at Culver, Ind., the past week. His parents motored over with him. Bro. Arthur Stilson, who will attend Indiana Bible School also accompanied them.

Bro. F. L. Austin of Oregon commenced his work with the Indiana Bible School and Conference to-day to continue over Sunday, July 15. From Indiana he expects to go direct to Texas to attend the Bible School and Conference at Goldthwaite from July 20 to 29. He expects to return to Oregon Aug. 1st, for the Illinois and General Conference meetings.

INDIANA

Albert Overmyer of Culver, son of Mrs. Dela Ferguson is wonderfully improved after about four weeks' illness of pneumonia.

JUNE REPORT

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

Money received: Pleasant View, \$25.00; Rensselaer, \$25.00; Plymouth, \$15.00; North Salem, \$5.00; Burr Oak, \$10.00. Sr. Mabel Alexander, \$15.00. Turned over to Conference Board, \$8.44. Expenses, \$11.56.

J. H. Anderson.

Mr. and Mrs. Geo. Bigger of Indianapolis, and Margaret, Lonnie and Pearl Anderson of Michigantown, recently enjoyed a sight-seeing trip through Virginia, Washington D. C., Gettysburg, Penn., and Niagara Falls.

OKLAHOMA

Wife and I arrived in Burbank, Monday June 4th, and began meeting Tuesday evening in the Community Church building, continuing over Sunday.

Two obeyed Christ: Pauline and Donald Chandler. These children are quite young, Pauline only eleven, and her brother, still younger. They are not altogether a product of this meeting, but were taught by their faithful grandparents, Bro. and Sr. Chandler. We marveled at their faith and knowledge of the truth, so young in years, but strong in pure faith of the Fathers. Bereans, drop them a line to encourage them as they are isolated. They came alone from Tulsa, Okla., a distance of about eighty miles to Burbank to be baptized. Their parents have not yet obeyed Christ. May these little ones be instrumental in leading them into the narrow way. Their address is: 3233 East Federal Street, Tulsa, Oklahoma.

E. E. Giesler.

NEBRASKA

Dearly beloved, of like precious faith: We ask your prayers for the success of our labor at Blair, Nebraska, having just taken

up the work as pastor here. The cause is so precious; the need is so great; and I am so small. Others have labored here before, and the results are a goodly number of Bros. and Srs. here that are loyal to the cause. Our purpose is to strive together with them for the faith of the gospel and OTHERS shall be our watch word.

Blair is a beautiful village of about 3000 inhabitants. We hope to be a blessing to these people, and by the grace of God, will work to this end.

Yours in the true faith,
E. E. Giesler.

MICHIGAN

Grand Rapids again smashes its record attendance with an enrollment of 222 Sunday morning, June 17.

Bro. Ed. Coates of Coates Grove underwent a serious operation at the Hastings hospital, Hastings, Michigan. We are glad to report him steadily gaining in strength. We pray the Great Physician to fully restore him to health.

Bro. and Sr. Richardson are again able to attend church. It seems good to have them in our services again. We praise the Father for this blessing.

Sr. Geraldine Skeels is in very poor health. She is under the care of a specialist, and we trust and pray that she may be fully restored to health and her family.

The Vacation Bible School will commence in the Grand Rapids church Monday afternoon, July 9. Pray for its success.

Mrs. Watts, mother of Sr. Geo. Holly reached her 84th birthday just recently. Grandma is hale and hearty and is quite regular in attending church. Congratulations, Sr. Watts!

REPORT OF MICHIGAN BIBLE SCHOOL AND CONFERENCE

The Michigan Bible School began in Grand Rapids June 17th with a day full of treats. First on the list was an interesting Children's Day program which proved a good starter as it brought a large attendance. Following this program there was a sermon by Brother Siple, subject, "Paradise". In the afternoon Bro. Patrick was the speaker, and Bro. Siple's evening sermon, "God's Temple," was enjoyed by all.

Monday afternoon our Bible classes were started with Bros. Siple and Randall as teachers. We found the book of Galatians very interesting as presented by Bro. Siple. Bro. Randall gave us some new and beautiful thoughts on "The Tabernacle as a Type." The average attendance at class was fifteen, not a very large crowd, but we who attended these classes say, "They were the best we have had in Michigan."

The evening services which were conducted by Bros. Siple, Sheets, and Randall, and Sr. Woodward were well attended. God's Temple; If the Lord be God, Worship Him; Second Coming of Christ; The Jew past, present, and future; Kingdom of God; and Life, Death, Life were some of the sermon subjects.

When the gospel invitation was extended after the morning service on conference Sunday, Mrs. Paxon of Grand Rapids came forward and accepted Christ as her Savior. Sunday afternoon the Bereans gave us a short but interesting program. Surely much good work is being done by the Bereans!

REPORT OF THE BUSINESS MEETING

The proposed amendments to the Constitution were voted upon and passed. There was much discussion about how the work could be carried on with better results in Michigan, and plans were started for more extensive work the coming year.

The officers elected are as follows:

Pres.: Bro. Rollo Mosher, Wayland.

1st. Vice Pres.: Bro. Geo. Coats, Hastings, Route 7.

2nd. Vice Pres.: Brother Arthur Richardson, Hastings, Route 5.

Sec.: Bro. Wm. Hanson, 1840 Union Blvd., S. E. Grand Rapids.

Treas.: Sr. Nellie Blakely, 1037 Lafayette Avenue, S. E., Grand Rapids.

Wm. A. Hanson, Sec'y.

The secretaries of the several churches throughout the United States are asked to mail the General Conference, Oregon, Illinois, a complete list of their respective membership giving correct post office addresses. Remember there is a constant changing of addresses and a constant changing of membership. New members are added, old members move away or die and the General Conference has no way of keeping an accurate mailing list excepting by the aid of the secretaries of the different churches. In this connection it may be well to state that there are numbers of people who are not affiliated as members with any local church. It is urged that every person ostensibly belonging to the Church of God will affiliate directly with some one local church, presumably the one most convenient to attend.

Bro. C. E. Pope of Cortland, Ill., will fill the pulpit at Oregon, Ill., on Sunday, July 8th.

BIBLE SCHOOL AND CONFERENCE DATES

North Salem, Indiana, July 3-15.

Northwest Conference, Corvallis, Oregon, July 5 to 8.

Goldthwaite, Texas, July 20-29.

Oregon, Illinois, General Conference, July 31 to August 12.

Oregon, Illinois, State Conference and Bible School, July 31 to August 12.

Salem, Arkansas, August 2.

Maurertown, Va., August 15-26.

Waterloo, Iowa, August 19-26.

Arkansas City, Kan., August 26 to Sept. 2.

HERALD RECEIPTS

Mrs. Sarah Lymonstall; Mrs. G. E. Black; Mrs. Olive Wood; Kirby Billingsley; T. J. Stinnette; G. A. Boyer; Mrs. J. T. Williford; Mrs. J. M. Reid; John Saylor; Davis Pearson; Emma Jackman; I. O. Rogers; James Tilton; Glenn M. Birkey; John Threalkill; J. M. Hockenberry; Miss S. H. Michell.

THE BEGINNING

(Continued from page 634)

get near Him?"

"He lives in the very center or heart of the universe, upholding and controlling all things by the word of His power. In the Bible, this place is called 'the heaven of the heavens' (Deut. 10:14; 26:15; 1 Kings 8:17-30)."

"What does God look like?"

"Well, we don't know just what He looks like, but we are told that God, our Father, is not only a glorious spirit substance, but He has the human form in its perfection. Yes, our God is a personal God, a glorious person whom we can love, confide in, and worship. (2 Chron. 6:40; Heb. 1:3; Exod. 34:5-7)."

"Does He rule everything?"

"Yes. Now remember, this God has absolute power over everything, and, from this power, free spirit radiates or shines forth, filling the unbounded space, the whole universe. In it 'we live, and move, and have our being' (Acts 17:28). The sun, moon, and stars and everything that exists, were all made from this wonderful spirit which comes from God. Let us read for our lesson to-day Psalm 139, also Jer. 23:24. (This spirit is like electricity, suggestive of radio-activity.)"

"Are God and the spirit one and the same thing?"

"Why, in a sense they are: it is like the sun and the light that comes from the sun, or the fire and the warmth that comes from the fire. But when God uses His free spirit in any special way, it is called His Holy Spirit."

"Did you mean that God made all the stars, the sun, and the moon, besides the earth we live upon; and that He sends the rain and the snow, and makes it thunder and lighten?"

"Yes, dear, and all the birds and fishes and animals and people on the earth (see Isa. 40:12-14; 45:12-18; Jer. 31:35; 51:15)."

"Well, Mother, it seems too big for me to think about all at once."

"Yes, Son, we all feel it is more than we can understand; but there is the whistle, and it is time to get up if you want to get to school in time."

"Will you tell me more sometime?"

"Indeed, I will be glad to tell you all I can, and we will have more talks about the wonders of God."—*Nellie C. Sanburn, from "Bible Talks."*

SIX HUNDRED DOLLARS

(Continued from page 627)

factorily. And this job work is another aid in keeping down expenses.

The Linotype Company was paid within 30 days and a saving of over \$175.00 effected for the Conference. Through the bank the balance was carried till ten days past when the bank was fully paid. Your secretary, after paying a full share on the machine paid the remaining \$600.00 himself. Any who wish to assist in this, as a Christian

service, can do so by remitting to the National Bible Institution to this end.

In this connection it may be well, for the encouragement of some to say that we know full well that times are very hard in many sections of the country. This fact is fully considered and every effort will be made not to overreach in our financial calls. Only the seemingly necessary things will be presented under these conditions.

May we also remind you that we know full well that all are not in sympathy with the General Conference itself, and therefore are not in sympathy with any effort it may put forth? This is only natural. We ask, in this connection, that all will remember that it takes far less energy and thought and prayer to find fault with what is being done than it does to do the thing;

That fault-finding criticism costs you and me many dollars and many hours of patient effort to correct; and,

That a number of reports absolutely contrary to facts are continuously being circulated, some for no other apparent reason than to injure our efforts.

This is perfectly all right. Each one has personal liberty. I am not finding any fault with these things. I only wish all to realize that the office fully understands these things, and wish that all will realize that reports should be well considered. Your office here welcomes thorough investigation on every report, and of every matter.

F. L. Austin, Secretary.

TO THE INDIANA BROTHERHOOD

These closing paragraphs to Sr. Osborn's letter were overlooked in last week's issue.

"I love thee child—

Five love wounds still I bear;

I care for thee!

Canst thou not trust my care?

I died for thee!

Thy life by dying bought;

I live for thee!

Thy Pleader in Heaven's court.

I am thy Guide,

Thy Glory and thy Goal,

The Lord, the Life, the Lover of thy soul;

I was, I am, I ever more shall be

To live, to love, to labor—all for thee.

Wilt thou not live for Me?"

Pray for us dear ones, that we may ever be found faithful, looking away to God who is the Author and Giver of every precious gift we are receiving from His bountiful hand.

May the Lord bless and keep you all is the earnest prayer of your sister in Christ,

Georgie Osborn.

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CHRIST'S COMING ACCOMPLISH- ES WHAT ISRAEL FAILED FOR SEVENTY WEEKS TO ACHIEVE

In Two Parts: Part I.

THE SEVENTY WEEKS of Dan. 9:24, referred to on page 614, were determined, or divided, upon Daniel's holy people and Daniel's holy city with reference to six special matters:

"To finish the transgressing,
And to make an end of sins,
And to make reconciliation for iniquity,
And to bring in everlasting righteousness,
And to seal up the vision and prophecy,
And to anoint the most Holy."

Before considering these matters, the reader should emphasize to himself the fact that it is with reference to the consummation of these things that the seventy weeks were determined, or divided. At the end of these seventy weeks, according to the text, these six matters will have been consummated. Gabriel's language so instructs.

Also these six matters pertained to Israel and pertained to Jerusalem. The period of time required, of the people concerned, of the city affected, all relate to these six matters. The figure polysyndeton, so frequently used by inspiration, emphasizing each item by the repetition of the word "and", is here used and places each one of the six points in emphasis.

This word "transgression" in the Hebrew, refers to revolt, rebellion. It is "sin against lawful authority". The authority undoubtedly is Jehovah. Israel, as a people in Jerusalem, had revolted against God and therefore were driven into Babylonian captivity. Daniel had experienced nearly seventy weeks of bondage. The Jews were to go back to Jerusalem. But Gabriel informed Daniel that God had apportioned seventy sevens, at the end of which revolting against God by Israel and Jerusalem should cease. The word "finish" is from the Hebrew word meaning to "put an end to". In the Hebrew it is written in the third conjugation. That is, it means the end will be compelled, forced; revolting will be no longer permitted. The repetition of captivity for punishment will then have ceased. Death, and nothing short, will suffice and this will end transgression.

"Sins" is from the Hebrew word "chata", which means to stumble and fall; to miss the mark; constant failures even though unwittingly. "To make an end of" is from the Hebrew which indicates to end by running its course; its time is fulfilled, finished. Israel and Jerusalem for no more than seventy weeks are to practice such sins.

Neither of the two foregoing matters have yet been ended and no Bible student contemplates that they can be terminated short of the personal jurisdiction of Christ at His second coming.

"Iniquity", the third matter referred to, comes from the Hebrew word "havah", which means "perverseness, from the root to be bent, or crooked." Indeed, how very bent has Israel become through her service of idolatry; through her repeated rebellions against God. She has been bent so long that it seems well-nigh impossible for her to unbend and walk upright before God. Such iniquity is one of the matters concerning which these seventy sevens pertain. But, said Gabriel, these seventy sevens are "to make reconciliation for iniquity". Make reconciliation, says *Young's Concordance*, is "to cover, make atonement". This verb too, is written in the third conjugation and therefore means that atonement will be forcefully made upon Israel and Jerusalem. No longer will it be left for that people to dictate by the exercise of its own choice and acceptance. God is going to cover Jerusalem's wrong and Jerusalem is going to lift up her head and shine with the brightness of her light. Isa. 59:20-60:3.

This third mentioned matter has not yet been accomplished, therefore the seventy sevens have not yet been counted. A portion of them has been divided out, that is, there is lapse of time or interim between the divisions of the seventy sevens.

Will the reader note that each of these preceding matters refers to the internal character of the people and the nation? These characteristics or habits within the people and within the city are to be terminated. We might almost speak of them as negatives. The following three that are mentioned are the reverse. They might be termed positives; external influences to be brought in.

—o—

A ray of light travels eight times around the globe between the ticks of a watch. This is suggestive of what will occur when Jesus comes: "For as the lightning ('glare; flash as lightning, Strongs') cometh out of the east, and shineth even unto the west; so shall also the coming (presence) of the Son of man be". Matt. 24:27.

—o—

Paris has a new "strong room" which is blasted out of solid rock covering an area of two and a half acres. It is constructed 150 feet below the Bank of France. The task occupied 1,250 men for three years. But the Christian has a stronger room for his treasure than this; and he has not been required to blast it out of solid rock, either; just simply to build upon the "solid rock, Christ Jesus."—*Haney*.

—o—

He who goes down into the battle of life giving a smile for every frown, a cheery word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best of missionaries.

—o—

Hath thy heart sunshine? Shed it wide;
The weary world hath need of thee.
Doth bitterness within abide?
Shut fast thy door, and hold the key.

—Leonard

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GOD'S GIFTS TO ALL

By F. E. Siple

WHEN SOLOMON BUILT his famous temple he gave to the world one of the finest examples of organization that history contains. Each person in all that great nation was given opportunity to assist, and it mattered not as to whether he were large or small, or what kind of ability was his. The stone carvers were placed together; the carpenters were assembled; and those who could do manual labor only were given their places. Even the women and children who could bring only their jewels were accorded equal honor as helpers in the great work.

How aptly Paul applies the same thought to the followers of Christ! Some could explain the deepest prophecies; some could perform works of healing; some could speak in tongues,—there were all kinds of gifts or abilities, all from the same Lord, and all to be used in His service.

Jesus, the great Master Builder, carrying out His Father's plan, speaks to the world to-day as Solomon did of old, "Who *then* is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5. No matter what it is that one can bring—no matter how large or how small he may be, how rich or how poor, how intelligent or how illiterate—if he comes consecrating himself to the Lord's service, willing to do his best, he is granted equal honor as a helper in the Master's vineyard.

The recorder tells us that in the building of Solomon's temple, the people all rejoiced in that they offered willingly. That is the natural result. The happiest persons in the world to-day are those who know they have given themselves and the best that they have and can do to the

Master's service. Remorse has no place for lodgment in such a mind, and peace reigns supreme. Sorrows and problems and troubles may come, but trust and faith and peace abide; for the individual has done his best and he knows that God, who understands, is faithful.

The only way in which we can successfully assist in carrying on the work of the church to-day is by following the same principle; each one using whatever ability he has, giving himself and his all to the good of the cause. Regardless of who you are, you have something that God can use. But do not forget that of all the gifts God ever gave to man the ability to love one's fellowman and serve to his best interest is the greatest.

In love do what you can to help the cause along, and in return receive love's richest rewards.

PRAYER

Up in a little town in Maine things were pretty dead some years ago. The churches were not accomplishing anything.

there were a few godly men in the churches, and they said: "We are only uneducated laymen, but something must be done in this town. Let us form a praying band. We will all center our prayers on one man; who shall it be?" They picked out one of the hardest men in town, a hopeless drunkard, and centered their prayers on him. In a week he was converted. They then renewed their efforts on the next hardest man in town and soon he was converted. They took up another and another, until, with-

(Continued to Last Page)

THE MASTER WANTS WORKERS

The Master wants workers, His harvest is white,
His command, "Go ye forth!" is to all;
Go work with a will; let not the dark night
On an ungathered harvest field fall.
The Master wants workers, and calleth for you,
There's work for the smallest and weakest to do.

The Master wants workers, each service He knows,
Not one is too small to record;
Even he who a cup of cold water bestows
In His name, shall not lose his reward.
The Master wants workers, oh, why still delay?
Begin in His service to labor to-day.

The Master wants workers, His harvest is great—
'Tis the world with its millions untaught—
A multitude vast rushing on to their fate,
Knowing not what the Savior has wrought.
The Master wants workers—a host of true men—
To lead them to Jesus, from hill, plain and glen.

The Master wants workers, and that which is right
He will give at the end of the day;
So thrust in the sickle, and work with thy might,
If not gathered ripe grain will decay.
The Master wants workers, then why will you not
Begin now to serve him? 'tis not a hard lot.

—Gospel Worker.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

“PROVING THAT THIS IS VERY CHRIST”

PROVING THAT this is very Christ”, Acts 9:22, was not alone Paul’s work. It was the work also of Peter and James and John. The early church in many ways proved the same. Indeed, few people to-day are prepared to receive the gospel of Christ till in some way they have satisfactory proof that Jesus is Christ.

A part of Christian life is to prove by word or deed that Jesus is the Christ; that God is over all. To give forth such evidence may require much devotion and consecration to God, even beyond the certain necessities of the worker. Saul, by his service in this behalf, brought very many into saving relation with the Savior. Proving that Jesus is Christ took him to Asia, to Macedonia, to Greece, in all of which regions his works and words wrought the evidence that caused many to turn to the Lord for life.

God will to-day reward those who will give themselves to this work. And, as worldliness continues to devitalize Christianity, the laborers must expect to give ever more strenuous service in this direction.

HE IS A CHOSEN VESSEL

These words of the Lord to Ananias, Acts 9:15, in connection with other Scriptures reveal a beautiful element in God’s plan. To choose out of the Gentiles a people for the name of Christ is a work of God to-day. Acts 15:14. Every such taken-out one is a chosen vessel to officiate in the body of Christ, both to-day and in to-morrow’s crowning day. To-day he is a member of the body of Christ, 1 Cor. 12:27, for member-service unto the whole body, and through the body unto the world: he is of the temple for the indwelling of God, Eph. 2:22; to-morrow he is to rule and reign with Christ, 2 Tim. 2:12, in the restitution of all things unto the realization of the new heavens and the new earth.

In every age God has had chosen vessels. He to-day invites us to accept His invitation and become one of that number.

THE NEW COVENANT AND THE SPIRIT

THERE WERE FEW, *very few*, of the children of Israel following their exodus from Egypt, and during their

wilderness wanderings who possessed the Spirit or knew anything about the Spirit. Moses once expressed the wish that there might be a more general distribution of the Spirit. “Would God that all the LORD’s people were prophets, and that the LORD would put his spirit upon them!” Num. 11:29. Following this it is said later on that the Spirit was in the prophet. Neh. 9:30. Holy men of old “spake as they were moved by the Holy Ghost”. 2 Peter 1:21. It is said of David and others that the Spirit spoke through them. 2 Sam. 23:2; Acts 1:16.

That it was the purpose of God to make a more general diffusion of the Spirit is manifest from the divine promise recorded by the prophet Joel, eight centuries before Christ, and two centuries before the promise of a new covenant. Here it is said that God would pour out His Spirit “upon all flesh.” Joel 2:28-32. That the promise of the Spirit and that of the new covenant were to go into effect at the same time, and through Christ as the medium of both, was perhaps scarcely surmised by any, but it is a fact which is patent to all who are familiar with the divine testimony.

THE SPIRIT AND ALL FLESH

The old covenant was not without fault in that it could not do all that Jehovah wanted done. One of the particulars in which it was deficient was that it could not impart the Spirit even to all Israel, to say nothing of “all flesh,” both Israelites and foreigners. The promise of the Spirit in Joel can only have its proper weight and force when the emphasis is placed upon the word “all” thus “*all flesh*.” This makes it comprehensive and inclusive, as it was intended to be.

That the foregoing observations have a basis in fact is evident the moment we consider some of the apostolic testimony relating to this subject. To the Galatian believers, many of whom were Jews who “desired to be under the law”, Gal. 4:21, the apostle wrote, among other things: “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 in 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. 3:2-5. The writer appealed to the knowledge of those believers. It was a matter of experience with them that they had not received the Spirit by the works of the law, but its reception dated from the time of their submission to the gospel. Had the law or its works been sufficient for the purpose, there would have been no need for the divine announcement concerning the outpouring of the

Spirit at some future time. The same law which would suffice at one time, would be sufficient for all time.

THE TWO COVENANTS CONTRASTED

This brings us again to the new covenant, which is distinctively a covenant "not of the letter, but of the Spirit", 2 Cor. 3:6. We here set in juxtaposition the points in the two covenants in which they distinguish themselves from one another:

1. The old had its law written on tablets of stone or other materials used as carriers of writing, under the new the law is written in the fleshly tables of the heart. 2 Cor. 3:3.

2. The old covenant in the days of the apostles was written with ink; the new is written with the Spirit of the living God.

3. The old was a covenant of the letter: the new is of the Spirit.

4. The old being the ministration of condemnation and death, killed; the new, being the ministration of the Spirit and righteousness, gives life.

5. The old was under the ministration of the Levitical priesthood; the new is under the more excellent ministry of Christ.

THE LAW WRITTEN IN THE HEART

We specially emphasize the fact that under the new covenant the law is written in the heart and mind by the Spirit of the living God. This is how, under the new covenant, they are taught of God, and know Him. In the days of the apostles the old covenant was written upon some medium, either parchment or papyrus sheets, from which the characters were legible to those who could read. They were conveyed to the material by means of a pen or stylus. Here ideas are carried to the heart, the mind, by the Spirit of God through the medium of the hearing of faith. The Spirit uses the hearing, which comes by the word of God, as the medium of making impressions upon the individual's consciousness so that, as in mechanical writing upon material substances, the ideas are retained for future reference and repeated reading. Such writing was to be done upon all flesh in the dispensation of the new covenant. This would bring God vastly nearer to men than ever He had been to the covenantees under the old covenant.

THE EXTENT OF THE PROMISE

Regarding the universality of the promise of the Spirit, we must consult the interpretation and application of the language in Joel 2:28-32., as given by the apostle Peter. This promise formed the basis—we may say, the text, for the principal part of the apostle's address on the day of Pentecost. The speaker called attention to the following facts, which it is necessary even now to consider:

1. The speaking in tongues, following the reception of the Spirit, was not the result of intoxication, but of the impartation of the Spirit and power in keeping with the divine promise. Acts 2:15-21.

2. Christ had not only been raised from the dead after

"all the house of Israel" had crucified Him, but He had been exalted to God's right hand, in accordance with the divine purpose as announced in Psalm 110:27-36.

3. David had not ascended into the heavens, Acts 2:34; hence he could not have sent the Holy Spirit.

4. Christ having been exalted to God's right hand, and having received of the Father the promise of the Holy Spirit, that is, the administration of it, it was He who had shed forth the Spirit. Acts 2:33, 34.

5. All the house of Israel were therefore officially notified by the accredited ambassadors of Christ that God had made that same Jesus whom they had crucified both Lord, and Christ. Acts 2:36.

This brought conviction to many, and they cried out, "Men and brethren, what shall we do?" Acts 2:37. The answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. What "promise"? "The promise of the Holy Ghost" referred to at vs. 33, and which has its antecedent in vs. 38. How was this? The promise was to "all flesh." This included not only "you," the Jews then living, and their "children," or posterity, but also "all that are afar off." That this refers to the Gentiles is unmistakably clear from the fact that these are spoken of as being "afar off." Eph. 2:11, 13, 17. Thus according to the apostle's application of the language of Joel the promise of the Spirit was to Jews and Gentiles for many generations to come.

However, we notice that there is a limiting clause both in Joel and in the discourse of Peter, viz., "even as many as the Lord our God shall call." Joel 2:32; Acts 2:39. While the promise of the Spirit was to "all flesh," yet in its strict application this was limited to those whom the Lord God would call—to all these, but to no others. The call comes from God, 1 Cor. 1:9; to Jews and Greeks, v. 24; by means of the gospel, II Thess. 2:14; and is for His kingdom and glory, I Thess. 2:12. To all such (Greek, *hosous*), as many soever as the Lord shall call, is the promise of the Spirit. Those not called, that is, who do not heed the call and obey the gospel, have no promise of the Spirit. The Spirit was to be given to those who "believe on him", John 7:39; "to them that obey Him", Acts 5:32. —A. H. Zilmer in *The New Covenant*.

With most folks the unsophisticated Christian religion is too restrictive for general use, while a little of it doesn't hinder one being social and popular in the eyes of the world. Which reminds us of the boy's excuse for playing truant, i. e., It rained too hard to go to school but just right for fishing.—*Haney*.

The fact that Russia maintains the largest standing army should be significant to the Bible student.—*Haney*.

HOW WAS JESUS THE SAVIOR?

By M. A. Woodward

THIS QUESTION was given me in a recent letter in this way: "If people should ask you to tell them from a Bible standpoint just how Jesus was the Savior, and you could tell them, write me the formula. I have asked so many this question and they stand speechless." Farther on he says: "It would please me so much for some of the bright lights like Bro. Judd, and a few other prolific writers to write an article on this subject."

Well, I am not a bright light, nor am I prolific, neither am I Bro. Judd; but I want to tell this brother and others what I see from a Bible standpoint, (and no other proof is satisfactory to a searcher for truth) that makes Jesus the Savior, my Savior. The brother did not ask, "How did Jesus become our Savior," but "How was Jesus the Savior?"

Jesus could not be our Savior but through obedience to His Father's will. John 5:30 reads, "I can of mine own self do nothing . . . because I seek not mine own will, but the will of the Father which hath sent me." He was obedient to His Father's will even to death, for, or because of the sins of the world. He had perfect faith in that Father's plan and became the Savior (our Savior) when He received the message of salvation from Him and obeyed it. It was mighty, God-given love that pushed Jesus ahead of self and gave Him strength and grace sufficient to resist the offered position of King, which would give Him earthly power and honor; and which would protect Him from that awful death by crucifixion. But no earthly power, or glory, or honor was worth disobeying His Father's will.

Jesus gave Nicodemus the key to the whole beautiful story: "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." That Son loved His Father, and His Father's word so well, that He accepted the situation and gave His sinless body for the sacrifice. He realized the almost unbearable suffering awaiting Him, and only a few moments before His betrayers appeared, we hear His pleading prayer, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." His Father knew it all and sent an angel to strengthen Him, after which He could arise from His knees and go to His disciples and say, "What, could ye not watch with me one hour? Watch and pray that ye enter not into temptation." He had been strengthened to endure the trial by God's angel, and He gave them those warning words, "Watch and pray, that ye enter not into temptation."

He could say, "Sacrifice and offering thou wouldest not, but a body hast thou prepared for me: . . . Lo, I come . . . to do thy will, O God." No human sacrifice, or blood of bulls or goats could accomplish God's will in this especially important matter of providing a Savior for the world. Paul understood the situation and he says, Phil.

2:8, 9, 10, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, . . . that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

To me this is how Jesus was made our Savior. Am I right? If not, will the brother or some other set me right? Since I fought for three years to hold the beautiful falsehood of going to heaven at death; because I thought I knew I had an immortal soul, I have ceased being an egotist; and I am more than willing to have error made right.

HELPS FOR BIBLE READING IN YOUR EMERGENCY

If you have only a few minutes to read and are not familiar with the Bible as God's Word to man, we recommend the following selections to you, as a sort of "First Aid to the Injured." These portions of Scripture are

FOR YOU IN YOUR EMERGENCY:

- The Bible is a message of God to man. 2 Tim. 3:14-17.
 When in trouble or sorrow, John 14; Heb. 12:5-11; Psa. 23.
 When in sickness, read James 5:14-15.
 When in danger, read Luke 8:22-25; Psalm 91.
 When men fail you, 1 Peter 5:7; Psa. 46; Isaiah 41:13.
 When lonely or fearful, Matt. 6:25-34; 11:28-30; Psa. 27.
 When discouraged or tempted, read Matt. 4:1-11; 7:13-14;
 Rom. 8:28; 1 Cor. 10:13; Isaiah 40:28-31; Prov. 7:6-27.
 If you have sinned, 1 John 1:8-9; Heb. 7:25; Psa. 51:1-12.
 When you forget your blessings, Col. 3:2; Psalm 103.
 When your faith seems failing, Heb. 11; 1 John 5:13-15.
 When you want courage, 2 Cor. 12:7-10; Josh. 1:9; Ps. 143.
 When looking for happiness, Luke 12:29-31; Psalm 1.
 When leaving home for travel, read Psalm 121.
 When you grow bitter or critical, 1 Cor. 13; Psa. 34.
 If you are not a Christian, read John 3:16; Matt. 10:32-33;
 22:35-40; 25:31-46; Rom. 6:23, 10:9-13; Ephes. 2:8-9.
 You have a Divine Savior, John 3:36; 6:68-69; Acts 4:12.
 A Prayer for Help, Mark 11:22-24; Luke 11:1-13; Psa. 25.
 Assurance of God's Mercy, read John 5:24; Psa. 40.
 Assurance of God's protection, read Matt. 10:29-31; 28:20;
 Rom. 8:31-39; Phil. 4:6, 19; Psa. 62, 139:1-12.
 Some rules of conduct, Rom. 12:9-21; Jas. 1:19; Prov. 22.
 Pray daily with thanks for all blessings, Isaiah 40:31; Matt.
 6:6-13.
 Rewards of a righteous life, read Matt. 5:1-12; 2 Tim. 4:7-8;
 1 Cor. 2:9; 15:41-58; Psalm 37.
 Memorize some of the promises, Psa. 119:11.
 Spread the Good Tidings—God's Word, James 5:20.

—New York Bible Society.

A subscription to The Restitution Herald makes an excellent gift to a friend.

PAUL, TRIED AND TRUE

By Robert Ashcroft

WHEN THE BLOOD of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."

Paul could never rid himself of the dreadful reminiscence. It is impossible for us to say precisely what impression and spectacle of Stephen's fidelity and suffering produced on a mind naturally sensitive and benevolent. The collision between sentiment and conviction of duty in Paul's case must have been very severe. And when the discovery was made that he had only exercised an unlightened firmness, and had really been engaged in persecuting the saints of God, his sorrow was proportionately intense. Probably there was necessity for such antecedents. Without them the Apostle of the Gentiles might never have become such, or might not have been so eminently suited as he was for the work to which Christ called him.

It will be interesting to learn, as we hope eventually to do, the exact part performed by the events of our experience in the formation of personal character. We shall doubtless see how needful many occurrences were on which it is impossible for us to reflect with satisfaction. There may have been an important sense in which Stephen's martyrdom was necessary to Paul's conversion to the faith he then destroyed.

The juxtaposition of these two names gives enormous strength to the argument for the divinity of the gospel. It is matter of unimpeachable history that this man was once possessed of the enthusiastic conviction that he "ought to do", and actually did, "many things contrary to the name of Jesus of Nazareth". Men do not experience so complete a revolution of feeling toward any person without good reason. And we know how good the reason was in this particular instance: "Have I not seen Jesus Christ, the Lord? and did he not appear unto me to make me a minister and a witness of what I then and afterward beheld?" We are not in the position of being able to say that our eyes have looked upon Christ (would to God we were!), but the next best thing to that, is undoubtedly to have access to the well-accredited testimony of one who had seen Him, and particularly of one who saw Him under the most unlikely and unlooked-for circumstances.

The Apostle never displayed pique toward his kinsman, according to the flesh. He bore them witness that they had a zeal of God, but not according to knowledge. He had great heaviness and continual sorrow of heart on their account. To them belonged the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. He was never embittered toward them, though he had great occasion so to be.

It was, indeed, because his respect for the faith of his fathers was profounder and more enlightened than theirs,

that he made the change. He did not make it in a moment of passion, nor through any love of sensationalism or novelty. There were memories connected with Judaism which he felt to be of the tenderest and most hallowed description. There surrounded the whole system a traditional glow which indicated a Divine ordination. Its ceremonial had been angelically communicated to Moses. The Divine breath had quivered upon the lips of its prophets, and the light of God's mysterious presence had flashed forth from between the cherubim in its most holy place. No devout son of Abraham was in advance of Paul in grateful and enthusiastic appreciation of all that appertained to that "pattern of things in the heavens". It needed a strong and unmistakable demonstration of the Divine will to convince such a man that the system which had so engaged his affection had "waxed old and was ready to vanish away." And so irresistible was the evidence supplied that he never faltered, nor went back upon it after it had once been given.

Tried by every human test, Paul's life must be pronounced an ignominious failure. He sacrificed honor, friendships, prospects, and every conceivable worldly interest, to his hope in Christ. The alternative was odium and persecution of the most malignant kind—a life of privation and misery, with few alleviations, and many tears and perils. Mere stubbornness would never have held out so long. There was a strong backbone of sanctified logic which supported his firmness to the last.

Christ Himself, every now and then, was present at his side. Friends could not seduce him; gold could not bribe him; place could not tempt him; suffering could not daunt him; treachery could not move him; death could not appal him. He had reckoned matters up, and counted not his life dear unto himself, so that he might finish his course with joy. His was a clear case of a man who has given up all idea of comfort and enjoyment in the present life, and who has done so not by compulsion, nor hastily, but voluntarily and deliberately. He saw that the processes of nature were hurrying mankind, without exception, along the path that leads to the open grave. In a few years, the cares and toils of mortal existence would be over and gone forever. In Jesus of Nazareth, God had been pleased to place an instrumentality by which men might be rescued from the power of the grave. There was no other way. The problem was that of attaining unto a resurrection from among the dead. It was a problem in whose practical solution Paul judged it wise to be ready to do and suffer anything that might be divinely demanded of him.

With the life to come there would be associated every conceivable satisfaction. It was not to consist of the bare consciousness of being. There was honor, and power, and

glory connected with it, such as had never entered into the heart of man. There would be the gratification of seeing the world wisely and beneficently governed in a day when the abhorred dominion of Rome would be a vanished terror, and himself taking an active and prominent part in the glorious work—the joy of seeing the earth populated by intelligent, obedient, truth-loving, contented human beings; the wicked rooted out of it, and every square yard of its surface flooded with the light of the glory of God—the pleasures of science and benevolence and companionship such as no mortal ever realized—the ecstasy of a nature from which the law of sin and death has been eradicated, a nature which knows no sensation of weakness or inefficiency or dullness or pain.

Paul was fully persuaded of all this, and being so, he counted all else as dross. Who would not applaud his decision?—*Selected from, "Thoughts and Themes For Bible Students"*.

LIVING WATER

LAST SUMMER, when the heat of indoors became unbearable, one of my friends used to go with me to the park, where waving trees and green grass replaced the stifling walls and heat-filled rugs. Even the park was not the coolest place in the world, and it was pleasing and interesting to watch the people of all ages, dusty, tired and soiled, making their way to a small drinking fountain, there to quaff of its sparkling waters. Rich men and poor came, young and old, and tiny children stood upon a stepping stone and touched their rosy lips to the cooling liquid.

It was while watching the steady stream that I remembered the story of the soldier crossing one of the African deserts in war time, and bearing in his bosom valuable dispatches. I could see him as described in the tale, cadaverous, tanned by the heat of the sun. Dismounting from his horse, he lifted a hand tremulous with fatigue, to his forehead and scanned the horizon. The soldier had wandered for two days in search of water. He found none. The long stretches of white sand seemed to laugh at his bafflement. His throat pricked reproachfully, his swollen tongue lay heavily against it. His skin burned with fever, a heat almost akin to the heat of the sands that burned through the leather soles of his shoes.

He scanned the horizon again. A light shone in his eyes, a light more brilliant than the great red sun in the midheavens. Like someone beside himself he turned and embraced the drooping neck of his ebony steed for sheer joy. The soldier had sighted an oasis—a fountain where he could assuage his thirst, subdue the fever that consumed him and bathe his tired travel-stained body. He would go on, renewed, refreshed, to his journey's end, and fulfill his mission.

Seeing this man, it is not difficult to picture the great King David of old, upon the field of battle amid bloodshed and confusion, longing with that desire which caused him to say words that have been handed down through

the ages, "Oh that I might drink of the waters of the well that is by the gate of Bethlehem."

No doubt when David uttered these words, his thirst was purely a physical one and he did not know that in the afterward of years Bethlehem would be the place where the True Fountain of Life should spring up.

He could not see into the future and see that woman of Samaria at the well with the Savior, listening with awe as He told her, "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."

The woman did not understand that this Wonderful Stranger was the Fountain, which the prophet Zechariah foretold: "In that day shall be a fountain opened in the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." But she went and told her brethren what she did understand, and called them to come. We do not know how many believed in Christ through the news she took them of the Fountain of Life.

Fountains spring from unlike places in the midst of deserts, from the heart of piles of barren rocks and from the stony wastes. It was said of Jesus, "Can any good come out of Nazareth?" the despised land.

Millions in the world to-day are like the weary soldier in the heart of the desert, unless relief is forthcoming they will die, the awful death of the soul from which there is no awakening. Like him they scan the horizon, so to speak, for signs of water. In the pleasurable attractions of the earth they seek to quench the thirst of the soul which is dissatisfaction. For a time it brings relief, then leaves a thirst more intense than the first craving. Like him their spirits are being consumed with the fever born of unfulfilled desire, and like him they are weary and travel-stained and marred by the filth of wrongdoing.

To these we bring the glad tidings, a Fountain has been "opened for sin and uncleanness." It is Christ.—*Sel.*

GOD'S CARE

By F. A. Stilson

WE ARE STRUCK by what seems to us an illustration of God's unique but very natural methods of protecting and caring for His people, in the incident of Paul's life as recorded in Acts 23.

Paul was defending himself before the council, against his accusers. When all seemed to oppose him, he perceived that they composed the two chief sects of the Jews: Pharisees and Sadducees. He knew they were contentious on at least one doctrinal point,—that of resurrection.

He at once announces the fact that he was a Pharisee and was called in question concerning the resurrection. This immediately placed one faction on his side and set them against each other. The chief captain, fearing for Paul, commanded that he be taken to the castle.

That night 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."

A HYMN OF FAITH

We walk by faith, and not by sight;
 No gracious words we hear
 From Him Who spake as man ne'er spake;
 But we believe Him near.

We may not touch His hands and side,
 Nor follow where He trod;
 But in His promise we rejoice,
 And cry, "My Lord and God!"

Help then, O Lord, our unbelief;
 And may our faith abound,
 To call on Thee when Thou art near,
 And seek where Thou art found.

That when our life of faith is done,
 In realms of clearer light
 We may behold Thee as Thou art,
 With full and endless sight—Amen.
 Henry Alford.

THE PROMISES OF GOD

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. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. —Isa. 45:18, 19.

ALL OF MAN'S WAYS rest upon the promises of God. God has spoken and His words will come to pass. Does man contemplate life beyond death? That life rests on the word of God's promise. John 3:16. Does man anticipate a resurrection? That resurrection depends on the assurance of God. John 5:28, 29. Does man look for a beautified earth, divested of the curse and adorned with peace? That beautification must rest solely on God's promises. 2 Peter 3:13. Whatever man attains unto, either as pertains to himself or as pertains to nature about him, it is the outcome of God's promises in fulfillment.

God's promises are primarily not the result of man's request. They are the outpourings of God's love to and for man. God's promise to give Abraham "the land that I will show thee", Gen. 12:1-8, seems to have originated with God Himself. There is no evidence that Abraham petitioned Him for it. God's promise to make Israel a "kingdom of priests", Exod. 19:3-5, was of His own choice; His promise to give everlasting life was His own suggestion, John 3:16, Gen. 3:15. God's heart, filled with love for man whom He created, Gen. 1:26, 27, has voluntarily planned for man according to the bounty of His all-powerful hand. He has promised him every good and every perfect gift. Jas.

1:17. But,—

Practically every promise of God is conditional upon man's voluntary acceptance. The promise to Abraham was conditional on his *going*. Though God promised to give Abraham a land, yet, He was in no way obligated to fill His promise till Abraham should "go". As soon as Abraham *went*, then was God obligated to keep His promise and to *give* a land.

Abraham obligated God by performing the conditions on which God made His promise. God kept His promise; He gave the land. God thus verified His power and His word. Abraham's faith grew accordingly.

The promise to make Israel a kingdom of priests was conditional: "If ye will obey my voice indeed," Israel did *not* obey God's voice, nor keep His covenant; therefore, Israel did not become a kingdom of priests. Israel did not obligate God; she did not witness God's fulfilling power; she did *not* grow in faith.

The myriads of promises of God to the followers of Christ are likewise made conditional. By complying with the conditions God is obligated to fulfill His promise; failure to keep the conditions justly releases God from His promise.

God has promised to forgive us of all our sins *if* we forgive all sins against us. Matt. 6:14. He who wants this invaluable gift *must* comply with the condition—fully, freely.

God has promised everlasting life on condition of belief in God's Son. John 3:16. He who wants this promise *must* have regard to the condition. Unfulfilled conditions draw no fulfillment of promise.

God keeps His promises; His word is yea and amen.

God has promised to answer the prayer of him who has faith. Faith is the condition. The condition being kept, God's promise *must be* expected.

"Prove me now herewith, saith the LORD of hosts".—Mal. 3: 10.

WHAT DOETH THE LORD REQUIRE OF THEE

By Mrs. John Saylor

The answer is furnished us: "Wherewith shall I come before the LORD *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born *for* my transgression, the fruit of my body *for* the sin of my soul? He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6: 8. What does He not require of thee?

"And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widow's houses, and for a pretence make long prayers: these shall receive greater damnation."—Mark 12:38-40.

"IF I GO, I WILL COME AGAIN"

THE LORD HAS enabled us to look beyond "this present evil age," of which Satan is the god, to the age that is soon to come, in which Christ will return to earth, and all His redeemed with Him, as prophesied since Enoch's time (Jude 14; Rev. 19:11-16, etc.), and to "the times of restitution of all things, which God hath spoken by the mouth of *all* his holy prophets since the world began." Acts 3:21.

But, more than that, we have been led to look, not for earthly happiness or for bliss after death, but for that event which is nearer still, and which is the privilege of the believer to expect at any moment, when the Lord Himself shall call upon His own to meet Him in the air. 1 Thes. 4:16, 17; 1 Cor. 15:51, 52. And so the grace of God which brings salvation hath appeared, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us". Titus 2:11-14.

This is not the teaching of the wisdom of this age, nor of the leaders of this age; nor is it the teaching of those professed ministers of Christ who have accepted the gospel of this age—the gospel of its progress and betterment; but it is the teaching of "the grace of God" and of the word of God, and we have accepted and rejoice in it.

"*Yea, and all that will live godly in Christ Jesus shall suffer persecution.*" It would not be a truthful representation of the matter to make it appear that there have been no unpleasant experiences attending and resulting from this departure from our old ways and entering upon "the one true and living way." There has been, of course, much adverse comment, much irritation, much hostility aroused; we have heard many references to "self-righteousness," "fanaticism", and the like. To desert the ways of the world, is of course, to condemn those ways, and they who are walking in them cannot be expected to take it kindly. They turn away exclaiming, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" 2 Kings 5:12. Then why this narrow mindedness and bigotry?" And, as might also be expected, the greatest resentment of our conduct has been aroused in those who, while professing to belong to Christ, are casting their lot indiscriminately with them who openly reject Him.

This, of course, we can endure patiently, because He said, "If the world hate you, ye know that it hated me before it hated you" (John 15:18); and the more so, because we know that those who cherish and display such feelings do it in ignorance of the truth. We remember that we were, and not so very long ago, in precisely the same darkness, and that it required the power and grace of God to let the light into our darkened minds. We know, too, that we can help these precious souls for whom Christ died only by maintaining our separated path, and by pray-

ing that the scales may fall from their eyes also, that they may see what is the true "course of this world" (Eph 2:2), of which its leaders are so boastful, and where it will inevitably carry them who pursue it to the end; and above all may see that there is eternal life only in Christ and through faith in His atoning sacrifice and in His resurrection from among the dead. Rom. 10:9; Acts 17:3; Rom. 4:24, 25; 1 Cor. 15:1-4, 13, 19, etc.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.—*By Philip Mauro, In "The Fundamentals."*

WHY AND HOW

YOU SHOULD READ THE BIBLE

1. The Bible is the message of God to man.
2. It has made known to 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 to hearts burdened with trouble or fear.
5. The Bible is the only source of light for mortal man upon his own future destiny, upon the future of humanity and upon the life beyond the grave.
6. In every sphere there are certain accepted means of verification and science no less than religion has its faith. The Christian religion is not learned by logic or reason, but in the experiences of life,—its trials, sorrows and joys. It is God's love for the world and comes from God's heart direct to man's heart.
7. In the realm of religion there is a method of proof which is open to everyone to apply for himself. Its treasures are only found by those who search for them with all their heart by study, prayer and sincerely trying to do the will of God.
8. We owe it to the Bible that we should receive it with personal faith, appropriate its messages 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 charter.
10. Christ is its grand subject, its design is our good and the glory of God is its end.
11. Read it to be wise, believe it to be safe, and practice it to be holy.
12. The Gospel 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.

—New York Bible Society,

THE BIBLE

By S. H. Thomas

I LOVE THE BIBLE because I firmly believe that it is a message from God to man, mercifully telling him how he may escape the prison house of death, and stand up alive again, to die no more forever;

Because I am fully persuaded that it contains within itself, indisputable evidence that it is exactly what it claims to be, the Word of the living God;

Because it is the only Book in the world that tells us from whence we came, and whither we go;

Because, it contains our only hope of a resurrection from the dead, and life in the ages to come;

Because, it makes known the infinite love of God, for those of His creatures who believe His word, and obey His commands, and His promise of pardon for their sins, through Jesus Christ our Lord.

I wonder why the infidel hates the Bible, and would destroy it if he could? It is the only Book in the world that offers him life again from the dead, or hope that he may again clasp in his arms those dear ones whose eyes are closed in death.

I wonder why he would destroy this Book which contains God's message of a love so great that He freely gave "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Truly his hatred of God and His word is most unaccountable. If perchance he sees a fellow man devout, sincere, and earnest in his faith in God, and the Bible as His word, he promptly proceeds to tear down and destroy that faith which comforts and sustains a brother. He sneers at it, and points out that the musty old Bible is no longer taken seriously among refined and educated people as true, and as the word of God; that only the weak minded and simple so regard it in these enlightened days; that it is now generally conceded to be but a collection of ancient fables, and foolish fish stories, and of interest only as a curious relic handed down from the days of witchcraft and simple minded superstition.

Mr. Infidel, do you not think it a mean and unkind act to seek to tear down and destroy the faith and hope which sustains and comforts a fellow man? Indeed, it is worse: it is robbery to take away and destroy the faith and hope of another, unless you are prepared to replace it with a better. Can you do it? Nay, verily: search as ye may through the volumes of your scoffing literature; sift Ingersoll's "Mistakes of Moses", Thomas Paine's "Age of Reason", and all vain vaporings of Voltaire, Bradlaugh, and others, and find, if you can, one single sentence that will comfort a man in the solemn hour of death. In such an hour infidelity is a miserable failure.

Let us now consider a few of the multitude of evidences that the Bible is the word of God. I ask you to consider the Jew. I want no greater evidence than he to confirm my faith in the Book. Even before he became a nation, his future nationality was foretold and written down in

minutest detail. Before he went into the promised land, God said that He would scatter him among the nations, and that among those nations he should "find no ease", should have "a trembling heart . . . and sorrow of mind", and that he should be in great danger, and should have none assurance of life (Deut. 28:63-67); and although robbed, persecuted, massacred, and murdered by the millions yet remain a great nation down to the coming of the Lord. And to-day he stands an unanswerable evidence of the truth and inspiration of the Bible.

Where are the Babylonians? Where are the Medes and Persians, the brazen-coated Greeks and mighty Romans, all of whom in turn robbed and massacred the helpless Jew? They have passed into history, have become but a memory, while the persecuted Jew is still with us, ready to play his part in the closing scenes of Gentile times. Without a visible king or capital city, and still scattered among the nations of the earth, they stand a great nation, controlling the wealth of the world. During all these long centuries they have not mixed with other peoples, but remained separate and distinct, retaining all their national and individual characteristics and customs—an eloquent and unanswerable evidence of the truth and divine authenticity of that grand old Book, which foretold all these remarkable things thousands of years ago, even before they became a nation.

But space forbids mention of the multitude of other evidences, equally as positive and unanswerable. The prophecies concerning Babylon, Turkey, Egypt, and other nations, and their marvelous fulfillment; the testimony of numerous monuments and ancient libraries, clay tablets, and records on stone, and papyrus, dating back to the days of the patriarchs, hidden deep in the ruins of ancient Babylon, Ninevah, and Dedin, buried beneath the sands of Egypt and the lands of Moab, God has kept these silent witnesses securely hidden and in these last days of skepticism and unbelief, they have been uncovered and brought forth to confound and silence the infidel and atheist.

The infidel declares that the Bible has been responsible for most of the bloodshed of the world, and that mankind would be much better off if the Bible could be burned. But I have always noticed that he continues to remain close around where the teachings and principles of the old Book are revered and practiced. If he really believes the Bible an impediment to human knowledge and progress, why does he not go to some country where it is not known—to Turkey, China, or the South Sea Islands? His life or property might not be so safe as in a Bible country, but he can get away from the old Book if he wants to.

The infidel says that Moses made mistakes; that Jacob lied to his poor old blind father, and cheated Esau out of his blessing and birthright; that king David, the man after God's own heart, fell in love with another man's wife, and caused her husband to be killed that he might have the woman; and that according to the Bible itself, every one of these holy men of old were guilty of evil and disreputable acts. Mr. Infidel, you are right! Your charges are true! And I cite this very fact to prove that the Bible is the word

of God. The Old Testament scriptures are a history of the Jewish nation, written by Jews under divine inspiration. If God had removed His influence during the making of these records of that nation, would not the national pride of these Jewish writers have prompted them to leave out these details that would discredit their history? When they came to that sin of king David, would they not have said: "We will not say anything about that matter: to mention it would do no good, and it would only disgrace our nation for all time." But when God writes or causes to be written, the record of a man or nation, He tells the truth about it. Human nature is poor stuff, and always has been since Adam's fall. Abraham, Isaac, and Jacob, Moses, and king David—all were but human, weak and prone to sin just as we are, and the Bible is a true and faithful record of their faults as well as their virtues. If the Holy Scriptures had described them as superior beings, entirely free from sin and yet partakers of a sinful nature, we then might, with reason, have questioned its truth.

Infidelity is all right on dry land, when everything is lovely and there is no trouble or danger in sight, but when at sea the storm rages, the billows war and foam and the old ship founders and is about to sink, it is then on bended knee, he calls on God to save him, and with earnest fervor sings "Nearer My God to Thee". Ingersoll's "Mistakes of Moses", and Thomas Paine's scoffing literature, have no charm for him now, as in terror and despair he stretches out helpless hands to that God whom he had so often denied and disowned.

Thousands have been known to bitterly regret on their death bed that they were infidels, but there are two things I never expect to see: two mountains with no valley between, and a dying man who regrets that he is a Christian.

It is said that the last words of Thomas Paine, the great infidel writer and author were, "I am taking a leap in the dark." What a contrast between this and the last words of a Christian! No leap in the dark for him! All is light, and he sees exactly where he will land. Our Lord says: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live".

The world has but one example of a great nation discarding the Bible and its principles and adopting those of infidelity and no nation has since cared to repeat the experiment. About the year 1790, Voltaire, the great French infidel and author, devoted his time and brilliant talents to destroy the Bible and the Christian religion in France. The world for the first time heard a vast assembly of men, born and educated in a civilized country, lift their united voices to deny the worship of God, and the Bible as His word.

This season of triumph of the principles of infidelity in France, has gone down in history as "the reign of terror". But the Bible, and the principles of Christianity were restored in time to save the nation. Voltaire has passed into history, and it is said that the press used by him to print his infidel literature, has since been used to print the word of God. This is just one more evidence that God's words are true.

JESUS THE DIVINE TESTATOR

THE GREAT LEGACY which He bequeathed to lost man includes three grand realities: (1) Remission of Sins; (2) Gift of the Holy Spirit; (3) Eternal Life. Jesus had power from His Father to forgive sins before His death on the cross, but not through the New Testament. He told the young ruler if he would enter into life to keep the commandments. Jesus here referred to the Decalogue given by the angel of Jehovah to Moses on Mt. Sinai. We are under a different testament to-day, for no man ever kept all the commandments of God, and hence could not be saved by perfect obedience. When that which was perfect had come, the law which made nothing perfect, was done away.

Now please note very carefully that nothing can be added to the content of the will after the death of the testator, nor can any part be expunged. The death fixes it forever. The conditions can never change. On our obedience to them depends the actual fulfillment of the exceeding great and precious promises. We are promised remission, or salvation from past sin, blotting out our transgressions, healing and so forth. We are promised the indwelling of the Holy Spirit, the Comforter. The Holy Spirit was not offered to all believers, until after Jesus was glorified. John 7:39. It was a result of the atonement.

Then when we come to the final blessing we find it is eternal life. As this also depends on the crucifixion and resurrection of Jesus Christ, it is a direct result of the new covenant. Jesus was raised for our justification. If God will justify the Head He will also justify the body, by the same resurrection that Jesus had, a declaration of sonship. Please read Rom. 1:1-6: "Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures) concerning his son Jesus Christ our Lord, which 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: by whom we have received grace and apostleship, for obedience to faith among all nations for his name: among whom are ye also the called of Jesus Christ." Here it is plainly stated that the spirit of holiness (Holy Spirit) was the cause of the resurrection of the dead Jesus, the cause of the grace and apostleship of Paul, and that obedience to the faith is required among the nations and among them are the Romans to whom this letter is addressed.

Is there any mystery here? There is nothing revealed about heaven or hell as the future abodes of men, but rather forgiveness of sins, divine gifts of the Holy Spirit culminating in the gift of eternal life: and the opposite of eternal life is eternal death.—N. D. Webber, in "Herald of Life."

A man's character is not measured by what he does in extraordinary situations, but by his everyday conduct.

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"HE THAT TILLETH HIS LAND SHALL BE SATISFIED WITH BREAD: BUT HE THAT FOLLOWETH VAIN PERSONS IS VOID OF UNDERSTANDING." PROV. 12:11.

SISTER EDNA WOOD, Marshall, Illinois, sends us a report of the Berean class at Salem church. Election of officers on July 1 resulted as follows: President, Ivan Veach; Vice President, Ray Galeener; Secretary and Treasurer, Ruth Veach; Assistant Secretary, Edna Wood. The class reports splendid interest during the past few months, and they hope to do a progressive work this coming year. There are some good workers in the Salem church, and though they have suffered more than the usual amount of loss by death and removals, still they are bravely carrying on and we anticipate some splendid results.

Brother Elmer Goekler, at one time one of the leading workers in the Salem church and the Berean class, has returned home from a sojourn in the West for his health. Although his health is still far from good, the class is very glad to have him home again. At the present he is confined to his bed most of the time, and messages sent to him at Marshall, Ill., R. 2, would do their bit to help cheer up one of the most faithful young workers we have had in Illinois. Shall we all join in praying for him?

Solomon, who wrote the words quoted at the head of this page, was indeed a wise man. "He that tilleth his land shall be satisfied with bread." Ambition and faithful labor have always brought their rewards, and it matters not whether the field be one of potatoes, corn or the gospel.

The very finest of soil will not produce a good crop of corn, even though the best of seed was planted, unless the crop be cared for. Weeds will grow just as quickly in good soil as corn will. Furthermore the best soil will not keep in loose, mellow condition without constant care and cultivation. In like manner it may be observed that no gospel field, regardless of how fertile and productive it may be, will continue to prosper and bring forth its proper amount of fruit without constant, intelligent working.

An eastern proverb used to say: "That cocoanut grove will not prosper which does not daily hear the footsteps of its owner." Nor will a church grow that does not frequently hear the footsteps of its pastor and active leaders. Nor will a Berean class prosper unless one or more individ-

uals take the responsibility of seeing that things are done, and will constantly and kindly encourage and cheer others into doing their best.

"Shall be satisfied with bread." Yes, if one is raising wheat or corn he will, if he tills his land diligently, have bread to eat. But whatsoever a man soweth that shall he also reap, therefore he that labors in the gospel field, teaching the truth and helping to build up the church, will have the satisfaction of seeing results from his labors. How much better and nobler the satisfaction of reaping fruits for Christ, than simply receiving those things that satisfy fleshly desires!

"But he that followeth vain persons is void of understanding." As the farmer who would waste his time and energy running around with vain persons must come at length to see the folly and disastrous results, so the Christian who fails to tend his crop, but scatters his time and strength to the winds with companions who know not Christ will eventually suffer loss. Weeds will grow quickly where they are not kept down, and a crop is soon ruined. Carelessness and indifference grow rapidly when one allows himself to drift in religious work. A valuable life can be ruined in a short time.

Watch the weeds, and till the field carefully.

LIKE THEE

Lord, help me to live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayers shall be for "Others."

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for You
Must needs be done for "Others".

"Others", Lord, yes, "Others",
Let this my motto be,
Help me to live for "Others",
That I may live like Thee.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

SAUL'S EARLY MINISTRY

AS SOON AS SAUL received his sight and strength he went to work. He preached in the synagogue that Christ was the Son of God. But all who heard him could hardly believe it was the same person who had come to destroy others preaching the same gospel.

Finally the Jews decided to kill Saul. They guarded all the gates of the city; but one night the disciples let him down in a basket over the wall and helped him back to Jerusalem.

The disciples at Jerusalem were afraid of Saul until Barnabas explained to them just what had happened. While Saul lived with these Christians, he spoke boldly in the name of the Lord Jesus, and disputed with the Grecians, until they, too, wanted to kill him.

Again the disciples came to his rescue, and sent him to his old home at Tarsus.

His name was changed to Paul, and he became the greatest preacher of all time. His epistles, or letters, to the churches make up much of the New Testament in the Bible. They teach us the way to live, and the things God wants us to know and do.

It is much easier for us to worship than it was back in that first church in Jerusalem.

After Stephen was stoned, the disciples were so persecuted that most of them left Jerusalem and went in all directions. They continued their teaching, however, although to Jews only. Finally, some disciples from Cyprus and Cyrene reached the wealthy city of Antioch, where they preached to the Greeks about Jesus. Many believed, and God was with them, blessing their work.

When the news of this great belief came to the disciples in Jerusalem they immediately sent Barnabas to help those already at work in Antioch. Barnabas was a good man, full of the Holy Spirit and faith; and was glad to find so many Christians in Antioch. He urged them all to hold fast to the Lord, and many were added to the church.

Barnabas saw that very much good could be done if he had a helper; so he thought of Saul, who had gone to Tarsus to avoid his enemies. Saul, or Paul, came to Antioch when Barnabas sought him; and together they taught there for a whole happy year, adding many more to the congregation. To-day we speak of all these early church people as Christians; but in those days they were called saints, disciples or brethren up until the time of this church of Antioch. Thus it is said, "The disciples were called Christians first in Antioch."

"The disciples were called Christians because they were

followers of Christ. A true Christian has the spirit of Christ and is like Him in his words and actions. He loves to make others happy, and does and gives all he can to bring them blessings. The Lord helps those who love Him to comfort and aid others who are in need. The child of God knows that it is more blessed to give than to receive and he finds great peace and joy in doing what Jesus did while He was on earth."

So well did these people of Antioch learn the true spirit of Jesus that when the famine came to pass which Agabus had prophesied, the Antioch people all gave as they could, and sent their gifts to the elders in Judea by Saul and Barnabas. And who do you suppose was the happier—the ones who gave the gifts, or those who received them?

Now learn this little verse and think of it often—"What kind of a church would my church be, if every member were just like me?"

SOMETHING TO DO

Read Gal. 1:18.

Write me a letter telling me how a Christian should live.

SOMETHING TO THINK ABOUT

Have you made a start in the Christian life?

MEMORY VERSE

30. Gal. 3:28.

TINY TOTS

Saul began to preach about Jesus as soon as he learned or believed that Jesus really was God's own Son. Afterwards Saul was called Paul.

He preached in Jerusalem, and was nearly killed as he had helped hurt other Christians. Then he went to Antioch and became helper to Barnabas—a great teacher. They took money down to some poor people in Jerusalem, and were kind to everyone in need. He was very glad to talk about how wonderful Jesus was. Are you?

BEDTIME PRAYER

Ere thou sleepest, gently lay
 Every troubled thought away:
 Put off worry and distress
 As thou puttest off thy dress:
 Drop thy burden and thy care
 In the quiet arms of prayer.

Lord, Thou knowest how I live,
 All I've done amiss, forgive:
 All of good I've tried to do,
 Strengthen, bless, and carry through:
 All I love, in safety keep,
 While in Thee I fall asleep.

With Our Sunday Schools

LESSON IV.—July 22, 1928

SAUL'S EARLY MINISTRY

Acts 9:19b-30; 11:19-30; 12:25; Gal. 1:15-18.

Devotional Reading: Romans 12:1-8

GOLDEN TEXT

And straightway he preached Christ in the synagogues, that he is the Son of God.—Acts 9:20.

A STUDY OF THE SUBJECT

He is a Chosen Vessel Unto Me. These words of the Lord to Ananias, Acts 9:15, deserve careful study. Saul was chosen of heaven. Both God and His Son have at different times exercised the privilege of choosing for particular purposes. Abraham, Moses, David, Daniel, the twelve apostles are conspicuous examples. In every such instance, however, it is important to note that each and every such chosen one, except Judas and that for reason, either were, or came to be, characters of intense faith in God. Every such choosing is visibly based upon or associated with most explicit faith. So also Saul. From the beginning, his ministry was characterized by evidences of uncompromising faith in God and in Christ. God's foreknowledge of man's decisions and faith enabled Him to choose even in advance these men of faith, and to assign them to definite tasks to be wrought when faith should have entered in.

Saul Begins Preaching. Immediately upon his conversion, Saul used his talent for the proclamation of the gospel of Christ. Though he was learned in the law of the Hebrews, there is little evidence to suggest that he was learned in the ways of Christ. But immediately he repented from his past ways and turned his heart toward the Savior, v. 17, he was "filled with the Holy Ghost". That same Spirit which was to bring all things to the remembrance of the apostles, John 14:26, quickened Saul with strength and ability for the proclamation of gospel truths. One great noteworthy fact is that Saul made no delay and no reservation. He immediately gave his whole being unreservedly to the service of Him whom he had till then been persecuting.

Saul's Enemies. Friends changed to enemies and enemies to friends of Saul immediately. These were not governed by the evil or the good that Saul was doing, but wholly by his mental attitude in relation to Jesus Christ. Their attitude toward Saul revealed their like attitude toward Christ. The immediate work of Saul's ministry brought him into encounter with his most recent friends, excepting that they had changed in a day from friendship to enmity toward him; thus his work was beset with bitterest and most strenuous opposition. These things brought to view, as nothing else could, Saul's unwavering faith. He had received from God no super-abundant reward, no extensive power, no exaltation of position because of which Saul could base his reasoning for his new course of conduct. He had the mere word of God. It was on that word that he relied without waiting to see results in blessings, and Saul moved at once to his work. Even as a sower in the field, content and

faith-bound to await the harvest of his labor at the proper time, in such attitude Saul encountered his enemies.

Saul's Escape From His Enemies. Immediately in Damascus his enemies sprang up and hunted him in the city. Their first intent was to ensnare and kill him. Herein do we find one of the Bible's most forceful examples of God's watch care. Chosen of God to be sent to the Gentiles, it was not to be considered that his enemies or others could prematurely destroy him. But this knowledge by Saul was no excuse for him to defy his opposers. Faith always requires that the person of faith shall exercise every known means for the accomplishment of his own preservation, for his task, his advancement, his reward. Faith makes one to be the most active worker of earth. He who says that having faith he can sit with Jonah beneath his gourd plant, is deceiving himself most injuriously. Such faith is literally no faith at all. Faith not only requires action, but action spring naturally as breath to a new-born babe. Saul's early ministry was marked by this type of faith.

PRACTICAL APPLICATIONS

Priming the Pump. "One generation passeth away, and another generation cometh: but the earth abideth for ever."—Eecl. 1:4.

A water pump, never used or after being idle for a long time, refuses to lift water from the depths below. A portion of water is placed above the valve excluding outside air, the pump is then put into proper action, and at once water in continuous flow is brought to the surface. The fact that the pump failed to get water is no indication of lack of supply of water beneath.

The people at Damascus and elsewhere had been showing no evidence of responsiveness to Christ's great call unto salvation. But Saul was brought conspicuously before the people in evidence of what the Christ life could do for him. God's Spirit for the moment closed out from Saul all outside influences. At once Saul brought forth from the wells of his heart that devotion toward God which was made sweeter and stronger and purer by the influences of Christ's gospel and the Christ character. Saul in turn became the Spirit's influence which so completely attracted the minds of many as to withdraw them entirely from adverse influences and they in turn began at once to well forth their devotions to God and to continue so doing throughout life. Paul in God's hand was the human messenger sent forth to prime the lives of those people, and to encourage them in manifesting themselves toward God.

It is said that every life naturally hungers for God and the supernatural. Paul made it possible for many to satisfy that hunger. In

every generation there is the same condition requiring the same need. There needs to be a Paul, an Abraham, a Daniel, a John; there needs to be a Luther, a Moody, numbers in every generation who can go forth in the name of Christ our Lord and assist man to dam out evil influences and to protect and strengthen that the hearts of men and women will approach freely and truly the God of heaven and His Son. You may be such a one to prime or to assist through the Holy Spirit in your generation those who need such assistance. Will you permit yourself to be thus used to the honor of God?

THE GOLDEN TEXT

"And, straightway, in the synagogues, was he proclaiming Jesus, that 'This is the Son of God.'"—Acts 9:20, Roth.

Saul had found the priceless gift—the Son of God, and at once he was at work with the same zeal he had when on his way to Damascus to persecute Christians. In this he gave us a splendid example that when one enters upon the Christian life, he enters a new field of labor.

Like Paul we will ask, "Lord, what wilt thou have me to do?" Every one has some talent which can then be diverted to the glory of God, as did Paul when "straightway he preached Christ in the synagogues."—F.A.S.

JUNIOR CLASS

Topic: Saul's First Work for Jesus.

Aim: To show our willingness to work for those we love.

Saul had to change his entire course of work, after he became the friend of Jesus. He had started from Jerusalem to work against the Christians; now, he was one himself, and was thoroughly convinced that Jesus was the "Son of God". He was so well schooled in rabbinical and religious knowledge that it came into good use now to uphold the cause he had come to destroy. He soon went into Arabia and remained three years. What for? Gal. 1:16-17 almost tells us it was to study and talk with God, and not to be led by even the apostles. His future work was so sacred to him he desired the God of his fathers to guide him in it. When he returned some feared him, but he soon proved his sincerity, and became a most valuable assistant to the other workers. Oh, how the Jews hated him, and immediately began to persecute him, but God was watching over him, and he was willing to suffer for Jesus' sake! They tried to kill him. The more they persecuted him, the more anxious was he to tell them of Jesus' love.

If we love the Christ, we will try to lead others to him.—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Paul as a Destroyer of Faith: When and how. Present day destroyers of faith.—A.K.

DOINGS AMONG THE CHURCHES

MICHIGAN

The Jolly Nine Club of the Grand Rapids church rounded up three score and ten women and were taken through one of the big department stores in the city. After the trip had been completed, the store presented the club with twenty-five one dollar bills. The store management highly complimented the club. Well, the girls are a group of jolly-good workers.

Conference is past and all have settled down to their regular routine of work. Everyone feels that the meetings were a big success—and they were.

Bro. Pixley took his Sunday School class of sixteen boys to one of Michigan's beautiful lakes for a couple of days' outing. The pastor went along to keep "Pickey" straight.

It has been said: "There can be no smoke without a fire". Well, there has been a lot of wedding smoke around Grand Rapids—probably someone has kindled a "little" fire.

Last Thursday night the Grand Rapids church went to the river and witnessed two obedient candidates put on the Lord Jesus by baptism. The church rejoices with Sr. Paxon and Bro. Thomas over this service.

Sr. Watts suffered a light stroke last Sunday, but apparently no ill effects will result. We are grateful for her soon recovery.

Sr. Ada Simpson spent the Fourth with her parents in Blanchard. Harold was glad when "ma" got back home.

Bro. and Sr. Chas. Simpson report an enjoyable vacation in Southern Wisconsin. We will expect them to work a little harder now that they are rested.

INDIANA BIBLE SCHOOL

The Indiana Bible School got off on the right foot July 3rd, and they are boasting the largest second day attendance in history. Meetings and study will continue over Sunday, July 15th.

ILLINOIS

Sr. Clara Chaffee of the Golden Rule Home went to Chicago July 4th. for a two weeks' visit with Bro. and Sr. Browning and other friends.

Bro. and Sr. McGraw and Billy, of Oregon, Illinois spent last week end at Macomb with Grandma McGraw and Betty who has been spending the summer there.

The other day the office received a check from Inez and Fannie Sheets of Blanchard, Mich., sisters of Bro. Harry Sheets. We understand that these two little girls tithe—a good example for some of our adults.

Bro. E. Cedric Pope and family of Cortland, Illinois, spent Sunday, July 8th in Oregon. Bro. Pope spoke both morning and evening at the Oregon church in the absence of the pastor, F. L. Austin.

CALIFORNIA

A day long to be remembered by the Los Angeles church was July 1st., the occasion of the birthday of Bro. Scroggs of Pomona. The brethren motored over to the beautiful home of Bro. and Sr. Scroggs, taking him unawares. A bountiful dinner, spread under the shade of the apricot trees, was partaken of and a pleasant visit was enjoyed by all. In the afternoon Sr. Scroggs and her brother Bro. Carrol Hatch of Santa Ana, sang "O, That Beautiful Crown", and Bro. Hatch gave us a short talk. Guests were present from eight states, besides England and Scotland.

Mr. O. J. Allard and Mrs. K. Robinson were married the 4th. of June and have gone to Long Beach, California to live.

COMMUNICATION

Dear Friends Of A Weekly Messenger:

The Restitution Herald of June 19 is here to bless and cheer. Gen. 24:7, 49. We are thankful to God for such a touching picture of "A Man of Faith", by Bro. Robert Ashcroft. See 2 Thess. 1:2-12. On page 600 we have a sublime call "To the Church of God" by R. H. Judd, reminding us of Philip's question, "Understandest what thou readeest?" Then "Casting the Net" by Sr. A. J. Chaplin, a subject worthy of deep study, 2 Tim. 2:15-18, pleased. When Peter learned that it was "Their risen Lord" he left the boat, it seems, to meet Jesus first; then at Jesus' bidding went back to the boat and counted the great fishes. John 21:11. The six disciples ate of the fish and the bread which Jesus had prepared. Jesus' thrice repeated question grieved Peter and he was restored to his apostleship as Jonah was restored to his mission. Jonah 3:1-5. Amen. Jesus said, "A greater than Jonah is here and where two or three are gathered in my name, I'll be there." Matt. 12:41, 18:20; 1 Cor. 7:39, 42, Emph. Diag. "I am come in my Father's name", said Jesus, John 5:43, and He prayed the Father to keep them in His name. John 17:11.

So help us to proclaim that:
The Church of God upon the sod
A living witness stands, (Rom. 5:1, 2
Emp. Diag.)
Proclaiming truth to age and youth
Throughout this sin cursed land. (Gen. 3:
17)

And should it fail to tell the tale
While in the mortal flesh, (Jno. 4:17, 31:
33)
I'll rise at length in greater strength

In Christ—our Righteousness. (Rom. 10:
4)

Then in the end when wicked men
Shall see their final doom; (Psa. 37:34)
The second death will take their breath
And them to smoke consume. (1 Cor. 15:23-
26)
Yours in hope of life when the chief Shepherd
comes again, (1 Peter 5:1-4)
R. A. Humphreys

BIBLE SCHOOL AND CONFERENCE DATES

North Salem, Indiana, July 3-15.

Goldthwaite, Texas, July 20-29.

Oregon, Illinois, General Conference, July
31 to August 12.

Oregon, Illinois, State Conference and Bible
School, July 31 to August 12.

Salem, Arkansas, August 2.

Maurertown, Va., August 15-26.

Waterloo, Iowa, August 19-26.

Arkansas City, Kan., August 26 to Sept. 2.

Bro. R. H. Judd and others have banded together and are mailing their Restitution Heralds to certain public libraries. In this way they hope to reach the hearts of some who would not otherwise be found.

In this connection, how about local churches or individuals subscribing for the Herald for their own local public libraries? A small amount thus expended might do great good in such missionary work.

Bro. and Sr. A. H. Zilmer of Morrilton, Ark., passed through Oregon, June 26 on their way to Wisconsin. Bro. Zilmer gave an intensely interesting and most instructive sermon to a good-sized audience, hastily called together that evening. Oregon bids them God speed.

FRANCES MULLIGAN

Was born in Adrian, Mich., July 15, 1844, and died at her home in Mt. Pleasant, April 23, 1928, aged 83 years, 3 months, and 8 days. She was united in marriage to Edwin Dopp in 1864 near Adrian. In 1866 they moved to Blanchard and lived on their farm until 8 years ago when they went to Mt. Pleasant. Six children were born to them, all sleeping but one, a daughter, who, with the aged husband, 12 grandchildren, and 12 great grandchildren and many friends mourn her going. She was a wise counselor, a faithful wife and mother, and a loyal Christian. Before she took the name of Christ upon herself, she was educated in the divine life by our much loved (now deceased) Bro. Chase, and has always been a faithful believer in the things pertaining to the gospel. She re-

quested that no one, not in the faith of the resurrection should officiate at her funeral. Sr. Mary Munn of Blanchard, Mich., gave the message of truth, all appreciating her words of comfort and hope. How good it is to have some one so able as Sr. Munn to do this work! May we all be as faithful as Sr. Dopp was, that we may await the resurrection with joy and not with fear.

M. A. Woodward.

Bro. and Sr. F. A. Stilson and daughter, Eva, of Oregon attended the Indiana Bible School over the Fourth. Eva remained to attend classes.

The average attendance last quarter at the Grand Rapids S. S. was 148 and the average collection was \$7.33. This is fine, Grand Rapids, keep it up!

MINNESOTA

MRS. GEORGE BROSSARD

Mrs. George Brossard of Rice Lake, who had been ill for over a year, died June 13 and funeral services were conducted for her from the Church of God on Friday, June 15,

at which a very large attendance was present to show appreciation of her life, and in sympathy to the bereaved. Death came as a relief to her, due to her having been ill with insanity for so long a period of time.

VIVIAN COULTER

Sadness came to every heart to learn of the death of one of the little twins girls born on May 11 to Bro. and Sr. Jack Coulter. Vivian, after several days' sickness, fell asleep in death June 15, and was buried June 16. Services were conducted from the church and then she was quietly laid away in Eden Lake Cemetery to await the Great King. Virginia, the remaining twin sister, is in excellent health and we pray Bro. and Sr. Coulter may find comfort in her to help them in being reconciled to the loss of Vivian.

JUNIOR ELLSWORTH MILLS

Junior Ellsworth Mills was born to Bro. and Sister Philip Mills on April 1st, 1928, and died June 12 as a result of convulsions. Funeral services were conducted from the Church of God on June 13. Our sympathy is with the parents and five brothers, and though the child now lies asleep in death, we trust that their sorrow may be turned to joy at the resurrection.

MAY WE MEET YOU AT

Illinois Bible School which convenes July 31. Several good teachers have been engaged to assist in this work. Classes have been arranged for all ages. These studies may be of untold benefit to you.

The strongest armor with which a young person can be equipped for meeting the trying problems of to-day is an intimate knowledge of God's Word and an acquaintanceship with others so interested. Bring or send your young people to Bible School.

The most sustaining and comforting assurance which an older person may have is to realize he has done his best to learn, to boost and to support the precious truths of God's plan. The time in which you and I may serve is limited. Let's use it as best we can.

COME TO OREGON, ILLINOIS, JULY 31 TO AUGUST 12.

HERALD RECEIPTS

Mrs. Rosa McCurry; Mrs. Hugh Shafer; I. C. McChesney; E. E. Geisler; Mrs. J. E. Hatch; Mrs. Minnie Rogers; Mrs. Edna Gruber; Mrs. Ernest Crundwell; Fannie S. Knight.

NEW-DAY PRAYER

Ere thou risest from thy bed,
 Speak to God whose wings are spread
 O'er thee in the helpless night—
 Lo, He wakes thee now with light!
 Lift thy burden and thy care
 In the mighty arms of prayer.

Lord, the newness of this day
 Calls me to an untried way:
 Let me gladly take the road,
 Give me strength to bear my load,
 Thou my guide and helper be—
 I will travel through with thee.
 —Copied from *Lutheran Observer*, by L. Booth.

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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.

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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.

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Life! Life! Eternal Life!; Essential Truths; God's Promises, Why? Where Do We Go When We Die? Hell, What Is It? Much Do You Believe in the Lord Jesus Christ? The Reasons by Anna E. Dew; The Resurrection, by S. J. Lindsay; How

The above are 10 cents per dozen; 60 cents per 100.
 Readings on Immortality; The Rich Man and Lazarus; The Thief on the Cross; What Must I Do to Be Saved?
 The above are 20 cents per dozen; \$1.25 per 100.

A Study of the Word "Soul" 5c per doz.; 25c per 100
 God, by R. H. Judd 3 for 10c; 12 for 30c; 100 for \$1.75
 The First Resurrection 5c each; 12 for 40c; 100 for \$2.50
 A Letter to a Friend, by Mrs. C. C. Woodruff, 10c each; \$1.00 per doz.
 The Visitor, by Harriet E. Boice, 212 pages, paper \$.50
 The Resurrection, by J. L. Wince; Where Are the Dead?, by L. S. Bronson; The Gospel of the Kingdom of God.
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CHRIST'S COMING ACCOMPLISHES WHAT ISRAEL FAILED FOR SEVENTY WEEKS TO ACHIEVE

In Two Parts: Part II.

THE FOURTH MATTER is that of everlasting righteousness. This is to be brought in. Man has tried every conceivable suggestion by which to bring upon himself and within himself righteousness, permanent righteousness. He is occasionally able to feel that he is righteous for a moment of time, but no uninspired son of Adam claims the accomplishment of everlasting righteousness. None other than He whose loins are girded with righteousness, Isa. 11:1-5, even the Lord our righteousness, Jer. 23:5-8, can bring this everlasting righteousness to Daniel's holy people and to Daniel's holy city. Nor can this be accomplished in harmony with the prophetic word until Christ shall have come "the second time without sin unto salvation." Heb. 9:28.

The next item mentioned by Gabriel is "to seal up the vision and prophecy". "Seal up" is the same Hebrew word as "make an end", with reference to sin. Vision and prophecy will come to an end in that its announcements for Israel and Jerusalem will have been finished, fulfilled. But neither can this be consummated other than by the return of our Lord and Master.

The sixth item reads, "to anoint the most Holy". "Anoint" has reference to authoritative appointment or establishment. God anointed David to be king. It was God's mark of authorization. God anointed Jesus with the Holy Spirit. It was God's mark or seal of approval, authorizing His Son for the Messiahship. The most Holy is to be anointed. It is to be authoritatively sealed.

The term "most Holy" is never used of man. It is always used of the holy of holies. In Israel's beginnings in the wilderness, the most Holy referred to the inner room of the tabernacle in which inner room the Father manifested His presence. It was called God's abiding place. It was where God abode, made Himself known in the midst of Israel. The holy place was next outside of the most Holy. What this most Holy was may possibly not be certain to us. The apostle speaks of the true tabernacle which the Lord pitched and not man. Heb. 8:2. The High Priest of that true tabernacle is Christ. Heb. 8:1.

There comes a time when this most Holy must be anointed and when its mission before man shall be entered upon. There is no such most Holy at this day from which the blessings of God are sent forth upon Israel and upon Jerusalem, yea, upon the Gentile beyond; nor can there be such operation until He who is the great High Priest shall have returned to fulfill God's promises in a larger way than now, even to bless those nations which go up from year to year "to worship the king, the Lord of hosts." Zech. 14:16.

Seventy weeks only would God give Daniel's holy

people and Daniel's holy city in which these six matters may be accomplished. None of them have been achieved, none of them can be achieved short of the presence of our Lord and Master. The last week of these divided seventy weeks will yet reveal troublous times in the great final effort and struggle of Israel and Jerusalem, in their rebellion against God, in their sins and in their crookednesses. But righteousness, reconciliation and the most Holy will take their places. Israel will bow, Jerusalem will succumb and God's name through the voice of His beloved Son will yet be acclaimed in the city of His Holiness by the people of His choice.

Will the reader study concerning this last week, Dan. 9:27; and may we enter upon its consideration in next issue?

"UNTO HIM WHO LOVED ME AND GAVE HIMSELF FOR ME."

(May this be *my* aim in all I say and do!)

When you think, when you speak, when you read, when you write,

When you sing, when you walk, when you seek for delight,—

To be kept from all evil at home and abroad,
Live always as under the "eye of the Lord."

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.

Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure

Consternation at once would be seen in your look
If God should say solemnly, "Show Me that book!"

Whatever you write, in haste or with heed,

Write nothing you would not like Jesus to read.

Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear could displease.

Wherever you go, never go where you fear

God's question being asked you, "What doest thou here?"

Whatever the pastime in which you engage,

For the cheering of youth, or the solace of age,

Turn away from each pleasure you'd shrink from pursuing,

Were God to look down and say,— "What are you doing?"

—Selected.

PRAYER

(Continued from First Page)

in a year, two or three hundred were brought to Christ, and the good work spread out into the surrounding country. Definite prayer for those in the prison house of sin is the need of the day.—Selected.

THE RESTITUTION HERALD

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NUMBER 42

COME UNTO ME

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.

To disregard this divine injunction is sure to incur worry, fret, sweat and fume, the resultant effect being irritation of the heart and brain; death of "heart disease" often ensuing. It is only by confidence, primarily in God, and secondly between mankind, whether in families or nations, that happiness and tranquillity may be enjoyed. In the absence of this rapport spirit, the cruel, contentious "sword" is sure to prevail.

My conception of God and Christ's personalities is gentleness and peace; the essence of nobility—an archetypal character for us to attain, being "predestinate to be conformed to the image of his Son." David says, "Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and *thy gentleness* hath made me great". (italics mine).

O, how essential is rest for the body, mind, spirit and soul, especially in these crucial times! Our Lord and His apostles in their day keenly felt its need, "And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat".—Mk. 6:31. Were Christians to heed the Lord in the matter of rest, and take seriously God's advice to fleshly Israel—which is more applicable to Spiritual Israel—what benignant results there would be! "Thus saith 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. But they said, We will not walk *therein*."—Jer. 6:16.

Many in these last days after having found "the old paths", i. e., conditional immortality, watching for His return and life only through the blood of the Lamb say, by their turning aside, "We will not walk therein". Let us hope that David's experience may soon be theirs, viz., "The sorrows of death compassed me, and the pains of hell (Sheol) gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD: O LORD, I be-

seech thee, deliver my soul". Then came the blessing, "Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee".—Psa. 116:3, 4, 7. To all outside of Christ (John 15:7) rest is an unknown quality. Isaiah says, "But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is* no peace, saith my God, to the wicked".—57:20, 21.

Confidence! What troubles and heartaches have been caused by misplaced confidence! Many Christians, who in fact have little or no confidence in God's word, credulously place implicit confidence in man. "He that is not with me is against me; and he that gathereth not with me scattereth abroad", is as true to-day as at the time Jesus uttered these words; and the devil sees to it that there be no exceptions to this rule, though at times it may appear so. There is a sad awakening for the one who belittles this statement of the Lord's and takes a gambler's chance.

David says, "*It is* better to trust in the LORD than to put confidence in man. *It is* better to trust in the LORD than to put confidence (even) in princes"—Psa. 118:8, 9. This seems to voice Paul's sentiment when he says, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh", Phil. 3:3, this, regardless of all human status.

Individuals and nations, generally speaking, have very little confidence one in another. But Christians, actuated by the Spirit of God, do well to imitate Paul, i. e., to have "no confidence in the flesh": the natural Adam-man, unregenerated by the Holy Spirit, for there is no possible agreement between such a person and the Spiritually minded person concerning God's plans. The Bible titles one "wild beast" spirit, the other "lamb" spirit. They are as dissimilar temperamentally and spiritually as are the arctic and equatorial temperature. As well might harmony be expected between a parrot and a monkey if put together in a cage. Jesus says, "Think not that I am come to send peace on the earth; I come not to send peace, but a sword."

Micah saw the confusion over religious topics that is now so prevalent, and gave pertinent warning: "Trust ye
(Continued on page 671)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

GOD IS THINE INHERITANCE

WHEN GOD divided the promised land among the tribes of Israel He gave the tribe of Levi no inheritance therein. Deut. 18:1, 2. Instead, God says in Num 18:20, "I am thy part and thine inheritance among the children of Israel." The Levites whom God chose for Himself "instead of all the firstborn", Num. 3:41, in the midst of whom God dwelt within His Holy Tabernacle, were made inheritors of God Himself, Deut. 10:9, and were not given inheritance of land. God was theirs. See Num. 18:21, 24.

It is even thus and more unto those who, being in Christ are the firstborn under the new covenant. Those who abide in God and God in them "shall ask what ye will, and it shall be done unto you". Jno. 15:7; 14:23. Man's greatest inheritance!

Faith and obedience are one; they go together. Faith is not that to which obedience must be added to make it perfect, but faith is made manifest in obedience. "Faith is obedience looking to the Master; obedience is faith going out to do His will."

IF YE LOVE ME

"If ye love me, keep my commandments";

"He that hath my commandments, and keepeth them, he it is that loveth me";

"If a man love me, he will keep my words": is the thrice repeated teaching of our Savior in John 14:15, 21, 23.

Facts rich in saving truth are revealed in these statements:

Keeping Christ's commandments is not the act of compulsion; it is the hearty response of love—"If a man love me, he will keep my words." Therefore,

The keeping of Christ's words is the outpouring of one's love for Christ—"he it is that loveth me"; and, reversely, he who does not keep the Savior's commandments does not love Him. One's attitude toward Christ's commandments reveals outwardly one's inner attitude toward Christ Himself. Therefore,

"If ye love me, keep my commandments"—make plain to yourself and to all the world your attitude toward Christ by your attitude regarding His commandments.

THREE SUPERLATIVE RESULTS

"If ye love me, . . . I will pray the Father, and he

shall give you another Comforter, that he may abide with you forever; the Spirit of truth; . . . (who) shall be in you." God's own Spirit is assured that one who loveth Christ. And,

"He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Here Christ's love, and God's love are assured to him who loves Christ. And, just as keeping Christ's commandments manifests a man's love for Christ, so Christ who assures His love for that man assures that He will "manifest himself to him." Christ's love will do for the man as the man's love does for Christ. The law operates in both directions. Again,

"If a man love me, . . . my Father will love him, and we will come unto him and make our abode with him." The abiding of the Father and His Son with one assures the most favored relationship and the choicest of blessings continually. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Prayer becomes the happy out-breathing of one's heart to his all-powerful abiding Companion. No more favored standing could be conceived of than one in which every desire will be in accord with God and will receive His consideration—"it shall be done."

THE SUM OF THE MATTER

Love inspires obedience to His every word; obedience increases love.

Love craves to find, more and more, His will that it may satisfy its longing to obey. This love-service not only enriches love itself but opens the heart-door for the admittance of God's Spirit, God's Son and God.

Such natural indwelling—man in God and God in man—makes one one with God and the subject of every favor in the mighty hand of the Creator—all for the asking.

Such mutual service—God's wrought love for man and man's wrought love for God—results in that perfection of oneness expressed in the words of John 17:23: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me". All on one only condition:

"If ye love me"!

This world's slogan is, "People who never look forward to the future seldom manage to get ahead". But this rallying-cry is more applicable and important to Christians in the spiritual world.—*Haney.*

THE NEW COVENANT AND THE SPIRIT

WAS THE GIFT of the Holy Spirit for spectacular and demonstrative purposes, that is, the performance of what is called "miracle," or was its main object something else? That the reception of the Spirit was sometimes followed by miraculous demonstrations, such as healing the sick or demoniac persons, speaking with tongues, etc., is not denied; but we affirm that it was not always attended with results such as these. Yet the Spirit was never given to anyone without some effect. In most cases of the reception of the Spirit the effect was mental and moral, rather than spectacular. The Lord Jesus, who at some time during His life among men received from the Father the promise of the power to dispense and administer the Spirit, was a most competent authority on the question of what the Spirit should do for its possessors, and we direct special attention to His teaching relative to this subject:

1. The Spirit was to be another Comforter in the place of Jesus. John 14:16; 15:26; 16:7.
2. The Spirit was to act as teacher to the followers of Jesus. John 14:26.
3. The Spirit was to testify of Jesus. John 15:26.
4. The Spirit was to convict the world of sin, of righteousness and of judgment. John 16:7.
5. The Spirit was to guide the believers into all truth. John 16:13.
6. The Spirit was to act as the Spirit of truth. John 14:16; 16:13.
7. The Spirit was to be in the believers. John 14:17.

These passages from the sayings of Jesus show that there were to be many operations of the Spirit besides working miracles. The latter, being more or less spectacular, had their effects mostly upon those without in convincing them of the divine origin and genuineness of the message they heard, which was a very distinct gain of no small value. However, there were to be certain effects of the Spirit's presence upon the believers themselves which were to be of individual benefit to these. These effects are indicated in the promise of Jesus above cited. Did all the believers in those days receive and possess the Spirit? They did. Did all perform miracles? They did not. Did all enjoy the benefits indicated in the promise of another Comforter? They did, as the testimony shows. The anointing Spirit taught the believers. 1 John 2:20, 27. They were all walking in the comfort of the Holy Spirit. Acts 9:31. They were all recipients of the Spirit of truth. 1 John 4:6. The Spirit was witnessing to them. Rom. 8:9-16; 1 John 3:24; 4:13; 5:6. The Spirit dwelt in them. 2 Tim. 1:14.

Besides these we advert to other activities in which the Spirit is said to engage:

1. The Spirit gives access to the Father. Rom. 5:2; Eph. 2:18.
2. The believers are anointed and sealed with the Spirit. 2 Cor. 1:21, 22; Eph. 4:30; 1 John 2:20, 27.

3. The Spirit infuses the love of God in the believers. Rom. 5:5; Gal. 5:22.
4. The Spirit writes the law of the new covenant into their hearts and minds. 2 Cor. 3:3.
5. The Spirit helps their infirmities. Rom. 8:26; Heb. 4:16.
6. The Spirit strengthens them with might in the inner man. Eph. 3:15.
7. The Spirit quickens their mortal bodies. Rom. 8:11.

While the various special gifts of the Spirit were distributed according to the "will" of the Giver, 1 Cor. 12:11, none who would receive the Spirit into their hearts would be without the consolation and help which the Spirit's presence would bring. If it were otherwise, this would argue that God is untrue to this the latest and greatest of all His covenants. May it not come to that! As He remembers His holy covenant with Abraham, and the other solemn engagements into which He entered, He has constantly in mind His new covenant, and graciously grants to those who ask Him aright the good things He covenanted to bestow. Luke 11:13.

DO MEN NEED THE SPIRIT NOW?

If the early believers from among Jews and Gentiles had need of Spirit's presence while the apostles as the accredited teachers were still in their midst, and they were in possession of "the law and the prophets," as well as the apostolic writings, would the believers living since the death of the apostles have any less need of "that Holy Spirit of promise" as the "earnest" or pledge of their inheritance than did their brethren in apostolic days? Viewed from the standpoint of necessity and usefulness, one would say that the need would be no less urgent since the death of the apostles than while those men were living. In fact, it would be more so. It was the foreknown need of the believers themselves, the help and comfort to be given, and the end to be achieved, that prompted the all-wise God first to make the promise of the Spirit, and then proceed under the new covenant to execute it. And the results visible in the days of the apostles not only demonstrate the wisdom of this move, but its necessity as well for the entire duration of the covenant.

"I WILL SEND YOU ANOTHER COMFORTER"

It may be said that the language of John, chapters 14-16, was addressed to the apostles alone, and therefore it would only have a direct bearing upon them. This rests upon a faulty view of this and other language, as we shall see.

The words of Jesus at the institution of the memorial supper, "This do in remembrance of me"; Luke 22:19, were addressed to "the twelve apostles," and to no others. Luke 22:14. Shall we therefore say that no others may take part in the service which commemorates the Savior's death? This would be quite as consistent as the suggestion we are considering. Yet we know that this service was held by the entire church from the first day of its existence onward.

(Continued on page 671)

GO YE AND TEACH ALL NATIONS

“Go ye and teach all nations,”

God calls us to His plan
For blessing with salvation
The total race of man.

“Go ye and teach all nations,”

Said God, one day to men;
But He has watched and waited
Long centuries since then.

“Go ye and teach all nations,”

Untaught are millions still,
And by our lack of action
We thwart His holy will.

Come, let us teach all nations;

Nor halt in heart or hand,
Till we in love have fully
Obeyed His last command.

P. Manly Orr.

DE L A Y

By C. E. Randall

DELAY IS AN outstanding sin in present day church effort—putting off till tomorrow what should be done to-day. The biggest drawback with which the church has to contend is the person that is continually offering excuses to stall and put off every proposed plan and program that is vitally necessary to the success of church activity. How often we hear these expressions: “What’s your hurry”; “Wait awhile”; “There’s lots of time”; “We haven’t got the money”; “We are too poor”; etc, etc. There are times when such statements are timely, but usually they put a damper on worthwhile projects.

Man says: “Stand still, and see the salvation of the Lord.” God says: “Go forward.” What a contrast! Delay versus activity. There can be no reasonable excuse or sound objection offered for delaying the work which the heavenly Father is directing.

After Judah had returned from Babylonian captivity, God instructed them to rebuild the temple. Characteristically, they began to offer excuses. Their first reason for delay according to Haggai’s account can be summed up in these words: “The time is not come, the time that the Lord’s house should be built.” In other words, “There isn’t any hurry.” God meets this excuse by calling their attention to the fact that they are living in their ceiled houses and His house is lying waste. Their temporal welfare blinded them to their spiritual need. The natural was crowding out the spiritual. How true of the present. God’s work comes last—a reverse order. “But seek ye first the kingdom of God, and his righteousness; and all

these things shall be added unto you.”

God met their first objection, but they still desisted by saying, “We are too poor.” This has always been a common objection against doing anything in the Lord’s work where money is involved. They had forgotten that the silver and the gold were God’s. Hag. 2:8. God uses the following language in imploring them to consider their ways: “Ye have sown much, and bring in little: ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.” Hag. 1:6, 9. It was a losing proposition for Judah to delay in building the temple. Their poverty stricken condition was self-incurred, because they failed to obey Jehovah. What is true of the nation, is similarly true of the individual. Much of our trouble and hardships of life are due to our failure to implicitly follow the leadership of the Father.

A third time they endeavored to bolster their argument for further delay by saying, “We are too few.” At first it would seem that their argument was well taken, for they had just returned from seventy years of servitude and bondage; many had been slain; the ten tribes had disappeared under the Assyrian alliance; and thus they were not as numerous as formerly. To man, this may appear to be a plausible excuse, but not so with God. In the first place Israel was not chosen because they were great in number, for they were fewest of all people on the face of the earth. Deut. 7:6, 7. It wasn’t the multitude that made possible the capture of Jericho. It was a small band led and strengthened by the God of Israel. A little company of three hundred put to flight the Midianite army. God works with the few rather than the many. Numbers do not handicap or limit the Father in His program. Paul aptly expressed the truth in Rom. 8:31. “If God be for us, who can be against us?” Few in number is no excuse for “laying down on the job” and not performing the work of the LORD.

Their last excuse concerned the building itself. “This temple will be nothing in comparison to Solomon’s temple.” They wanted the very best or none at all. God overthrew this feeble argument by saying, “The glory of this latter house shall be greater than of the former, saith the LORD of hosts.” The small and humble things of life when dedicated to the Master become glorious. It is true that the best is none too good. But we must serve with what we have and not wait until a brighter and better day comes. Delay is dangerous. “Redeem the time, because the days are evil.” Every opportunity for service is a rare privilege; and when summoned to the task, go forward with open hands and with a willing heart say, “Lord, here am I.”

The Restitution Herald, \$2.00 per year to any address in U. S., or Canada.

DAY BY DAY

I hear a voice at evening softly say,
 Bear not thy yesterday into tomorrow,
 Nor this week with last week's load of sorrow,
 Lift all thy burdens as they come, nor try
 To weigh the present with the by and by.
 One step and then another, take thy way;
 Live day by day.

Though autumn leaves are withering round thy way
 Walk in the sunshine. It is all for thee.
 Push straight ahead, as long as thou canst see;
 Dread not the winter whither thou mayest go,
 But when it comes, be thankful for the snow.
 Onward and upward. Look and smile and pray;
 Live day by day.

Selected by Madeline Gardiner.

AN HOUR WITH THE BIBLE

By R. A. Curtis

The following references to the uses made in the Scriptures of the revelations concerning the second advent were copied from an old book by Bro. Seiss, written over sixty years ago, the title of which is "The Last Times":

They present it as the great hope of the church:

Titus 2:13; 1 Peter 1:13; Job 19:25-27; Isa. 25:9;
 Col. 2:4; 2 Tim. 4:8.

They give it as a motive:

To take up testimony for Christ, Luke 9:26;
 To heavenly-mindedness, Phil. 3:20;
 To moderation, Phil 4:5;
 To mortification of the flesh, Col. 3:4, 5;
 To faithfulness in God's service, 1 Tim. 6:14; 2
 Tim. 4:1, 2, 8; 1 Peter 5:4;
 To soberness and godly living, Titus 2:12, 13;
 To patience, James 5:7, 8;
 To perseverance, Heb. 10:37;
 To holy conversation and godliness, 2 Peter 3:10,
 11;
 To diligence and activity, Matt. 25:14-30; Luke
 19:13; 2 Peter 3:14;
 To carefulness in intercourse with the world, Rev.
 16:15;
 To hold fast what we have in Christ, Rev. 2:25;
 3:11;
 To fraternal affection, 1 Thess. 3:12, 13;
 To abide in Christ, 1 John 2:28.

They refer to it as a subject of peculiar comfort under bereavement:

1 Thess. 4:18; 2 Tim. 1:5, 7; 2:12; Isa. 30:18.

They employ it as an encouragement to labor for souls, and as a subject of solemn appeal in the charge to ministers:

1 Cor. 1:4-7; 1 Thess. 2:19, 20; 2 Tim. 4:1.

They direct attention to it as a corrective of and sup-

port under, censoriousness and judging of others:

1 Cor. 4:3-5.

They speak of it as a thing which should possess absorbing importance and interest to all who desire to be prepared for the eternal kingdom:

Matt. 24:42-51; 25:13; Mark 13:33-37; Luke 21:34-36; 1 Thess. 5:4-6.

THE LAST FORTY DAYS WITH JESUS

IN ACTS 1:3, we read, that Jesus presented himself alive, after His suffering, by many proofs, appearing unto His disciples through the period of forty days, and speaking the things concerning the kingdom of God.

That forty-day tarrying time served many practical purposes:

1st, It gave time and opportunity for full proof that Jesus was really risen from the dead, and risen in a real body of flesh and bones,—a spiritual body, but not a spirit body. Luke 24:37-40.

2nd, It gave time to emphasize the importance of the resurrection of Jesus.

3rd, It gave force later to the testimony of the apostles to the resurrection of Jesus. If they had seen Him but once, they might have been mistaken; but seeing Him many times for forty days, they could not have been mistaken.

4th, It gave the apostles opportunity to refresh their memories and to ask needed questions.

5th, The casual appearances of Jesus with the disciples during these forty days accustomed them to be without His visible presence, and to look for and prize His spiritual presence, and to hope for His second personal presence at the end of this age.

6th, It was a demonstration of the kind of body that the saved shall have in the resurrection, and of the powers of such a body; for the Scripture says, that we shall have bodies given unto us like unto His glorified body, Phil. 3:21.

7th, It showed the way to the future and immortal life to be by the resurrection.

8th, It showed that in the resurrection there would be a restoration of our memory and identity.

In His mortal flesh, Jesus manifested Himself to many people, both friends and foes; but in His resurrection, He was seen by only an elect few: so it is to-day, many know of Jesus after the flesh, but few know of Him after the Spirit.

When Christ died, we all died in Him; and when He was resurrected, we were all raised in Him.

Hence Paul says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.—Sel. from "The Way of Truth,"

ABSOLUTE INFALLIBILITY OF SCRIPTURE

ATTENTION MAY BE specially called to three passages in which the Lord refers to the origin and the absolute infallibility of Scripture. Jesus asked the Pharisees, "What think ye of Christ? whose son is he? They say unto him, *The son of David*. He saith unto them, How then doth David in spirit call him Lord . . . ?" The reference is to Psalm 110, which the Lord says David spake or wrote "in spirit"; i. e., David was completely under the Spirit's influence in the production of the Psalm, so that when he calls the Messiah his "Lord" the word has absolute authority. Such is clearly the Lord's meaning, and the Pharisees have no reply to His argument. The Lord does not say that the entire Old Testament was written "in the Spirit", nor even that all the Psalms were so produced; He makes no direct statement of this nature; yet the plain reader would certainly regard this as implied. His hearers understood their Scriptures to have been all written by immediate inspiration of God, and to be the word of God; and He merely refers to Psalm 110 as having the character which belonged to Scripture at large.

In John 10:34-36 Christ vindicates Himself from the charge of blasphemy in claiming to be the Son of God: "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent unto the world, Thou blasphemist; because I said, I am the Son of God?" The Scripture cannot be broken. The verb signifies to loose, unbind, dissolve, and as applied to Scripture means to subvert or deprive of authority. The authority of Scripture is then so complete—so pervasive—as to extend to its individual terms. "Gods" is the proper word because it is used to designate the Jewish rulers. If this is not verbal inspiration, it comes very near it. One may of course allege that the Lord's statement of inerrancy implies only that the principal words of Scripture must be taken precisely as they are, but that He does not claim the like authority for all its words. Without arguing this point, we merely say that it is not certain or obvious that the way is left open for this distinction. In face of Christ's utterances it devolves on those who hold that inspiration extends to the thought of Scripture only, but not to the words, or to the leading words but not to the words in general, to adduce very cogent arguments in support of their position. The *onus probandi*, it seems to us, is here made to rest on them. The theory that inspiration may be affirmed only of the main views or positions of Scripture, but neither of the words nor of the development of the thoughts, cannot, it seems clear, be harmonized with the Lord's teaching. Before adverting to a third text we may be allowed to set down these words of Augustine in writing to Jerome: "For I acknowledge with high esteem for thee, I have learned to ascribe such reverence and honor to those books of the Scriptures alone, which are

now called canonical, that I believe most firmly that not one of their authors has made a mistake in writing them. And should I light upon anything in those writings, which may seem opposed to truth, I shall contend for nothing else, than either that the manuscript was full of errors, or that the translator had not comprehended what was said, or that I had not understood it in the least degree."

In His sermon on the Mount our Lord thus refers to His own relation to the Old Testament economy and its Scriptures: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. 5:17, 18. No stronger words could be employed to affirm the divine authority of every part of the Old Testament; for the law and the prophets mean the entire Old Testament Scriptures. If this declaration contemplates the *moral* element of these Scriptures, it means that no part of them shall be set aside by the New Dispensation, but "fulfilled"; i. e., filled up and completed by Jesus Christ, as a sketch is filled up and completed by the painter. If, as others naturally interpret, the *typical* features of the Old Testament are included in the statement, the term "fulfilled", as regards this element, will be taken in the more usual meaning. In either case the inviolability and, by implication, the divine origin of the Old Testament could not be more impressively declared. Mark how comprehensive and absolute the words are: "one jot or one tittle". "Jot" (iota) is *yod*, the smallest letter of the Hebrew alphabet; "tittle", literally little horn or apex, designates the little lines or projections by which Hebrew letters, similar in other respects, differ from each other. We have here, one might say, the inspiration of *letters* of the Old Testament. Everything contained in it has divine authority, and must, therefore, be divine in origin; for it is unnecessary to show that no such authority could be ascribed to writings merely human, or the writings in which the divine and the human interests could be separated analytically.

Should it be said that the "law", every jot and tittle of which must be fulfilled, means here the economy itself, the ordinances of Judaism, but not the record of them, in writing, the reply is that we know nothing of the ordinances except through the record, so that what is affirmed must apply to the Scriptures as well as to the Dispensation.

The only questions which can be well raised are, first, whether the "law and the prophets" designate the entire Scriptures or two great divisions of them only; and, secondly, whether the words of Jesus can be taken at their full meaning, or, for some reason or other, must be discounted. The first question it is hardly worth while to discuss, for, if neither jot nor tittle of the "law and prophets" shall fail, it will hardly be contended that the Psalms, or whatever parts of the Old Testament are not included, have a less stable character. The second question will be considered in another issue.—By *Rev. William Cavin in The Fundamentals*.

LIGHT IN THE DARKNESS

DURING THE DECLINE and fall of the Jewish monarchy, and long after the wreck of it, all hope was centered in the Messiah that was to come.

All the prophets, whether addressing the northern kingdom of Israel or the southern kingdom of Judah, united in this proclamation. Their own undying faith in God inspired their undying testimonies to His faithfulness toward them. They looked forward to and proclaimed a Messiah that was to establish the house of David and upon David's throne rule over David's kingdom. No other construction of their messages would seem to be possible without the perversion of their meaning. It is the light of their testimony alone that illumines and interprets the history of Judah as her day darkens to its close.

When the black cloud of Assyria was casting its ominous shadow over the plains of the north, Isaiah saw the approaching storm; as in the preceding reign of Ahaz he had seen a similar storm approach from Syria and Samaria. If in the approach of this latter calamity he had spoken of the virgin that was to conceive and bear a Son and call His name Immanuel, he drops all mystery of speech as the Assyrian invasion comes near.

"Unto us", he says—and he is speaking to his own people the Jews—"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

In this glorious declaration all the light of sacred prophecy converges, and reveals that great and solitary Figure of human history, who is set forth as the one hope of Israel, and who is the one and only hope of the world.

The whole of Isaiah's predictive prophecy is based on the promise that God made to David. In all the years of his ministry, until the time of his death during the reign of the wicked Manasseh, his faith in that promise remained unshaken.

In the far distant future he saw the Gentile hosts assemble for battle at Armageddon. His heart was undismayed. Over against that vision he places this: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Before those gathered hosts of wickedness there stands alone in solitary grandeur the Son of David. Nor shall He be lacking in that great crisis. The Spirit in sevenfold power shall rest upon Him, and "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Once more the prophet's undying faith in God's covenant is proclaimed: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

No day is dark when hope is sustained by an issue so glorious; no evil so inscrutable as not to find its inter-

pretation in this. Beyond his own day of evil the prophet saw that other day dawning over the hills of time. In that day—over against the sorrow of his own—shall this song be sung in the land of Judah: "We have a strong city; salvation will *God* appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength."—*From God's Oath by Ottman.*

Bird's eyes do not cooperate, but each can focus on a different object at the same time, which reminds us of some Christians who have one eye on the "they" class and the other eye on Christ—playing safe, as they suppose—for both the devil's kingdom and God's kingdom.—*Haney.*

LIKE CHRIST

CHRISTIANS ARE TO DO God's will. Jesus came to earth with God's will ever before Him. At the age of twelve He said that He must be about His Father's business. Later in His ministry, He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38; John 5:30. This was Jesus' highest delight. It was prophesied of Him by David many years before He came.

To do God's will should be every Christian's highest delight. It should be his duty in everything that he undertakes to do; to find out whether it is God's will; and not dare to do anything he is certain is not God's will, or of which he is in doubt. It is not always easy to put aside our own wills and do God's will, but Oh, how blessed! We find Jesus saying, "Not my will, but the will of the Father." He had to deny His own will to do God's will, and so do you. Christians will deny their own wills and obey God's will, which is their highest duty.

Christians are to spend much time in prayer. Christ, our Example, prayed without ceasing. How often we read of Him spending all night in prayer, obtaining guidance and strength for the next day's work. How many hours do we spend in prayer? God gives us twenty-four hours every day; how many do we give Him in prayer and service? Jesus gave God all His time. We may do the same, for no matter what kind of secular work we are called upon to do, we can do that for God's glory and serve Him in every vocation of life, no matter how humble. If we cannot perform our labor to His glory, our business is not what it should be, and we had better give it up, the sooner the better. Pray much; pray often; pray when you feel like it; and be sure to pray when you don't feel like it. Pray at home, at your work, in the street—everywhere. God hears the faintest whisper of a praying saint. Prayer moves the hand of God. Pray! Christian, Pray! —*By Rev. Chas. H. Wolfram in "Am I A Christian."*

A LEPER TO THE SAVIOR CAME

“And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth His hand, and touched him, and said, I will; be thou clean. And immediately his leprosy was cleansed.”

A leper to the Savior came,
And humbly he advanced,
And pleading for his cleansing said,
“Lord, if thou wilt, thou canst.”
The gracious Master’s heart was moved;
His tenderness was seen:
He touched the loathsome leper and
“I will,” He said, “be clean!”

Once I was leprous, lost, undone,
A sinner, vile, abhorred;
I knew not God the Father then,
I knew not Christ my Lord;
But that I might be cleansed I came,
And sought the Savior’s face;
He heard my heartfelt cry that day,
And cleansed me through His grace.

Are you a leper, lost, unclean?
An alien from the fold?
In need of cleansing? Let your sins
On Christ the Lord be rolled!
Lift up your downcast eyes and look!
For you the Savior died;
For you He rose, for you He lives,
Christ who was crucified!

He died to cleanse each leprous soul
As once His blood cleansed me;
He lives to break the captives’ chains,
And set the prisoners free!
He who the leper cleansed can now
By all who look be seen;
To him who prays the leper’s prayer,
He’ll say, “I will, be clean.”

• J. Narver Gortner

A FITTING TRIBUTE

By M. A. Woodward

THESE WORDS HEAD an article in one of our popular magazines, telling of a man who has endeared himself to humanity and especially to the 3,000,000 lepers for whom he has given his life.

Leonard Wood stands out before the world as a beloved and worthy champion of righteousness and brotherly love. A beautiful marble shaft has been erected to his memory. What did he do to deserve this honor? His

great heart of love sought out every way and means possible to heal the suffering lepers. He brought a remedy which he hoped would cure the disease. Hopes ran high for a time, as this remedy really seemed to be doing the work hoped for; but for only a few did the remedy effect a cure. To the many who were too far inoculated with the fatal disease it proved no good. But Mr. Wood would not leave them. He tried in every way to comfort and smooth life’s weary way for them.

It is impossible for us to even imagine what their feelings were when, after a close diagnosis of their case from a specialist, these words were spoken: “You have leprosy”—words so terrible their breath must have stopped for a moment when the awful reality forced itself upon them. Faint with this knowledge they knew that without any delay they must be carried away from all they held dear to the leper’s colony, never, never to return to the loved home or friends, but to spend their remaining days watching the whitening skin, the decaying and falling joints, one by one waiting for death with the despairing cry, “How long, O Lord, how long must this last?”

Others, noble men and women, have gone as did Leonard Wood and given their lives for these broken-hearted people; gone with the message of salvation to tell them that they will have to wait only until the dear Christ’s coming and then the doors of divine love await their entrance to the land where there is no more death, neither sorrow nor crying, neither shall there be any more pain. What a day of rejoicing!

But we have another side to mourn over; for there is less hope for the sinning one than for the pitiful leper unless the sinning one learns from whence cometh his help. The throngs of sin-diseased souls are passing by daily, little heeding the great Physician’s call; carrying their sin-laden bodies with deadly germs of disease to young and to old; making some of these sins so alluring that the young are easily caught in the snares and a deadly disease confronts them. So insidiously and surely have the germs done their work that no human agency can bring any relief, and death is their only comfort.

We see these things before us every day and we implore our young to seek the great Physician while He may be found; for He is passing now, and asks you to take Him as your Healer, and Savior, your wonderful Remedy for sin. Hear what He says, “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.”

Dear heart, does the way seem too straight for you to follow? Ask some dear friend who has forsaken all to follow Christ, if the way seems to them hard and rough. They will tell you that life was never so bright to them as when they came to the dear Savior’s fold and found the peace and joy long sought for. When one is living in and by the strength of the Son of God, filled with a strong desire to do God’s will, all things will work together for good, for you are trusting to a higher power than thine own—the power of God, which is able to help and hold us in

every trial.

What more fitting tribute could we offer to our God than this: "Faithful unto death". To such has He promised a crown of life, immortal, undying life. From that time on nothing can hurt us, nothing tempt us to do wrong; for we have passed through the veil, passed from the dying condition to the ever-living condition. Is such a hope worth anything to us? If it is, it is worth everything. Then let us build on the sure Foundation, Jesus the Christ, arise from our baptismal grave to walk the new life of true faith in God and His power to help us in that walk.

PARENT AND CHILD

THE PARENT'S chief duty and endeavor should be to bring up his children as children of God and therefore to cultivate the divine life. But there is danger lest external forms should take the place of religion itself. A child may be drilled into attitudes and forms which look like real piety, but injuriously exclude it by the outward show of it. Better the real beating of the young heart toward God than any amount of mere pretence.

Beware of mere premature piety. Sobriety is not juvenile virtue, nor is childish uproar a proof of ungodly tendencies. Do not expect to find in children or young men what is becoming the solemnities of age. Carefully separate and condemn what is immoral, but at the same time smile on all that is true. Specially beware of introducing to your children stories that involve sin, and at the same time show your interest in entertaining books and youthful games, which make them understand that you are not opposed to their amusements.

Take your part in youthful pranks. Laugh with them in innocent mirth. Take obvious interest in their early struggles to learn, to speak, to sing, to recite, to work. Encourage the fullest confidence with their parents. Urge them never to do, or read, or find pleasure in anything which they would be ashamed to tell father or mother.

Be careful of the conversation you encourage in their presence. Never make game of religion or religious people. Do not ridicule or censure people who may belong to some other church or denomination. Treat all who love God, and wish to live godly lives, as, with themselves, sons and daughters of the Lord God. Let them above all things else try in everything to please their heavenly Father, and so best to give joy to yourselves.

Let not your prevailing topic of discourse be social quarrels, or commercial schemes, or the gain or loss of money, but the fear of God, which is "better than riches, and the gain thereof than fine gold."—*Religious Telescope*.

Proclaim the gospel among your friends by sending each *The Restitution Herald*. Subscriptions received at any time,

"TILL HE COME"

WHAT A PHRASE! "Till HE come." "Till he COME." "TILL he come."

1. *The Till That Covers The Observance of the Lord's Supper.* Paul says we should observe the Lord's Supper "till he come". 1 Cor. 11:26. What those do with these words who decline to have a literal communion service we know not. The language is too plain to be misunderstood.

2. *The Till of Suspended Judgment.* Paul commands that we judge not one of our brethren, but hold all judgment in suspense "till he come". 1 Cor. 4:1-5. What a reversal! To-day the opposite is in vogue.

3. *The Till of Afflictions.* We are most plainly told that these afflictions will reach "unto the coming of the Lord." Jas. 5:7; Heb. 10:36, 37. If so, let us not pray to be delivered from them, but pray for grace to go through them.

4. *The Till of Earthly Service.* The disciple of Christ is not freed from service until the Lord comes. Luke 19:13. The time of service for him reaches clear TO the second coming, but not beyond.

5. *The Till of Jerusalem's Downtreading.* Jerusalem was to be under the feet of the nations until Gentile times end. It is said by some that Jerusalem was freed in Dec. 1917. But whether or not, the coming of the Lord will set her free, her downtreading cannot go beyond THAT. Luke 21:24.

6. *The Till of Israel's Blindness.* Whatever may be the condition of Israel after the flesh, now, or all through the ages, the blindness was to span Gentile times. Rom. 11:25. And it has, and they are still blind, as a nation. Many Jews, however, are coming to the Lord. But, some say, "Will they see then when Jesus comes?" Paul does not say they will see *then*. He says the blindness will last until *THEN*. It is a way of saying the blindness is permanent so far as the Gospel Age goes.—*Sel. from Messiah's Advocate*.

The Restitution Herald, \$2.00 per year to any address in U. S., or Canada.

A German flier predicts a "rocket liner" from Berlin to Philadelphia, Pa. in one hour. Do you say, Never! Well; would you not have said the same thing twenty years ago had you been told that a man would fly across the Atlantic ocean? Nothing should surprise us these days.—*Haney*.

It is interesting to know that widows in Korea do not remarry, no matter how young they may be. Even though they had been married only a month, they may not take a second husband. This should be a paradise for flappers; no divorce expense, and no restriction nor limitation on mating up.—*Haney*.

AS YOUTH VIEWS THE CHURCH

IT IS AT ONCE recognized and taken for granted that the spiritual needs of youth will be best catered to and conserved through the church, through which the adherents of Jesus may obtain in as full measure as possible that which they require to keep them strong and steadfast and loyal to their highest ideals and noblest purposes.

It may be assumed in principle that the Christian believes that in the teachings and life of Christ he has the supreme example of the way in which God wishes men to live, grow and be happy. If there is any validity to this principle it certainly devolves upon the church to reflect the Christ, the values of Christ, the love of Christ, if it is to command that respect and allegiance which it expects of youth. It seems apparent that the church can exist for no other purpose than to commend these values to those who seek its society. The church must assist its young people to be what they in their best movements and earnest meditations want to be. Its opportunity is in showing that through Jesus Christ comes the realization of transforming and transcendent values, lifting one up from the current swing of things thrust upon one into largeness of life, peace of heart and fullness of joy.

As I was thinking of this theme a certain incident in the life of Jesus came to mind. Jesus had been attending the Jewish Feast of the Tabernacles. The feast in the time of the Master was celebrated for eight days at the close of the harvest, and many people came from villages and towns to enjoy this happy autumn gathering. It was rich in ceremonies, marked by processions, singing, ritual and thanksgiving. The last day was known as the great day of the feast, and was a solemn day of "holy convocation," a day devoted to religious worship. Jesus was at least a silent participant; and it is recorded that on this great day of the feast He addressed the multitude saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."—John 7:37, 38.

Jesus in His keen insight had evidently sensed that there was something lacking in the hearts of these men and women; there was something for which they were yearning. They weren't as happy as they might be; their rich ceremonies failed to stir their hearts to genuine joy. Jesus had something for them of which the Church of His day was utterly lacking. This is something for the present day church to consider. The church of to-day, as that of the early New Testament time, must have its breath animated by the Holy Spirit; it must be warm in its welcome; it must point the youth to this Jesus who has promised to fill men's hearts with "rivers of living water."

The church has assumed various functions, all more or less closely correlated to be sure; but there is one peculiar to its existence and which alone, in our present day, justifies its perpetuation, namely, to commend Jesus, and all that Jesus means, to those who seek His way of life. The church is more than a charitable institution; it is more than a be-

nevolent association; it is more than an ethical society. It is all these, plus the winner of souls to Christ, corporately the body of the living Christ. There are philanthropies and charities unconnected with the church; there are groups fostering better economic conditions; there are agencies established for social uplift, all unconnected with the church. The church alone is the one organized group which points men to the Christ, which brings to realization man's spiritual resources. I do not wish to infer that the church is not to do these other things, because groups outside are doing them. They are equally within the province of the church. God forbid that they should be neglected! But the church alone can effectively infuse saving power and the spirit of evangelism. It is thus to the church that the youth looks for the expression of its spiritual life. "The primary demand on the Christian church is not to interest itself in 'policies' and propaganda, but to embody and express corporately those virtues which are expected of a Christian disciple."

The church must not forget to give the inspirational element its proper place. Jesus laid greater stress on the truly spiritual values and on men's actions; and He was less concerned with the purely intellectual appeal. Intellectualism may become a bane to a church, freezing out that warm appeal which stirs men's hearts and prompts them to Christian deeds and service. This is no appeal for emotionalism that disregards sane intelligent thought. Youth cares little for rabid sentimentalism; it looks rather to the church to combine the inspirational with the intellectual; to speak to the heart as well as the mind; to direct conscience as well as reason.

Blessed is that church where youth is brought to the point to exclaim as did the Psalmist of old: "I was glad when they said unto me, Let us go into the house of the LORD." Then may that church feel the blessing of its existence and the fruit of its endeavors.—Fred Kudlata in "Our Hope."

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HOW CAN THE STATE CONFERENCE HELP THE BEREANS?

The following paper was presented by Bro. C. E. Randall at the State Berean meeting on the closing day of the Michigan Conference.

THIS QUESTION is of vital import to both the State Conference and the Berean work and is deserving the best thought, study and consideration possible.

The Berean effort is auxiliary to the Conference and as such becomes a feeder to the Conference. Since it is a feeder, it behooves the Conference to advance the Berean labor in every way possible, for in so doing it is developing a source of real energy.

In the first place, the Conference must recognize and comprehend the labor and effort in which the Bereans are engaged. Primarily the field of activity of the Bereans is with the youth, although its labor is not confined entirely with adolescents, but includes all who are interested in Biblical research.

The maintaining and developing of church activity is dependent upon the quantity and quality of new recruits that are brought into the ranks of membership and leadership. The Bereans are able to prepare this ever-needed supply of new man material. Therefore, the Conference should turn its attention to this praiseworthy auxiliary and give it assistance in counsel, in encouragement, and in opportunity of development.

As previously stated, Berean labor is largely among the youth; therefore its officers should be of the younger generation. The responsibilities incumbent upon these young shoulders are heavy for them, even though they might be light for more seasoned and experienced minds. The Conference can give these inexperienced leaders the benefits of their years of experience in church management and conduct of successful evangelism. This advice and counsel should be SUGGESTIVELY offered, not as a criterion of procedure, but merely as an aid upon which the younger ones can draw when they feel that such information can be successfully worked into the warp and woof of their program. No auxiliary work among the young people can be prosecuted successfully if hedged in with time worn methods and customs that should have gone with the days of the past. The Conference must recognize that the characteristics of the youth of to-day are entirely different than those of yesterday. We must

work on the plane of life on which people live.

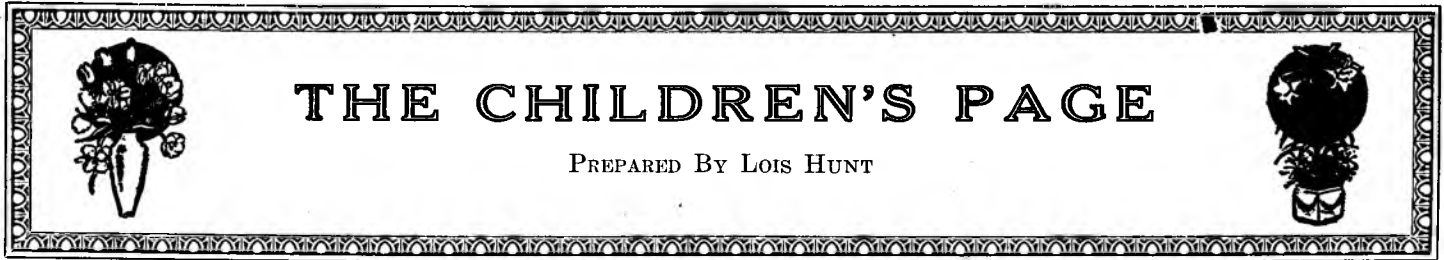
Organic efforts during the decades of the past dealt with youth whose lives were spent in the community in which they lived. Their civic, social and spiritual lives were developed in an individual community. Available means of transportation did not take them beyond the environs of their own home fireside and the watchful scrutiny of their parents. That day has passed; it is forever gone. We are living in a new dispensation as it were; our children are born into an age when men are swiftly traveling through sky, earth and sea. The home fireside is no longer surrounded by a communal boundary. There is no prescribed boundary to civic, social and spiritual development of our boys and girls. The ends of the earth can not hold them; they go into ethereal space and thence into the mighty depths of the angry seas. Educated in the sciences of the ages and fed upon the mighty deeds of the heroes of earth, they become dynamic in character and courageous in every undertaking. Being thus reared, they are reached by psychological ends rather than emotional or sensational appeals. Pedagogy aptly applied to the particular individual becomes more successful than the everlasting use of the rod.

I bring these present-day conditions to your attention to convince you of the fact that the youth of to-day must be dealt with differently than the boys and girls of yesterday. The Conference should consider this changing drama of human life and allow sufficient leeway to youth to develop its organic structure to meet this existing condition; and with an approach adapted to the present win them into Christian fellowship.

Our boys and girls need encouragement more than condemnation. It is very true that there is a letting down of the bars of morality, a growing disrespect for bodily righteousness which we cannot countenance in any way, shape, or manner; but we can lead our boys and girls to pattern after the life of Christ much quicker and easier by encouraging them to aspire to things holy and righteous than we can by condemning them for yielding to the weaknesses of the flesh.

The Conference can encourage our youth by helping their organization: help them by giving them a regular place in the Conference program. Recognize their talents

(Continued on page 671)



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

THE FIRST FOREIGN MISSION- ARIES

HE (Saul or Paul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel". So said the Lord when sending Ananias to help restore Saul's sight. Peter had been sent to Cornelius, but now the gospel is to be carried to Gentiles in more distant countries, so the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them."

Barnabas and Saul had worked together successfully for a year at Antioch. They had been chosen to take the money-gift down to the famine sufferers near Jerusalem. And now, upon their return to Antioch, they were to go forth again on a longer and more dangerous journey. However, they did not start until they had fasted and prayed, and the Antioch brethren had laid their hands on them in blessing and farewell.

Now find a map of this eastern country, and follow the journeys of these two, and John Mark who accompanied them part of the way. Their faith and trust in God gave them courage and the strength to do the work God should give them to do. To-day we would call them missionaries.

The three disciples went to Seleucia, on the seacoast, about sixteen miles from Antioch, and there took boat to Cyprus, eighty miles from Seleucia. Cyprus was an island, and the homeland of Barnabas. Here, in the city of Salamis, they preached in the Jewish synagogues. From Salamis they went across the island to Paphos, the seat of government.

The deputy, or ruler, in this city was a wise man; and, having heard of Saul and Barnabas, sent for them to tell him the word of God. With the deputy was a Jewish sorcerer (Bar-jesus) who did all he could to prevent the missionaries from telling their story. He feared the deputy might turn him away if he heard the apostles and believed their doctrine.

However, when Saul (from now on called Paul, his Gentile name) saw the evil intentions of this man he looked at him very intently and openly accused him of being an enemy to all that was good. Moreover, to punish the sorcerer for his wrong-doing, Paul told him that the hand of the Lord was upon him and that he should be blind for a time, just as Saul had once been. And immediately there came over his eyes a darkness, and he sought some one to lead him. When the deputy saw this miracle, and the

great power and doctrine of the Lord he believed.

Then God's three workers went by boat to Perga in Pamphilia, where they separated—John Mark returning to Jerusalem, and Paul and Barnabas going on to another Antioch, farther north in Pisidia. Here, on the sabbath day, they went to the synagogue and sat down.

After the reading of Scriptures the rulers asked Paul to speak to the people. He stood up and told them the history of the Jewish people, of their putting Jesus to death, of Jesus' resurrection, and that their sins would be forgiven through Jesus rather than the law of Moses.

This first sermon pleased the people in Antioch, for when the Jews left the synagogue, the Gentiles asked Paul to preach again the next sabbath. Some of the Jews, too, followed Paul and he urged them to continue in the grace of God.

When the next sabbath arrived nearly the whole city came to hear Paul preach. Just imagine nearly everyone in your city coming to church.

Then, of course, the Jews grew envious and spoke against Paul's sermon. But Paul and Barnabas were very brave and told the Jews that they ought to have received the gospel first, for it had been preached to them first. But they had rejected it and proved so unworthy that God had turned to the Gentiles. This made the Gentiles so very happy that they glorified God, and the good news was carried through all that region.

In the meantime the leaders of the jealous Jews went to the chief men of the city and influenced them against Paul and Barnabas—probably told them untrue things. Whereupon Paul and Barnabas were greatly persecuted and cast out of the country. However, they "shook off the dust of their feet" against their enemies—a sign of disdain or scorn for their wickedness. Then they went to another town called Iconium—about forty-five miles south-east of Antioch.

Even if their faithful teachers were removed, the converts at Antioch were not discouraged, because they were filled with joy and the Holy Ghost.

Have the Jews ever been sorry that they did not accept Jesus or God's plan of salvation?

SOMETHING TO THINK ABOUT

Would you like to be a missionary? How can you help to carry the gospel to others?

SOMETHING TO DO

Hunt up all of these places on a map. Read all of
(Continued on page 671)

With Our Sunday Schools

LESSON V.—July 29, 1928

THE FIRST FOREIGN MISSIONARIES

Acts 13:1-52

Devotional Reading: Psalms 67

GOLDEN TEXT

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world.—Matthew 28:19, 20.

A STUDY OF THE SUBJECT

refused his new religion. They or their friends had persecuted and killed Him whom Paul now acclaimed. More stinging still Paul boldly announced the resurrection of Him whom they had slain. Thus their victory was their defeat. Paul's words being true, Jesus whom they had persecuted, had risen triumphant Paul, a Foreign Missionary. He had been a missionary to his own people, though apparently received by but few. The majority over the greatest and most certain imprisonment known to man—death. Thus He had broken loose from their severest incarceration.

But Jesus had not shown Himself in resurrected life unto the multitude of His persecutors. He was seen only by His friends by His marvelous works. Therefore, whoever desired to oppose could always raise the objection that He had never been seen resurrected except by those who lauded Him. Hence these human, logical disputings with Paul as to the certainty of His resurrection.

Paul's Problem. Paul's problem was not to show favoritism between races, religions, nations. His problem was to discover believers in the gospel of Jesus Christ. For this purpose he was ever proclaiming the deep truths of God. He was ever announcing the unbounded richness of Christ for man. He was ever attributing all advancement to the Creator and His Son. Paul revealed to one and all, not only Him who created originally, but Him who is able through Jesus Christ to create anew, faithful ones, out of death into which sin has thrust all, unto life which should know no end. Such proclamation Paul continuously implored his hearers to consider and accept. His great problem was not to maintain his own faith, nor was it to set up some particular creed which opposers would be unable to frustrate. His great problem was to discover believing hearts, to fill and inspire them with that fullness of conviction that would afford them faith unto repentance and acceptance of Him whom to know is life everlasting.

THE GOLDEN TEXT

"And Jesus, coming near, spake to them, saying:—Given to me was all authority in heaven and on earth: going, therefore, disciple ye all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things as many as I myself commanded you: and behold! I am with you, all the days, until the conclusion of the age."—Matt. 28:18, 19, 20, Roth.

Backed by the authority given Him of the Father, Christ gave the command to His disciples to make disciples of all nations, and gave the assurance that He would be with them to the end of the age. This may be one answer to the question, "Lord, what wilt thou

have me to do?"—F. A. S.

PRACTICAL APPLICATIONS

The Magnet. In many of the big machine shops of the country the floor becomes littered with shavings, filings and debris from all kinds of various metals machined. This mixture of metals would be hopelessly confused, impossible of being accurately separated were it not that in God's great creation there is the mighty force of magnetism. The laws of electricity provide that this magnetism may be imparted to huge pieces of steel which are termed magnets. These magnets are without eyes, ears or fingers; without sense of touch or power of visual discernment. They are moved slowly over the mass of mixed filings. Instantly the dust, shavings and chips of steel leap up out of the debris of brass and other unattracted metals and fly vigorously unto the suspended magnet nearby. With unerring accuracy these magnets draw the particles of steel, dust and lump, out from their associates and convey them in the amount of tons of weight to an assigned position where they are grouped by themselves. The magnet may go back over the remaining portions time and again, yet not one will attach itself thereto. The difference is not in the magnet. It is sufficiently strong and sturdy to carry the brass in weight equivalent to that carried in steel. The difference lies wholly in the character of the filings. Only those filings whose character is in sympathy with that of the magnet will fly to it.

Christ is that strong magnet to man. His strength and power to lift and save are unlimited. Like the serpent in the wilderness, so the Son of man has been lifted up that "whosoever believeth in him, should not perish, but have everlasting life."—John 3:14-21. Christ offers the fullness of Himself to all alike. Only those of faith who are characterized like unto the character of Christ Himself fly to Him. The rebellious, the self-trustful, the infidel, the skeptic, the atheist, none of these can rise out of themselves to Christ, any more than can the brass speck from the machine shop floor rise to the strongest magnet suspended. But the largest possible multitude of people impregnated with the faith of Jesus Christ can not only rise to Him, but will be carried and sustained, every one of them, and will be given complete victory with Him among those constituting the great gathering of all ages.

INTERMEDIATE CLASS

Topic: Preaching the Word of God.

In a church in Antioch were gathered some prophets and teachers, and among them was Saul. They were ministering unto the Lord and fasting, when the Holy Ghost said, "Separate me Barnabas and Saul for the work

whereunto I have called them."

Obedience followed. Saul and Barnabas started out on their missionary journey, from Seleucia to Cyprus, from Salamis through the isle of Paphos, always preaching the Word of God in the synagogues, defending the cause wherever they went. From Paphos they came to Perga, and thence to Antioch. Saul was now known as Paul.

On the sabbath day Paul stood up and talked to the people. How carefully he gave them the history of the children of Israel down to David, and here he showed to them, the Christ, as the Seed of David. He pictured to them the trial, crucifixion and resurrection, and explained prophecies concerning these events.

Were they missionaries? Yes, indeed, for the people asked them to come again the next sabbath. But the Jews were very envious when they spoke the next time and opposed Paul and Barnabas. Paul spoke even more boldly this time and said, "We now turn to the Gentiles". At this the Gentiles rejoiced, and believed in the word of the Lord.

Can we of to-day do as did Paul? Could we reveal the Savior to the people as did Paul? Let us earnestly seek at all times to be a missionary for the cause of Christ, that others may see and believe.—V. C. T.

JUNIOR CLASS

Topic: Paul and Others Sent to Preach Christ.

Aim: To prove the power of the gospel. The church of Antioch gathered to consult about a very important subject; they wanted to send out missionaries to preach Christ to the heathen. After prayer and fasting, the Holy Spirit directed them to send Saul and Barnabas. They sailed to Cyprus, and other places, every place preaching Christ. When they came to Antioch in Pisidia, they went into the synagogue, and sat quietly down. After the reading of the law and the prophets, the leader of the meeting said to them, "Brethren, if you have any thing to say, say on." They did have much to say, and the subject was so interesting that they asked them to speak the next sabbath, and almost the whole city came to hear them. Seeing such an interest made the Jews envious, and they would not listen to the apostles. Paul rebuked them, saying, "It was necessary that the word of God should first have been spoken to you: but seeing ye . . . judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Oh, how glad they were that God had remembered them!

TOPICS FOR STUDY AND DISCUSSION

Paul's Field of Labor: Extent; his early mission work; his definite entrance into his assigned field; his present work in that field; his surety of success.—A. K.

DOINGS AMONG THE CHURCHES

REPRESENTATION IN THE GENERAL CONFERENCE OF THE CHURCH OF GOD

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 vote shall be cast.

(Extract from Constitution)

Since inquiries are being made in regard to representation in the General Conference, it is thought best to reprint the above that all interested may fully acquaint themselves with the workings of General Conference in this regard. It is now only a few days until the General Conference will convene to discuss together on matters concerning the "King's Business," and to encourage one another to love and good works. Indications on every hand encourage us to believe more and more that the Lord will not delay His coming much longer. May we heed the admonition of our Lord and Savior, "Hold fast till I come." F. A. S.

ILLINOIS

Elder George Brown occupied the pulpit at Oregon Sunday, July 15th.

Bro. Paul C. Johnson who has been absent from Oregon the last six weeks making a tour of churches, returns to Oregon this week and will hold services in the Oregon church Sunday July 22.

Bro. and Sr. S. J. Lindsay of Los Angeles, California, are visiting their children and friends in Oregon. Bro. Lindsay spoke for the Dixon brethren July 15.

Bro. F. L. Austin goes immediately from the Indiana Conference to Goldthwaite, Tex., to assist in their Conference and Bible School.

Mr. and Mrs. Frank Rogers of Oregon visited last week-end with their son James who is attending school at Culver, Indiana.

Bro. and Sr. Floyd Stilson and son Everett and Srs. Elizabeth Ordnung and Ruth Gesin of Oregon attended the closing days

of Indiana Bible School and Conference.

GENERAL CONFERENCE AND ILLINOIS STATE CONFERENCE AND BIBLE SCHOOL

DAILY PROGRAM

10:00 A. M. Bible Study
12:00 Noon..... Dinner
1:30 P. M..... Bible Study
3:15 P. M..... General Conference Bible

Research
7:45 P. M. Evening Service and Sermon
The Bible study work will be divided into classes for all ages.

Ages	Teachers
Kindergarten.....	Ruth Gesin
8 to 15	G. E. Marsh and Mary A. Gesin
Advanced Young People.....	Jas. A. Patrick and Paul C. Johnson
Adult.....	Jas. A. Patrick and F. E. Siple

The special business sessions of the National Berean Society will be held on the 6th; of the General Conference on the 7th, 8th and 9th; of the State Conference on the 10th and 11th; and of the State Berean Society on the 11th.

July 31 to August 12, Oregon, Illinois.

GRAND RAPIDS

Sr. Slocum is spending a couple of weeks with her mother. Sr. B is under medical treatment and all are imploring the Father's blessing upon the efforts put forth.

Bro. Hall's new house has been completed and the family has moved in and made a home out of it. We rejoice with them in this accomplishment and trust that it will ever be a place where righteousness reigns.

Vacation Bible School is in full swing. It is progressing beyond our fondest expectations. Surely, there is no limit to the service that can be rendered in the Father's vineyard.

Sunday night services have been discontinued until Sept. 1. This will allow evening services for the West Bowne congregation during the hot weather.

In checking up on the habits of our congregation, it was found that none of the men used tobacco in any form. It is wonderful to have a clean-cut membership of men whose teaching by example is not marred and destroyed because they are addicted to a dirty, filthy, worldly habit.

Our cradle roll is growing. We are trying to get every little fellow in the neighborhood, and when he grows up and is old enough to come to Sunday School, we'll have "him".

OHIO

Sr. Nellie Pearson is undergoing treatment at the Stillwater Sanatorium, Dayton, Ohio, R. R. 13.

Born to Bro. and Sr. David Lehman, a boy Saturday July 7, 1928.

The board met Wednesday evening, July

10, and voted to re-hire Bro. Melville W. Lyon, for the next year's work. This is the fourth year of Bro. Lyon's ministerial services with us. We feel the work has progressed and much good has been accomplished. The prospects for the next year are bright with promise; we feel there is abundant opportunity to glorify God and His Son Jesus Christ. Let us each one strive to make this a banner year.

BRUSH CREEK CHURCH

Bro. James Patrick, formerly of Caledonia, Mich., while waiting for his household goods to be transported to Ashland, Ohio, visited the Brush Creek folks. On Sunday July 1 we had an all day meeting, sermon morning and evening, with basket dinner in the basement. Sunday morning's sermon was based on the "Signs of the Times", a subject the thoughtful Christian is ever hungry to hear. It revives hope, gives encouragement to press toward the mark for the prize of the high calling of God in Christ Jesus. Phil 3:14.

Bro. Patrick gave illustrations of the simple every day things we see and can grasp, showing from the Scriptures that to-day as in the days of the Master, people still discern the face of the sky; but the signs that proclaim the soon coming of the King of kings, they fail to see, although discernible as the red sky. Matt. 16:2, 3. It brought back old times to see Bro. Patrick in the pulpit and hear him break the bread of life. Sr. Patrick was her usual cheery self, giving the encouraging word in much needed places. Our young folks enjoyed the younger members of the Patrick family and voted them good play-fellows and Christians. At such times as these we are reminded of the Father's overshadowing watch care. Psa. 23:1, 2, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

NEBRASKA

Word has been received that the new church building at Holbrook is ready for the plasterers. They will have a nice new building in which to hold their conference August 18-26.

BIBLE SCHOOL AND CONFERENCE DATES

Goldthwaite, Texas, July 20-29.
Oregon, Illinois, General Conference, July 31 to August 12.
Oregon, Illinois, State Conference and Bible School, July 31 to August 12.
Salem, Arkansas, August 2.
Maurertown, Va., August 15-26.
Holbrook, Nebr., August 18-26.
Waterloo, Iowa, August 19-26.
Arkansas City, Kan., August 26 to Sept. 2.

HERALD RECEIPTS

Mrs. Eva Phelps, M. W. Perrine, Jacob Christensen, W. W. Cooper, Mrs. Philip Mills, Mrs. Martha Field, Mrs. Bart Vincent, Mrs. J. H. Long, Miss Ellen Riesener.

COME UNTO ME

(Continued from front page)

not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house."—Micah 7:5, 6; Matt. 10:35, 36.

Knowledge, faith and love beget that confidence to which John refers,—“Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight”.—1 John 3:21, 22. “And now”, says the beloved John, “little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming”. (Presence, R. V.)—1 John 2:28. The “Book of wisdom” refers to Christians of such heart attitude: “Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being taken”.—Prov. 3:25, 26.

But the time will come ere long when confidence shall be the heart-attitude of earth's inhabitants; for this very same Jesus who said, “I come not to send peace, but a sword” is coming again to bring “joy, which shall be to all people . . . and on earth peace, good will toward men”.—Luke 2:10, 14. Isaiah and Zechariah saw this blessed finished work of the Son of God:—“The whole earth is at rest, and is quiet; they break forth into singing”.—Isa. 14:7. “And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest”.—Zech. 1:7-11, (11).

Halleluiah, what a Savior!

The Restitution Herald, 1 year for \$2.00.

THE FIRST FOREIGN MISSIONARIES

(Continued from Children's page)

Acts 13:1-52.

MEMORY VERSE

31. Gal. 3:29.

TINY TOTS

God sent Saul and Barnabas on a long journey to tell people about Jesus. They traveled on a boat, walked many miles, and went through many dangerous countries. Many people listened to them, but the Jews would become jealous and drive them out of the cities. So, God said for Paul and Barnabas to preach to the Gentiles, or people who were not Jews. And we are glad God said that, for we are Gentiles and need Jesus.

BEREAN ITEMS

(Continued from Berean Page)

and abilities by allowing them to assume some of the responsibilities of leadership which eventually must be borne on their shoulders. Adjust our regular church curriculum to the level of the boys and girls; that is, instead of spending so much of our time in satisfying the passions of mature minds for the exceedingly deep things of God, which in the end become more or less theoretical due to our finite minds, let us use our organic machines and the ones that operate them for the furthering of those first principles which build character and which bring a person into the saving knowledge of Christ. Work with the youth and you will have the men and women. Consider the boy and the girl and give them a fair chance. If they have gone to the bad save them! If they haven't, don't let them go! The Berean work is a work with this group. Give it your faithful and loyal support. In so doing you are helping the boys and girls and you are building your Conference work. It is the youth of to-day that will govern to-morrow—prepare them.

C. E. Randall.

The devil has many bound to idols with No. 9 copper wire who abhor idolatry.—Haney.

THE NEW COVENANT AND THE SPIRIT

(Continued from page 659)

We have a like situation with reference to the question of who were to be the recipients of the Holy Spirit. Jesus said to the apostles, “I will pray the Father, and he shall give you another Comforter”. John 14:16. “I will send him unto you”. John 16:7. This language was addressed to none but the apostles. Shall we therefore conclude that the Spirit was given to none but the apostles? Such an inference would be violently at war with the facts. Jesus said to the eleven apostles after His resurrection, “Ye shall be baptized with the Holy Ghost not many days hence”. Acts 1:5. Yet when the Holy Ghost was given to Gentiles at the house of Cornelius, the same as to Jewish believers at the beginning, Peter remembered the words of Jesus, “Ye shall be baptized with the Holy Ghost”. Acts 11:16.

From all this it is evident that the words of Jesus addressed to the apostles in John, chapters 14 to 16, are of wider scope and application than those to whom they were directly spoken. They were intended to convey to the hearers the idea that the Spirit was to be given to all the believers regardless of whether they were Jews or Gentiles, or at what period of the present dispensation they might live.—A. H. Zilmer in *The New Covenant*.

The Restitution Herald, 1 year for \$2.00.

A PLEA FOR THE GROWING BOY

EASE HIM OVER A BIT, ma'am! ease him over till he stops growing, he'll be all right then." Such was the advice given a perplexed mother by a wise doctor, when she consulted him with regard to her young son. She complained that of late Tom had changed. From being an industrious, active and obliging boy he had become the reverse. He had lost all ambition, was lazy, and went about his work with a listless air—had an ungracious manner, and was disobliging when asked a favor. Every one complained of him. And yet he was the picture of health, and growing like a weed. His animal spirits were overwhelming, and his appetite abnormal. He had also grown careless in his dress and manner; forgot to take off his hat in the house, whistled in the sitting-room, and banged every door behind him as he went out. His feet seemed to spread all over the place and knocked against tables and chairs, while his big hands broke nearly everything he touched.

Does any mother of a growing boy fail to observe in the above picture the portrait of her own Tom or Dick or Jack, as the case may be? Have not all parents passed through a similar experience with their growing boys, that period of all others when they need to be "eased up a bit" over the road from boyhood to manhood? This is a very tender age for poor Tom, too. He is sensitive to a degree, though he will not let you see it, you may depend; to be laughed at for his changing voice (varying from a deep bass to a high falsetto), is keen agony to him; while, to hear himself described as "all hands and feet", makes him angry enough to wish he were a bear, and had paws big enough to chastise his tormentors. This is the time of all others when a boy needs his mother to throw herself into the breach and protect him from the taunts of his brothers and sisters or the reprimands of his father, who has little patience with his awkwardness, and speaks threateningly of boarding-school if "Tom does not improve."

His mother, if wise, will observe that praise rather than censure is needed to encourage and bring out the best of a boy at this trying age, and will always, if possible, impute good motives to what he does. She will find that this is the way to win his heart and keep his confidence, and believe me, though he tries to hide all feelings, and pretends "he does not care," still he is very appreciative of kindness. I know of an instance of this sort in the case of a very mischievous boy who was always in scrapes. One day at the dinner table, when the whole family was present, he was accused by his brother of having done a mean action. "Stop!" said his mother, raising her hand imperiously, "not another word. No one could make me believe that

my son would do a mean action. He may have been thoughtless, but he is incapable of meanness." I shall never forget the look of thorough understanding that passed between the two.

Once again, when she was taking his part and urging as an excuse for his late hours in the morning that a "growing boy needed sleep," he laughingly said, "And when I have stopped growing, mother will find some new excuse for me;" and so you may be sure she did. But do you think, after that, he failed to try and live up to his mother's standard?

The boy must not be nagged at, nor must he be censured in public. That hurts his pride and crushes his manly spirit, for at this age he is impatient under restraint, while punishment only makes him more obstinate and willful. A quiet suggestion spoken in his ear alone, and that at the proper time, will be all-prevailing.

As to his awkwardness, much of it comes from self-consciousness, and a little reassurance will "ease him over" it. No matter if his big boots do destroy the furniture, or his clumsy hands break your china, all the more reason for allowing him to help you and wait on you. Let him know that such services are always a pleasure. No room is too good for him. Above all, let him know that he is always welcome. The growing boy will all too soon have outgrown the home, and the wide world will have claimed him. And then, oh then, what would we give to have him back with all his noise and awkwardness! How quickly his faults will change into virtues, and how tenderly we will remember his "provoking" ways. Yes, "ease him over" a bit, mother, while you have the chance, and you will be spared remorse.

An old white haired man, past the "three-score and ten," said to me in speaking of his mother: "I never remember the time in my boyhood, coming home to my mother, that she did not meet me at the door with a smile on her face. All through my long life I have remembered that beautiful smile." And so I put in my plea for the growing boy, while he is at home, so that when he goes out into the world where he will meet many a frown, he may look back with pleasure to the time when there was always a smile waiting for him.—M. E. D.—Selected.

BEGIN WHEN HE'S A BOY

If you're going to do anything permanent for the average man, you've got to begin when he's a boy. The chance of success lies in working with the boy, and not with the man. That applies peculiarly to those who tend to drift off into courses which mean that, unless they are checked, they will become formidable additions to the criminal population when they grow older.

No nation is safe unless in the average family there are healthy, happy children. If these children are not brought up well, they are not merely useless to themselves and to their parents, but they mean the ruin of the state in the future.

—Theodore Roosevelt.

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HOW READEST THOU?

IT IS RELATED in the Gospel of Luke that on one occasion a certain lawyer tested our Lord by the question, "What shall I do to inherit eternal life?" In answer the Lord put another question, which is pregnant with suggestion. He asked, "How readest thou?" That question suggests at once the supreme authority of Scripture. It does not adopt the method now so usual when questions of importance are put relating to man's present responsibility Godward and to his future destiny, and ask, "What thinkest thou?" What conclusion have you reached as a result of profound and long-continued research? No reference is made to any system of philosophy, or even to current religious views, but the question implies that there is in existence an authoritative guide, and, following its directions, no one need go astray.

The question put by the lawyer is surely important enough for every man to find interest in it. How may we, mortal perishing men, become possessed of eternal life? The only answer which meets all the needs implied in the question is given in the Word of truth, and that answer is to be found in the simple, clear, and positive terms therein expressed. That which God has said is to be received as the only reply which can be satisfactory on this grave matter.

The question, "How readest thou?" pertains to all that is revealed in the Word of God. On all questions affecting man's origin, present state, and future destiny it is the only infallible guide, and that which it says is that which it intends to convey. There has somehow become current a manner of reading Scripture in loose desultory fashion which does not permit the mind to work. When the reading takes place, thought-processes cease, and the end of the reading yields no mental treasure. How readest thou? The reading should be undertaken under the influence of the thought that the reader is about to give attention to the Word of God, and that mind and heart must be engaged in receiving the message divine.

There is a way of reading under the influence of some preconceived theory, or Church standard, and the words and thoughts of Scripture are made to mentally harmonize with the preconception or the creed, even though the exact language of the Word is denied in the process. The fruits

of this manner of reading Scripture are manifested in the present spread of Modernism, by which the Scripture declarations are denied, or are ruled out to give place to the ever-changing guesses of men. The many divisions and conflicts within the nominal Church are mainly caused by those who are putting their own thoughts in place of the true reading of the Word of God. A legitimate investigation into the language of Scripture, its documentary history, its relation to contemporary history, is quite right, and yields help to the true student; but when the findings are carried forward to set up theories which belittle or nullify the Scriptures, care must be exercised lest we yield assent too easily to theories which may be formed without giving consideration to all the facts. In the present time, if judgment may be formed from current theological discussions, many in the Church are drifting on the ocean of time, without compass, chart, or rudder, and are tossed to and fro by every fresh wind of theory.

Even those who decline to follow the critics on the ground that they are placing human theories in the place of Scripture, are failing to read the Word aright because of their prepossessions. He who reads the Bible whilst holding to the view that he is naturally immortal, reads under a severe imposed handicap, and cannot accept the language of the Bible at its face value, and he is certain to miss the true significance of the great purpose which that Word reveals. That question of man's nature should be determined from the reading of the Word, and not allowed to operate as an influence determining the meaning of the language used.

If this is decided, then the mind is free to be influenced by the terms used by the Word to express the purpose which God has in view, and it will be found that at no point is it necessary to change the meaning of any word or statement in order to reach truth, because the Word is truth.

Nobody will ever get a full-orbed view of the object of the Bible who is contented to read the Bible in disjointed fragments. It is an unfortunate thing for the Church that the habit of textual preaching has practically become fixed. God has not given His Truth *in* texts, but He has given

(Continued on page 687)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

KNOWING GOD

"Wherefore I . . . cease not . . . making mention of you in my prayers;

"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."—Eph. 1:15-17.

"That I may know him"—Phil. 3:10.

TO KNOW GOD and Christ is one of man's highest attainments—perhaps the highest and most valuable.

"Attainments"?

Yes: for the *knowledge* here mentioned is not the knowledge of passing acquaintance, nor that of casual observation; it is not innate knowledge of any sort, but knowledge *acquired* through persevering research and continued close communion. It is the knowledge of him who, nestling with the beloved apostle upon the Savior's breast, learns, through intimacy with the Father and with His Son, of the deeper and richer thoughts and ways of God. It is not given knowledge, but knowledge that is acquired by tender and harmonious research to discover the heart and ways and purposes of Jehovah, pressed by love for Him instead of self.

Qualification to successfully press forward for such knowledge requires a measure of the Spirit of God; therefore Paul's prayer that God would give the spirit of wisdom and revelation. What a beautiful prayer! It speeds one's thoughts back to the qualifications of our Savior as seen in His life and as revealed by Isaiah in 11: 1-3: "The spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding . . ." If it required the "spirit of the LORD" to enable Him to un-*failingly* "scent understanding" as the hound scents the track of the deer (see margin), how much more the need of you and me. Again, what a beautiful prayer!

To *know* God is to know His words and ways. It is to grasp the meaning, the import of them; it is to burrow into His heart and comprehend the impulses, the inspirations, the motives of God. But the carnal mind can not do this. "The natural man receiveth not the things of the Spirit of God: . . . neither can he know *them*." Not only the apostle Paul, but others have spoken "the wisdom of God in a mystery". Such is beyond the natural mind. It can not know them. But "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:10, 14, 7, 15. We

do not even know "what we should pray for as we ought: but the Spirit itself maketh intercession for us".—Rom. 8:26. It is God's Spirit that discerneth and judgeth. 1 Cor. 2:14, 15. And it was not until the super-learned Saul had humbly bowed to God's words and ways and was given of God's Spirit that he knew to pray for that that was so much greater than all religious forms and customs, greater than all tangent hobbies, which indicate the measure of the carnal minds of those who embrace the same; namely, that God would "give unto you the Spirit of wisdom and revelation in the knowledge of him." How much in that prayer by that Spirit-filled apostle!

Having heard of the saints at Colosse, of their "love in the Spirit", Col. 1:8, Paul prayed for them also, "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."

To know God in such a manner is to know to live with and for God; it is to abide in Him, to keep His commandments, to do His will, to receive Him into one's own life; it is to reveal Him to man as one by living His life bears witness of Him before others. Paul gives the reason for this prayer in his following striking words of love: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

For one to know God in accordance with Paul's prayer therefor is for one to know God's way for him in life's everyday walk and for him to know "the riches of his calling, and what the riches of the glory of his inheritance in the saints".

No wonder Paul's great prayer was "That I may know him."

May his prayers be accepted by us for our prayers, and may we come to realize the force of our Savior's prayer:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent".
—John 17:3.

—o—

This is election year. Better announce your candidacy. For what? Eternal Life! A position with Christ in the kingdom of God! The Campaign:—Let Jesus the Christ be your campaign Manager. Then marshall all the forces at your command and set out to win the victory. With the campaign finished, may the great Announcer say to you "Well done—I will make you ruler over many things."—
F. A. S.

THE SPIRIT TO ABIDE FOREVER

WE SHALL CONSIDER more particularly one of the sayings of Jesus regarding the period for which the Spirit was to be with His followers. Jesus said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever". John 14:16. He not merely said that the Comforter would abide forever with His followers, but was to be given with the specific object, "that He may abide with you for ever." This invests the subject with all the more interest and importance. In the divine purpose it was both wise and necessary that this should be done.

Let us take a close view of this "for ever" during which the Spirit was to be present with the believers. The Greek term translated "for ever" is *eis ton aiona*, and literally means "to (or for) the age." This age would begin after the ascent of Jesus to heaven, as we know from several sayings of His.

In John 7:37, 38 He spoke of the water which He would give to those who believe on Him. The explanation was made, "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified". John 7:39.

There is another instance of this kind in John 12:16, where it is said, "These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." Why did they understand when Jesus was "glorified"? Because it was then that the Holy Spirit was given for the guidance and comfort of the followers of Jesus.

The following is another testimony of this class: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come, He will reprove the world" John 16:7, 8.

From this we see that the Comforter would come after the departure of Jesus to heaven and His glorification. Therefore since the Comforter was to abide to or for the age, and that age could only begin after the ascension of Jesus to heaven, we know that the age had its practical beginning with the descent of the Comforter from the Father, which was on the day of Pentecost. From that time forward the Comforter was to abide (Greek, *meno* remain, or continue to be) with the believers forever, or "for the age" now current.

In this connection we introduce two other passages containing terms that throw light upon the question. The first of these is Matt. 28:19, 20, which reads, "Go ye therefore, and teach all nations, baptizing them in (Greek, *eis*, into) the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." We refer especially to the promise of Jesus that He would be "with" His own

always to the end of the world. The Greek text says, "all the days till the consummation of the (*aionos*) age." First, Jesus could not be personally present with all the believers at the same time; the Comforter could be with all the believers at the same time. Next it was expedient that Jesus should go away in order that the Comforter might come. From this we know that He would be with them in or through the Comforter. For how long? For as long as the Comforter was to "abide," remain or continue to be with them: that is, for the age. The Greek text says, "all the days." Therefore there would not be a single day before the end of the age that He would not be "with" them by the comforting presence of the Holy Spirit.

CHRIST A PRIEST "FOR EVER"

The other passage is Heb. 5:6, which speaks of Christ as "a priest for ever after the order of Melchisedek." Is He such priest now? He is "the Apostle and High Priest of our profession." Heb. 3:1. "Having . . . an high priest over the house of God; let us draw near" Heb. 10:19-22. Is He functioning as such priest? "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises." Heb. 8:1, 2, 6. But this *Man*, because He continueth ever (Greek, *menein eis ton aiona*), hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them". Heb. 7:24, 25. The oath of God, vs. 21, 28, consecrated Him for evermore. The Greek says that He was "perfected for the age." Yes, He is such Priest, and is now functioning as such.

For how long is He such Priest? For as long as He, through the Spirit, would be with His followers—"for ever," or "for the age," with no limit set for its duration. This then means that the Spirit was to be with the followers of Jesus quite as much now as Jesus is a High Priest now after the order of Melchisedek, and these followers are receiving the benefits which accrue to His people from His "more excellent ministry," or service.

We see here the perfect accord between the apostle Peter's interpretation of God's promise to pour out His Spirit upon all flesh, and the teaching of Jesus regarding the period during which the Spirit was to be present with His followers. The reason for this is obvious. The same God inspired all these sayings. He has but one purpose in them all, which He made known through the medium of His holy prophets, His Son Jesus, and the apostles.

O, that we might have more doubting Thomases who, after they have been shown the prints of the nails in His hand are ready to exclaim out of gladness and joy of heart, "My Lord and my God."—F. A. S.

LOVE'S PART IN SOUL WINNING

HEREBY PERCEIVE WE the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."—1 John 3:16-18.

The supreme obligation of the Christian is that of telling others of the One who is mighty to save. With this Bible truth clearly seen and sincerely accepted comes a desire to know how to become a soul winner. Question of qualification and equipment is at once raised. As we hear our Lord say to us: "Go, tell," we turn to Him and, in fear and weakness, plead, as Moses did of old: "Oh, Lord, I am slow of speech." And if it is not a stammering tongue it is something else which we feel utterly unfits us for the doing of that which the Lord has commanded us to do.

We feel that because we have not the sturdy faith of a Peter, or the power of argument of a Paul, or the eloquence of an Apollos, we are not able to become a soul winner. In false modesty and humility we shrink back from the post of duty and the life line falls short. We think that if we could speak as that other Christian speaks, or if we knew our Bible as some other one does, or if we had the consecration and faith which are possessed by some other brother or sister we would be glad and eager to join the ranks of the soul winners. But we have not, and so we hesitate and go not at our Lord's command.

THE SUPREME QUALIFICATION

There are Peters to-day, there are Pauls and Apolloses, and they are mightily used of God, but, thank God! Jesus calls the one-talented and the half-talented and the quarter-talented disciples into His service, and He blesses their efforts in the saving of men. Learning, eloquence, deep understanding of the Bible enlarge one's possibilities of service for the Master, but a qualification which is more important than all these, and which all may possess from the lowest to the highest, from the weakest to the strongest, from the unlettered artisan to the intellectual giant, and which all must possess if they would be in the ranks of the soul winners, is love—simple, sweet, powerful love. Love is an essential element in soul winning. Whatever else may be needed or not needed, this is certain, the soul winner must have love.

In that inimitable classic, the thirteenth chapter of First Corinthians, Paul tells us about love, the greatest thing in the world. In words of marvelous grace and simplicity, he shows that all knowledge, all power, all good works are absolutely a negative quantity, in God's estimation, without love. Faith—yes, because "without faith it is impossible to please" God. Hope—yes, because "hope maketh not ashamed," and because hope as an anchor to the soul is sure and steadfast. But above all else love; for it is the crowning glory of all else. As F. B. Meyer beautifully puts it: "Faith is the root, hope is the stem, and love is the

perfect flower." "God is love," and hence is the source of love. "God so loved . . . that he gave." Herein is the depth of God's love revealed.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us,"—here is conquering love. "Hereby know we love, because he laid down his life for us"—here is love the begetter of love. God's love not only conquering, but God's love filling; love giving birth to love. We have then God's love—the true love—revealed through Christ; love conquering through Christ, and love begetting love through Christ. This is the love which is a factor in soul winning. But it is not the love which always rules in the heart and life of Christ's followers. Faith may be present in saving power; the Christian graces and virtues may be in possession of the heart and an expression of the life; Christian service may be faithfully and freely rendered, but love may be lacking—that love which bleeds and suffers and dies that souls may be saved.

TOWERING PEAK OF LOVE

Paul, who loves to reach his climaxes on the sublime pinnacle of love, pleads with the Christian in the third chapter of Colossians, to "above all these things, put on love." And as we glance back over the verses which precede we discover that the apostle has set a high standard and placed a rare value upon love. He says: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, . . . even as Christ forgave you, so also do ye." But while that towering peak of love is still ahead Paul is not satisfied, and he goes on to urge that "above all these things *put on* charity." It is like climbing the Alps. While the loftiest peak is still ahead and unscathed the mountaineer is unsatisfied. He must press on until from the summit he may view all the lesser peaks.

So the Christian is urged by Paul to mount up and still up. Put on compassion, but do not be content to rest at that altitude. Put on kindness, but do not delude your heart into the thought that kindness is the full expression of the Christian life. Lift up the eyes and behold the heights still beyond. Attain meekness and longsuffering, and forbearance and forgiveness, and still love, the "*summum bonum*," remains towering above all else. Paul calls it the "bond of perfectness," as though love were the essential element needed to unite and make of the others one harmonious whole.

But may all be possessed of this true, soul winning love? Yea, verily, for God gave that love might be expressed and Christ gave Himself that love might be possessed. Love is the one thing all His followers may have in unstinted measure. "Hereby know we love, because he laid down his life for us." In exact ratio as the sense of what God has done for the soul through Christ love becomes the possession of the soul. As Jesus said: "To whom much is forgiven, the same loveth much." The possession of love is great in degree as the work of Christ is manifest to the heart. The more I get of Christ and His saving grace, the

(Continued on page 687)

KNOWING THE TIME

“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. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” Rom. 13:11, 12.

THESE WORDS OF PAUL doubtless refer to the coming end of the gospel age and advent of Christ; and if he felt that the night was far spent then and the day at hand so long ago, how should we feel about it now, with signs of its approach multiplying on every hand? Why, we can scarcely retire for the night without the thought that we may be awakened from our natural sleep by the heavenly harpers heralding His coming.

Those professed believers in Christ and His second advent some day, may be divided into three classes, first, those few who have sought the Scriptures much for evidence and claim to know the definite time; second, the many who love His appearing and are also searching the Scriptures for evidences, and watching the signs of the times and believe it is near; third, the many more who know nothing about it and seem to care little—sort of glory in their ignorance of it, and quote any Scripture they find to intrench themselves.

Now as to the first position, it is the writer's belief that the definite time of the Lord's coming is purposely screened in the Scriptures, for wise reasons—for our good; and never will be found out. It gives proper balance to Bible belief and impetus to gospel work. It makes watchers of all of us—over ourselves and the signs of the times. “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”—Matt. 25:13; Mark 13:35; Luke 21:36. If the definite end of the gospel age and the time of the Lord's coming had been considered best for us to know, it would have been revealed sufficiently clear in the Scriptures for at least the grasp of faith by the Bible Builder, without our going to the builder of the great Pyramid, away back in the fourth dynasty, with our tape line to measure the interior and figure out by those dimensions the end of time! It seems best to “search the Scriptures,” for they lack nothing for our present and eternal benefit, and leave the old Pyramid of Egypt to itself, or to the curious who know little of the prophetic Word of God and seem to care less. The study of the Scriptures can be done on this line without going to Egypt, or taking at second hand the findings of others. “So likewise ye, when ye shall see”—the Pyramid of Egypt—“know that it is near, even at the doors”? No; Matt. 24:33 does not read that way, but it could just as well have so read by Him who spoke it if it had been best, for He knew all about it. “When ye shall see all these things”—these signs of the times—“know that it is near, even at the doors,” is what Jesus did say, and that is near enough for any of us to know, or it would have been further revealed.

“For now is our salvation nearer than when we believed.” All the salvation some seem to know about is when they go forward for prayers. That is the first step, of course, and far better than nothing. That is, or should be, salvation from sin, which is great in these wicked times; but there is a salvation from the effects of sin in these bodies of ours, which is “nearer than when we believed,” and will arrive with the coming of Christ, the resurrection of the dead and the gift of immortality, which is far greater and near at hand, as all Scripture teaching and signs of the times emphatically assert and indicate. Let us search the Scriptures along these as well as other lines, pray to understand and believe them and it will be well with us here and better hereafter when the Lord comes and we receive the gift of God which is eternal life through Jesus Christ our Lord. Rom. 6:23.—By C. E. Copp from “The Messiah's Advocate.”

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THE SEPARATE LIFE

Ought the Christian life be distinct and separate? Do the teachings of Jesus Christ insist on a holy life? Is there a double rule governing the followers of Jesus Christ? These and a number of similar questions have impressed themselves upon us.

In a sense we are to be unlike the world and come out from among them, and in another, we are in the world but the Master prayed: “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.”

The Christian ought to conform his life to the will of God that no offense will be given and that he will not become a stumblingblock to anyone.

He who prayed that they might be kept “from the evil” also prayed: “Sanctify them through thy truth; thy word is truth.”

Nowhere do we find a double standard recommended for the Christian, that is, that he may enjoy certain things in certain places which would not be right for him to enjoy in certain other places.

There is but one safe rule: We should never be engaged in anything in which we would not have our Lord present or would not like to have Him appear while thus engaged.

You say, “that is narrow.” Stop, think and listen! We do not mean that a Christian cannot have pleasure, he can, and there is plenty of it, what we mean is that we ought not to be engaged in anything questionable or doubtful. The great trouble is that our tastes have so degenerated that the natural man is ever craving for that which is sinful and demoralizing.

A sanctified conscience will help us to lead the ideal life and bring us the Master's approval.

THE CONCRETE CHRIST

By M. A. Woodward

I HAVE BEEN READING "The Christ of the Indian Road" the last week, and I wish everyone who desires a deeper, sweeter life with Jesus the Christ would read it. It was written by E. Stanley Jones, who was a missionary in India for about 16 years. He has studied the inner spiritual life of the Hindu, Mohammedan and Brahman, and he brings to us a picture different from the child-widows, the caste system, with illiteracy and all its evils. They still remain, but there is another side, and it is brighter because it brings the sweet life of Christ with it. They are learning the great difference between cold Christianity and a living, throbbing, loving Christ.

Mr. Jones says that India is a land of mysticism. You feel it in the very air. Jesus was the Supreme Mystic. The unreal was the real to Him. He spent all night in prayer and communion with the Father. He lived in God and God lived in Him. He taught, but He did not speculate. He never used such words as "perhaps", "maybe", "I think so." Even His words had a concrete feeling about them. They fell upon the soul with the authority of certainty. He did not argue that life was a growth and character, an attainment. He grew "in wisdom and stature, and in favour with God and man." He did not argue that God answers prayer—He prayed, sometimes all night, and in the morning "the power of the Lord was present to heal." He did not paint in glowing colors the beauties of friendship and the need of human sympathy—He wept at the grave of a friend. He did not argue the worth of womanhood and the necessity for giving them equal rights—He treated them with infinite respect, gave to them His most sublime teaching, and when He arose from the dead He appeared first to a woman. He did not argue the possibility of sinlessness—He presented Himself and said, "Which of you convinceth me of sin." Many teachers have told us why the patient is suffering and that he should bear with fortitude—Jesus tells him to take up his bed and walk. Many teachers have tried to diagnose the disease of humanity—Jesus cures.

And so the writer of this little book, brings Jesus close to these seeking people in India. An earnest Hindu was asked one day what he thought of Christ. He answered: "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field." Is there any one else, reader? Another Hindu said, "Give us Jesus, just Jesus." What would soon be the happy result if more professed Christians would live Christ, act Christ? A man said to the writer of this book, "I know I haven't salvation yet, for while I have conquered everything else, anger remains. I haven't got it yet." Among these people, anything like losing one's temper is thought to be utterly incompatible with the truly Christian life. These people of whom we have thought in terms of ignorance of God and righteousness could teach us

many things.

India and America, in fact, the whole world needs more of Christ, and the more we love and reverence Christ, the more we love His father, our Father, who gave the world so priceless a Gift. What thrilling words, are these "I am the way, the truth and the life"! No other friend so true, no helper so near!

CHRIST OF THE INDIAN ROAD

A FRIEND OF MINE was talking to a Brahman gentleman who said, "I do not like the Christ of your creeds and the Christ of your churches." This friend with swift intuition replied, "If you do not like the Christ of our creeds and the Christ of our churches, how would you like the Christ of the Indian road?" The Brahman gentleman thought a moment—the Christ of the Indian road, can we picture Him, with long flowing garments alongside the road with the crowd about Him, touching blind eyes and letting the light stream in, His hands upon the heads of unclean lepers, sending them back to healing and to health, announcing the good tidings of a new kingdom to stricken humanity, telling them of the coming brotherhood that is to be, dying upon a wayside cross for men, and rising again? Such a Christ would be one with the Christ of the Galilean road. We must take our Christ to be naturalized upon the Indian road, and upon Chinese pathways and upon the highways of Japan, letting every nation find in Him the true expression of its own national outreaching of heart and see in Him what they have craved and longed for through the weary centuries.

I was talking to Mr. Ghandi one day. I said to him, "Mahatma Ghandi, I am very anxious to see Christianity naturalized in India, not something identified with foreign people and with foreign governments, but a part of the national life of India, contributing its power to India's uplift. What would you suggest that we do, in order to make that possible?" He thought a moment and then replied: "If you are going to do that I would suggest to you four things: First, that all you Christians, missionaries and all, must begin to live more like Christ." I knew that he was not speaking alone. Through his eyes three hundred and twenty million people were looking, and through his voice those millions were speaking. The leading non-Christian of the world there looked me in the face and said, "If you would come to us, you must come in the Spirit of Jesus Christ, and if you come in His spirit we cannot resist you." I do not know of any greater or more compelling challenge that should send us to our knees in humble search after a finer, deeper, more Christlike living than that simple phrase, "Be more like Jesus Christ."

"Secondly," he said, "I would suggest that you must practice your religion without adulterating it or toning it down." Now, I was amazed at that remark. I would have thought that any getting together might mean com-

promise and toning down in order that we should meet the non-Christian world half way. But let me say this: I do not believe that the non-Christian world wants a toned down Christ. I do not believe that the non-Christian world wants the heart of the gospel taken away. The non-Christian world has discovered its high challenge, its amazing appeal, its mighty call, and it says to us, "Do not adulterate these or tone them down; take Christianity in its rugged simplicity and its high demands and live out its life; then we cannot resist you."

Are we doing this? Some one has justly declared that we are inoculating the world with a mild form of Christianity so that it is practically becoming immune to the real thing. Why should we offer a mild form of Christianity? I am not interested in giving India a mild form of Christianity. I would wish her to take Christ just as He is in His mighty saving, overwhelming power to change human nature and to make men new. I would offer the real thing, expressed in utter abandon to Jesus.

"Thirdly," he said to me, "I would suggest to you that you put your emphasis upon love, for love is a central thing in Christianity." Note that the Mahatma did not mean love as a sentiment but love as a working force. If God is Love, then the highest power is love; the highest power of omnipotence was revealed at Calvary, and the one way out of our world's difficulties is just to catch the spirit of love that Jesus Christ exhibited and to embody it in race relationships, in international relationships, in every single relationship of life.

"Fourthly," he said, "I would suggest to you that you study the non-Christian religions more sympathetically to find out the good that is in them, in order to have a more sympathetic approach to their peoples." He was quite right. We should be unafraid of truth found anywhere because Christ is the fulfillment of that truth. It is sure to be a signpost that points toward Jesus who is Truth itself.

A FOUR-FOLD CHALLENGE TO CHRISTIANS

Put your finger again upon these four suggestions of the Mahatma; Live more like Jesus Christ; practice Christianity without adulterating it or toning it down; put your emphasis upon love; be unafraid of truth anywhere. The leading non-Christian of the world says to us, "If you will come to us in this spirit and in this way we cannot resist you." As a Christian, that challenges me; it sends me to my knees to search for a finer, bigger and greater life. We cannot go to the Orient and glibly say, "We give you Christ," we must rather say, "We give you Christ expressed through our lives. We give you Christ, not merely described in a book, but written in looks and outlook and in the very temper of our lives." We find the East helpful as a teacher. Many of us are better men because we have been in contact with its gentle heart; but it is our honest conviction that the one thing India and the whole East needs is just what we have our finger upon this morning, namely, Christ Himself.

A leading non-Christian said to me, one day, "Can you put your finger, Mr. Jones, upon something that you have

in your religion that we do not have in ours?" I said, "Shall I tell you in a word?" He said, "If you can." I said, "I can. You have no Christ." That is the heart-breaking and pathetic lack of the non-Christian world. Its peoples have no Christ. I see no one anywhere around the world who is getting along well without Christ. I see no hope for any one around the world except along this one way of Jesus Christ. I make no apology, then, for being a Christian missionary, since the making known of Jesus Christ is the supreme and controlling motive of the missionary's life.

I was one day in a great meeting of non-Christians. The judge of a native state was the chairman of the meeting. When I got through my appeal, he said this, "You have heard tonight what it is to be a Christian. If to be a Christian is to be like Christ, then I hope you will all be Christians in your lives, though I am not one myself. I see nothing better than for you to be Christians, if to be a Christian is to make you like Jesus Christ." Then he turned and in a very gracious but compelling manner said, "May I say one word to you who are Christians here? If you Christians had always lived more like Jesus Christ, if you would live and talk and act like Him and have His outlook on life, this process of conversion would go on much more rapidly."—*Selected from "Bible Faith Mission Standard."*

ARE YOU LIVING IN SPIRITUAL POVERTY?

THE TROUBLE with a lot of Christians is that they treat the Bible as a collection of sayings to be criticised or admitted. They read the exceeding great and precious promises, and say, "How beautiful!", and there it ends.

Some years ago a visitor was inquiring into the affairs of a poverty-stricken old woman in a Swedish town, and discovered that she had a son in America. "Does he never send you anything?" she inquired. "Never", was her bitter answer. "He writes often, and speaks of sending money, but that is where it ends. I am getting old and poor, and soon I must die or go to the poorhouse, yet he is rich and prosperous and never helps me." "But is there never anything in his letters?" asked the persistent caller. "Oh, yes," said the old woman, "he always sends me pictures, but what use are they to me? I need money." "Have you saved those pictures?" she was asked. "Yes", said the old woman, "and because he sends them I paste them on the wall of my bedroom. Would you like to see them?" "Of course I should," said the visitor; and when she was taken into the bedroom she found that a little fortune in American paper-money was pasted on its walls. She was rich, but in ignorance of the fact because she had never troubled to understand the meaning of the scraps of paper she had admired as pictures, and thus had never cashed them.

There are a lot of Christians like that; living in poverty because they fail to understand that every promise of God is a "pay bearer on demand," of real practical value if presented with faith at God's bank.—*Selected.*

THE CALL TO SERVICE

By M. W. Lyon

THIS IS THE FINAL article of the series begun several months ago with the one entitled, "Another Generation". There has been a definite purpose running through all of them which I hope has by this time been apprehended by the reader. And now we wish to present a definite plan of action to fill the need which has been outlined.

Let us keep clearly in mind the facts. Nothing in this life is stable. Change is the order of all life. Therefore it is your opportunity and mine, in replacing the old with the new, either to raise standards or to lower them, to make conditions better and happier and nobler, or to make them by negligence or worse a reproach to any people. The Church of God is small in service to-day because we have always thought small. It will continue so to-morrow unless we change our habits of thought. The present opportunity of service to God is so great that it ought to fairly dazzle us with its very magnitude. Yet the church stands idly by, refusing to accept the call to service. Brethren! Are you willing that this should be so; are you willing that any effort be withheld as long as the Master's harvest fields are in need of reapers, as long as men are dying in sin with no word of hope to keep them from despair?

You know that we cannot change conditions all in a moment. The present has been made for us; but we can make the future by planning relentlessly to a certain end. There is no greater emergency before our church or before you as an individual than the question of Christian leadership. Why? Because the character of your church will positively be determined by the character of the leader you have, and a leaderless people is lost. We determined to have a Home, and we have it. We determined to have a publishing plant, and we have that. And now the most compelling need of them all—our ministers! It is time that we do something about it besides talk, and I believe the opportune time is at hand for doing it.

In our last article, "The Making of a Minister", in the Herald of June 26 and July 3, we have tried to analyze the qualifications that fit a man for the ministry, and also the desirability of the ministry as an occupation. According to the law of averages there are undoubtedly among our number many young men who possess these qualifications. It is to these that I wish especially to speak. Go back over the six requirements carefully and see if they apply to you. If they do, then you are called to the ministry. Do not think, because you have never had any specially revealed call from the Lord, that you are not called to this work. God calls men to preach for Him by giving them talents which fit them for preaching, just as He calls men to serve Him in other lines by entrusting them with financial ability, or some other talent. No man who is qualified for the ministry should think of entering any other line of work. It would be burying the

Lord's talent.

Now I want twelve young men of the Church of God to volunteer their services for the ministry of Jesus Christ. I want twelve of our most alert and progressive young thinkers who can recognize this opportunity of the ages when they see it. These twelve are to possess the six qualifications listed in the previous article. Some of these may now be in high school just preparing themselves for their life work. They may not yet know what that life work is to be. But I want them to analyze themselves according to the six requirements and if they feel they can qualify, to signify their intention of so doing, and take steps toward its realization. Somewhere throughout this broad land there are those who by their talents are called to the ministry. If you are one, will you heed the call, and join me in the Master's vineyard?

I should like to speak to you, young men, face to face, and tell you, as a young man myself, of the events which led me into the ministry. It was only when the realization of the truth that God calls men by their talents dawned upon me that I made the decision. I was able to speak, and enjoyed it. I enjoyed anything in the line of language, and the use of language. I was aware that ministers were needed, and gradually I became conscious of the close connection between these two facts. From then on, the question was settled. I felt that I possessed the abilities which God needed in the ministry, and that He would require an accounting for them. That was my call, I should never have been happy in secular work, for I would have felt that I was not living up to my greatest opportunity. And never in all the years since then have I regretted my choice. I still feel exactly as I did about it then, only perhaps more so. If you could only go with me into the homes where the gospel is not known, and share with me the unspeakable thrill of opening the eyes blind to the golden promises of God and bringing to them the hope of life, I think that you also would yearn to have a share in the glorious work, and extend the gospel's influence to the farthest possible bounds. If you could stand in the pulpit of our new church which is nearing completion here in Cleveland, and look at that sea of faces, nearly two hundred, upturned to hear the message of life which they had never heard before, would you not wish to leave all and heed the Master's charge to "feed my sheep"?

Oh, it is a responsibility that you must not, dare not neglect! I could name twelve openings where men are vitally needed this very day. And there are unnumbered places which only lack a good active worker to build them up to prosperous, self-supporting congregations. Even as I write there are churches which are trying to get pastors and cannot get them.

If these twelve that I am seeking will state their intentions of taking up the work and show that they mean business, I have faith enough in the Church of God to be-

lieve that throughout the nation they will be so enthused over the prospect that they will arise to the occasion and provide the needed facilities at once.

This question of ministers ought to now be given precedence over all the rest of the program for the year. I am hoping that the coming General Conference will take some concrete forward steps toward the solution of this greatest present need of the church.

In the meantime I want you young men to think things over. And I want the names of the twelve who are going to preach the gospel. If you haven't yet decided what to do about it, or if you're in doubt about your qualifications, write to me anyhow (address on Berean page) and we'll talk it over.

If the Master were walking on the earth to-day and should come into your home and talk with you, I am certain that He would know of those talents that God has given you. He would lay His hand upon your shoulder and, looking straight into your eyes, would say, "Come, and follow me." Who will be the first to respond?

FALSE PROPHETS

THE GOD OF THE BIBLE NEVER CHANGES. He is the same yesterday, to-day, and forever. He alone can call, commission, and send forth His messengers and He will call them into judgment. The messenger must report to the Master who sent him forth, and he will be judged and rewarded or punished according to his faithfulness as a prophet of the Lord bringing the word of God to the people.

Nothing could be more unscriptural and impudent than a man uncalled of God to assume the role of prophet or preacher. It would be equally rash and dangerous for a God-called man to turn away from the word of the Lord and, instead of giving the Lord's message to the people, to give his own opinions, notions, and theories of life, the duties of men and the future that awaits them.

In the thirteenth chapter of Ezekiel God has a controversy with His prophets who are not remaining true to Him and His word. The Lord says, "They have daubed with untempered mortar, and the walls will fall." The figure is a very suggestive one: a wall may be high, broad, symmetrical and beautiful, but if the cement which holds is not such that will bind it fast in times of rain, freezing, and various atmospheric tests, the wall will fall. Just so it is with all prophesying, preaching, and religious teaching of every sort. If it is not founded and cemented with the truth of God, in times of testing it will fall into utter ruin. It is only the word of the Lord that abideth forever. The heavens and the earth may pass away, but the word of the Lord cannot pass away; it will abide throughout eternity.

In this chapter of Ezekiel, a fearful accusation is brought against the delinquent and unfaithful prophet. He is accused of having "made the heart of the righteous sad, whom I have not made sad," and he is reminded that "he

has strengthened the hands of the wicked, that he should not return from his wickedness by promising him life." These prophets were not delivering the word of the Lord, but the imaginations of their own backslidden hearts. The Lord's true people detected their false teaching and their hearts were grieved; while the wicked were encouraged in their rebellion and made to believe that they should have blessing and life without repentance, while they continued in their wicked ways. God serves notice on these false prophets that He will punish them, and deliver His people out of their hands.

This reference, it seems to us, is remarkably applicable to conditions existing in our nation at the present time. There are a host of men in various pulpits claiming to be the messengers of the Lord, but they are destroying instead of building up the faith of the people in the written word of God. Their attack is not made upon the wickedness and unbelief of our times, but upon the writings of Moses, the teachings of Jesus, and the epistles written by the holy apostles of our Lord. These modern liberal prophets are grieving the hearts of the Lord's people, and they are encouraging and strengthening the hands of the wicked. They assure them that they need have no uneasiness with reference to the coming judgment.

There is a vast army of false teachers going to and fro throughout this nation, calling the people away from the truth of God into false teachings, but not to repentance for their sins and faith in our Lord Jesus Christ for forgiveness. This army of false teachers is deceiving untold thousands, comforting them in their sins instead of warning them to forsake their sins and flee from the wrath to come.

But there is perhaps another group of teachers whose message is just as false, but delivered under more favorable circumstances, that is proving just as fatal in the destruction of souls as that of the popular heresies of which I have just spoken. We have all through this nation a class of men in the leading orthodox Christian churches, who are questioning the inspiration of the Scriptures, the virgin birth, deity and blood atonement of the Lord Jesus. They are leading away a host from Bible truth to the mere philosophies of men which have in them no power to save souls. It is possible that some very popular evangelists are holding great meetings where numbers of people are hurried into a profession of faith without true repentance, or a real surrender of themselves to Christ, or any sort of proper appreciation of the work of the Holy Spirit in regeneration, or what it means to separate one's self from sin and the world, and become a true disciple of the Lord Jesus. This is certainly a very dangerous substitution of mere human manipulation for the regenerating power of the Holy Ghost.

We have among us numbers of teachers who are insisting that the new birth is not necessary; that what is needed is the careful training of the child; instruction in the catechism is made to take the place of repentance, a broken heart, the renewal of the Holy Ghost, which brings one into the true kingdom and family of our Lord.—*Dr. H. C. Morrison,*

THE HUMILITY OF JESUS

"I am in the midst of you as he that serveth." Luke 22:26.

IN THE GOSPEL OF JOHN we have the inner life of our Lord laid open to us. Jesus speaks frequently of His relation to the Father, of the motives by which He is guided, of His consciousness of the power and spirit in which He acts. Though the word humble does not occur, we shall nowhere in Scripture see so clearly wherein His humility consisted. We have already said that His grace is in truth nothing but that simple consent of the creature to let God be all, in virtue of which it surrenders itself to His working alone. In Jesus we shall see how both as the Son of God in heaven, and as man upon earth, He took the place of entire subordination, and gave God the honor and the glory which is due Him. And what He taught so often was made true of Himself: "He that humbleth himself shall be exalted." As it is written, "He humbled himself, therefore God highly exalted him." Listen to the words in which our Lord speaks of His relation to the Father, and see how unceasingly He uses the words "not", and "nothing", of Himself. The not I, in which Paul expresses his relation to Christ, is the very spirit of what Christ says of His relation to the Father.

"The Son can do nothing of himself". John 5:19.

"I can of mine own self do nothing: . . . my judgment is just; because I seek not mine own will". John 5:30.

"I receive not honour from men". John 5:41.

"I came . . . not to do mine own will". John 6:38.

"My doctrine is not mine". John 7:16.

"I am not come of myself". John 7:28.

"I do nothing of myself". John 8:28.

"Neither came I of myself, but he sent me". John 8:42.

"I seek not mine own glory". John 8:50.

"The words that I speak . . . I speak not of myself". John 14:10.

"The word which ye hear is not mine". John 14:24.

These words open to us the deepest roots of Christ's life and work. They tell us how it was that the Almighty God was able to work His mighty redemption work through Him. They show what Christ counted the state of heart which became Him as the Son of the Father. They teach us what the essential nature and life is of that redemption which Christ accomplished and now communicates. It is this: He was nothing that God might be all. He resigned Himself with His will and His powers entirely for the Father to work in Him. Of His own power, His own will, and His own glory, of His whole mission with all His works and His teaching—of all this He said, It is not I; I am nothing, the Father is all.

This life of entire self-abnegation, of absolute submission and dependence upon the Father's will, Christ found to be one of perfect peace and joy. He lost nothing by giving all to God. God honored His trust, and did all for Him, and then exalted Him to His own right hand in glory. And because Christ had thus humbled Himself before God, and God was ever before Him, He found it possible to

humble Himself before men too, and to be the Servant of all. His humility was simply the surrender of Himself to God, to allow Him to do in Him what He pleased, whatever men around might say of Him, or do to Him.

It is in this state of mind, in this spirit and disposition, that the redemption of Christ has its virtue and efficacy. It is to bring us to this disposition that we are partakers of Christ. This is the true self-denial to which our Savior calls us, the acknowledgement that self has nothing good in it, except as an empty vessel which God must fill, and that its claim to be or to do anything may not for a moment be allowed. It is in this, above and before everything, in which the conformity of Jesus consists, the being and doing nothing of ourselves, that God may be all.—*Selected.*

THE REAL CHRISTIAN AND 1 Cor. 13.

LOVE IS THE most important of all qualities. It gives value to all the others. Without it, knowledge, power, faith and giving bring no real gain to the one who has them. It takes Christian love to put warmth and life into our social institutions, our political organizations, our charitable programs and our educational work.

Verses 4 to 7 describe the characteristics of love, and, by implication, the conduct of one whose life is governed by love. This also serves as a good description of a real Christian. By studying this we gain some idea of what would happen if all church members were really Christian.

A real Christian is longsuffering. This quality would do away with much uncharitable impatience and harshness toward fellowmen who fail to measure up to expectations.

A real Christian is kind. Brotherly kindness is one of the Christian virtues to be added in the development of a full-grown Christian life. Kindness would take many hard knocks out of life.

A real Christian envieth not. The removal of envy would kill many a church quarrel and stop many a community feud.

A real Christian vaunteth not himself, is not puffed up. Real Christianity is a good cure for egotism and swelled head. There is a Scriptural warning to the man who thinks of himself more highly than he ought to think.

The real Christian doth not behave himself unseemly. What a number of problems of conduct would be settled if all church-members stopped to remember this simple truth. Unseemliness includes all behavior unbecoming to the Christian life, everything that is out of harmony with the will and teaching of Christians.

The real Christian is unselfish. Christ gave to the world the supreme example of unselfishness and asked those who dared to follow in His train. There would be an immeasurable difference in the world if selfishness could be dethroned.

The real Christian is not always getting "miffed",
—*Selected.*

National Berean Department

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A YOUNG PEOPLE'S ENLARGEMENT

EACH NEW GENERATION of youth is another God-given opportunity to lift mankind to a higher level.

The church knows that its future members and leaders must be recruited from the ranks of the young people. The mission of the church is the Christianizing of the lives of men and women; the bringing in of souls and introducing them to the Christ and making them acquainted with His words, promises and power.

Christ came not to take us out of the world of human relationship, but rather to inspire ordinary human life with His Spirit. Too long, we as a people have been satisfied with just *knowing* the Bible, leaving the teaching and practicing of it to others. If the next generation is to hear the "good news" the present generation must provide for it.

Our secular schools are requiring higher standards of training for their teachers. Our business world demands definite training for its field. What requirements and demands does our church make of its teachers and leaders?

Our present Bible School is giving us a splendid foundation of Bible fundamentals, which is very important to each individual. But we are given no tools with which to hand out these precious truths. If we are going to serve our Master better we need things with which to work.

Our elder folk believe that after we have spent a few years at Bible School we should come home ready to handle things there. But how are we going to come up to their expectations? Not all of us have an inborn ability for the situation. We need training. Our Bible School experience has given us Bible truths that we can point out to others when the time comes but it gives us no leadership training.

The question to be considered is, can we get Biblical training and leadership training at the same time, without extra cost and time? The answer is, "Yes." But how?

We have four classes a day of Biblical instruction. The present method is under what is termed "unprepared work," that is, it demands little or no preparation. The pupils go to class and like a sponge draw up all they can from the instructor's words and references. In "prepared" work the amount of learning obtained or "drawn up" more than doubles the "unprepared." From this fact we can see that by

organization, time may be saved, amount obtained increased and other work given. That is to say, two prepared Bible classes can do more than the present four can accomplish. Then we would have two class periods to devote to "tool" subjects; as, Teacher Training, Methods of Conducting Church Functions, The Position of an Individual in the Church Body, etc.

A few of our Sunday Schools are realizing the need of trained leaders and are preparing for it locally. In many of our Indiana churches this is neglected because there is no person capable of teaching the course, nor enough sufficiently interested who desire to qualify and make the course worth while or a reality.

If our Bible School could provide such courses, I believe each local school and church would be benefited and our churches and Sunday Schools would enlarge instead of staying on the level or sinking as we find some are doing. Interest would be deepened as each member saw an expression of the Conference efforts. Then the person who desires Bible Study, Christian Fellowship and Church Leadership Training could secure them at one time.

Let us not forget our Primary, Junior and Intermediate. Can we not make a standard requirement of them and promote them to each department until they are ready for the Young People's division? Our youngsters love to study and get their work, of which we have proof during this Bible School. Can't we recognize their efforts more?

At the end of each Conference our hearts are stirred and beat high with desire to carry out our intentions. When we come to think of how to put these into action we falter and at last we are only a small leap ahead.

May I suggest that our Berean Society, as sponsor of the Indiana Bible School, spend some time considering the need before us? Plan a Bible School which will give Bible Training and Leadership Training, thus aiding both the individual and local church to a larger degree. When individuals meet definite requirements, let us credit them for the efforts they put forth in going beyond the "sponge" method and becoming grounded in the truth and experiences of the Christian life.—*Leta Osborn.*

—o—
WORK HARD FOR GOD, and let not pride blow upon it, when you have done. It is difficult for a man to do much, and not value himself too much for it.—*Flavel.*

—o—
There is a bright side to everything. In the Christian religion it is the inside.—*Haney.*



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



PAUL IN A PAGAN COUNTRY

LONG AGO THE GREEKS did not worship the real God; but worshiped a whole family of gods, whom they believed lived way up on a high mountain. The greatest of these was Jupiter; his messenger god was Mercury; the god of war was Mars. You see, the Greeks could not understand how many things in the world came to be, so they *made up* stories to explain the unknown. And as anything that is told over and over for truth, finally comes to seem like the truth—so these myths came to be believed by the Greeks.

Now, one day two strangers came to Lystra, and healed a man who had never walked. When the people saw him leaping and walking, as though he wanted to make up for lost time, they cried out, "The gods are come down to us in the likeness of men."

Of course, you know they were wrong; but do you know who the strangers were? Paul and Barnabas. They had healed the man when they saw what faith he had to be healed.

However, the Greeks could not understand even as well as you do, so they said Barnabas must be Jupiter, because he was older and larger than Paul; and Paul must be Mercury, because he was the chief speaker. They even did so much as to have the priest of Jupiter bring oxen and garlands of flowers to make a great sacrifice to Paul and Barnabas.

Do you suppose these two apostles would allow such a heathen practice to proceed? No, indeed. They felt it greater honor to carry the message of Jesus than to be worshiped as gods. They were greatly shocked, and ran in among the people, tearing their clothes and crying out, "Why do ye these things? We are men like you, only we want to tell you about the *true, living* God, who made everything and has given you all things." Nevertheless, this protest scarcely convinced the Greeks; for Paul and Barnabas found it difficult to quiet the people and keep them from making the sacrifice.

Well, by this time, the Jews from Antioch and Iconium, who had plotted to stone Paul, came to Lystra, and turned the people of Lystra against Paul. And, think of it! Instead of worshiping Paul as they first tried to do, they stoned him until they thought he was dead; and then threw him out of the city. But as the disciples stood around Paul, he rose up, and came back into the city.

The next day Paul and Barnabas went to Derbe—twenty miles farther east.

Are you not glad that Paul wasn't really dead?

Are you following Paul and Barnabas on your map?

SOMETHING TO DO

Read some of the Greek myths. Find pictures of Greek temples and statues.

SOMETHING TO THINK ABOUT

Would we rather have people think we are what we are not, than give honor to God?

MEMORY VERSE

32. 1 Timothy 6:17.

TINY TOTS

Paul and Barnabas went into a Greek city to preach. Paul healed a man who had never walked. When the people saw the man walking they said Paul and Barnabas must be Greek gods and wanted to worship them. But Paul would not let them do that.

Some enemies came to the city and told the people untrue things about Paul. Then they threw stones at Paul until he nearly died. But Paul did not die. He went to another town to preach.

It really doesn't matter much
If bank accounts are small,
If we have sunshine in our hearts
We're rich enough for all.

Seldom can the heart be lonely
If it seeks a lonelier still
Self-forgetting, seeking only
Emptier cups to fill.

Author Unknown.

WHAT CHANGED THE RULES?

It was Grace's first experience at a boarding school. A copy of the rules was handed to her as she entered. She read them with frowning brow and sinking heart. Keep those rules? She never could, and she never would. It was intolerable! At supper Grace was introduced to the principal. What a lovely woman! How winning her smile! The next day Grace's admiration increased. Soon the girl became one of her most devoted adherents. Where were now the irksome rules? Her one desire was to please the principal. *Love made easy the fulfilling of the commands.*—*Christian Age.*

With Our Sunday Schools

LESSON VI.—August 5, 1928

PAUL IN A PAGAN COUNTRY

Acts 14:1-28

Devotional Reading: Matthew 5:10-16

GOLDEN TEXT

I know both how to be abased, and I know how to abound.—Philippians 4:12.

A STUDY OF THE SUBJECT

Paul in a Pagan Country. The student is again made to realize the tremendous labor necessary to successfully introduce religious thought and truth into the minds and lives of men. It is probable that these pagans were, in this respect, like all others; that they had accepted ideas and rules of presumed deities. That they were devoted thereto and governed their lives accordingly, is not questioned. It was not the pagan element so much as the Jewish element that raised opposition against Paul and Barnabas. The pagans were apparently freer to accept by faith Paul's teachings than were the Jews who regarded themselves as having been chosen of God. It is not too much to expect to-day that, like as then, newly revealed truth from God will meet persistent opposition from people who claim to be following God. This lesson with others reveals the sacrifice that is necessary on the part of some in order to convey to others the benefits which God is anxious to bestow upon all on the one all-embracing condition of faith.

Paul Stoned. It must be noted that this heinous offence originated in the minds of displeased Jews. It should be noted further that the result of this offence was that they "supposed", felt confident, that he was dead. The Gr. word here used is not the word that would be used did they merely imagine, or take for granted, but the word that is oftentimes used in the N. T. to give legal status to a circumstance; that adjudged and announced authoritatively his death.

THE GOLDEN TEXT

"I know both how to be brought low, and I know how to have more than enough: in every (way) and in all (things) have I been initiated, both to be well-fed and to be hungering, both to have more than enough and to be coming short."—Phil. 4:12, Roth.

Paul is here relating how that as a disciple of Christ, he had learned to possess himself in peace and patience when thrown into dejecting and humiliating circumstances, and how to behave himself in humbleness when he had plenty and more than enough.

Many times the Christian grows luke warm and even cold in times of prosperity and becomes proud, forgetting the God in whom he once trusted. Whether we have scarcity or plenty of the good things of this life, let us exercise a conduct and perform the duties which will make for us a clear conscience before God.—F. A. S.

PRACTICAL APPLICATIONS

Gathering Pearls. All oysters look alike.

They are unloaded upon the shore in great volumes. They are alike excepting that a few of the many contain pearls of great price. These are of much greater value on the market than are those without the pearls.

Paul went out in pagan countries with the gospel of salvation. All of those people were alike on first sight. There was no difference in them to the casual observer. But the gospel of Jesus Christ, sent forth under the devotion and zeal of the apostle Paul, attracted and convinced certain individuals. At once these individuals, because of faith in the word spoken, came to be worth exceedingly more than the others round about. These might well be said to now contain pearls of untold value. God's Word had been received into themselves. That Word, thus received, gave the individual his increased worth to Almighty God. If the estimated value of a male child could increase from about \$7,500 in 1901 to about \$9,300 in 1924, as statistics estimate, what can be the increase in value unto God of that man or woman who is enhanced by the reception of God Himself through His Word of truth. In what greater occupation can one engage than in that of imparting to fellow men such pearls of value as the gospel proved to be to this man of Lystra?

SENIOR AND ADULT CLASSES

Topic: Paul's Evangelism.

"Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. And there sat a certain man . . . , impotent in his feet. . . . The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said, . . . Stand upright on thy feet. And he leaped and walked." Acts 14:3, 8-10.

Paul's message was one of grace and love. Every sermon centered around this idea, and every service was a concrete demonstration of it. The above scriptures attest this fact as do an abundance of other scriptures which record his missionary activities. He did much reasoning and hammering away at those facts which form the basis for belief in God, but the reasoning and the facts thus established, nor yet the dogmatic belief thus formulated, were never his ultimate purpose. These were only means to build up in the minds of his hearers a consciousness of God as a God of love. The kingdom message was a message of God's love and salvation power, not a description of the kingdom as to time, place, rulers and subjects. When he preached law and its condemnation he did it only to make grace and forgiveness stand out more clearly by contrast.

Furthermore Paul's evangelistic sermons did not merely preach God's love in works. They

breathed forth that spirit out of his own inner experience. And Paul's preaching was not weakened through thus emphasizing grace and love, for there is no force in the world as strong as love.

—A. K.

INTERMEDIATE CLASS

Topic: Influence of Unbelievers.

Paul and Barnabas had come to Iconium. Here many Jews and also Greeks believed the things they taught. But the unbelieving Jews stirred up the people until it was necessary for Paul and Barnabas to flee to escape stoning and probable death.

At Lystra they met another influence. This was a pagan country, where idolatry was the chief religion. Paul healed a cripple, and the people declared that he and Barnabas were gods, and immediately wanted to offer sacrifices to them. But Paul declared unto them that they were not gods, but men sent to preach the true God. What a temptation! Had Paul wished to take the honor upon himself, he could have been a great man in the eyes of this people. Nevertheless he did not yield, but took this means to show forth the true God.

Would Christians to-day stand up under such trials and persecutions? Or would we become disheartened and lose out in the race before us?—V. C. T.

JUNIOR CLASS

Topic: Courage in the Midst of Danger.

Aim: To prove the power of true Christianity.

A man, lame from birth, sat listening as Paul told the story of Christ, and His power to save. His anxious look caught Paul's attention, and he cried out to him in a voice all heard, "Stand upright on thy feet." The man leaped and walked. When the people saw what was done, they thought Paul was a god. Those people were heathen worshipers, and had many gods, all with different names. They wanted to name the apostles after some of their gods, and then sacrifice their oxen to them, and crown them with garlands of flowers. But the apostles said, "Sirs, why do ye these things? We are men as you are, and we want you to learn of God and His power to save you, and of His Son, Jesus, who loves you." Paul had the courage to refuse unmerited praise and worship, and tell them of the true God. It made some of his hearers very angry, and they stoned him, and dragged him out of the city. They left him thinking him dead, but he arose, and still preached Christ.

Paul felt as another missionary expressed himself, "I am not anxious for my own safety, but for the dear people for whom Christ died."—M. A. W.

DOINGS AMONG THE CHURCHES

GENERAL CONFERENCE

General Conference will be held in connection with Illinois Bible School and Conference at Oregon, Illinois, July 31 to August 12. Business sessions of the General Conference will be held on August 7, 8, and 9. At 3:15 P. M. each day a session will be devoted to Bible research. A full representation of the churches is desired so that we may have the full voice of the people on many important church matters that will come up for consideration at this meeting.

ILLINOIS

Sr. Ethel Austin returned to Oregon July 22 to spend the remainder of her vacation with relatives and friends.

Things around Oregon are all being shaped up for Bible School and Conference, and a large crowd is expected in next week. Are you coming?

Bro. Paul Hatch left Oregon the fore part of last week for Chicago where his parents, Bro. and Sr. J. E. Hatch, intended to join him for a vacation trip into Minnesota.

The members of the Oregon church are busily engaged in making final preparations for accommodating the crowd which is expected to be in Oregon for Bible School and Conference work, beginning next Tuesday.

Sr. Cecil Scott and children of Lockport, Illinois, are visiting her mother, Sr. Nellie Cross at Oregon. Her assistance is being very much appreciated by the local choir and congregation.

PLUM RIVER CHURCH

Bro. Siple expects to be back from his tour of the central and southern Illinois churches this week and to speak at the Plum River Church near Lanark, Illinois, next Sunday, morning and evening.

Those returning to Oregon from the Indiana Bible School and Conference, which closed with a full house on Sunday, July 15, feel assured that several of the Indiana brethren will be in attendance at the Illinois Bible School and General Conference the sessions of which are scheduled to begin on Tuesday morning, July 31.

The church of God at Ripley, Illinois, enjoyed one of its best meetings at that place **Saturday night and Sunday July 14th and 15th** it being the regular appointment. Bro. Siple was accompanied by his wife and daughter, Marjorie, also Sr. Anna E. Drew.

The day was ideal and at the noon hour all took part in a basket dinner in the park near the church.

Several members from a distance were with us: Sr. Helen Schafer, Springfield, Mo., Sr. Mauvine Green, Quincy, Ill., Sr. Mildred Huey, Plymouth, Ill., Sr. Ruth Allen, Blandinsville, Ill. It seems good for so many of like precious faith to be together once more, feasting upon God's words and promises so sure of being fulfilled.

A short meeting was held in the afternoon to talk over the work of the coming year. We hope, if it be the will of our Father, that as many or more can be with us at our September appointment. May all remain faithful unto the end is our prayer.

Tessa Laning, Sec'y.

MICHIGAN

Bro. and Sr. Lindquist of Cleveland, Ohio, visited with his parents in Grand Rapids last week. While here they attended our Sunday morning service. We are always glad to have visiting members join us in our worship. Come again folks!

Bro. Ed. Coats is regaining his strength rapidly and was able to attend the regular monthly service at Coats Grove last Sunday.

The Vacation Bible School held in the Grand Rapids church closed last Friday. There were 66 enrolled between the ages of 6 to 12. Certificates were awarded to those who were present each day of the school.

Bro. Geo. Holly has been quite poorly of late. We hope to report him better next issue.

ILLINOIS BIBLE SCHOOL AND CONFERENCE

The time is drawing near for the annual Bible School and Conference at Oregon, Ill. The dates this year are July 31 to August 12. A splendid list of preachers and teachers is arranged, and every effort is being made to see that the meeting shall be a success. Indications already point to a large attendance.

Make your plans now to attend. Bring your Bibles and help us to spend two weeks to the honor of God and to the betterment of ourselves.

Everybody Welcome!

NOTICE TO IOWA

Would the Iowa Brethren please send in their contributions as soon as possible, as we have the Evangelist's salary and other bills to meet? Send all remittances to the Treas-

urer, Fern Moore, 200 Norwood St., Waterloo, Iowa.

BIBLE SCHOOL AND CONFERENCE DATES

Oregon, Illinois, General Conference, July 31 to August 12.

Oregon, Illinois, State Conference and Bible School, July 31 to August 12.

Salem, Arkansas, August 2.

Maurertown, Va., August 15-26.

Holbrook, Nebr., August 18-26.

Waterloo, Iowa, August 19-26.

Arkansas City, Kan., August 26 to Sept. 2.

VIRGIL REED

Virgil Reed, youngest son of Bro. and Sr. Andrew Reed, was born April 28, 1906. He died July 4, 1928. Virgil was a fine, promising young man, a graduate of the Arkansas City High School, and for the last two years was employed in the Roxana Refinery at this place. He met his death while swimming in the Arkansas River northeast of Newkirk, Okla. He leaves to mourn his sudden death his mother and father, one brother Lloyd, and a sister, Gladys. His parents and sister are members of the Arkansas City church. Besides these, his grandmother, Mrs. Harriet Reed and other relatives, besides a host of friends will miss Virgil's congenial smile, and pleasant ways. Funeral services were conducted from the First Presbyterian Church of this city, Pastor Mair in charge. Burial was made in the Mercer Cemetery west of town.

Cast all your care upon Jesus, for He careth for you. 1 Peter 5:7.

"God knows, Ah yes, what countless things
Are hidden from this human sight
That we can only leave with Him
Till dawns the glorious morning light.

"God knows, Ah yes our Father knows
The least one of His children's needs;
He knoweth all things, and this we know
'He doeth all things for the best'
Thus gladly we can leave all then,
Safe in our Father's care to rest."

HERALD RECEIPTS

C. P. Oliver; Austin T. Spindler; C. A. Argabright; Miss Mary Yates; Samuel Osborne; Wm. M. Huffer; Mrs. Oscar Simon; Miss Almeda Wertz; Miss A. H. Fiske; Fred C. Smith; Wm. F. Gross; Lynn Leighty; Ethel Lehman; Clarence Carpenter.

LOVE'S PART IN SOUL WINNING

(Continued from page 676)

more capacity I have for love. The love of Christ can fill my heart only as the Christ is there to draw that love.

And with possession comes expression. Love within means power in service without. Consciousness of Christ's sacrifice stirs to self-sacrifice—the laying down of Christ's life gives to the Christian a willingness to likewise suffer; not sentimental expression of lip and tongue, but real genuine expression of love in deed and truth; loving souls into the kingdom, instead of trying to talk them into the kingdom. Christ laid down His life that we might know love. We must lay down our lives and others may become conscious of that love.

UNFAILING AND ALL-CONQUERING LOVE

A converted Catholic with deep feeling once told me that the only thing that ever brought her out into the light and blessing of the gospel was the unfailing and all-conquering love of one who sought her conversion. Where arguments and talking and pleading had failed love won its way and was triumphant. She pleaded with Christians that if they were to win souls for Christ they must love them with a love which counted no sacrifice too great, a love which could endure all things, a love which was constant and tender.

How can a love that will not sacrifice reveal a Christ who died?

How can a love which is not persistent reveal a Christ who stands patiently waiting to be gracious?

How can a love which will not break with its longing to see souls saved reveal Christ whose heart burst with anguish for the lost world?

Paul became a Jew that he might gain the Jews; "to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, . . . that I might gain them that are without law. 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." And Paul was able to do all this because of love—the marvelous love of Christ—which was operative in his life. And if you would be a soul winner—and you must be unless you stop your ears to your Lord's commands, and shut your eyes to your supreme obligation as a Christian—you must have love! Love!! LOVE!—*Selected from "Our Hope"*.

HOW READEST THOU?

(Continued from front page)

His relations through men as they were necessary to carry forward His purpose another stage. Only as the reader is capable, from his reading of the Word, to trace out the origin, progress, bearing, and objective of this wonderful purpose can he be said to be a Bible-reader.

The Word of God has been given to men through men,

in order that the knowledge conveyed may be received and acted upon by men. It is knowledge that cannot be attained in any other way. It is received and understood only as it is accepted in the language He has used. God has spoken, "How readeest thou?"—*Selected*.

A QUESTION FOR STUDY

THE SAINTS OF GOD

By J. E. L.

TO INFER THAT Enoch only changed his place of abode in going from one part of the country to another, to me in a measure makes confusion as to God's plan of the ages.

Enoch being translated and called of God to His throne in heaven, represents, the anti-diluvian age in which he lived. Elijah, also being translated, represents the Jewish era. Our Lord and Savior, together with great and exalted works which He did, obtaining a position at the Father's right hand, represents the present dispensation in which we live.

The elect saints, both living and dead, will represent the millennium age at His soon coming, to sit upon the throne of David and establish it with justice and judgment. "For out of Zion shall go forth the law, and the word of the LORD, from Jerusalem," and

"Where the glory of God like a boundless sea,
Will bathe the immortal company;
And pure love's banner and friendship's wand
Shall wave above that princely band,
Where the conqueror's song, as it sounds afar,
Is wafted on the ambrosial air.
Through endless years we then shall prove
The depth of our Savior's matchless love."

THE RESTITUTION HERALD

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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.

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PAUL AND STEPHEN

A SPECULATION

WHAT INFLUENCE HAD STEPHEN on the life of Paul? We do not know. We have only circumstantial evidence. The facts in our possession indicate a contact, the nature of which ordinarily would leave a lasting impression on an observant and brilliant mind such as Paul must have had. Let us consider them.

Stephen debated with the Greek-speaking Jews from Cilicia in the synagogue at Jerusalem. Acts 6:9-11. Paul was from Tarsus, a city, Cilicia. Acts 21:39. It is not improbable that Paul may have been one of the Jews who debated with Stephen. If so, he was worsted, for we read, "they (the Jews) were not able to resist the wisdom and the spirit by which he spake." Acts 6:10.

To be thus defeated in debate would arouse the ire of a person of Paul's energetic and argumentative turn of mind. It is natural that the sect that Stephen represented, and Stephen in particular, should become the object of his wrath.

Paul was present at the stoning of Stephen. This is a fact recorded by the historian. Regarding the event we read, "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul". Acts 7:57-58. And Saul entirely approved of his being put to death. Acts 8:1. But Saul harassed the church. Acts 8:3.

Saul must have taken an active part in the instigation against Stephen. His presence cannot be construed as a coincidence, nor the choice of him by the witnesses as chance. Between the lines we read of his active participation in the persecution and the murder of Stephen.

Indirectly further evidence points to a definite effect that Stephen had on Paul. Paul's ministry is patterned after that of Stephen. Paul labored among the Greek-speaking Jews after the example of Stephen. His activity in the synagogue of Damascus was of this type. Acts 9:19-22. Barnabas, who was himself a Hellenist (a Greek-speaking Jew, see Acts 4:36) recognized the ability of the new convert and encouraged him in this type of work. Acts 9:28-29. The synagogues in which Paul preached while on his missionary journeys were those in which Greek was spoken.

Paul used the historic method to answer his opponents and to convince the Jews. The speech at Pamphylia (Acts 13:16-41) was a perfect copy of Stephen's defense. Luke makes no pretence to record all the speeches of Paul. Undoubtedly, to convince the Jews, he constantly met them on their own ground—their national history, the record of God's dealings with them, and the prophecies contained in "the prophet".

Stephen's conduct through the ordeal must have seared its stamp on Paul's consciousness. How much was Stephen's attitude like that of the Master who met violent death but a few years before! We see the same angry mob,

the same unjust accusations; and on the part of Stephen, the same composure, the same forgiving spirit. Stephen's plea for forgiveness, "Lord, lay not this sin to their charge", is of the same gentle spirit as that of Jesus when He said, "Father, forgive them, for they know not what they do." Perhaps the similarity of his position to that of his Master struck Stephen so forcibly that it aided in the production of that heavenly glow of which we read. In any event, such a glorious death could not fail to impress the keen, observing young Jew who stood by.

Perhaps Stephen, like Samson, accomplished more by his death than by his life; perhaps this was the necessary link in the chain of events that led Paul to the point where he could say, "Lord, what wilt thou have me to do?" The loss of Stephen was grievous, but the accession of Paul to the work of the Christian community was the greatest event of the apostolic age. Thus does God defeat wrong and "make all things work together for good." Stephen died, but Paul was (re) born.—*By Chester M. Kearney.*

STARTLING STATEMENT

ACCORDING TO THE ANNUAL REPORT of John C. Harper, State Director of Public Welfare, not one prisoner committed to the Ohio Penitentiary in four years has been able to repeat the Ten Commandments or the Lord's Prayer when so requested by the Clemency Board. This is a startling statement, and proves the need of better religious instruction among young and old. It is even more important to learn the fundamentals in the building of character than to teach mathematics as a basis of education.—*Selected from "The American Issue".*

TRANSFORMED BY PRAYER

THE STORY IS TOLD of a certain church in Connecticut that had a pastor who was "very brilliant, but not sound in doctrine." There were three godly men in that church who realized that their pastor was not speaking the truth. But they did not go around among the congregation stirring up dissatisfaction with the pastor. They covenanted together to meet every Saturday night to pray long into the night for their minister. So Saturday after Saturday they met in earnest and protracted prayer; then Sunday morning they would go to church and sit in their places and watch for an answer to their prayer. One Sunday morning, when the minister rose to speak, he was just as brilliant and gifted as ever, but it soon became evident that God had transformed his ideas and transformed the man; and the late Dr. Theodore Cuyler is authority for the statement that God sent to that city the greatest revival it ever had, through that minister who was transformed by the prayers of his members. "Oh, if we would talk less to one another against our ministers, and more to God in their behalf, we would have far better ministers than we have now!" Thus writes a dear saint of God.—*The Way of Faith.*

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COURAGE

By Samuel E. Haney

HAVING DERIVED SO MUCH help and comfort from the Psalms as John E. McFadyen, Professor of Old Testament Literature and Exegetis in Knox College, has them rendered in paraphrase, I am giving the Herald readers a sample of the cause of my "feast of fat things" by quoting the eleventh Psalm.

First, I shall give a couple of excerpts from the author's preface:

"Many of the most powerful Psalms are so colored by ancient modes of thought and expression that, even where they are not unintelligible, they make but a slender impression—out of all proportion to their real originality and power I have sought, without lingering unduly upon the threshold, to conduct the reader into the beautiful house of the Hebrew Psalter itself, there to wander about its rooms and to look upon its glories, to breathe its gracious atmosphere and to learn to talk with the Lord of the place.

REFLECTIONS ON THE MORAL ORDER OF THE WORLD

The Courage of the Man of Faith

"My God is my refuge. Why then do you tell me to flee, like a bird, for refuge to the hills? Ye seek to make me play the coward. Look, ye tell me, the godless are just about to shoot. They are bending their bow. Their arrow is already on the string, to be secretly shot at the upright. The pillars of law and order are being torn down: and what has the good man, for all his virtue, been able to accomplish?"

"Such is your cowardly speech; but it does not fright me. For my God is just and omnipotent, he sits enthroned in his heavenly palace. His eyes wander over the earth; he watches and weighs the deeds of men, of the good and the bad alike, and to each he will give his due reward. With the champion of wrong, whom he hates, he will deal as he dealt with Sodom and Gomorrah, raining coals, fire, and brimstone upon them, and pursuing them with the hot breath of the desert wind. But a gracious destiny awaits the upright; for the faithful Jehovah loves to show himself faithful, and for reward they shall behold his face".

I am using this paraphrased Psalm as a prelude to some

thoughts on courage, and its fruition for the intrepid Christian.

"Ye seek to make me play the coward". Isn't this just what the enemy is ever striving to do and isn't he succeeding alarmingly?

History seems to be repeating itself; i. e., the devil, by an indirect attack through the wife, made a coward of Adam, the "son of God". Luke 3:38. And do we not see him doing the same thing—by various means—with many of God's "sons and daughters"? 2 Cor. 6:17, 18. There are few courageous Christians these days. The old Adam physical life is quick in putting up a furious fight when it sees its priority rights (?) being assailed, and feels its haughty spirit being humiliated. It is here that the spirit phase of the dual man becomes "faint", and falls for the bait; and like Esau, eats its morally befouled mess of "pottage". Gen. 25:29. Coward! The price it pays for its folly is inestimably greater than the price Esau paid for his.

People refusing to make a full, unconditional surrender to God—preferring to make a great ado over the frivolities of their evil physical lives—do not know of the joy and comfort they are missing, nor of the unnecessary trouble and suffering their cowardice produces. This is the pusillanimous type of Christian who haven't the courage of their conviction: afraid to make a stand for truth and righteousness lest they offend some one, perhaps a genially, polished incarnate demon, the most dangerous creatures to deal with these days.

Paul says, "If after the manner of men I have fought with beasts (men of beastly character) at Ephesus" "But", says one, (the spineless type), "we must not be rude", which is true in most cases, but not in fighting "beasts", which we all are required to do at times in our spiritual and even physical defense. The devil attacks not only the soul and spirit, but also the body as well, which he assails both externally and internally. His process of destroying the body is slow but sure. Give him ten minutes use of the mind and he will do more damage by injecting doubt, fear and imaginations than can be remedied in ten days.

(Continued on page 693)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

BY THE TIME THIS issue comes to you, the Oregon Program will be well on its way, which consists of ILLINOIS STATE BIBLE SCHOOL and CONFERENCE, THE NATIONAL BEREAN SOCIETY and THE GENERAL CONFERENCE sessions: something to interest every earnest seeker of God's truth.

If you are unable to attend for the full time, perhaps you can steal a day or two from your avocation and spend it in the biggest and grandest vocation of all time—"The King's Business".

THE MIRROR

A *mirror* is a wonderful and popular invention. It has a great attraction for many, seemingly for what is contained therein. The invention is intended to turn one's own vision upon himself. When father or mother said, "Better go look in the glass", I usually did not need to look, but rather went to the wash basin and there made myself clean by the washing of water. But I could not see myself as my parents saw me except I looked into the glass, and when I had seen self, cleansing was so much easier.

GOD'S TRUTH

reveals the sin there is in us. Paul says, "I had not known sin, but by the law." When we look into GOD'S MIRROR we see ourselves as unclean and that we need the "washing of water by the word."

THE BLOOD OF JESUS

"cleanseth us from all sin", but not until it has been applied. Christ is ever ready to cleanse that He might present to the Father "a glorious church without spot or wrinkle, or any such thing".

"SEARCH ME O GOD

and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." O, if we could have this little prayer upon our hearts continually; if its divine influence could be breathed out upon us while in the daily routine of life, we would not see the ugly stains of sin when we behold our natural face in a glass.

ASHAMED

I was ashamed when I looked into the mirror and saw myself; and did not want to be seen until I could stand before father and mother, "clean", but,

CHRIST LOOKETH ON THE HEART

and does not judge after the sight of the eyes. He looks beyond what the mirror reveals into the innermost recesses of the mind. The more we are cleansed of any wicked way there may be in us, the more the spiritual life is developed. Knowing that the law of life is growth, let us grow up in Christ Jesus, who is our living Head.

This growth is made by subtraction and addition; by cleansing ourselves from all filthiness of the flesh and spirit, and by perfecting holiness in the fear of God.

—F. A. S.

ON GOING TO CHURCH

Go early to church. Not only be punctual, but be in your place before the hour for the service to begin; then you will not disturb other worshipers.

Go in the spirit of reverence. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter, and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your seat, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the service about to begin.

Resolve that you will foster no thought, fix your eye on no object, utter no word which will tend to divert your mind from the holy purpose for which you have come into this place.

As the minister enters the pulpit, offer an earnest silent prayer in his behalf.

In all the service take an active part; as hearer, as worshiper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.—Bishop Vincent.

"I have been driven many times to my knees by the overwhelming conviction that I had no where else to go. My own wisdom, and that of all about me seemed insufficient for the day."—*Abraham Lincoln*.

The devil has many of us astride a fence—one foot in the kingdom, the other in Babylon: an alternative position, first liking one and hating the other. Then vice versa:—misery!—*Haney*.

THE SPIRIT TO ABIDE FOREVER

BAPTISM INTO FATHER, SON AND SPIRIT

According to the Greek text in Matt. 28:19 the baptism of those taught was to be (*eis*) "into the name of the Father, and of the Son, and of the Holy Ghost." Baptizing them is a verb of action, and the preposition *eis*, or into, denotes movement from without to within. Hence it is that such baptism establishes a relation between the subject and the Father, the Son and the Holy Ghost which did not previously exist. Moreover, the same relation which is established with one would also be entered into with the others. Where such baptism has taken place the subject may be said to be in the Father, in the Son, and in the Holy Ghost. This is more than a matter of inference; it is a fact expressed in specific terms of Scripture.

1. As to the Father and the Son. The brethren at Thessalonica were addressed as "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." 1 Thess. 1:1.

2. The believers are said to be "*in Christ*." Eph. 2:13.

3. They are also "*in the Spirit*, if so be that the Spirit of God dwell" in them. Rom. 8:9. They are to be "praying always with all prayer and supplication *in the Spirit*, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18.

Being thus "in" the Father, "in" the Son, and "in" the Spirit, one no more, the others no less, believers are related to all alike, each in His own position and relation: to the Father as the Author of their being as His sons and daughters; to the Son as the Medium of their adoption, and to the Spirit as the instrumental Cause of the writing of the law of the new covenant in their hearts. And what is true in this respect of one believer, is true of all believers. It is also true of all believers of all time since the beginning of this age. Whatever was the relation of the believers to the Father, the Son and the Holy Ghost in the beginning was manifestly intended to be the relation "all the days to the consummation of the age." The Father, the Son and the Holy Ghost were to have their abode and dwell in the believers. John 14:23; Eph. 3:17; Rom. 8:9, 11.

FELLOWSHIP

The believers are said to have "fellowship with the Father and His Son Jesus Christ." 1 John 1:3. No less is it true that they have fellowship with the Spirit. The apostle Paul wrote to one of the churches established by himself, "If *there be* therefore any consolation in Christ, if any comfort of love, if any *fellowship of the Spirit*, if any bowels and mercies, fulfil ye my joy, that ye be like-minded." Phil. 2:1, 2.

Again, we have the closing salutation of his second letter to the church at Corinth: "The grace of our Lord Jesus Christ, and love of God, and the *communion of the Holy Ghost be* with you all. Amen." 2 Cor. 13:14. Such admonition would fall upon deaf ears were there no such thing as "fellowship of the Spirit." Such a benediction

would be meaningless were there no "communion of the Holy Ghost." Fellowship and communion in both places are from the Greek word *koinonia*.

Thus the believers were baptized into the name of, were in, and had fellowship with, the Father, the Son, and the Holy Ghost. And this, too, was to be continued "all the days until the consummation of the age."

THE MANNER OF THE DIVINE INDWELLING

Jesus said to His followers that He and the Father would come and make their "abode" with them. John 14:23. How would this be done? We know that He and the Father would not leave their abode in heaven, and travel from one believer to another. Nor is this necessary. They would abide with the believers by the Spirit. "And he that keepeth His commandments dwelleth in Him, and He in him. *And hereby we know that He abideth in us, by the Spirit which he hath given us.*" 1 John 3:24. "*Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit.*"—1 John 4:13. This is not a matter of conjecture or of inference, but of knowledge: "Hereby we know . . . by the Spirit which He hath given us." Blessed knowledge!—A. H. Zilmer in *The New Covenant*.

THE CROSS

THE CROSS, which is the object of faith, is also, by the power of the Holy Spirit, the cause of it. Sit down and watch the dying Savior till faith springs up spontaneously in your heart. There is no place like Calvary for creating confidence. The air of that sacred hill brings health to trembling faith. Many a watcher there has said: "While I view Thee—wounded, grieving.

Breathless on the cursed tree—
Lord, I feel my heart believing
That thou suffer'dst thus for me."

—Spurgeon

WHAT I HAVE FOUND

CLOSE FELLOWSHIP WITH GOD involves real separation from the world.

To live for God and His kingdom among men is the way to learn to pray without ceasing.

Prayer is not monologue but dialogue; God's voice in response is its most essential part.

Personal contact with God Himself is the only secret of power.

A loving life is one condition of believing prayer.

Faith in the promise is the fruit of faith in the Promiser.

It was the sight of the praying Jesus that made the disciples long and ask to be taught to pray.—Murray.

HOW WAS JESUS THE SAVIOR?

By R. H. Judd

A READER OF THE HERALD has asked one, and through her others, "If people should ask you to tell them from a Bible standpoint just how Jesus was the Savior, and you could tell them, write me the formula. I have asked so many this question and they stand speechless."

We believe many who are believers in the LORD JESUS, and are lovers of HIM, find difficulty in giving expression to what they themselves believe in this important matter; yet the Scriptures would have us each one "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".

Sometimes just what idea is behind the question of the questioner when such is put into writing, it is not always easy to comprehend. The writer may in this instance have asked the question with a view to ascertaining the ground upon which JESUS Himself came to be the Savior of men; or he may have desired to know the means by which JESUS accomplished that salvation, perhaps both, with the ultimate purpose in mind of seeking to win others to a knowledge of the truth.

Predestined by the name, "JESUS" divinely given to Him, to be the Savior (for that is the meaning of the name), the all-important questions follow: "From what does He save? How, and to what?"

At the very outset of gospel history these questions are answered, and in that answer, Matt. 1:21, is visualized in epitome the whole life-story of the Lord Jesus. It is the belief of the writer that every portion of that sacred life bore witness that He was the GOD-appointed Savior of men. "Thou shalt call his name JESUS: He shall save his people from their sins." The name was His, in fact and in purpose, from the very moment of His birth.

This brings us back to the questions:

1st: *From what was He to save?*

"He shall save his people from their SINS." (Matt. 1:21.) SIN cannot be represented except in life, and "the wages of sin is DEATH." Hence, the life of the Lord Jesus—His sinless, stainless life was in a double sense required in order that He might redeem from death those who through sin had come under the power of death.

2nd: (a) *How was He the Savior?* (b) *How did He accomplish that salvation?*

(a) He was GOD'S predicted, GOD'S anointed, GOD'S gift to men.

(b) By giving His life—both in life and in death—a ransom for many. For,—“None (by reason of sin) can by any means redeem his brother, or give to GOD a ransom for him.”

3rd: *Saved to what?*

"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."

These thoughts are beautifully suggested by a considera-

tion of the Syriac Version of Matt. 1:21, which reads, "He will cause to live again His people from their sins." "That is to say", says J. H. Pettingell in his *Gospel of Life*, "He will give them life again from the death which is the penalty of sin."

He could only do that by living again Himself, and thanks be to GOD we have the testimony that He liveth (now) by the power of GOD, and that "because he lives we shall live also."

The formula asked for as expressed in the words of Scripture will be found in Romans 5, verses 8 and 10:

"But GOD commendeth his love toward us, in that, while we were yet sinners, CHRIST (the anointed of GOD) DIED FOR US. For if, when we were enemies, we were reconciled to GOD by the death of his Son, much more, being reconciled, we shall be saved by his life."

WATCH UNTO PRAYER

By Mrs. A. J. Chaplin

BUT THE END OF ALL things is at hand: . . . watch unto prayer."—1 Peter 4:7. We should couple with our prayer a spirit of watchfulness, thus cooperating with God in answering them. This is "watching unto prayer". One of the petitions of the Lord's prayer is, "lead us not into temptation," Matt. 6:13, and then Matt. 26:41 tells us by what means we may escape temptation: "Watch and pray". This duty is again expressed in Col. 4:2: "Continue in prayer, and watch in the same with thanksgiving".

Eph. 6:18 tells us how faithful we should be in this matter: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Vigilance as well as prayer is necessary if we would escape the evil and the calamities of the last days. Luke 21:36 tells us to "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

If not found watching, the result is given in Luke 12:45, 46: "But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." This is just a picture of the condition of those who are not watching as Christ's servants should be watching.

They will be so doing, or they are not His servants: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." Luke 12:35-37. "And what I say unto you I say unto all, Watch." Mark 13:37.

COURAGE

(Continued from front page)

Some folk who are as courageous as David before Goliath in their defense of Christianity are jellyfish in faith and practice. The loudest talkers are often the first to squeal when the last scoop of flour is taken from the barrel. And haven't we seen transpositions of such actions? A farmer whom I was visiting had a large field of corn nearly leveled by a severe wind storm. I remarked to his wife, who was almost void of Biblical knowledge, "Isn't it too bad you are losing your whole crop?" She replied, "It looks that way, but the God who pushed it down can and I believe will raise it up again." And He did. In a couple weeks the sun had every stock curved upward. I have never taken part in harvesting so many bushels to the acre, nor so large ears as we gathered from this field; neither have I ever seen so much courage manifested by so little knowledge. Surely this was "seed that fell into good ground".

O, were Christians, who are such in name only, to take God at His Word! "Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee". "Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, -I say, on the LORD".—Deut. 31:6; Psa. 27:14.

Should an unconverted soul read this, to him or her I have this to say, "Take courage! Just as sure as God lifted this field of corn by the sun, He is ever ready and anxious to lift fallen humanity, even from the lowest depths of degradation up to the acme of heavenly bliss by His dear Son. It is a mistake to think that the person in the gutter is likely to be farther from God than the person in the upper stratum of society." Observation has convinced the writer that the gutter-man has more moral courage than the modern society person. I have preached the crucified Christ to both of them.

"And what has the good man, for all his virtue, been able to accomplish? Answer: "A gracious destiny awaits the upright; for the faithful Jehovah loves to show himself faithful, and for reward they shall behold his face". Our pigmy minds are unable to grasp the immensity of this reward. We get an inkling from Exod. 34:29: "When Moses came down from mount Sinai . . . he knew not that the skin of his face shone (sent forth beams) by reason of his speaking with God".—R. V.

Jesus' wonderful prayer, John 17:21-23, clarifies our hazy minds: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me". This appears like a family affair. And that is just what it is: "We shall be like him", our Redeemer, who, in turn, is like the Father—all possessing

immortality, divine life. Halleluiah!

In the vision given John by "one of the seven angels (Rev. 21:9 to 22:4) the panorama's climax was,—“And thou shall see his face; and his name (a full knowledge of Him) shall be in their forehead”.

Such reward should incite sufficient courage to "fight the good fight of faith, and to lay hold on eternal life".

THREE COMMON BLUNDERS

"There are three things which, if Christians do, they will find themselves mistaken: If they look for that in themselves which is to be had in Another, viz., *righteousness*; if they look for that in the law which is to be had only in the Gospel, viz., *mercy*; if they look for that now which is to be had only hereafter, viz., *perfection*."—Philip Henry.

The Restitution Herald, 1 year for \$2.00.

DESIRABLE QUALIFICATIONS

How much Bible knowledge does it take to become a soul winner? Ask that ignorant, humble laborer into whose heart the Christ had gained entrance and who went out among his fellow workmen and repeated the one verse of Scripture which he knew: "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."

How much wisdom and learning and skill in argument does it take to become a soul winner? Ask that little boy whose infidel father sought to sow seeds of infidelity in his little heart and so printed a sign, "God is nowhere," and placed it on the wall of his home and asked his son to read it. The little fellow had been to Sunday school and had learned of God and Jesus, the Savior, and he promptly spelled out the words and said: "God is now here." And God was there, for the unexpected reply sent the arrow of conviction straight to the father's heart. The mass of infidelity and unbelief was swept away as no argument could have done, and a little child it was who led the father to Jesus.

How much eloquence does it take to become a soul winner? Ask that convert of the Water Street Mission, Billy Kelly, who before his conversion was barkeeper and sport. After he came to Jesus he went to work at rough, hard labor. He was surrounded by wicked, drinking men. He longed to bring them to Christ. He could not be eloquent in pleading his Savior's cause. He could not even speak without stumbling and faltering in his message. But he could say: "I've been down to the mission, and you better come, too." And they did come at the simple invitation, and found salvation, and Billy Kelly became an important link in the life line reaching out for lost men. And so ignorance and weakness and lack of Scriptural knowledge are not a bar to entering the ranks of the soul winners.

FULLNESS OF JOY

JOY IS DESIRED BY everybody. We see evidence of this on every hand. People are scrambling for wealth; they think it will bring joy: the theaters and picture shows are filled with people who are searching for joy. Even our churches are turned into places of amusement nowadays because it is thought in that way will come joy.

The Search for Joy in Earthly Pleasures is Always Disappointing

"I made me great works; . . . builded me houses; . . . garden and orchards, . . . I got me servants and maidens, . . . great possessions of great and small cattle. I gathered me also silver and gold . . . I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. . . . Then I looked on all that my hands had wrought. . . . and, behold, all was vanity and vexation of spirit." Eccl. 2. God had a purpose in putting this in His Word. It is more than just the record of Solomon. It is the record of everyone who has followed after him in the same way. We can learn the lesson either by sad experience and disillusionment, or we can take the better way of believing what God says, realizing that He caused all Scripture to be "profitable for teaching, for reproof, for correction, for instruction in righteousness."

The same teaching is contained in Prov. 14:12, 13: "There is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."

Have you learned the lesson yet? The way may seem right to you, but if you are still in the way of worldly pleasure you will, if you are honest, confess that you have not found as yet the secret of true happiness.

God Wants People to Have Joy

Religion is not doleful. A long face has no place in God's program. Christ said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11. John in his first epistle (1:4) says: "These things write we unto you, that your joy might be full."

So Christ spoke, John wrote, and in fact the whole Bible is written that our joy might be full to overflowing. If you haven't this joy, start in right now to believe the Word of God, and act accordingly, and you too will find what thousands of others have—"In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psa. 16:11.

The Source of Joy

It is important to know the source of joy. Many lives have been wrecked in the pursuit of joy, for they have been ignorant as to where to receive it. "In thy presence is fulness of joy;" "I will rejoice in the LORD, I will joy in the God of my salvation". Hab. 3:18. And Mary

said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour". Luke 1:46. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement". Rom. 5:11. In each of these texts we see that joy is bound up with God as its source, and with salvation as its channel.

Where Joy is Received

In the house of prayer: "I will bring . . . and make them joyful in my house of prayer". Isa. 56:7. In fellowship with the saints: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ. And these things write we unto you, that your joy may be full". 1 John 1:3-4. In fellowship with a saint: Paul writing to Timothy says: "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy." 2 Tim. 1:4.

The greatest fellowship on earth is that of the saints. The world may need its secret grips and signs, but a Christian can travel over the whole world and has something far better than that. He has God to call upon in his trouble, with a sure knowledge that God will hear. "Call upon me in the time of trouble, and I will deliver thee." Psa. 50:15.

A Joy Which May Be Constant

"Rejoice evermore." 1 Thess. 5:16. "Rejoice in the Lord alway." Phil 4:4. Sorrow cannot extinguish this joy, as long as we remain connected up with its source in God. "As sorrowful, yet always rejoicing". 2 Cor. 6:10. Temptation cannot hinder it, if we meet the temptation in the right manner. "My brethren, count it all joy when ye fall into divers temptations". Jas. 1:2. Persecution cannot dampen it, but will cause it to flame more strongly than ever. "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." Matt. 5:11.

How Can I Receive Such Joy

If you meet God's simple conditions, repentance and faith, you will have all the joy you can contain.

Faith: "Whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Repentance: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:10-11.

True repentance always involves obedience. We may know about Christ, and believe that He died a long time ago, but not until we obey Him completely do we have true joy. "If ye know these things, happy are ye if ye do them." John 13:17.

The whole issue depends upon obedience. For if we

obey we will tarry until we receive the Holy Ghost. And

The Fruit of the Spirit is Joy

(Gal. 5:20).

We may have much joy before we receive a definite baptism of the Holy Ghost, but the fulness of joy cannot be received until we are "filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:18. "Ask, and ye shall receive. Seek and ye shall find."—*Selected from "Our Hope."*

LOVE NOT THE WORLD

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."—1 John 2:15.

This epistle may be considered as a family letter from the Heavenly Father to His "little children" who are in the world. A tender word is used for "children," and it means "born ones," or "bairns." Having come into God's family, through the gateway of the new birth, they are now instructed on the subject of "the world."

We need to be clear as to the meaning of the term, "the world." It may be defined as the order of affairs built up, mainly, by unregenerate men under Satanic leadership. It is the secular and "religious" world.

The history, the moral character, the constant activity and persistent attitude, and the destiny of the world need to be known if we are to appreciate the admonition of the text. These may be summed up and briefly stated as follows:

1. In the beginning of its history the world abandoned the gracious rulership of God. The third chapter in the book of Genesis tells the sad story. Man was created as an intelligent being, with a masterful mind: he was endowed with the power of choice and determination; his surroundings were beautiful and every need was amply provided for; he was duly instructed and faithfully warned; God was his Creator and Benefactor! But the instructions and warnings were disregarded and the will of God was rejected. That was a dark day.

2. Having abandoned God, man fell under the power of a wicked ruler. The Bible describes him as the enemy of God, a deceiver and murderer. Why did Eve listen to this stranger who came without recommendations or credentials of any kind? His suggestions were all against the character and the instructions of God, the Creator and Benefactor of mankind.

Israel's experience in the galling bondage of Egypt is illustrative of man's lot under Satan, the "god of this world." It is a terrible reflection on the human race that, generally speaking, it has never been willing to turn away from the power of its deceiver and oppressor. Divine deliverance is not eagerly sought; in many instances it is rejected.

3. The world crucified Jesus Christ. He was "God

manifested in the flesh," yet He was treated as if He had been a malefactor. This treatment of the Savior was a shocking revelation of the deplorable moral character of man; and the crime of the ages has been forgotten; the wickedness of it is not acknowledged!

4. Men persistently reject Jesus Christ. Some speak of Him as our Great Example and the Author of high principles but as the Atoning Redeemer He is accepted by a limited number only. The world proposes to get along without Him. Viewed in His true character He is still "despised and rejected of men."

5. The world is under the curse of God, because of sin. Gen. 3:14-19. Rom. 8:22. As a righteous Ruler God was compelled to administer the punishment which He had threatened in the event of disobedience. The life of fallen man was placed under new conditions, which must remain till, in the kingdom age, "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."—Rom 8:21. See Scofield Reference Bible on Gen. 3. Under these conditions some, moved by the Spirit and enlightened by the Word, have turned to God, while the majority have been fighting against the curse in a blind effort to remove the conditions which it imposed; but their attitude of rebellion against God has remained unchanged.

6. The world is moving on to dire judgment. Dan. 2:45. Rev. 6 to 20. Note 19:11-21, in particular. Such a world must "pass away." 1 John 2:17.

Russia, with 100,000 wives who were abandoned by their husbands last year, 90,000 women who could not find a man to acknowledge paternity of their child, and an army of homeless waifs, estimated at 4,000,000, roaming about, beyond all control, is an illustration of that to which this evil world in its mad race away from God is coming.

Why love such a 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."—C. G. Unangst in *The United Evangelical*.

NIGHT-WATCH PRAYER

If slumber forsake
Thy pillow in the dark,
Fret not thyself to mark
How long thou liest awake.
There is a better way—
Let go the strife and strain:
Thine eyes will close again,
If thou wilt only pray.
Lord, thy peaceful gift restore,
Give my body sleep once more:
While I wait my soul will rest
Like a child upon thy breast.

The world's estimated population for 1928 is 1,900,000,000.—*Haney*.

GIVE TO THE LORD HIS RENT

WHAT HAVE YOU THAT the Lord did not give you? Did you ever think about *this*? It is so easy to fail to see God's goodness.

Look about you! See the fields of waving grain, the fruit, vegetables, everything needful for food! Who causes the wheat and corn to germinate and bring forth the harvest? Who causes your berries to yield, your fruit trees to blossom and bear fruit, your grapes to bear the rich clusters?

You have a hand in it to be sure, but you could no more bring about these things or cause them to grow and yield their increase than you could cause the Pacific Ocean to dry up. It is of *God*, get that in mind; not one thing you have but comes from Him.

Psa. 147, 148, says, He "covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." Suppose God should withhold the rain. We have often seen a demonstration that God has given to the children of men. What would it mean to them were there no rain? But do people heed these warnings sent to them to show them their weakness?

Without His help we can do nothing, nor can we have one thing, because all depends upon God. *All* belongs to Him. All we have comes from His bountiful hand; the very air we breathe depends on Him. Withhold for a few minutes all air, and everything would die. How small, how insignificant we are in comparison to God! We even fail to honor Him as we should when He has given us all.

"Every beast of the forest *is* mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beast of the field *are* MINE."—Psa. 50:10, 11. "The earth *is* the LORD's and the fulness thereof."—Psa. 24:1. "The silver *is* mine, and the gold *is* mine, saith the LORD of hosts." Haggai 2:8.

Thou shalt remember the Lord thy God: for it is He that giveth the power to get wealth. Christ shows that man is not an original owner, but simply a steward of *God's goods*. "For the kingdom of heaven *is* as a man traveling into a far country, who called his own servants, and delivered unto them his goods."—Matt. 25:14.

God has intrusted us with His goods. How should the servants of God do? We must render to Caesar the things that are Caesar's. Every land owner to-day pays to Caesar heavy taxes. What are we doing with the things of God? Are we rendering the same service to God that we do to Caesar?

Prov. 3:9 says, "Honour the LORD with thy substance, and with the firstfruits of all thine increase." All the tithe of the land, whether of the seed of the land, or the fruit of the tree *is* the Lord's. It is holy unto the Lord. This tithe was used for the ministry of the Levites to carry on their work. Numbers 18:21.

The apostle Paul approved of the same method of support for the gospel ministry: "If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? Do ye not know that they which

minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? EVEN SO HATH the LORD ORDAINED that they which preach the gospel should live of the gospel."—1 Cor. 9:11-14.

Listen to what the Lord says, "Bring ye all the tithes into the storehouse, that there may be meat in MINE HOUSE." Did you ever stop to think about the Lord's house, the house of His servants, not having plenty?

Brothers and Sisters, when you think it impossible to give toward the gospel for fear you won't have enough to supply your own needs, remember that God says, "Bring ye all the tithes . . . 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*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts."

When we withhold that which is the Lord's, this is robbing God, Mal. 3:8. And to use the first of all our substance for our own desires, and if we have anything left, give it for the Lord's work, is certainly not rendering to God the things that are God's.

To deny your self does not mean some one else; it means *you*; it means *me*. If there seems to be a lack of money to put meat into God's house, suppose we do a little *self denial*; and with what we intended to use for self, we just pay our debt to God, nothing doubting. Trust in the Lord and do good, and God will attend to the rest.

Our beloved Savior gave all He had for us, His life; and we are not our own for we are bought with a price. The price paid was His agony and His death. See Him on Calvary! Though crowned with thorns, spit upon, derided, scorned, crucified amid the rabble of an unmerciful crowd, His last agonizing cry was, "It is finished." Do you feel that the price of redemption was paid in full? That is what Jesus paid for each of us: What are you doing for Him? He must occupy first place in our hearts and in our service.

After Christ arose from the dead He sent His disciples out to preach the gospel to the world that nailed Him to the cross; and in it is the good news that He is coming again to burst the bars of death and set the prisoners free. How much is it worth to you? His servants are going out proclaiming that blessed message of peace, of resurrection, of eternal happiness.

"Where darkening clouds ne'er shade in gloom,

Or marbles mark some loved one's tomb."

Glorious morning, may it soon dawn!

Let us strengthen their hearts and their hands by bringing our tithes into the storehouse, that there may be plenty in His house, for His servants and for the work of the Lord. "For with the heart men believe, and obtain righteousness . . . How can they call on one in whom they have not believed? And how are they to believe in one whose voice they have never heard; and how are they to hear without a preacher; and how are men to preach

unless they be sent to do so." Rom. 10:10-14, Roth.

It is for this that the apostle Paul says that they which preach the gospel shall live of the gospel. It is just as necessary, more necessary, for us to pay to God our heavenly Father, who supplies our every need, the tenth of all our income, as it is to pay our taxes to Caesar. "Yes", you say, "We must do that". God's word through Jesus Christ is just as emphatic, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

We may get by in this life by holding back the Lord's share. But when He calls His servants together at the great gathering day, and asks us what we did with our talent, what will be our answer? Ask yourselves this question, and settle it now before He comes to reckon with His servants, or before you fall asleep with the debt to God hanging over you. It means each one of us. Yes, *you* and *me*. Too many are like the rich young man today. They go away sorrowful when the Lord's work is involved.—C. A. L.

GAINING BY SPENDING

HOW STRANGE AND wonderful it is to live! How tragic to have seemed to live, but not to have lived! What a triumph to find life that is real. It is not strange that yonder Man of Galilee looms so large on the horizon of the centuries, above all others. He taught mankind the true standards of value by which all life is to be measured.

"He that would save his life"—we pause. We all want to save our lives in the real sense. Mr. Worldly-Wiseman counsels, "If you would save your life, then save it, keep it for yourself, follow the line of safety and policy, look out for number one." But the Master of men, who has earned the honor and respect of the best and most thoughtful people of nineteen centuries, does not so counsel. His words are very different. He that would save his spirit treasures, let him give them away. To keep your nobler emotions of sympathy pent up, unexpressed, is to have those fountains dry up. Express them, give them away, and you shall have within your soul a well of sympathy springing up into eternal life. So it is with love. Unexpressed it withers and dies, but when shared, it blossoms like the rose of Sharon. Truth is never so clear and radiant as when it is being shared. So it is with your moral principles and religious convictions. Do not keep them wrapped in a napkin, but use them every day and they increase in beauty and worth.

"He that would save his strength, let him do as yonder oarsman—drift with the current and save his strength." Ah, No. That is the counsel of defeat and death. Rather let the oarsman give of his strength and his strength will grow. To save his strength is to lose it, but to give is to gain. He acquires the strength of the stream he resists,

"We rise by the things we put under our feet,
By what we have mastered of good and gain;
By pride deposed and passion slain,
And the vanquished ills we hourly meet,"

GOD'S PRESENCE

By C. E. Randall

I WILL NEVER LEAVE THEE, nor forsake thee." These are the comforting words which the Heavenly Father caused to be spoken to His followers. He has ever kept the promise. He is not a covenant breaking God. God has always dwelt with man personally or with a special representative. He was with our first parents in the garden in person until they were driven forth from the garden as sinners of the prohibition, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." From that day onward God has not dwelt personally and will not until the time when the New Heavens and New Earth shall replace the present order. But we have the promise that He is going to dwell with man again. "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."—Rev. 21:3.

From the time that God's own presence was withdrawn from man, He has been with man representatively. After Adam and Eve were driven from the garden, God "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:24. The word "placed" comes from the Heb. word *shakan* meaning "to tabernacle". The same thought is expressed in Exod. 25:8: "And let them make me a sanctuary; that I may dwell (*shakan*) among them.

God has always desired a place where man might come and bring his offerings and present his gifts and make atonement for his sins. Such was the case in the Edenic experience. When our first parents had transgressed it was necessary that atonement be made. Accordingly, God slew animals and made Adam and Eve coats of skins. When the animals were slain blood was shed, for "without shedding of blood is no remission". This atonement did not blot out their sin. Like the sins of Israel, they were simply carried over, which necessitated further sacrifice. "For *it is* not possible that the blood of bulls and of goats should take away sins." Heb. 9:22; 10:4. Their first sin being atoned for their subsequent sins needed atonement as well. To provide for these sacrifices, God placed Cherubims at the east of the garden. What these Cherubims are we cannot say, other than that they are an order of heavenly beings different than the angels. One significant fact is outstanding, and that is, that God always dwells between the Cherubims. Psa. 80:1; 99:1.

When God gave Moses commandment concerning the tabernacle and the furniture that went into the tent, He instructed him about the ark and the Cherubims that were above the ark. God dwelt between these Cherubims with His shakinah glory. While the Cherubims on the ark were not real, yet they were symbolized real beings.

Inasmuch as God always dwells between the Cherubims—either in person as in Rev. 4 or representatively as in the Holy of Holies—we are safe in concluding that God

(Continued on page 703)

READING THE BIBLE

THE CHRISTIAN WHO is to be strong, the Christian who is to grow, must have the right kind of food, must take plenty of it, and have it at the right time. The only food for the Christian is the Word of God; that is the food of life. If you neglect your Bible, you are bound to grow old. I once called upon a member of my church. I said to him, "How are you getting on with your Christian life?" "I am not getting on at all; my life is a disgrace to me, to the Church and to Jesus Christ." "How is that?" "I don't know." "Are you reading your Bible every day?" "Not every day; some days I read it a good deal, then I go several days without reading it at all." There was a baby lying in the cradle. I said to the mother: "Suppose you were to feed that child every two hours one day, six hours the next; then let it go for three or four days without food; then feed it again for two hours, and so on; how do you think it would thrive?" "Why," she said, "it would die." "Well," I said, "that is precisely the way you are treating your soul. Some days you give it enough, but many days you give it nothing. You are starving your soul."

Oh, men and women, if you do not remember another thing, I say remember this: Give at least fifteen minutes to your Bible every day, a set time, if you possibly can. The first thing when you get up is the best time. Fifteen minutes at least feed upon the Word of God. Register a vow to-night that, by God's help (ask for His help, and you will get it), from this day, fifteen good minutes, fifteen of the best minutes of every day, will be put into independent study of the Word of God. You ask me how to study it. I cannot go into it at length—just a word or two. If you want more detailed instruction, you can get my little book, "How to Study the Bible with the Greatest Profit". But you do not need that book. Begin at the gospel of John. Read it through again and again, fifteen minutes to-day, fifteen minutes to-morrow. When you get to the end, begin again. Go through John at least ten times. Every time you read, kneel down and pray: "O God, open thou mine eyes, that I may discern the wonders of thy Word," and expect Him to do it. Pay attention to what you read, not try to see how much you can read. Read aloud if you are alone; sometimes it means more than reading silently. If you find a word, or phrase, or sentence that impresses you, mark it; if it impresses you very much, draw a line under it; if it impresses you very, very much, take your pen and go round each letter, or phrase, or word, so that next time you read the book it will stand out.

After reading John ten times, read Mark five times, Acts of the Apostles ten times, First Thessalonians five times, Philippians five times, then Romans and Ephesians. Then you are strong enough to read whatever you like. If you follow this simple method, you will grow. You can all do it, and you are bound to make a success of the Christian life if you do.—By R. R. Torrey in *The United Evangelical*,

TRUTH

PILATE PROPOUNDED the momentous question of all ages when he asked, "What is truth?" Truth has been the ever-beckoning goal of the seers, philosophers, sages, and scientists from time immemorial.

Fundamental, basic truth has ever eluded the probing intellect of man. No sooner does he lay hold on seeming basic truth, when careful scrutiny reveals that further analysis is still possible. And his cherished "truth" so laboriously achieved vanishes into nothingness.

Philosophers ponder and reason, speculate and theorize, grappling blindly with the profundities of life, mind, matter, motion etc., only to become hopelessly lost in the mystic maze of metaphysics.

The chemist in his laboratory, patiently and painstakingly examining, analyzing, vaporizing, condensing, uniting, and dividing, always seeking but never discovering the ever-elusive basic unit, elemental truth.

The astronomer in his observatory, scanning the open vault of heaven, searching the immeasurable depths of space, counting, calculating, measuring, weighing, estimating, and contemplating, seeks the eternally-elusive solution of the riddle of the universe, ultimate truth.

As we pursue this most precious of all attainable things, we may follow in the footsteps of the philosophers, chemists, scientists, and the like as they wind their devious paths through the impenetrable darkness that enshrouds the phenomena of the universe, but that deceitful path leads but to hopeless bewilderment and despair.

We may patiently "burn the midnight oil," plodding through ponderous volumes of the sages, scientists, and savants, but no basic, fundamental truth lies there.

If we persist in our search, we are driven by the irresistible force of circumstances to the word of God, to that simple childlike faith, that gives implicit, unwavering trust in the Author and Revealer of Truth. To the "sure word of teaching," which "as a light shining in a dark place" guides in truth.

The intelligent comprehension of the declaration, "Thy Word Is Truth," is the highest philosophical attainment.

There is no absolute truth within range of the human intellect save the word of God. Therefore it is declared, "Heaven and earth shall pass away, but thy word endureth forever." "Ye shall know the truth, and the truth shall make you free." "THY WORD IS TRUTH."
—Selected from "The Faith."

Were the 1,800,000,000 people of the globe lined up nine abreast, two of every nine would be Chinese. Were they lined up six abreast, one of every six would be a negro.—Haney.

IF WE THOUGHT OF GOD'S GLORY FIRST—as in the Lord's prayer—and gave the secondary place to our needs, we should please God and gain our petitions better than we do.—Fausset.

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GO TO THE ANT, THOU SLUGGARD; CONSIDER HER WAYS, AND BE WISE. PROV. 6:6.

INDUSTRY AND AMBITION always bring their proper rewards for service rendered. In the business world he who would be successful must put his time and thought and best effort into the business which he has chosen. The sluggard cannot hope to be successful, and it takes organized, careful thought, as well as earnest work, to bring desirable results.

These thoughts and facts are no more true, however, in the world of business and commercial affairs, than in the service of our Lord. No Christian can ever be true to the calling of Christ without giving a great deal of time, thought and effort to the task which he has undertaken. And no group or class or church can prosper and advance the cause of truth as it should unless the members of that group are willing to spend much time and thought and put forth lots of effort to see that the desired results are reached.

Solomon, in his wisdom, realized all of this, and so presents to us a homely illustration for the purpose of impressing the truth. "Go to the ant, thou sluggard; consider her ways, and be wise." Though very small in size the ant stands out as a striking example of thrift and industry. Carrying large loads and moving with swift energy the ant builds his home and stores up food. Solomon considered the ant, and realized that a large per cent of his own kindred and people would do well to profit by the example.

A large per cent of us could very profitably heed the advice yet to-day. It is not upon pleasure bent that the ant expends his energy and utilizes his time. On the contrary he is foreseeing the future and its needs, and acting accordingly. It is a wise man who can thus look toward the future and prepare himself for what it may bring.

It is, likewise, a wise minister who can sense the needs of his church, foresee the opportunities for development, and prepare the minds of his people for whatever lies ahead. It is also a wise Christian who ponders long and earnestly to find what he can do for the One who has done so much for him.

Don't forget that being a Christian is not merely being

passively good and not committing wrong or immoral acts. It took more than passive service for Jesus to become the world's Savior. It takes more than passive service for anyone to be a true follower of his Lord.

Let's each do all we can to push the cause of truth.

Another thought as one looks upon the ant is cooperation. Hundreds of them labor together faithfully in one ant hill, and they accomplish results that are huge in proportion to their size because of this cooperation.

Many a church or Berean class lags behind or fails to progress because of little differences or feelings that arise between members or families. It is simply a worldly, fleshly impulse to heed such feelings as that, and a Christian should rise to a higher plane, living above such petty differences.

A true, sincere love for the truth will do much to cause us to overlook the weaknesses and mistakes of others, and labor faithfully onward.

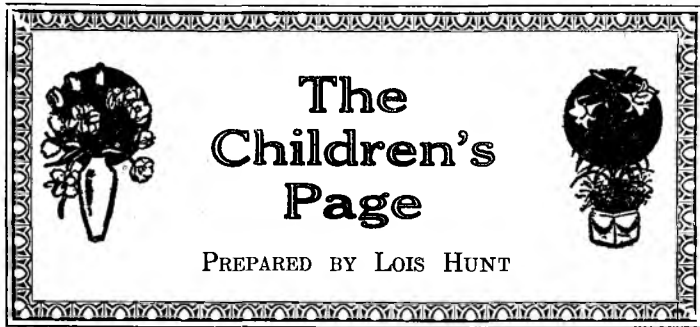
A PRAYER FOR CHILDREN

One of the best ways of teaching a child reverence for God and causing him to feel the reality of the heavenly Father is to teach him to pray. The young child can hardly be expected to compose a prayer himself, but usually can quite quickly memorize one that is written in rhyme. The following one sent in by Sister Brewer of Ohio is worthy of consideration:

Jesus take this heart of mine
Make it pure and wholly thine
I thy little child would be
Help me Lord to live for thee.
Amen.

The Berean classes at Eldorado, Illinois, are moving along nicely now. They are meeting on Sunday evenings, and on July 22 they had a good Senior and two Junior classes.

It was the Berean Editor's privilege to attend both the Junior and Senior Berean classes at Salem Church near Marshall, Illinois, on July 22. These classes are doing splendid work, for which we are very thankful,



TINY TOTS

Paul and Barnabas went to Jerusalem to attend a church meeting. They told the Christians about so many Gentiles becoming followers of Christ. Some of the Jews were glad and others were not. Those who were not glad said that the Gentiles ought to obey the Jewish law, but Peter said that the Lord Jesus Christ wanted these Gentiles to become Christians so He promised them life, and they did not need to obey Jewish laws.

THE COUNCIL AT JERUSALEM

WHILE PAUL and Barnabas were in Antioch certain men from Judea came to them and told them that they must follow the laws of the Jews, of the law given to Moses, if they would be saved. These disciples had been teaching that all who believed on the Lord Jesus Christ should be saved. To settle the dispute the church at Antioch sent these two men and others to the church at Jerusalem to talk with the elders there concerning the matter.

On the road to that place through Phenice and Samaria they told of the conversion of many Gentiles, which was news causing much joy to those who had already accepted Christ.

The people at Jerusalem were glad to receive this company of people and they were happy also to hear of the good work being done.

Then came up the question of the law which they had come to discuss. Some of the Christian Pharisees thought that the Christian Gentiles must obey all laws of the Jews. Peter then said that God had given the Gentiles the gift of the Holy Spirit. He said that God had not commanded them to make the Gentiles obey all the rules of the Jews. The matter was talked over and it was decided that Christian Gentiles did not have to keep all of the laws of the Jews, but the laws which God had given to all Christians to obey. They should be saved by the grace of the Lord Jesus Christ and not by the law given to the Jews.

They wrote letters containing this decision and they sent Judas and Silas to tell the people. The people rejoiced and were happy when they heard this.

Then Paul and Barnabas and others remained in Antioch teaching and preaching the word of the Lord.

SOMETHING TO DO

Read in the "Truth Seekers' Quarterly" the Junior Class lesson by M. A. W. for Lesson VII; also Ephesians 2:11-22.

SOMETHING TO THINK ABOUT

What does it mean to be saved by the grace of Lord Jesus Christ?

How can we live happily together?

MEMORY VERSE

33. Psalm 146:4,

THE RESULT OF DISOBEDIENCE

COME, SON, IT IS TIME for bed." "While I get undressed will you tell me how Cain was punished, for he ought to have been?"

"Yes. In our time, if a man kills another he is hanged or electrocuted."

"Wasn't Cain?"

"No, he was banished from the earth or ground, which he had formerly tilled, and now had stained with his brother's blood, to the outside world or earth, where he would have to work harder than he did before to get a living."

"What did Cain say?"

"My punishment is greater than I can bear.' When he realized his crime, he said, 'My sin is too great to be forgiven'. He had been driven from the face of the earth he had cultivated: he had been hidden from the face of God, who never would respect him; he was condemned to wander as a fugitive and a vagabond in the earth. He was afraid everyone who saw him would want to kill him."

"Would they?"

"I think they would, but God is more merciful than man, and so He appointed a sign or mark for Cain, that he should not be killed. God said if anyone killed him, he should be punished sevenfold. Then he was driven out of his native land eastward into the land of Nod."

"Was Cain all alone?"

"The record doesn't say whether others went with him or not; but most likely he had friends who joined him, for he built a city and called it after his son Enoch."

"How could he build a city?"

"Well, it wasn't a city like the one in which we live, nor did they have houses like we do. In those days they lived in tents or crude huts; and a city could have been a collection of huts surrounded by a fence to keep out the wild beasts."

"Did he have a big family?"

"Yes, his family increased, and found out many inventions. They became wandering tribes dwelling in tents and tending cattle: some were musicians and artificers (or workers) in brass and iron. Their women were beautiful, but they were untrained in the things of God and therefore vain in their ways and actions."

"What do you mean?"

"All Cain's family, we will call them descendants of
(Continued on page 703)

With Our Sunday Schools

LESSON VII.—August 12, 1928

THE COUNCIL AT JERUSALEM

Acts 15:1-35; Gal. 5:1-15

Devotional Reading: Psalms 133

GOLDEN TEXT

If the Son therefore shall make you free, ye shall be free indeed.—John 8:36.

A STUDY OF THE SUBJECT

The Council at Jerusalem. We cannot too carefully distinguish between Christianity as introduced through Christ and the law as introduced through Moses. Both were prompted by the same God. Each had its special office to fill. The law was added till Christ, Gal. 3:19. It was ordained because of sin. It marked out the pathway for carnal man to tread. Christianity is different. It deals not with the carnal man. In Christ one enters newness of life, Rom. 6:4. He becomes a new creature, 2 Cor. 5:17. He is spiritual, 8:9. His life must be adjudged according to its newness by laws or facts relative thereto. The fact of circumcision would neither make nor unmake a Christian. Neither would the keeping of the law. Whosoever believes, Mark 16:16, was Christ's criterion, distinguishing one for salvation. Whosoever believes, John 3:16, was God's assurance concerning life in Christ.

The Church. Two things are manifested by the council. First, the church was definite, visible, organic body. Having been established by God, it recognized a duty to perform and was performing it. Second, the church convened and studied these questions, not with a view to dogmatize, but to truly come to grasp God's revealed instructions concerning the points of difference. It therefore served not only its own immediate members, but went on record benefiting all future members of the church. To the foregoing might be added the fact that the church, without condemning those who had injected many teachings, announced openly that it gave to those individuals "no such commandment," v. 24. See also 27-29.

Christian Leadership. It was God who ordained leadership in the church. Peter refers to Christ, 1 Peter 5:4, as the Chief Shepherd; he refers to himself, in v. 1, as an elder; he directs those elders, v. 2, to take oversight of the church. Paul, 1 Tim. 3:1, speaks of the office of the bishop as one who should "take care of the church of God", v. 5. In Acts 20:28 Paul admonishes the elders to take heed "to all the flock, over which the Holy Ghost hath made you overseers." In this council of Acts 15, the apostles and elders came together to consider this matter, v. 6. Peter and James presented the thoughts that were decisive of the matter in hand.

A leader in the church of God holds a responsibility before God and his fellow men that is second to none in all the affairs of man. He who would lead his fellow men out of the debauchery of sin into the righteousness of Jesus Christ and the salvation that follows, is performing the greatest work known to man. That leader who lightly uses his position for personal glory, greed, or love, undoubtedly merits and brings upon himself

much condemnation from God.

Those men from Judaea who disputed with Paul and Barnabas show to those now living how a novice in the truth can make havoc in the church.

THE GOLDEN TEXT

"If perchance, therefore, the Son make you free, really free shall ye be."—John 8:36, Roth.

We live in a free country and sing of "the land of the free"; and true it is. But if we indulge in the practices of wickedness, we are slaves to our own lusts and the guilt of our sins.

Christ has the power to forgive sins and thereby make one free—free from the bondage of sin and death. This freedom is not to be compared to the civil freedom of which one may boast.—F. A. S.

PRACTICAL APPLICATIONS

Rending and Mending. Children and adults in life's play and labor, frequently read the beautiful garment or break the treasured bric-a-brac. The danger done is great and a wounded heart sometimes suffers long. 'It is seldom, if ever, that the most painstaking needle woman can mend without scar the ruined silk, or that the most expert craftsman can perfectly mend the bric-a-brac.

In Antioch and regions about one in his zeal rended a work wrought by inspired apostles. This resulted in much heartache and confusion among the Christians of those regions. There was but one way to mend this break. That was to learn the truth of Christ in its purity.

The Council. A council among men is of great value. Man is finite. He makes many regrettable errors. Often men in a common business pursuit or a common vocation of life, assemble in council for the purpose of analyzing conditions of their business. The object is to aid one another in discovering the weak places and to assist each other in making common correction.

Such was the effort at Jerusalem. There had been a weakness, rending asunder Christian work and conditions. They assembled to discover wherein the weakness lay. Discovering the weakness was one way in which the rended work might be mended. It was necessary that one and all recognize the truth as discovered in Christ; that each deeply and sincerely forgive the other; and that each recognize the repentance of the other. God has provided that with such correction there shall be no scar left. The sin will be fully removed through the blood of Christ and His righteousness will be imputed, thus making righteous by the righteousness of Christ, even him who did the wrong.

SENIOR AND ADULT CLASSES

Topic: Paul and the First Conference.

Acts 15 is the record of the first church conference, the need of which was the outgrowth of Paul's preaching salvation to Jew and Gentile alike. This preaching met with the age-old prejudice in favor of narrow nationalism and classism based on man's pride and confidence in his own strength and merit. The inevitable friction reached a crisis in the church at Antioch and they decided to send leaders to confer with others in Jerusalem. Paul was one of the chosen representatives. On the way he declared what God had done among the Gentiles. In Jerusalem he did not wait for the question to be discussed and decided, but immediately declared all things that God had done through them.

When the elders and apostles rose up among the disputing members, they gave evidence that their considerations had the wisdom of serpents and the harmlessness of doves. Study their defense of Paul's work, vv. 7-22. It was so clearly and solidly presented that his work stood vindicated in the eyes of the church.

There is need for conferences to-day to which disputing members shall go convinced that the apostles and elders in the written word are already agreed. Thus only can the apostles and elders exercise their unifying and authoritative leadership over the membership to-day. They alone are authoritative leadership to-day as then. No one to-day has authority except as he speaks the agreement of the apostles and elders of the written record. Before them the whole church is laity, and cooperative conference and study help to find and follow this sure leadership.

—A. K.

INTERMEDIATE CLASS

Topic: Effect of Divided Effort.

In every land to-day we find a large variety of religious beliefs. Wherever a group of people of one belief have come together they have formed some religious denomination, therefore causing many separate church organizations. They are all striving to gain "life"; all striving to be saved.

When Paul was teaching the people that through the grace of the Lord Jesus Christ they were to be saved, certain men of Judaea said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." One was depending on "grace" to be saved; the other, on the works of the law.

Let us weigh these things carefully in our minds, and try to discover from what angle we are serving our Master. Let us make sure we are not serving because we feel it is our duty, but let us do service from the bottom of our hearts, because of the love that is there.—V. C. T.

DOINGS AMONG THE CHURCHES

Born to Mr. and Mrs. John Humphreys a daughter, Ruth Virginia, on July 3.

Bro. and Sr. George Jones, son and daughter, and Bro. Jones' father and sister, Mrs. Hewitt, of Cleveland, Ohio, were callers at the different branches of activity of the N. B. I. Come again, folks.

Miss Kathryn Lansberry of Casey, Illinois, was the first arrival at Oregon for Bible School. She has been spending a week with her sister, Mrs. Harold Starbuck of Woodstock.

Bro. Paul Hatch of Oregon returned July 30 from his vacation in Minnesota.

CALIFORNIA

The Seventh Annual Conference of the Churches of God in Christ Jesus in California will be held at Long Beach, August 23 to 26, inclusive in Carpenter's Hall at 1144 Olive Avenue.

DAILY PROGRAM

10:30 A. M. Bible Study.
2:30 P. M. Sermon or Bible Study.
7:30 P. M. Sermon.

Good speakers and able Bible teachers will be in attendance. Any one wishing accommodations please write Mrs. O. J. Allard at 338 Cedar Avenue.

Let us consider one another to provoke unto love and good works. The day is far spent the night approaches in which no man can work. Let us cast off the works of darkness, let us put on the armor of light. Neither he that planteth or he that watereth is anything. God accepteth no man's person. God gives the increase.

No meeting Friday evening 24th.

By order of the committee.

INDIANA

CONFERENCE REPORT

The Indiana Bible School and Conference which met July 3-15 at North Salem was the most interesting and most enthusiastic meeting yet held, three young people having been baptized and entered into the Master's work. The names are as follows: Janis M. Byall, R. R. 4, Hartford City, Robert Harvey, 907 S. Waugh St., Kokomo; Mrs. Neva Grossman, Argos, Indiana.

The Conference business session was held July 14, Bro. C. Drabenstott in the chair. The roll call followed with complete reports from South Bend, Roll, Burr Oak, No. Salem, Pleasant View, Plymouth and Rensselaer. It appeared from these reports that there was opportunity for good work in many places. The financial report of J. J. Snodgrass was accepted. A budget was presented by the Conference treasurer calling for raising of about four hundred dollars, for the evangelistic work and also for the electric lights. This was almost covered by a free-will offering on the closing Sunday.

The committee of the Indiana Conference board recommend that Article IV of the Articles of Incorporation be amended by the adding of Section II as follows: Article IV. Section II. The President of the Indiana State Berean Society shall be a member of the executive board of the Indiana State Conference.

The following officers were elected:

President..... Bro. C. Drabenstott, Hart-

ford City.

1st. Vice President..... Bro. Nolan Orr
2nd. Vice President..... Bro. Boggs, Argos
Secretary..... Myrle Hatten, Culver
Treasurer..... J. J. Snodgrass, Frankfort
Evangelist..... J. H. Anderson, Michigan-town.

It was decided to hold the next Bible School and Conference July 9th to 21st, 1929.

Bro. J. H. Anderson's yearly report was as follows:

Baptisms during year.....	29
Funerals	11
Other services	228

Myrle Hatten, Sec'y.

BIBLE SCHOOL REPORT

The Indiana Bible School was held at North Salem July 3-15, 1928, with good attendance from the start. The interest shown by the young people was very gratifying. Adult classes were taught by Brothers Anderson and Austin; Intermediate classes by Brothers Arthur and Paul Johnson; Junior classes by Sister Alexander.

The Berean business meeting was held July 11, the President Sister Lydia Railsback presiding. Prayer was offered by Brother Arthur Johnson. The secretary's report was then read and approved, followed by the treasurer's report which was also approved.

The following Berean classes reported: Burr Oak: adult class, average attendance, 17; number of meetings, 33. Junior class, organized Nov. 21, 1926; meetings held last year, 34; average attendance, 12.

South Bend: Seniors, meetings held 34; enrollment 12; average attendance 8. Juniors, meetings held, 31; enrollment 13; average attendance, 8.

Report of committee for Berean Page: Requests sent out, 24. Articles received, 14.

Sister Leta Osborn's Paper, "A Young People's Enlargement", was discussed at some length in view of formulating some plan whereby work among the young people can be carried on with better results.

Election of officers resulted as follows: President, Lydia Railsback; Vice President, Pearl Zechiel; Secretary, Leta Osborn; Treasurer, Martha Senff. Number of meals served 2883.

Number of baptisms, 3: Robert Harvey, Janis Byall, and Mrs. Neva Grossman. These are young people of sterling worth. May the Church extend to them the help and strength which they rightfully expect and deserve, that they may walk worthy of the vocation wherewith they are called, and thereby gain an entrance into the everlasting kingdom when Jesus comes, is our prayer.

Anna Cochran, Sec'y.

NEBRASKA

Bro. Giesler, wife and daughter are located at Blair, and the work is starting nicely. A Berean Society was organized July 1st in which the young people are taking a great interest. We have our mid-week prayer service every Wednesday evening. A move is being made to place a piano in our church and get a choir organized so that our young people will have a chance to develop their musical talents. Pray for us, that our church work at Blair will be a success in all the activities we have started.

Bessie Jenkins,

Local Church Sec'y.

DR. HARRY METHENY

Dr. Harry B. Metheny, formerly of Lincoln, Neb., and for the past six years a practicing physician at Aberdeen, Wash., failed to rally after an operation and died Friday, July 13, at an Aberdeen Hospital. He was born September 2, 1892 at Shelby, Neb., and came to Lincoln at the age of four years where he received his educational training. He was graduated from Cotner Medical College in 1916, and studied two years at the Bennett Medical College in Chicago.

Dr. Metheny was baptized into the "body of Christ" at Kennard, Neb., by Almus Adams in 1917, after which he joined the army medical corps and served for eighteen months as a first lieutenant, having received his commission at Fort Riley, Kans., later being transferred to Vancouver Barracks, Wash. He was honorably discharged from service. After the war period, he returned to Lincoln where he practiced medicine with his father, Dr. Samuel Metheny, for six years.

He was an exemplary young man with a character above reproach. The beautiful offerings attested to the love and esteem in which he was held by his many friends and acquaintances. He is survived by his wife and two small sons, Jere and Max; and by his parents, Dr. and Mrs. Samuel Metheny; a sister, Helene; and two brothers, Fred and Ralph. Funeral services were held at Aberdeen, Wash., after which the body was brought to Lincoln for services, and laid to rest in Memorial Park Cemetery where he quietly awaits our Master's call.

Hope looks beyond the gloomy tomb

And says what we now deplore

Shall rise in full immortal bloom,

And live in bliss forever more.

Mrs. Nettie Daharsh

EZRA T. ROOSE

Ezra T., son of Andrew and Martha Daniels Roose, was born in Stark Co., Ohio, Sept. 3, 1844, and died at the home of his son, Willis, in Nappanee, Ind., July 19, at the age of 83 years, 10 months and 16 days. At the age of 9 years he with his parents moved to Marshall Co., Ind., where he grew to manhood. On Sept. 10, 1865 he was united in marriage with Angeletta Alexander and to this union were born four children. He was preceded to the grave by his wife and one daughter, Jennie May.

He had been a member of the Church of God for over 60 years, during which time he never wavered from the faith, but like Paul he fought a good fight. He is survived by two sons, Willis A., of Nappanee, and Andrew C., of South Bend; one daughter, Minnie B. Porter also of South Bend; one sister, Mrs. Harriet Fox of Argos; six grand children and five great grandchildren.

Funeral services were held at Bro. Willis Roose's home in Nappanee, July 22, by Bro. J. H. Anderson, after which he was laid to rest near Bremen, Indiana.

HERALD RECEIPTS

Mrs. Mary Poland; Mrs. Emma Scott; Geo. Johnston; Mrs. Rose Barton; Geo. F. Scott; Mr. Floyd Mills; Mrs. Cora Foster; Mrs. Stephen Cronkhitte; D. F. Prime.

GOD'S PRESENCE

(Continued from page 697)

dwelt between the Cherubims at the east of the garden. God's highest purpose in having a place of worship is that He might dwell among His people. It was undoubtedly here that the children of Adam and Eve, Cain and Abel, brought their sacrifices. They brought them "unto the Lord" and were in the "presence of the Lord". Gen. 4:3, 16.

God has never left Himself without a witness in the earth. Acts 14:17. Elijah at one time became despondent and thought that he was the only one that was left as a witness, yet God had reserved unto Himself seven thousand men that had not even bowed their knees to Baal. God's purpose is progressive and is always being carried on by some one. Those thus selected and chosen are never left alone. "If God be for us, who can be against us?"

God has not only dwelt with man by manifesting His shakinah glory, but He has been with His true followers with His angels: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. 34:7. The office and work of an angel is not only that of a messenger, but they are "watchers". Dan. 4:13, 23. They watch those around whom they camp.

God is watching over His people to-day just as closely as He did with Israel when He led them out of Egypt. Trust in the Lord, and "He will give His angels charge over thee, to keep thee in all thy ways."

In the next article we will discuss how God abides with us during the present time.

THE RESULT OF DISOBEDIENCE

(Continued from page 700)

Cain, had not been taught how to please God, and so they grew up like wild animals or flowers. It is only by culture and education and good influences, that people can become honorable and upright. If children are corrected by their parents and teachers, and taught to read and study only good books, especially the Bible, they will develop into noble men and women."

"You mean the descendants of Cain were wicked?"

"Yes. One might think, because Cain had borne a mark or sign, he would have been a sign-man or example to his family, and that they would have tried to please God. Ezek. 12:6. But on the contrary, they became so bad that they are known as 'the seed of the serpent'."

"If Abel was killed, who was the good seed?"

"I was just coming to that. Adam had another son called Seth who was appointed to take Abel's place in God's plan."

"Did he have a big family, too, and were they good?"

"Yes, the descendants of Seth were a God-fearing people. Among them was a man named Enoch, who pleased God and walked so faithfully with God, that he was translated without seeing death. Heb. 11:5. Then there was

another man named Methuselah, who lived longer than any man, either before or since: he was 969 years old when he died."

"My, that was old! Who else belonged to Seth's family?"

"Oh, a very good man named Noah—but you are too sleepy to hear more now."—By Nellie C. Sanborn. Selected from "Bible Talks."

LOVE POSSESSED AND EXPRESSED

Another phase of this question of love as a factor in soul winning is suggested by Paul's admonition in the twelfth of Romans to "let love be without hypocrisy." How the devil loves to counterfeit. He tries to pass the mintage of hell as the genuine coin of the kingdom. How much it behooves the Christian to test the true ring; to make sure that he is not aiding in circulating a bogus article instead of the real thing. "Let love be without hypocrisy." Let it be not false and superficial love which is devoid of inward inspiration and power. That kind of love is not soul winning love. How we ought to subject ourselves to the Searcher of all hearts to let Him probe deep and discover if that which we have supposed was love is only a sham!

Let us be content, in work,

To do the thing we can, and not presume
To fret because it's little.

—Browning

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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.

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A KING'S DREAM

ONE OF THE clearest and most convincing teachings of the Word of God concerning the ending of this age in judgment, and evidences that the time for it is drawing near is found in Daniel's interpretation of Nebuchadnezzar's dream as given in the second chapter of the Book of Daniel.

The great image which the king saw in his dream is an object lesson covering the entire period of the "Times of the Gentiles". This portion of time is thus named by the Lord Jesus in Luke 21:24, who gives as its sign that during its continuance Jerusalem "is trodden down of the Gentiles". The period then must have had its beginning in the reign of Nebuchadnezzar himself, and dates from the time that Judah was taken captive by him, and thus ceased to be a nation, while its capital Jerusalem passed under Gentile domination, continuing so unto the present. With that event Jewish time ended, and will not be resumed until "the times of the Gentiles be fulfilled".

"The times of the Gentiles" is therefore a definite period with a distinct beginning and a distinct ending. It began when the history of the Jewish people as a nation ceased; at its end Jerusalem will be reestablished.

The golden head of the image is stated to be Nebuchadnezzar, representing Babylon. The kingdom that followed his being—as all history tells—that of Medo-Persia there is no room for misunderstanding as to what the silver breast represents.

The same may be said of the body of brass, Greece under Alexander the Great being the next world-power.

The legs of iron must in the same way represent Rome, and the figure is carried out to the life in the division of that great power into the Eastern and Western Empires.

As the feet and toes are named as distinctive portions of the image they must also be taken as representative of governments. To find these we have only to recall the divisions that followed the Roman Empire; and we have the kingdoms of Europe continuing through various changes to this day, and doubtless yet to be resolved into ten distinct kingdoms as prefigured by the ten toes.

The deterioration in the quality of the material representing each succeeding kingdom is explained by the fact that Daniel is not presenting the advancement in education, the arts and sciences, sanitation, invention, knowledge, morals, nor the comforts of life, but the stability of governments; and whatever may be man's opinion this is the teaching of the Word of God, and also the testimony of history: that as to stability and continuance the tendency in government is steadily downward, from the absolute monarchy of Nebuchadnezzar to the present day mingling of the iron of imperial authority with the brittle clay of popular rule. This last state is witnessed to-day in Europe where for the most part royalty still exists—with more or less authority—together with the various forms of democracy characterized by the principles of socialism.

The main point of interest, however, centers in the catastrophe caused by the stone striking the image. This

is highly spectacular and represents an action that is decisive and final, for the image is dashed to pieces, ground to powder, and disappears, while the stone becomes a great mountain and fills all the earth.

That there should be any question as to the identity of the stone, especially in view of the clear statement made concerning it is almost beyond comprehension. It can only be a figure of Christ at His second coming to establish His kingdom. In Matt. 21:44 we read, "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." To Israel Christ was a stumblingstone and an offence; to Gentiles He will be the stone of judgment.

That the power represented by the stone cannot be the gospel should appear with very little reflection.

1. The gospel, while the greatest influence the world has yet seen is gentle in its operations. It does not execute judgment upon nations nor individuals, but invites and entreats, while its followers often suffer persecution from an opposing world.

2. The gospel has always co-existed with world-powers, permeating and influencing them but never pushing them aside, and seeking to arrogate their position as world governments.

The interpretation must be literal.

1. Only so could King Nebuchadnezzar have understood it. The gospel would have meant nothing to him; but that another literal kingdom would one day take the place of what remained of his and its successors, would have been perfectly intelligible and the only interpretation he could have understood.

2. All the other kingdoms that Daniel described were literal, therefore this must be so also, in the interest of common logic.

3. This new kingdom was to strike, break, grind into powder and supersede all that stood for world-governments at its appearing. This involved the possession of physical force and real domination, both of which are clearly taught as being the characteristics of Christ's Millennial Kingdom, but never of the gospel.

4. It was to come suddenly as a stone crashing down the mountainside, which is exactly what we are taught concerning the second advent of Christ.

From this mass of evidence we know what kind of an immediate future awaits the earth. Nations may war, plan conquests, absorb each other, rise and fall, change laws and custom, alter the boundary lines upon the maps, but steadily and rapidly they are moving toward their final judgment. When the cup of their iniquity is full, and the clock of God Almighty strikes the hour of doom, the stone will fall with crushing power, and a new era will at last dawn upon a sin-cursed earth. What fascination in the thought that at last emperors, rulers, and all demagogues high and low will be silenced without appeal: every remnant of oppression, injustice and sin will vanish as chaff before the wind, while the glorious King will sit enthroned as absolute Monarch, ruling in majesty, power, wisdom and love!—By Charles C. Cook. Selected from "End of the Ages Themes".

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THE CHRISTIAN'S PRESENT DUTY

IN A BEWILDERING AGE like this, when the fountains of the great deep are broken up, and everywhere are rising the swelling torrents of new and startling movements, before whose irresistible onrush long established and conventional forms are being swept aside without apology, the question, "What is the Christian's present duty?" becomes pressing and imperative.

Without hesitation the affirmation is made that the believer's duty amid the disturbing conditions that surround him is, first,

TO LIVE A HOLY LIFE

Judgment must begin at the Christian's own inmost heart, so that whatever else may be wrong or uncertain in these latter days, there may be no imputation upon, or question as to his own character. By a holy life is meant

A separated life; one that finds the center of its interests, its plans and ambitions outside the circle of the world's principles and practices, so that the believer will not be involved in the world's schemes and ambitions, whether of pleasure, profit or power, and therefore will be able, as a faithful witness, to bear a fearless and consistent testimony against all forms of sin.

That a holy life is a separated life, and that a separated life is definitely the kind which God is desirous of having His children live, surely requires no argument, so plainly is it written in the Word. In the Epistle to the Corinthians (which is distinctively the Church epistle) is the message clearly given, 2 Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

While it is true that our present civilization does not

witness outward idol worship, yet idolatry is as truly manifest as ever in man's history; and now and then even distinguished prelates, and worldly-wise pulpiteers have sufficient boldness to designate our civilization a "veneered paganism", and to liken our great metropolis to Athens of old.

Christendom in all its branches has made such a fearful departure from the faith portrayed in the Scriptures, that a graphic illustration of its present state is found in poor Samson, a slave, blinded and fettered, doing the will of the uncircumcised—a pitiable object of derision. This condition is at the root, largely, if not entirely, due to that deplorable philosophy of Evolution which has brought about, with power incalculable, a readjustment of thought in the entire realm of human purpose. Its central accomplishment is the deification of man; and in its train follow a new theology, new methods in church endeavor, a new construction of society, and the making of an all pervasive optimism the cheap creed of the day. As a consequence, the Bible is no longer the sole rule of faith and practice in the majority of churches; there is a decay in personal piety, and a sickening neglect to train children in the fear of God and love of His Word; while self-indulgence in the form of gluttony, the use of narcotics, the enjoyment of luxuries, and the devotion to sports, is an ever growing giant.

Separation has ever been God's great desire for His people. All the laws, regulations and requirements given to Israel had this for their object. How complete were these restrictions, covering the entire round of their life, by day and night, year in and year out, and all designed to keep them apart, and to make them different from the nations about them!

And while these literal injunctions as to the food, clothing and life's details do not apply to God's people today, in spirit and principle His requirements are just as pronounced as they have ever been. God's controversy now is not so much with the world. It is allowed to run its course, while He is for the present silent, and seemingly indifferent to man's growing wickedness, but His Church is the subject of His deep solicitude. If the Church were only pure, obedient and faithful! In her failure lies the

(Continued on page 719)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

GOD-WITNESSES

CREATION

THE HEAVENS DECLARE the glory of God; and the firmament sheweth his handywork."—Psa. 19:1-6.

By their day and night utterances, by their speechless language, by their silent though sure control to "the end of the world", by the sun's race of rejoicing throughout his whole circuit "the heavens declare the glory of God". With never an error of the smallest star, without tardiness in any of its vast family, with precision that astonishes men's most experienced minds, with certainty and breadth of jurisdiction that staggers consideration, the heavens ring-out constant acclaim to God the Creator. By the day's noon-day light and night's midnight blackness the greatness of God is witnessed. Like a mighty statue, majestic in its silence, the heavens have posed for ages before childhood and old age ever proclaiming the gospel of creation by the all-wise and all-powerful and all-merciful Elohim.

They stand far off beyond the touch of man; no erring finite mind has ever changed by so much as the influence of a finger's weight the heavenly procedure as ordered by God. They are abiding. Their rules never change. Their periods never deviate. Their forces never tire. Their works never vary. In all this they witness of God and of His eternity.

Wonderful witnesses, declaring "the glory of God"!

THE WORD, OR LAW

"The law of the Lord is perfect", "sure," "right," "pure," "clean", "true" (faithful in perpetuity). It converts the soul, makes wise the simple, rejoices the heart, enlightens the eye, endures for ever and is "righteous altogether". Psa. 19:7-10.

God's Word has been the football of man for all time. For his own convenience man has stressed, ignored, discarded, amended, or disguised God's Word at will. But despite all the seeming stains, mars and distortions with which that Word seems, for the moment, tortured, still, century on century reveals that it is as perfect, sure, joy-giving, enlightening, enduring and righteous as are the un sullied heavens. Herein is found to be another sure and abiding witness of the unquestioned wisdom and power and righteousness of God. The Word of the Lord which reveals His unerring law and testimony and statutes and commandments and reverence and judgments, and which accomplishes all God assigned unto it, is a statue to the glory of God like unto the abiding and unerring heavens.

HIS PERFECT MAN

Through the warnings of the declarations of the heavens and of the Word of God, David was directed to uprightness and innocence. Psa. 19:11-13. Moreover, David here evidently was prophetically speaking for Christ Himself. How earnestly our Savior lived true to God's word and worked His works! How faithfully He worked the works of God! How fully He spoke the words of God! How completely these works and those words had "dominion over" Him, kept Him from error, fault and sin! And, because of His uprightness He was anointed above His fellows. Heb. 1:9. In Him we behold an intelligent, will-free Being, created to perfection and power, and eternity comparable to the unerring and abiding heavens. Wonderful process of God! Another Witness added to "the heavens" and "the word", bearing eternal acclaim unto the glory of God.

THE COMING CHURCH

"Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."—Psa. 19:14.

Here I fancy I hear the prophet wishing the wish of the Christian who has been "called out" of God's heedless world of men. Such majestic figures—heaven, the Word, the Son—stand witness to the glory of God that the gospel call finds waiting hearts seeking Him whose infinite power and endless vision behold a new heavens and a new earth in which *all* is perfection. These called-out-ones pray with fervent prayer that their words and their meditations will be so true to God that they too, themselves, will be "acceptable" to God like unto heavens, the law, the Son.

And does not Scripture so declare? Is not the church to stand in a perfection and glory like unto that of the above seen Witness of God's greatness and glory?

Who would not yearn to be a perfected and abiding member of the church for all ages, to fill his place throughout time in that shining witness for Jehovah, as does each faithful star ever twinkle in his position and his watchfulness in the ever faithful witness of heaven?

"Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

"To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

MONEY NEVER STAYS WITH ME; it would burn me if it did. I throw it out of my hands as soon as possible lest it should find a way into my heart.—*John Wesley*.

ELISHA: THE QUIET PROPHET

"After the fire a still, small voice."—1 Kings 19:12

ELIJAH, THE MAN of storm and fire, thought that he was the only prophet alive, but God at Horeb taught him better when He said: "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal." God is in the fire as He was on Mount Carmel; God is in the earthquake and the tempest; but He is also in the still, small voice. Elijah needed to be taught that there are quiet people through whom God speaks just as effectively as through the man of storm and fire. He sent Elijah to a quiet man of this kind, plowing with oxen in a field, and the prophet cast his mantle upon him.

When Elijah asked Elisha what he could do for him, the latter replied: "Let a double portion of thy spirit be upon me." In other words: "I am not a man of strength and culture like yourself. I am only a peasant from the field; and if I am to be your successor, I must have twice as much of God as you." This prayer was literally answered; the quiet Elisha performed twice as many miracles as the fiery Elijah.

The miracles of Elisha may be classified thus:—

1. Miracles of Judgment.—As Elisha was going to Bethel there came forth "little children," which might be translated "young people," out of the city, and mocked him. It is evident that he was mocked as a prophet of God, and that the young people were guilty, not only of blasphemy, but of rebellion, if not treason. The record does not say that these young people were killed. "There came forth two she-bears out of the wood, and tare forty and two of them." They may have been killed, but bears usually do not kill people by tearing them. They may have been simply punished severely for their rebellion. Here is a lesson in reverence which the young of all time need to learn. We may not be punished for irreverence and blasphemy by the laceration of our bodies, but such conduct will result in laceration of soul.

Another miracle of judgment was upon Gehazi. He was prompted by his covetousness to secure money from Naaman under false pretences. The leprosy of avarice which afflicted his soul was made to break out in his body, and he became a leper for life. If loathsome soul-diseases should appear with equal loathsomeness upon the bodies of the wicked, they would be repulsive indeed.

Another miracle of judgment was inflicted upon the army of the Syrians who, while marching against Elisha, were smitten with blindness, and led by the prophet at his will. "Behold the goodness and severity of God." These miracles were prompted by a sense of justice, if not of mercy. It is more merciful in the long run to make the wicked suffer for their sins than to let them go unpunished. There can be no greater curse than an unhindered course of iniquity.

2. Miracles of Healing.—Naaman, the Syrian, heard, from the little Israelitish maid, of the prophet who had miraculous power, and in response to her invitation he went

a long journey to see Elisha. When Elisha told him to go and dip seven times in Jordan, he was offended, and turned away in a rage; but when his servants remonstrated with him, saying: "If the prophet had asked you to do some great thing, would you not have done it?" Naaman relented; and when his body came up out of the water the seventh time, his flesh was sound like that of a little child. Naaman seems to have been converted to faith in the God of Israel, though he returned to Syria with a mental reservation that, in order to please the King he would continue to worship in the temple of Kimmon! Hence it is quite evident that his testimony did not count for much, if anything, in the land of the Syrians.

There was something the matter with the waters of Jericho, and Elisha healed them by putting salt in the fountain from which they came. The record says: "The waters were healed unto this day." We can see how salt may have purified the fountains temporarily, but we cannot account for the permanent purification except through the supernatural. God can make the temporary permanent. If the salt of the Gospel be taken into the fountain of the human heart, it cleanses for the moment and for all time. It is also suggestive of the fact that the only way to effect real cleansing is to deal with the fountain rather than with the stream. Simply cleansing the outer life will not be permanent. Pollution will soon come again; but when the fountains are cleansed the streams will be pure.

At Gilgal "there was a dearth in the land," and the sons of the prophets went out to gather herbs for food. In their ignorance some wild gourds were cut, and it was perceived they were poisonous. The more experienced cried out, and said: "O thou man of God, there is death in the pot." Elisha introduced some meal, and the contents of the pot were healed. God has many ways of accomplishing His purposes. By means of salt, the fountains of Jericho were made pure. By means of meal, the gourds in the pot were made edible. Elisha might have used salt again. We would naturally expect the gourds would pollute the meal rather than the meal heal the gourds. God's methods of counteracting the bad is by introducing the good, and He can cleanse away the unwholesome without contaminating the wholesome.

3. Miracles of Supply.—In the war which Jehoshaphat, Jehoram, and the King of Edom waged against Mesha, the King of Moab, the three kings came to Elisha for advice. Elisha called for a minstrel, and while the musician played, he received instruction from God as to how the battle should be fought. He ordered them to make the valley full of ditches: "For thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water that ye may drink."

The Moabites, looking out upon the water in the morning imagined that it was blood, and that the armies of the kings were killing each other. This encouraged them to advance recklessly, and the result was that they were defeated. The water in the ditches served two pur-

(Continued to page 719)

THE GOSPEL OF CHRIST

THE PHRASES "gospel of the kingdom" and the "gospel of salvation" mean one and the same thing, and are used interchangeably in Scripture. The word gospel means good news or glad tidings, and the Bible gospel relates to good news of salvation through Christ in a certain kingdom. This purpose in Christ is the backbone (as it were) of the whole Bible, and all else radiates from it as a center, it being an offer of life to a perishing world—to all the world, if they will accept its conditions, but available only to those who do. Peter declared that there is no other name under heaven given among men whereby they can be saved apart from the name of Jesus Christ. Acts 4:10, 12.

Seeing that there was no New Testament written when Christ preached this gospel, one must search Moses and the prophets for it. In Gen. 3:15 one finds the promise of the seed of the woman which was to crush the head of the serpent, sin, and by so doing, deliver men from the result of Adam's unrighteousness, and thus bring about an atonement or reconciliation between God and man. Rom. 6:17-19. This promise was the gospel to Adam and Eve, and their faith rested in God's word of it. Later as time went on a promise of the seed (which would come of Abraham's house, and ultimately bless all families of the earth, with an added promise of the land as an everlasting possession), was made to Abraham, Isaac and Jacob. This was the gospel of salvation to them, and the object of their faith in God, and these promises were predicated or based upon their walking perfect, or upright and sincere, before God all their days. These are the promises that Peter calls "great and precious," and if accepted, are able to make a man a partaker of divine nature. James adds that both belief (or faith) and works (walking upright) are requisite in order to win salvation, as "faith without works is dead". Gal. 3:8; Gen. 12:3; 17:1-8; 26:1-6; 28:10-14; 2 Peter 1:1-4; James 2:14 to end.

Now Paul says that this seed promised to Abraham was Christ, Gal. 3:16, and this seed has a plural as well as a singular meaning. The seed plural does not mean Abraham's seed, national, but his spiritual seed, that is, all those who are of the faith of Abraham, down the ages. These constitute what is called the Christ-man whose body is made up of all the righteous ones "in Christ," with Christ as the Head of that body. Rom. 12:4, 5; 1 Cor. 6:15. He also says that all who are Christ's are Abraham's seed and heirs with him of the same promise. Gal. 3:29.

As times advanced, David was given a promise that this Seed of Abraham would be born of his house or lineage, and would be a Son to sit on David's throne in his kingdom forever, and at a time when David would live again to see it. 2 Sam. 7:8 to end, esp. 12, 13. David said that this was all his salvation and all his desire, though God made it not to grow in his day. 2 Sam. 23:5. Peter verifies the fact that the Seed promised to Abraham and David is one and the same Seed, which is Christ. Acts 2:29, 30.

Seeing that these promises speak of a King and king-

dom, in which redemption or salvation rests, is it any wonder that the Jews of Christ's day stumbled at the lowly carpenter's Son as their Messiah and Deliverer? They would not have stumbled had they remained faithful to the teaching of Moses, which taught that the shedding of the blood of the sacrificial lamb for the remission of sins and reconciliation to God was a type of the greater Lamb of God's providing (Christ), whose blood must first be shed for the sins of the world before He would present Himself as their King. Col. 1:13-20.

Christ came proclaiming to the Jews (He never taught the Gentiles) that the promised kingdom was near to come, and that He was indeed that Son of God who was promised, and their Deliverer and King as shown in all the prophets. As the miracles were for establishing Christ's claims, He pleaded with Israel to believe in Him for the very works' sake, which no other man did. John 11:37, 38.

His gospel of the kingdom related to the kingdom of His father David which God had promised to Him, and in which He has promised salvation to all who believe in Him and His message. Matt. 4:23. His calling this kingdom, the kingdom of heaven and of God, was partly due to the fact that David's kingdom and throne was called the Lord's, as it was established by God and ruled by His appointment; also when restored it will be upon heavenly conditions. 1 Chron. 28:5; 29:23; Matt. 6:9, 10; Heb. 11:13-16.

After Christ's sacrificial work was over, He went to the right hand of God to wait until the times made ready His receiving this kingdom, which is now preparing. Luke 19:11, 12; John 14:1-3; Mark 13:32 to end; Rev. 3:21. The gospel of this kingdom was the one He sent His disciples out to preach to the Jews, and it was not until they had rejected Him and His message that the same gospel was offered to the Gentiles, of whom Cornelius was the first to accept it. Mark 15:16; Acts 10; 13:45-49.

The promises inclosed in the gospel relate to the Commonwealth of Israel, according to Paul, and he taught the Ephesians that every one who is an alien from them is without God and Christ in the world, and has no hope of life again. Eph. 2:11-13.—*Selected.*

TITHING

By Layman

AS FURTHER evidence that tithing pays, during the years 1913-14 the following question was published in a large number of religious papers in the country and in Canada.

"Have you ever known anyone who was less happy or less generous or less financially prosperous from being a tither?"

A total of more than ten thousand "No" replies were received and not a single "Yes". This is a sample of many answers:

"I have been more prosperous since I began tithing than I was before. It deepens our spirituality and makes us more interested in the Lord's work. It will cure the disease of covetousness."

THE GENTLENESS OF JESUS

IT WAS GENTLENESS, not weakness. It was that calm sweetness of disposition and manner which illustrates the kindly selfcontrol of a strong, masterful spirit; not the shrinking, timid uncertainty of temper and behavior which resembles gentleness, because it lacks something of the power of self-assertion. It was entirely consistent with sturdiness of conviction, positiveness of speech, and boldness of action. It was exhibited not only toward our Lord's friends but also toward his opponents. It was especially noticeable in His treatment of all who came to Him in fear or doubt or sorrow.

Let those who sometimes suppose gentleness to be a tame, insipid virtue make a careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it to be a fruitful source of true and mighty power. When we understand that one is gentle, as Jesus was, because he can afford to be; because apart from the moral aspect of the matter, he realizes he is strong enough in the highest sense to dispense with bluster, we feel that he has attained to a lofty and honorable level of character and life.

Then, when the time comes for righteous indignation of soul—as it does come now and then—and from vigorous incisive speech in support of the right, or condemnation of the wrong, then the very contrast between one's customary gentleness and his temporary sternness adds immensely to the effect of the latter. If such a gentle spirit can be wrought up to such a pitch we say, "How grave the cause must be!" We never have known men or women more intense in their opinions, or more unfaltering and potential in their conduct and influence, than some of those who most closely have resembled Christ in gentleness of disposition and manner.

Gentleness is a characteristic excellence of the truly great. It is also one of the greatest excellencies. Perhaps no other is so commonly associated with Jesus in our thought. Nor is the endeavor to attain to any other more difficult or profitable. Happy is the home, the office, the factory, the school where gentleness like that of Jesus reigns!—*Selected.*

"THE MORNING COMETH"

"Watchman, what of the night? Watchman, what of the night?"—Isaiah 21:11.

BIBLE STUDENTS are not quite certain as to what circumstances gave rise to this twice repeated question in connection with Dumah—one of the sons of Ishmael—but, lifting the inquiry out of its local surroundings, let us ask it in connection with the course of history as set forth in Scripture, more closely applying it to these "latter days" and "last times" in which our lot is cast.

Night and darkness are frequent symbols used in de-

scribing man's moral and spiritual condition. No sooner did the principle of disobedience and defiance of God enter the human race than the original offenders fled from the voice and presence of Him in whom "is no darkness at all". 1 John 1:5. And our Lord spoke of all whose hearts are set on evil as loving "the darkness rather than light". John 3:19. How sweeping the assertion concerning Himself, when in the world, that, "the light shineth in darkness; and the darkness comprehended it not". John 1:5. How suggestive the going out of Judas—"it was night". John 13:30. And when that foul deed reached its full accomplishment "there was a darkness over all the earth." Luke 23:44.

THE NIGHT IS LONG

The chronology of Scripture from Adam to the present day may be ascertained, we are informed, to within about 100 years, or less; so that we are very near the end of 6,000 years. A long time when the brevity of human life is considered. The apostle Paul, 2,000 years ago said: "The night is far spent." Rom. 13:12. If the belief that each 1,000 years is typically foretold by the six days of creative energy, and the rest of the seventh foreshadows the sabbath rest of the millennial age, under our Lord's personal reign, then indeed the night is "far spent." Two-thirds had passed in Paul's time—and nearly another third since his day. "The Morning Cometh!"

THE NIGHT IS LATE

Continuing this conclusion our attention is arrested by that profoundly suggestive fact that the Armistice which brought the Great War to a close—for a time—was signed at the eleventh hour, of the eleventh day of the eleventh month. Now some Bible students believe that "an hour" is 15 years, being the 24th part of "a time," which is 360 years. The late exceedingly able prophetic scholar, Dr. Grattan Guinness, on this basis, pointed out in his "Light for the Last Days" that no date later than 1934 is to be noted in the calculation of Daniel's prophecies. What then? Of our Lord's return no man knoweth "the day or hour", Matt. 24:36; but if He rebuked the religious men of His day for not understanding the signs of the times, Matt. 16:3, what would He say to us if we fail to see the hour to which the hands of the chronological clock now point? "The Morning Cometh!"

THE NIGHT IS DARK

Students of history, as well as students of Scripture, know very well that there are ever recurring periods when the state of society reaches a very dark condition. Witness the days of Noah, the end of the Jewish age, the Dark Ages of Romish supremacy, the French Revolution. Looking out upon the world at large to-day, our leaders—both religious and political—feel very apprehensive. This but bears out the forecast of Isaiah for the closing days of this age—"gross darkness shall cover the earth." Isa. 60:2. True, to-day "knowledge" has "increased", Dan. 12:4; the wits

(Continued on page 720)

BAPTISM OR TWO BIRTHS?

SOME REMARKS RELATIVE TO JOHN 3:5.

SOME CONSIDERABLE AMOUNT of correspondence has come to me through my articles in the "Herald" of a short time ago, relative to my advocacy of the expressed conviction of a reputable writer in the Toronto "Globe", that "born of water", in John 3:5, has reference not to baptism, as has been so generally supposed, but to natural birth.

That some have taken the trouble to correspond on this matter may, I think, very reasonably indicate that there are many others equally interested in this question, hence I am asking permission for a little space by way of explanation. One of the correspondents, has felt so strongly on this question as to term the view expressed above—"pernicious doctrine", and to express the hope that I would "drop this idea" as he did not wish me to be lost to "the faith once for all delivered".

This Brother means all that he says with the sincerest of motives and the most kindly of hearts. But as already intimated, where one will go to the length of expressing himself in writing, there are on every such question many of like mind who do not thus bring the matter to the front in order that due examination may be made and knowledge gained towards ultimate truth.

The writer is well aware of the almost universal teaching among Conditionalists that this passage has distinct reference to baptism; but he thinks that we have ourselves (for we are but human) failed, in this instance, to apply the advice so often given by us to our "orthodox" friends, viz;—to confine our exegesis to the actual statements of Scripture. This will place the onus of proof on our Brother and those who hold with him, that without question the passage has reference to baptism, and that being "born of water" has reference to that and not to natural birth. To my thinking they will have an almost impossible task, for baptism is not once mentioned; and that the thoughts of Nicodemus were directed to two actual births is plainly evident from his remarks. Such a question as "How can a man be born when he is old?" certainly could not apply to baptism. That question was the logical outcome of the words of Christ,—“Except a man be born again, he cannot see the kingdom of GOD”; and I think none will question that the first birth implied in this statement was that of actual natural birth. That Nicodemus undoubtedly so understood it is evidenced by verse 4.

In verse five Christ puts the same statement in another form,—“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of GOD.” “Born of water” in this verse is a parallelism to the implied first birth of verse three, already quoted. Then, to clinch the whole, our Lord makes yet another parallel statement in another form in verse six,—“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” None of our critical friends will I think dispute that being “born of the spirit” in verse six is identical

with the same remark in verse five. Why then is not “born of the flesh” also identical with “born of water”? This question requires definite answer and we have here to my mind irrefutable evidence of my contention.

Up to this point we have based all evidence on Scripture alone—sufficient of itself for a believer and more could be added. But GOD in His goodness gives us external evidence also, for just as secular history tallies with and corroborates Bible statement, so do nature and custom combine in their testimony with that of Scripture. The fact I think is fairly widely known, that in nearly all animal life the embryo is carried in water in the womb right up to the time of birth. Hence the writer in the "Globe" above referred to, affirmed that he would put the M. D.'s and the D. D.'s on testimony; and that the M. D.'s would unhesitatingly substantiate his assertion that "born of water" has reference to natural birth. He further stated that "born of water" was a current expression in the East and the time of Christ, having direct reference to natural birth. Such teaching is not against "Conditionalist" Bible truth but confirms it, for it proves conclusively that a man "can not enter the kingdom of GOD" unless—or "except"—he be as literally "born again" as he was in the first or natural birth. According to "orthodox" man enters the kingdom now. To my mind it is fresh Bible proof that "the man" is and will be tangible personality. As for baptism, if for the sake of argument this passage were to be expunged from the Scripture, Bible teaching on baptism would not be altered one iota. Of course the methods of entering into life are not necessarily the same. Indeed they will not be.

Having regard to the fact that the "Herald" has for one of its objectives "Bible research", and believing some of its readers to be desirous of gaining information of value to that end, the writer of these lines sent in the matter objected to, and still believes that for the sake of the truth he was right in so doing. Because any view which we may have is hoary with age, is no proof in itself that it is right. With all Christian charity, for the sake of others and for the truth, our Brethren are cordially invited to disprove the position I have taken, and I will then willingly acknowledge error, for I have no axe to grind in this or any other Bible question.

We surely must allow that the incident in John three contains all that is necessary for its comprehension. It is possible of course that previous facts, or previous knowledge might have a bearing on the subject discussed between Christ and Nicodemus, but to make subsequent matter necessary to the interpretation of the passage would place Nicodemus himself outside the pale of understanding, which is an unthinkable proposition to the writer. Scripture is always its own best interpreter, and we have no right to read into any passage that which is not clearly, very clearly stated or implied. Baptism has not to do with birth, but with burial—for we are "buried" with

(Continued on page 714)

WELLS OF SALVATION

By Samuel E. Haney

BUT WHOSOEVER DRINKETH of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"—John 4:14.

Jesus brought this subject to our attention by the simple request, "Give me to drink", v. 7. The Lord knew that this would astound the woman, He being a Jew and she a Samaritan, and would give Him an opportunity to gradually introduce Himself, His mission and the "living water", which He is ever anxious to give thirsty souls. The woman's reply reminds us of Nicodemus' perplexity, John 3:4. But Jesus simplifies matters in vv. 13, 14. The woman seemed to be more astute and teachable than was Nicodemus, and thereby her interview was more satisfactory and profitable; for she "said unto him, Sir, give me this water, that I thirst not, neither come hither to draw". But she failed to recognize Him as the Christ. She thought He was merely a prophet. Then He spoke, "I that speak unto thee am he."

Jesus elaborates the subject openly to the Jews: "In the last day, that great *day* of the feast (the eighth day—an holy convocation. Lev. 23:26), Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water". John 7:37, 38.

I don't think there is any question as to the figurative meaning of "water". Titus 3:5: "He saved us, by the washing of regeneration (baptism: washing, Strong's), and renewing of the Holy Ghost ('renewal of our natures by the Holy Spirit, which he poured out on us richly through Jesus Christ our Savior'. Weymouth)."

In Isaiah 65 we have a diagram of God's plan as it relates to Jew and Gentile and Babylon and the kingdom of God, from Abraham to the conclusion of the Lord's work of restitution. In the central verses, 13 and 14 we locate the saints during the gospel age; i. e., "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit". God's servants have been eating of the Word, and drinking of the "water of life" (Holy Spirit), and rejoicing, while the Jews have been crying "for sorrow of heart" and howling "for vexation of spirit" for nineteen hundred years.

No chronicler could give a more accurate up to date description of events than Isaiah records in this chapter. I shall ask the reader to review this chapter sectionally; i. e., v. 1: the Gentiles—"a nation *that* was not called by my name" sought me. Vv. 2 to 7: the Jews, as a whole, rejected for their incredulity, idolatry and hypocrisy. Vv. 8 to 10: a remnant saved "that I may not destroy them all"; from whom comes the "Seed", Christ, and those who are "One in him", Gen. 28:14; Gal. 3:26-29, Vv. 11, 12,

15, 16: God's judgment on the Jews after the remnant was taken out—whose execution began 69 A. D., and has been operative ever since. Vv. 17 to 25: the Creation of "a new heaven, and a new earth, wherein dwelleth righteousness", 2 Peter 3:13: "they shall not hurt nor destroy in all my holy mountain (kingdom)."

Joel (2:28) bears the secret of this "gladness and rejoicing": "I will pour out my Spirit ('the living water') upon all flesh". And Zechariah (13:1) describes the preparatory work which will bring about this glorious condition, "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". Please read this chapter, and then Isa. 28, noting particularly v. 17.

"And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, seeking judgment, and hasting righteousness." Isa. 16:5.

After the cleansing is accomplished—destruction of the incorrigible wicked, Psa. 101:8; Isa. 35:9; Ezek. 34:25—Rev. 7:17 will become operative, "For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes".

How grateful we should be for a foretaste of this "living water"! While the world is running wild in pursuit of pleasure we are the Lord's guests in the vestibule of heaven: "He brought me to the banqueting house, and his banner over me *was* love". Cant. 2:4. This is the only place of safety, wealth, pleasure, contentment, rest and life. Speaking metaphorically, the world to-day is a menagerie of wild beasts of a cannibalistic spirit. But the Lord in His own way, will soon have them caged.

Let us not overlook the responsibility and obligation this "living water" entails. Jesus says, "What I tell you in the DARK, publish in the LIGHT; and what is whispered in your ear, proclaim from the ROOFTOPS"; "Go into all the WORLD, and proclaim the GLAD TIDINGS to the whole CREATION. He who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned". Matt. 10:27; Mark 16:15, 16, E. Diag. The experience of those who believe not is described by Isaiah 13:6-9.

One enjoying this "well of living water" would be an ingrate were he void of Paul's sentiment; i. e., "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

But how few hearing ears these days! However, we rejoice to know that after the earth's cleansing the inhabitants will be the recipients of this "living water": "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation. Therefore with joy shall we draw water out of the wells of salvation. And in that day shall

(Continued on page 719)

THE PURPOSE AND VALUE OF PROPHECY

By G. E. Marsh

THE PURPOSE AND VALUE of prophecy is a theme of sufficient interest to hold the attention of the most thoughtful minds; for when we enter upon the study of prophecy we are venturing beyond the realm of the finite into the profound verities of the infinite. Our spirits are humbled as we catch a glimpse of the awful forces operating by the Creator's will, and observe the working of the resistless energy generated and governed by His might.

The word "prophecy", like many other words in our English Bible, has been borrowed from the Greek tongue, and it is to that language that we must go if we would have a true conception of the meaning of the word. Thayer's *Greek-English Lexicon* defines the word "propheteia", (prophecy), as follows: "Prophecy, discourse emanating from divine inspiration, and declaring the purposes of God, whether by reproving and admonishing the wicked, or revealing things hidden; especially, by foretelling future events."

Prophecy, therefore, covers a much wider range of thought than is generally supposed or acknowledged. All scripture given by inspiration of God is prophecy in a technical sense, according to the literal meaning of the Greek word which has been transliterated into the English.

The corresponding Hebrew word, *nebuwah*, comes from the root *naba*, which, according to Gesenius' *Hebrew Chaldee Lexicon* means "to cause to bubble up; hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. . . . To speak (as a prophet) by divine power, to prophesy. In Hebrew, the passive forms, *Niphal* and *Hithpael*, are used in this verb, from the divine prophets having been supposed to be moved by another's power than their own, (which is the simple truth, 'Holy men of God spake as they were moved by the Holy Ghost.')

The definition of prophecy, introduced by Peter and quoted by the compilers of the *Hebrew and Chaldee Lexicon* to which I have referred, could not be surpassed in exactitude and truth. *The American Standard Version* renders the passage thus: "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit."—2 Peter 1:21. Observe the added emphasis which this version places upon the divine authorship of prophecy, over that of the *King James*. The latter, you will remember, renders the text: "For the prophecy came not in the old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Here is suggested the thought that the prophets were "holy men of God," as no doubt they were; for only such would be acceptable instruments through which the divine will might be made known. But the character of the men who spoke for God is not the matter with which Peter is here concerning himself. He is telling us of the origin and

authority of prophecy.

The *Vatican Manuscript* is the authority on which the new version bases its translation in this instance. Permit me to repeat the text from the latter version. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." The men were from God. That was the fact Peter sought to stress. The *Emphatic Diaglott* makes the matter even clearer. "For not at any time was Prophecy brought by the Will of Man, but Men from God spoke, being moved by holy Spirit." The expression, "being moved by holy Spirit," is worthy of further consideration. The literal meaning of the Greek term employed by Peter, is, "being borne along." Now let us review our findings from this text. "No prophecy"—no inspiration, no revelation, no part of the Sacred Writings—"ever came by the will"—the thought, desire, or initiative—"of man." But men sent by divine power "from God spoke, being moved"—borne along by no effort of their own—"by holy Spirit." Prophecy, therefore, was altogether of superhuman origin. Man was but the instrument through which the divine voice was uttered.

We have given so much attention to the nature of prophecy in order that we might be the more deeply impressed with its evident value when we come to learn in what that value really consists. I will put the matter into the form of a question. *What is the purpose and value of prophecy?*

Confining our question to predictive prophecy, I would ask further, In our study of Isaiah, Daniel and the book of Revelation, what do we find to be the predominating purpose in them all and what is the chief benefit we derive from the investigation of the contents of those books? First, we must remember that the Bible as a whole is addressed to the people of God, not to the world at large. Where certain portions are evidently intended for those outside of God's chosen people, (Israel in the Old Testament and Israel and the Church in the New), it is made plain that those to whom such messages are directed are to receive them through the instrumentality of His people, which fact but emphasizes the conclusion advanced, that the Scriptures primarily are addressed to those only who are acknowledged children of the Most High. This acknowledgement leads to a further conclusion in harmony with it; i. e., that the full import of Scripture cannot be comprehended by the carnal, unregenerated minds of worldly men. To be understood as God intended it to be understood, its study must be approached from the spiritual rather than from the natural standpoint. Not in the sense, however, of interpreting its meaning in any mystical or unnatural way; but that only those individuals who have already grasped something of the Mind and Spirit of God its Author, are able to penetrate beneath the surface soil

of obvious truth and lay hold upon the "deep things of God." For it is as true to-day as it was in the Apostolic Age, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."—1 Cor. 2:14, A. S. V. This, perhaps, is what Peter meant when he declared that "no prophecy of scripture is of private interpretation;" (2 Peter 1:20), but must be understood to harmonize with the mind of God.

Like all portions of the Divine Word, the function of prophecy is to inform, instruct, educate God's people in the requirements and purposes of the Father. But the real purpose of prophecy is far more important than simply acquainting us with things to come. Prophecy would do that for the worldly man who would honestly consider its revelations. Its larger and its deeper purpose, in so far as the Christian is concerned, is to create within him a reaction favorable to God. For to the believer, the fulfillment of prophecy assures him that "God IS, and that he is a rewarder of them that seek after him."—Hebrews 11:6 A. S. V. It convinces us that the Creator and Governor of the universe is right now concerning Himself with the affairs of men. Thus prophecy and its fulfillment make the being of God, the existence of God, a proven fact; it makes the truth and inspiration of the Bible an established reality, for we are able to actually observe with our own eyes the working out of His plans and purposes. Thus God is brought very near to us. We see His hand moving among the nations; we hear His voice reechoing in the legislative halls of government; we feel His mighty power pressing upon us from every side! We cannot but be convinced that God lives, and moves, and rules to the eventual accomplishment of His eternal purposes!

Last of all, but equally important and valuable from the standpoint of a Church imbued with the spirit of evangelism, prophecy is found to exert a most powerful influence which may be brought to bear upon the mind and heart of the unbeliever to induce him to accept the gospel of the kingdom of God, by which only can he be saved. For even the ungodly can be made to see, first, that prophecy is actually being fulfilled to-day; second, that if this is true, the inspiration of the Bible must be recognized; third, reasoning from premises so clearly established, he must conclude that the unfulfilled portions of Scripture, relating both to the saved and to the unsaved, will also eventually be accomplished.

In presenting the beautiful and alluring pictures which prophecy presents to those out of Christ, in justice to them we must not fail to state plainly that these splendid promises, these blessed assurances of peace, prosperity and life, are restricted to those who, in this, the "day of salvation", believe and obey the gospel of the Son of God! For the fulfillment of prophecy contains no consolation for the wilfully disobedient and ungodly; but, on the other hand, "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries", Heb. 10:27, because the full blessedness of prophecy, like the full

blessedness of the gospel, is reserved for those faithful children of the Father, who are in Christ Jesus when He comes!

SERVICE

By Lydia Railsback

ANY PERSON WHO aspires to an office, in order to fill that office successfully, must be one who is willing to serve the people. One in an official position usually expects to be honored and respected, and so he should be; but he must serve the people and not expect the people to serve him.

A teacher in the school room, if successful, labors day by day and hour by hour to find a way in which she may serve her pupils to the best advantage. She expects to be honored and obeyed, but she serves the pupils rather than the pupils serving her.

A minister, in his church, studies to know how best he can serve his congregation. His daily thoughts should be, "How can I serve my people to the honor and glory of the Father?"

Does God serve man or does man serve God? Let's see. When Israel was in bondage it was God who delivered them; it was God through Moses who led them out of Egypt; it was God who prepared the way when they were surrounded at the Red Sea; it was God who clothed and fed them while in the Wilderness; clothed them by protecting what they had so that nothing new was needed; fed them with quail and manna; it was God who gave the law at Mount Sinai; it was God who divided the waters of Jordan so that they passed over on dry ground; it was God who drove out the nations before them so they could inhabit the land in peace.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Was this service? What greater could be rendered? "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

In what way did Christ minister? He says He came to call sinners to repentance. Matt. 9:13. In addition to that He healed the sick, restored sight to the blind, cast out devils, stilled the tempest and raised the dead. What a wonderful Savior He is! He is always ready to be of service whenever and wherever needed and in addition to all this, for our sakes, "He hath borne our griefs, and carried our sorrows", Isa. 53:4; "He is brought as a lamb to the slaughter", Isa. 53:7; "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness", 1 Peter 2:24.

Now let's look at ourselves for a moment. We, poor fallen humanity, what have we done? I would say that we have done nothing in comparison with what has been done for us. Then what can we do? I would say that we can at least appreciate what has been done for us by obeying God in every detail and by living such lives that we may dwell in God and God in us.

BAPTISM OR TWO BIRTHS?

(Continued from page 710)

Christ in baptism. It represents *death* not life.

Yours in brotherly love,

R. H. Judd,

R. R. 1. Grafton, Ont.

NOTE: I note Bro. Biggs of Burlington, Ont., in an otherwise excellent paper (so far as I have at present examined) entitled "The Lord Hath Spoken", probably adopts the same generally accepted view giving John 3:5; Acts 2:38., John 1:12 and 13., 1 John 4:7. 1 John 5:4., and 1 John 5:18. as references in proof. The passages I have underlined should read "begotten", not "born"—see R. V. John 1:12 and 13 have reference to Christ, proving that John does make reference to the birth of our Savior though many suppose he does not. The verse should read "Who was born" etc. (For full discussion of this verse see Herald for June 16, 1925, page 296, also pages 355, 399 of same vol.). From the remaining passages quoted there cannot be deducted *proof* that "born of water" is synonymous with baptism. Our Bro. Biggs is an earnest student of the Word, and will I am sure, in the interests of truth pardon my criticism of this portion of his leaflet. So often I have gone to references submitted by "orthodox" writers in support of their particular contention, only to find that the proof is not there. We need therefore to be more careful in our exegesis.—R. H. J.

P. S. Our brother referred to in above article, in a later letter says that the statement in John 3:5 refers to "one birth, not two." By this remark he *proves himself* to be in error, for if baptism is there referred to, then those of us who are baptized are actually and truly "born again" both of water and of the spirit. If that is so, then it must be evident that according to v. 6 *we are already spirit* and the remark in v. 8 should also be realized in us now, whereas it is generally believed among us that v. 8 is *not* realized until we are *born into new life by resurrection*. Then and then only shall we be raised spiritual bodies (1 Cor. 15) and then and then only will it be true that, "that which is born of the Spirit is spirit." Our brother has himself taught this. But if he is correct in his teaching of John 3:5, the conclusion is logical that *we are spirit now*. Such belief is not generally held among us.

Just one kindly criticism. Our brother says he repeats his statement as to "pernicious doctrine." Just why it should be "pernicious" to believe that Christ here referred to natural birth is hardly clear. Nicodemus must have been acquainted with baptism almost equally as is our brother, yet there can be found in his remarks no hint whatever regarding it, but in his simplicity he does make reference to natural birth.

Our brother makes yet a stranger statement and says he considers the belief he is now opposing "will lead to death equally with immortal soulism". Statements of this kind are becoming too common among us and it is

time attention be called to them. Thank God our lives both now and hereafter are in *His* keeping and that the keys of Hades and of death are not in the hands of mortal man. The writer has never questioned baptism. All he has done in this matter is to question that John 3:5 has reference to baptism and such has not yet been proved.—R. H. J.

THE SIGNIFICANCE OF BAPTISM

BAPTISM HAS BEEN an ordinance of the Christian church from its very beginning. There have been various modes practiced in administering the ordinance, but the appropriateness of baptism as an ordinance preparatory to membership in the Christian church has never been questioned as far as we know.

It was not our purpose at this time to discuss distinctly the various modes of baptism that have been practiced, for we go on the assumption that all who will investigate this subject, both from the historical standpoint, and the meaning of the Greek word, that immersion was the only method practiced by the Apostolic church, and that the Greek term means to dip or to immerse.

Baptism alone will not save anyone. In fact the ordinance would be meaningless unless it was preceded by true repentance and a sincere desire to live a better life in Christ. Without the regenerating work of the Holy Spirit in the heart, water baptism has no significance. It is simply an outward manifestation of a changed heart and a desire to confess before the world that there has been a change of purpose and ideals in the life of the candidate.

And what a significant ordinance baptism is, and, of course, we have reference to the true meaning of the word, that of immersion. When a person accepts Christ as his Savior, and with it determines to live a new life, what more significant ceremony could the individual go through than that of being buried in a liquid grave, signifying thereby that he is submerging, or burying, the old desires and habits, and rising up out of the water with new purposes and new ideals of life. It would be difficult to substitute any other ordinance or ceremony that would have the significance that the ordinance of baptism has to the person that has left behind the old life, and has entered upon the new life in Christ Jesus.

That the writers of the New Testament gave such significance to this ordinance is evident from their writings as we have them in the New Testament. For instance Paul writes: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall be also *in the likeness* of his resurrection."

Again baptism symbolizes the resurrection. In baptism the candidate is buried in the liquid grave and comes

(Continued to page 719)

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BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY.—PSA. 133:1.

AS THESE LINES are written the meetings here at Oregon, Illinois, are in full progress. The Illinois Bible School is having splendid attendance and interest in its Bible classes. The General Conference is conducting services of interest and value each day, and the National Bereans, as well as the State Bereans, are on hand for their work. What an inspiration there is in such a gathering! And as one witnesses the spirit which predominates it all, he cannot help recalling the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

There are people here from many different states, and from the different parts of the different states. There are people here who are old, and others who are young; people who have plenty of this world's goods, and others who are poor; some who have advanced educations and others who have practically none. Naturally, then, there are differences of opinions. In fact, we are thankful that this is the case, for it is the greatest possible incentive to research and study. When you find one who honestly differs with you, it makes you stop to consider whether or not your position is really correct after all.

But the beauty of it all is that we are brethren and we have love and consideration for each other in the little differing thoughts that are presented—all of which is as it should be. Perhaps in this gathering we may be able to get some valuable encouragement toward work in our own little church bodies where we live.

If it is a success for brethren to dwell together in unity in a large way like this, then it must also be a success in a smaller way, in our home communities. Think how much greater and better work our local churches could accomplish if there were more love and consideration exercised on the part of the members toward each other! Differences of opinion when kindly presented are an incentive to meditation and study, so let us be kind and considerate of each other, and work and study together. Thus are all drawn closer to a true understanding of God.

It might be well also to say that we need more kindness in overlooking the weaknesses and mistakes of each other, too. In condemning, or even in criticizing another, re-

member that you also are human. The other person sees as many mistakes in you as you do in him; so if he is willing to overlook your weaknesses and cooperate with you, it is only Christian and right for you to do likewise with him.

A returned missionary was once asked: "How many missionaries have you on your station?" "Three thousand," was the reply. "I did not ask how many converts, but how many missionaries." "I quite understood you," said the missionary, "and again I reply, three thousand; for all our converts are missionaries."

IT PAYS TO BE A CHRISTIAN

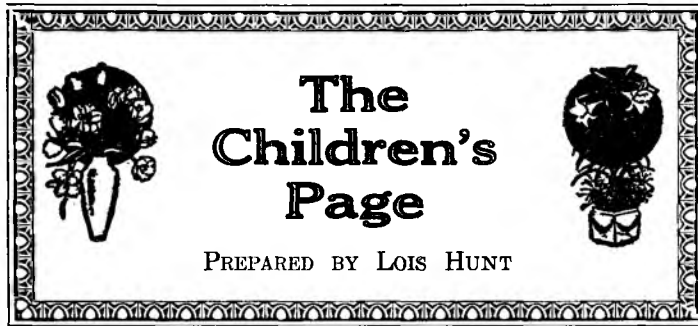
LIFE HOLDS SO many uncertainties that were it not for faith in the guidance of a loving Father one would be fearful of the future. A Christian is not afraid because he trusts in God. He knows that as long as he is faithful God will never leave him nor forsake him.

It is not an easy thing to be a Christian. There are times when the heart aches because of criticism, misunderstanding, ridicule and often the tears flow. Then it is that will-power, patience and determination must come to the front and one must persist in the straight and narrow way. Then it is the "why" is asked and remains unanswered, but all the while God is purging from pride and self. Then the Christian must trust in God and "lean not unto his own understanding."

A Christian will put Christ first in his life. In his daily occupation he will exemplify Christian principles and those about him know that he loves Christ. His pleasures will be chosen so that in no wise will he be a stumbling block to a weaker brother or a non-Christian. He will become active in Christian service obligating himself to lead others to the Savior. A life companion will be chosen who is also a Christian.

The results: life's cup will be full; contentment, happiness and peace that passeth understanding will be his. Could God give more?

There is no better investment in the world than for young people to give themselves to Christian service. It pays!—*Selected.*



PAUL CARRIES THE GOSPEL INTO EUROPE

PAUL and Silas went through the districts of Phrygia and Galatia giving out the rules which the apostles in Jerusalem had prepared for the new churches. They would have gone on into Asia to preach the gospel, but the Holy Spirit would not let them. There was other work for Paul to do. So they came through Mysia to the Roman seaport town, Troas.

The Romans were people who lived west of the Greeks, and, like Greeks, had built cities in all parts of the world. Now the Romans were to hear the Christian doctrine.

While Paul was in Troas, God sent him a message to direct his further journey. One night Paul had a dream or vision. He saw a man, probably dressed in the clothing of the Macedonians. This man stood and prayed to Paul, saying, "Come over into Macedonia, and help us."

Paul never lost an opportunity to help, nor disobeyed God's directions, so he and Silas immediately started for the new country. Now Macedonia was a Roman province in Europe just across the Aegean Sea from Troas.

However, they did not sail directly across the sea; but went by way of Samothracia, Neapolis, and then Philippi, the chief city of Macedonia.

Here the man of Paul's dream was not waiting to welcome them. In fact, this was all new territory—no Christian minister had been here before—and the apostles had not only to pay their own way, but gain the confidence of the people they would convert.

Several days passed in which they were most likely thinking over the new work.

On the sabbath Paul and Silas went out of the city to the river side, where the people met to pray. "There they found women praying, and they sat down and talked to them about Jesus."

One of these women was Lydia, who had come from the city of Thyatira, in Asia Minor. She must have been very wealthy, for she sold purple dye, which was the costliest dye in the world. Yet she discovered there was something more worth-while than money. She listened carefully to Paul's words and believed them so truly, that she and her whole household were baptized that they might receive God's promises and blessing.

She also wanted to use her wealth in bringing God's message to others, so she insisted that Paul and Silas stay

in her house while at Philippi.

"She told them that if they believed her to be a faithful Christian, they would abide in her home. She proved her love for Jesus by kindness to His friends."

Thus, in Paul's second missionary journey the gospel is taken into Europe, and Lydia becomes the first convert there.

SOMETHING TO DO

Read in an Encyclopaedia, or other book, about Roman life and what the Romans believed.

Find on the map all the towns mentioned in the story.

SOMETHING TO THINK ABOUT

Do we answer a call to help as readily as Paul did?

MEMORY VERSE

34. Colossians 3:1.

TINY TOTS

One night Paul had a dream. He saw a man who called to him, "Come over into my country and help us." That was the way God told Paul to go into Macedonia to preach. Of course, Paul went at once and took Silas with him. They taught these people about Jesus. Many believed their words and loved Jesus. One woman named Lydia wanted to hear all about the Master and work for Him, so she invited Paul and Silas to stay in her home.

Let us work for Jesus too.

Be a friend! You don't need money,
You need a disposition sunny;
Just the wish to help another
To get along some way or other.
Just a kindly hand extended
Out to one who's unbefriended;
Just the will to give or lend—
This will make you some one's friend.

—Sunshine Magazet.

Hang on! Cling on! No matter what they say.
Push on! Sing on! Things will come your way,
Sitting down and whining never helps a bit;
Best way to get there is by keeping up your grit.

Louis E. Thayer .

PROMISE YOURSELF

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make your friends feel that there is something in them,

To look on the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

With Our Sunday Schools

LESSON VIII.—August 19, 1928

PAUL CARRIES THE GOSPEL INTO EUROPE

Acts 15:36 to 16:15

Devotional Reading: Isaiah 60:1-6

GOLDEN TEXT

Come over into Macedonia, and help us.—Acts 16:9.

A STUDY OF THE SUBJECT

Paul's Second Missionary Journey. This departure from Antioch, through Asia into Macedonia is said to be Paul's second journey in carrying the gospel to foreign people. It is in harmony with Christ's direct instructions, Matt. 28:19. "Go ye therefore, and teach all nations, baptizing them. . . ." Paul did not hold himself aloof from other nationalities, but was glad to carry to one and all the gospel which was the power unto salvation. Over and over again he demonstrated in the results of his preaching that God was no respecter of persons, but that the gospel was for the Gentiles of all countries as well as for the Jew.

Paul and Silas. God knows best what comradeship to establish. He who has implicit faith in God's guidance wonders not at the changes made in such matters. Paul and Barnabas were separated. Silas and Paul were united. Later, Timotheus was assigned to Paul's company. The Scriptures clearly indicate that these things were not always in keeping with the pleasure of the individuals, but were often so arranged without the individual's forethought. They reveal God's leading hand. More, they reveal implicit faith upon the part of those individuals who accept such guidance. It is only through such that God can work His works.

The Power of the Holy Spirit. That Paul was filled, inspirited by the Holy Spirit is plainly in evidence. His numerous and striking miracles alone reveal that fact; but also Paul's recognition of the Spirit of God blocking his paths in chosen directions and his recognition of God by His Spirit opening paths elsewhere is another confirming evidence of God's leadership of faithful men by the imparting of His own Spirit unto them. While Paul and Barnabas assayed to visit the churches probably also as directed by the Spirit, they did so with no suggestion that they knew the further leadings of God into a still more distant foreign land for the introduction of the gospel message.

Paul's Vision of Need in Macedonia. The results of Paul's journey afford vindication for Paul's trust in the vision. The person of faith in God can discern reason for action where the person void of faith cannot possibly discover any ground for action. The virgin Mary experienced both vision and message from an unseen source. Both, that which was seen and that which was heard, were fulfilled in due time. Isaiah had similar vision and instruction hundreds of years in advance of fulfillment. Daniel likewise received much vision, the fulfillment of which was destined to be strewn through many centuries. Much of this has since become history, verifying its accuracy. Paul's vision was just as authentic and positive, and obedience thereto

by a man of faith was just as compulsory. Without faith Paul could neither have experienced his vision, nor could he have reasonably responded thereto could he have experienced it. Faith, again, is a basic principle upon which all Christian growth stands.

THE GOLDEN TEXT

"Come across into Macedonia, and bring us succour."—Acts 16:9, Roth.

A ship in distress sends out the S.O.S. and immediately brave men in command of other vessels change their course and race to its aid. Or, it may be that an aeroplane has lost its course or has made a forced landing in unknown lands. At once scouting parties begin the search and take hazardous risks to save a fellowman, foolhardy though he may have been.

Humanity everywhere about us is rushing on in the mad race of life in a course which leads only to destruction. Not unfrequently as they near the brink of the river of death, and are about to plunge over into the abyss, they send out the S.O.S. and brave Christians then stand by to help. But why wait for the call? Signs of distress may be seen written on the faces and lives of those about us. Go over to Macedonia and help them!—F. A. S.

PRACTICAL APPLICATIONS

The Singing Teacher. The singing teacher solicits pupils for a class. Soon it is discovered that this musician cannot sing a single tune and that his ability to train in music is wholly lacking. The moral is easy.

God sent the gospel to Europe. Would He send one who himself was deeply and largely trained and developed by the gospel or would He send one who was neither Christian himself nor able to teach Christian principles or make Christian sacrifices?

Europe is not the only place that needs the gospel; Africa is not the only dark continent. Civilization that ignores Christian truth as much as do many sections of the U. S. is indeed dark when speaking of the light of Christ. God is just as anxious to save men to-day as He ever was. His is the same Spirit of sacrificing His only begotten Son that whosoever believeth might have life. He is calling daily, constantly for men and women to present His gospel of salvation to a dying world. Whom will He accept, those who are Christ's indeed and who can by experience teach its lessons, or those who are Christian only in name, as was the singing teacher, and who cannot exemplify Christian truth?

Who will respond to God's pleadings for men and women to hold aloft His name?

SENIOR AND ADULT CLASSES

Topic: Paul Turned from His Course.

"Now when they were forbidden of the Holy Ghost to preach the word in Asia . . . they assayed to go into Bithynia: but the Spirit suffered them not . . . And a vision appeared unto Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Acts 16:6, 7, 9.

Paul's work among the Gentiles had been vindicated by the Jerusalem council and he was busy establishing the various churches and increasing their numbers daily. The work was in a prosperous condition, but there came the voice of the Holy Ghost forbidding him to go on with the work in Asia. That Paul had more work he wanted to do in Asia, is evidenced by the fact that he assayed to go into Bithynia after the Holy Ghost had forbidden him. The spread of the gospel was turned definitely and sharply westward regardless of man's planning otherwise.

We should never forget that God works through man, seeking intelligent cooperation that man may develop into the likeness of his Maker. But we should never forget either, that there are times when God works entirely independent of man; times when man cannot work intelligently with his Maker; times when he can only be still and obey. These times are the telling and decisive times in the history of man's welfare, but we are prone to give man, as the cooperative worker with God, the praise for such advancement.—A. K.

INTERMEDIATE CLASS

Topic: Paul's Call to Europe.

Previous to the lesson to-day Paul had traveled through many cities. In each place he found great opportunity for service. He explained in the various places the work of the apostles and elders at Jerusalem, and by so doing he not only established the churches in the faith, but also founded many new churches.

He had now journeyed to Trons. In the night, Paul had this vision, "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."

Immediately, Paul departed for Macedonia. With no hesitation, no doubting, he felt assured that the call was the call to preach the gospel to the Macedonians.

On the arrival at Philippi, he found his journey had not been in vain. On the sabbath he found a group gathered on the river bank for prayer. Here, a very successful meeting was held, for the text states that one woman named Lydia and her household were baptized.

TOPICS FOR STUDY AND DISCUSSION

Paul's Plans Set Aside: How; when; for what purpose; man as a cooperative worker with God; man as a mere instrument; God's purpose in each method.—A. K.

DOINGS AMONG THE CHURCHES

Sr. J. T. Wynne of West Branch, Mich., sister of Mrs. M. A. Woodward, is nicely recovering from a protracted siege of typhoid fever. Sr. Woodward still continues near her side where she has been for a month past.

ILLINOIS

Illinois Conference and Bible School, also General Conference is in full swing at Oregon, Ill., as we go to press. Many are present from distant points, as well as near-by, and all seem to be enjoying the instruction received in the daily Bible classes, as well as the fellowship with those of like precious faith.

INDIANA

Report for July 1928.

Sermons; Pl. View, 2; No. Salem, 3; Blush, Mo., 4.

Bible Lessons: No. Salem, Ind., 20; Blush, Mo., 5.

Funerals, 1; Baptisms, 10.

Money received in Indiana: Pl. View, \$24.00; Bro. Roose's Funeral, \$15.00; Conference Board, \$76.73.

Expense, \$15.73.

J. H. Anderson.

HOLBROOK TO DEDICATE CHURCH

The new church at Holbrook, Neb., is rapidly nearing completion. We plan to dedicate same on the first Sunday, August 19, of our coming Conference, Bro. F. L. Austin conducting the service.

An invitation is extended to the brotherhood everywhere to meet with us for this conference and dedication. Especially do we urge all Nebraska brethren to attend this conference and work prayerfully for the advancement of the work.

Mrs. Eva Phelps, Sec'y.

TEXAS

The seventh annual Conference of the Church of God in Texas met in Goldthwaite, July twentieth and continued ten days. Bros. F. L. Austin and E. O. Stewart alternated the Junior and Senior Bible classes, and Sr. F. B. McCullough had charge of the Primary class. There was a sermon each evening at eight o'clock by Bro. Austin.

The tithing system was discussed and some decided to practice it. Bro. E. O. Stewart was engaged as the evangelist for the coming year. The officers elected were: E. W. Moses, President; Sybil Guthrie, Secretary; F. B. McCullough, Treasurer.

Great interest was manifested throughout the Conference, and we feel that it was one of the best ever held in Texas. Quite a number were present from distant parts of the state.

Sybil Guthrie, Sec.

TEXAS CONFERENCE

The Texas Conference closed another very beneficial session. During the past year two or three drew a number after them in an effort to split this Conference and establish a new one; therefore the attendance this year

was smaller. But there prevailed a unity of spirit and a harmony of action that was often mentioned and was most commendable.

Both from pulpit and from pen the same great underlying truths of the Bible were reaffirmed: God's Great Promises; Our Hope in Christ; The Hopelessness of All Who Fail Their Lord.

May God's blessing attend every faithful effort of these and all brethren who by faith work for the Master's glory.

IOWA

Sr. Elizabeth Pendleton formerly of Webster City, Iowa, wishes her friends to note her change of address. It is now: 903 N. Jackson St., North Topeka, Kans.

IOWA CONFERENCE NOTICE

The members and friends of the Iowa Conference please keep in mind the dates; Aug. 19 to 26, inclusive. Brothers Siple and Lyon will be our out of the state speakers. Remember the business sessions on Wednesday and Friday mornings and plan to be there to help with this important part of the Conference work.

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

MINNESOTA

The following report was unaccountably delayed in reaching the office. We regret the lateness of the insertion.

The 55th annual conference of the Church of God in Minnesota was held at Mora, June 8-10. Brother F. E. Siple of Oregon, Ill., was with us. Our President Bro. Fredlund opened the meetings, Bro. Sydney Magaw preaching the evening sermon. Saturday afternoon was given to business and planning how best to further the work. Reports from the following churches were given: Eden Valley, Bergen, St. Cloud, and Mora. The church at Mora is coming along fine, Bro. Emil Fredlund doing much to keep this work going with the help of faithful brothers and sisters. They have a very nice church building. Election of officers ensued which resulted as follows: George Randall, President; Emil Fredlund, Vice-President; Mrs. T. M. Savage, Secretary; Mrs. Ruth Hoskins, Treasurer.

The committee on resolutions reported on the deaths of Bros. Henry Dingman, Nicholas Tritabaugh, Henry Bennett, John Kirkpatrick and Myron Randall, also Sr. Susan Randall, letters of condolence being sent to the sorrowing ones.

The Conference came to a close Sunday evening, Bro. Siple preaching on "Forgiveness." We had a very good conference with many good sermons and general good will prevailing. The Mora ladies served the noon meal at the church and any of you that have ever been to Mora know how well they did it.

Mrs. T. N. Savage, Cor. Sec.

CALIFORNIA

Bro. and Sr. A. C. Kjorgaard, son Howard and daughter Edna of Omaha are visiting friends in Anaheim and Los Angeles.

The Los Angeles Berean Class meets every two weeks during July and August. The attendance is good. Besides the older ones, there were twelve young ladies present at the last meeting.

Bro. Norman J. McLeod is under the doctor's care again.

Bro. and Sr. H. H. Moore, have moved to Red Bluff, Cal., and may be addressed at 633 Madison St.

GRAND RAPIDS

Mrs. Eaton, one of our regular church attendants has been confined to her bed the past week with a severe attack of quinsy. She is improving at this writing.

Plans are being made for the annual Sunday School picnic. This is one of the big events of the year. The social life of a congregation can be made an asset to the spiritual life if properly directed and conducted.

DAVID BALL

The death of Brother David Ball of Fonthill, Ontario, occurred last Friday. Bro. Ball was one of the oldest members of the Fonthill church, and although never elected to the office formally, because of his splendid Christian character he was regarded by pastor and congregation as an elder of the church. His death will be deeply regretted by both the church and the community in which he lived.

Bro. Marsh was called home from General Conference at Oregon, Ill., to conduct the funeral services which occurred Monday afternoon. A complete obituary will follow in our next issue.

HERALD RECEIPTS

Warren Knodle; Emma Niesley; Mrs. Clara VeNard; Mrs. Ella Skeels; Mrs. Bertha Logan; Mrs. Elizabeth Betts; Mrs. Frances McCrodan; Mrs. Henry Fox; James Kessler; Claus Storjohann; J. C. Peck; Annie M. Yates.

BIBLE SCHOOL AND CONFERENCE

DATES

Oregon, Illinois, General Conference, July 31 to August 12.

Oregon, Illinois, State Conference and Bible School, July 31 to August 12.

Salem, Arkansas, August 2.

Maurertown, Va., August 15-26.

Holbrook, Nebr., August 18-26.

Waterloo, Iowa, August 19-26.

Arkansas City, Kan., August 26 to Sept. 2.

THE CHRISTIAN'S PRESENT DUTY

(Continued from front page)

force of all the admonitions in the Epistles. Says the Holy Spirit through James (4:4), "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." And what is the sad import of the messages of Christ to the churches as given in Rev. 2 and 3, closing with the melancholy words to Laodicea! In Jude 23 the believer is bidden to "hate even the garment spotted with the flesh", and elsewhere is he bidden "to avoid even the appearance of evil."

But alas, separation is exactly what is not now emphasized; rather it is generally being taught that a moderate indulgence in the varied forms of worldliness is the proper action for a Christian. The Cross—the great object of separation—has been taken out of the way, or rather a smooth road has been constructed around it, and so far from it, that the offensive thing may no longer be seen. From many pulpits a true searching discourse from the admonition, Heb. 13:13, "Let us go forth therefore unto him without the camp, bearing his reproach" would prove a startling innovation.

A holy life is also a "whole life", i. e., full rounded, symmetrical, complete. Prayer, meditation on God's Word, the delights of Christian fellowship, the joy of Christian service, all these are partaken of and practiced in accordance with the laws of heavenly hygiene.

Self Denial is another distinguishing feature of a Holy Life. The separated follower of Christ soon learns to recognize self as his bitterest and most implacable foe, more subtle even than Satan, more to be dreaded than any other enemy. And clearly recognizing all this the believer sees that his only safety as also his only peace, lies in saying No, to the demands and pleas of self; that he must ignore, refuse to yield to its entreaties as to fashion, society, politics, and all personal and private indulgence that savors of the flesh to fulfill the lusts thereof.

He is aware that in his own heart is the battlefield where his sharpest conflicts are fought, and that the sword which he uses must be two edged, and wielded with resistless power. By the Lord's own command neither the right hand, the right foot, nor the right eye must be spared should they give offence. The cross, the place of crucifixion is the only safe position for self, nor must its pleading for relief be once heeded, for taken from the cross,—no longer reckoned dead—it will, at once, again dominate the life, and soon lead the physical man and the spiritual man into the same old slimy paths of indulgence and sin. Paul knew by sad experience, the shame and humiliation of the domination of self, but determining to walk in the way of spiritual victory he cried in exultation, "I keep under my body, and bring it into subjection." 1 Cor. 9:27. *Charles C. Cook. Selected from "End of the Age Themes".*

ELISHA: THE QUIET PROPHET

(Continued from page 707)

poses. It supplied the needs of the combined armies, and led to the discomfiture of their enemies. God made the cloud light to the Israelites, and darkness to the Egyptians. The things which supply the needs of God's people may be the ruin of their enemies. We may be certain of this: If we make the ditches in obedience to God's command, we may expect Him to fulfill His promise in filling them with water; and they will always serve His double purpose of supplying our need and conquering our enemies.—*Pastor A. C. Dixon, D. D. in Faith's Record.*

WELLS OF SALVATION

(Continued from page 711)

we say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he has done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee".—Isa. 12.

THE SIGNIFICANCE OF BAPTISM

(Continued from page 714)

out in newness of life, just as the body is buried in the ground and will arise at the resurrection. Again here it would be difficult to imagine any other ordinance that would have the significance that baptism has for the Christian who looks forward to a resurrection from the dead to a new, immortal life, in fellowship with Christ.

The ordinance of baptism is a sacred rite definitely commanded by our Lord Himself, and in later years by the apostles. It is an act of obedience as well as of confession. Young people growing up in our Sunday schools should be definitely taught the significance of this ordinance and the importance of obedience to the expressed command of our Lord. Baptism cannot be considered lightly by those who wish to be obedient Christians, and who wish to grow in grace and spiritual power.—*Selected.*

THE RESTITUTION HERALD

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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 MORNING COMETH”

(Continued from page 709)

of men are greatly sharpened; science and mechanical invention have given us light unknown to former periods; but are spiritual truths understood as they ought to be? How startling the fact that a dark system like the Church of Rome considers this so-called enlightened age a suitable time for reasserting her claims in “this realm of England”. Art. 37, whilst on every hand the owls and bats of every form of superstition and error, are freely flying around us, concluding, like the robbers of Job 24:1, that it is dark enough for their purposes of evil. No wonder, when we take into consideration how our so-called religious leaders have let go the glorious lamp of Divine truth for the wretched, smoking, dark lanterns of an absurd and illogical modern scholarship. “The Morning Cometh!”

THE NIGHT IS DANGEROUS

Holy Scripture has distinctly warned us that the close of this “age” will be one of fierce struggle—the last and fiercest of all. Matt. 24:22. The idea that the world is, by the preaching of the gospel, to be gently and gradually brought to the feet of Christ, and so prepared for His return, is nowhere to be found in Scripture—quite the reverse. This dispensation of unrest and strife will not merge into the next of rest and quiet, as one lantern view softly dissolves into another. The “god of this world” (age) will not suffer himself to be easily displaced, 6,000 years of possession has given him a firm and world-wide footing, and before his displacement by earth’s rightful King he will organize a “league of nations”, Psa. 2, which will make the stoutest heart quail, in measure. Thoughtful men in both Church and State know how the forces of evil are massing for the last great fight. Romanism, Atheism, Communism, Spiritism, diverse in many particulars, and often, apparently, opposed to each other, yet one in their deadly hatred to spiritual religion, are joining hands, like Herod and Pilate. Luke 23:12. These “unclean spirits”, Rev. 16:13, are everywhere to-day; to-morrow the result will be the real “Armageddon.” Insufficient study of Holy Scripture has obscured the fact that this last supreme effort to get rid of God and His people (Psa. 2) will be principally directed against the Race that most stands for God and His Word. That ought to arouse, instruct and unite us. The foe will not succeed to the point of success; God’s covenant mercies guarantee us against that. But it is high time in both Church and State to recognize the tremendous conflict ahead and to realize that the trumpet is sounding an alarm, Num. 10:9, to prepare for the critical hour.

It is because the “great lights” of Holy Scripture have been lowered, and put out, in our pulpits that these evil forces, like the wild beasts of the night referred to in Psalm 104:20, “creep forth.” In the early days, when candles were in use, mischievous lads would let birds, taken from their pockets, fly during the preaching, with the re-

sult that they put out the lights. These night birds and bats of an unconverted modernism have the same effect upon the great doctrines, principles, and historical truths of Holy Writ, with a like result; for very dark are the places in which they minister, and it is a foolish buyer who purchases goods in a dark shop. Who knows what protection against wild beasts, and poisonous serpents, to say nothing of the desert robbers, the “pillar of fire by night” afforded to Israel through that “great and terrible wilderness”? Neh. 9:12; Deut. 1:19. What profound folly for the nation to whom during this age has been committed the “Oracles of God,” to subsidize these “false teachers”, 2 Pet. 2:1, in the form of stipends. Well might Sir Andrew Wingate say, “They little know to what it is leading,” but—

“THE MORNING COMETH!”

That is the optimistic note of Holy Scripture. World religions speak sorrowfully of a “golden age” that was; God’s Word says, “It shall come to pass in the last days” Isa. 2:2. The “best wine last”. John 4. “The evening and the morning make the day”. Gen 1.

“First peals of thunder we must hear,
Then harps and lutes break on the ear.”

“When things are in their right places the best is uppermost,” truly says the proverb. Well, God is best of all, and He is and always will be Supreme. His “dear Son” is the best Savior and King, and “of the increase of His government and peace there shall be no end.” Isa. 9:6. His Word is the best, and it “shall endure for ever”. 1 Pet. 1:25. His people are the best—far and away—and “the saints” shall take the kingdom. Dan. 7:22.

After the prehistoric monsters which, science informs us once were upon earth, came man made in the “image” and “likeness” of God. Gen. 1:26. After the “wild beasts” of heathen rule and mis-rule, to “One like the Son of man” was given “dominion and glory.” Dan. 7:13, 14. “The sun ariseth, they . . . lay them down in their dens. Man goeth forth”, Psa. 104:22, 23—this time, “the Man Christ Jesus”—the only Man fit to take the position; to whom “every knee shall bow”, Phil 2:10, and of whose “kingdom there shall be no end”, Luke 1:33, and “all nations shall call him blessed”, Psa. 72:17, the “only Potentate, the King of kings, and Lord of lords”. 1 Tim. 6:15.

“O God of the teeming nations,
O King of the climes and coasts,
Enlighten the earth, and bring to the birth
The day of the Lord of Hosts.”

—Selected from “Words of Life.”

It is part of my religion to look well after the cheerfulness of life, and let the dismals shift for themselves.

—Alcott.

Proclaim the gospel among your friends by sending each The Restitution Herald. Subscriptions received at any time.

THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, AUGUST 14, 1928

NUMBER 46

A SACRIFICE TO GOD

Romans 12:1

PAUL IN ACTION strikingly established that all sacrifice to God re-
ounds upon self to the glory of God. Never yet has God re-
quired sacrifice merely to satiate Himself. His every required sacri-
fice has been for the purpose of having man lay down in death that
which, if not destroyed, would develop eternal ruin to himself.

Sacrifice to God is the sacrifice of self: that man will forget his
own personal pride, or aim, or longing and will gladly commit him-
self, fully unto God that God may guide, develop and perfect man.
In thus doing man welcomes God's righteousness in his own action of
life.

It was this righteousness that the Savior loved; it was this iniquity
the Savior hated. Heb. 1:9. While He sought righteousness for others,
His first great labor was to perfect in Himself that righteousness
which was alone in the God. Christ humbled Himself; He withdrew
Himself; He abased Himself: all to the end He might live God's life.
More, He denied Himself those privileges assumed by others. He
denied to Himself the iniquity of self righteousness, of self vengeance,
of self preservation. He sacrificed Himself. He committed Himself
to the God of heaven in whom He was to receive all preservation, pro-
tection, righteousness, to the end. He was made perfect through
sufferings. Heb. 2:10.

Paul in Christian action revealed that one who is less than Christ
can live the same life of sacrifice and can expect from God like right-
eousness and perfection. He prays all would-be Christians to such
sacrifice. Indeed, it is the one path prepared by God for man's per-
fection.

"I beseech you that ye present your bodies a living sacrifice."

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

NOTICE TO HERALD SUBSCRIBERS

You will not receive any Herald dated August 28th, that being the one week out of the year when the Herald is omitted.

GOD'S CHURCH

GOD'S CHURCH is but one of His many works of creation. The heavens were created by God. He studded its deep blue with myriads of golden stars and called each star by name, Isa. 40:26, to run its own circle in its own cycle of time, and so controlled all in their multitudinous processions that not one would interfere with another and that each one would be always on time, never tardy, cooperating, doing its work.

He made man. He formed him in an untold number of parts. Each sturdy bone and member and also each tiny nerve and brain cell and the thousands of other portions of the body were so ordered and arranged by God that, untampered with by man or sin, all would function with perfect harmony resulting in naught but happiness and perfection.

He made the second Adam in spite of sin's devastating mark upon the race. God made in Him, in Christ a sinless Babe, One unstamped by sin. Following God's voice with undeviating steps that the sinless Son was led and guided to manhood, even to a manhood of sinlessness, of purity, of righteousness. Not only were the myriad portions of his body kept free from sin's destructive ravages, but His every word, His character, His beauty of life grew up in the midst of sin as the beautiful lily grows up out of the blackest of muck, and He revealed to man the marvelous power of God to perfect character in man that should blossom forth with God's own ideal of righteousness, joy and greatness. Having been submitted in His final days to sin's death blows, God redeemed Him from death and crowned Him with that bright crown of immortality, assigning to Him power and dominion over heaven and earth.

In all these things God has made manifest His marvelous power by controlling unerringly the greatest bodies of heaven, the most minute and infinitesimal particle of man. But in every one of these features of God's creation man beholds a most astounding system, an organization that keeps every little portion as also every larger member active in its own respective position. System, organization, is found everywhere in God's creative work. The botanist

identifies plant life by its peculiar organizations. The zoologist identifies animal life by its particular organization. In fact each part of God's creative work has its own peculiar personality of organism to which it remains true throughout all time unless man tampers with its God-given law.

The Church of God is now in the making. The heavens declare no more the glory of God than will the Church when it shall have been finished in the name of Jesus Christ. As Christ is the most majestic production of the Father's hand, so the Church is destined to be glorified with Christ, its members made like unto Him, fashioned like unto His glorious being. That Church in its completed status will be as perfect and accurate in its organization and operation as anything else in the universe of God.

Just as Christ, to attain unto the perfection of righteousness that would entitle to Him the prophetic words,—“Thou hast loved righteousness and hated iniquity”, had to consecrate Himself entirely to the word of God and to God's leading just as all this was necessary to entitle Him to that glorious resurrection to immortality, just so also is it necessary for each individual member of the Church to render like consecration unto the same God. Such consecration requires that each individual member of that Church body shall conform to the laws of God, to His system of organization, to His revealed plan in order that he may be fitted to be fashioned as one of the members of said Church in the coming day when the Church shall occupy with Christ His glory. In no other way can the members of the family of the stars, or the members of the family of one's own body, or the members of the family of the Church realize the high ideals of God other than rendering the best and most harmonious of obedience and service unto Him the Creator, the Guider and the Perfector.

Would that each individual who craves faithful membership in the company of God's people would realize the sure necessity of conforming to God's revealed laws to guide towards this spiritual consummation.

A NEW BOOK

CHRIST IN THE OLD TESTAMENT is the title of a new book by the well known writer, R. H. Judd. In this well printed book of 88 pages, this widely known author has ably treated many of the Old Testament texts which foretell God's ways regarding the world's Savior. “The sufferings of Christ and the glory that should follow were frequent themes of God's prophets. The steady and sure prog-

ress toward the birth of that sin-bearing, suffering One is so treated as to unfold to the reader much of the rich beauty of Scripture and as to increase faith in His Father and Him.

CHRIST IN THE OLD TESTAMENT

has been published in answer to requests of readers who read the author's articles in The Restitution Herald under the title "Christ—Who Is He?" It is worthy of large distribution among your friends and a place among your own books. The neat clear-faced type makes it easily read. Paper covers, postpaid, 40 cents. Address The National Bible Institution, Oregon, Illinois.

THE GENERAL CONFERENCE IN SESSION

AT THIS WRITING the Bible school and Conferences are progressing very pleasingly. Many on the grounds have mentioned that this year's gathering is the most edifying spiritually, the greatest witness of Christian unity and service that has been held. Nebraska, Iowa Minnesota, Illinois, Wisconsin, Missouri, Michigan, Indiana, Kentucky, Louisiana, New York, Ohio and perhaps other states represented by visiting members while other states have been represented by delegates appointed outside of their respective states. A very full and energetic program has been pursued.

The General Conference continues Bro. G. E. Marsh in the chair for another year, and the state conference has continued Bro. F. E. Siple for its president. The National Bereans reelected Sr. Railsback as chairman for the ensuing year and the Illinois State Bereans elected Sr. Dorothy Lyon to succeed herself.

It was the prevailing voice of the Conference that the Bible Training Class should be heartily supported. It was realized that to make this class as profitable as it should be a larger number of pupils should be in attendance which would make it desirable to enlarge the course of study and greatly increase the work of each pupil. In this connection it is urged that all reading these lines who plan to enter the Bible Training Class will correspond with the National Bible Institution at once.

The General Conference also recommended to the Executive Board that the Secretary, F. L. Austin, who was continued for another year, shall put a large part of his time in the field visiting the work in the different states, acquainting the local churches with the labors and efforts of the General Conference, acquainting the General Conference with the condition in the respective local fields, and do all possible to assist the whole cause. It is realized that if such program shall be planned there will of necessity need be some assistance to carry it out.

A full report of the Conference will be given, D. V., in the next issue of the Herald on September 4th, at which time reference will be made to the various branches of the work.

PULPIT ECHOES FROM OREGON CONFERENCE

THERE WILL NEVER be peace on earth as long as the Prince of peace is absent."—M. W. Lyon.

"We would be glad to protect you from the thieves along life's paths who would rob you of your faith and hope in God", acclaimed G. E. Marsh in an address to the young.

"The knowledge that has enabled man to perfect the many inventions of to-day is the knowledge that puffeth up."—Paul C. Johnson.

"Judgment is one phase of the gospel message."—Lyon.

"Sin must reap its reward."—Lyon.

"If I have a dollar and you have a dollar and we exchange them still we each have a dollar. But, if I have an idea and you have an idea and we exchange them we each have *two* ideas.

"Our gatherings are for the purpose of exchanging ideas that each may be enriched in truth."—Paul C. Johnson.

"This world needs righteous, true judgment more than all else."—Lyon.

"Remember: all the tears, all the repentance, all the regret can never blot from your memory the wrong you have done. God will forgive, but you can never erase the wrong from memory. You will always recall with sorrow that wrong."—Marsh.

IT PAYS TO BE A CHRISTIAN EVERY YEAR

Too true! Life's shores are shifting,
Every year;
And we are seaward drifting,
Every year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us,
Every year.

But the truer life draws nigher,
Every year;
And its Morning star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the Dawn Immortal brighter,
Every year.

—Selected.

Please remember that there will be no issue of The Restitution Herald next week.

GOD'S PRESENCE

By C. E. Randall

IN A PREVIOUS article under the above title the thought was presented that God has always dwelt with His followers in person or through representatives. In Eden before sin separated our first parents from the Father, He personally dwelt with them.

We are told in Rev. 21:3 that after sin has been destroyed and the New Heaven and the New Earth come into existence that God will again dwell with His people. "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." It is wonderful to think of this coming relationship. Surely a great future lies ahead of the true children of God! But we cannot live in the future at the present time, so let us endeavor to determine our present relationship with the Father.

"I will never leave thee, nor forsake thee." Heb. 13:5. "Lo, I am with you alway, *even* unto the end of the world." Matt. 28:20. These are divine promises and God is surety for their complete fulfillment. God has kept them in the past and we are amply justified in believing that He will continue to do so during the present and in the future that is before us.

When God desired to lead Israel out of Egypt, He promised to be with them and protect them. He was ever faithful to this promise and supplied their every need, both spiritual and temporal. A cloud went before them by day and a pillar of fire by night to keep them in their way. Not only were they guided by these two miraculous phenomena, but the angel of the Lord went before them and kept them in their way. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23:20, 21.

When Joshua was viewing the walls of Jericho, it was the "captain of the Lord's host" that appeared unto Joshua and informed him that as a prince of the "host of heaven" he would go before and strengthen them. Josh. 5:13-15. Through this divine leadership the walls of Jericho crumbled and fell to the dust of the ground.

When Daniel was in the lion's den, it was the angel that closed the mouths of the kings of the forest. The king of man and the king of beast must be silent in the presence of the King of Heaven.

When Christ was on the mount of temptation, He was strengthened by angels. They also ministered unto Him when going through His garden experience.

It was the angel of God that opened the prison doors and delivered Peter.

We generally think of the office of angels as being that of messengers. Such is correct, but their work goes beyond this labor. They are "watchers". Dan. 4:13, 23. This is a divine definition of their work. The words of the Psalmist clearly confirm this statement in Daniel. "The

angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. 34:7.

Is it true that angelic watchers encamp around us as David has here declared? Paul adds his words of confirmation by saying: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Can it be true that it is through and by God's angels that He is always with us and will never leave or forsake us?

Angels have played a wonderful part in God's plan in the past and from the Scriptures it is safe to assume that they are performing an equally important work at the present times. It is the thought of the writer that many times these watchers, in their encampment around us, deliver us from many dangers and from difficult circumstances. We most unjustly ascribe it to luck, often times saying, "I was lucky", when in reality it was God's presence with us as manifested in His angels.

THE ATONEMENT

By F. L. Austin

WITHOUT THE WORK of Christ's atonement the plans and purposes of God as revealed in Scripture are incomplete. God's Word makes abundant provision for the cancellation of sin and of sin's effects: the curse is to be removed from the earth; the thorn and the briar are to be removed from the soil; the barrenness of the desert is to cease, the poison of the reptile shall be discontinued; the ferociousness of the lion shall be removed; death itself, that Adamic death brought on by the sin of one man, is to be cancelled by Christ; sickness, which is from none other source than that of sin is to be no more—"The inhabitant shall no more say I am sick"; the lame man, another consequence of sin, shall leap as an hart; the dumb tongue, another fruit of sin, shall sing—all these results of sin are to be removed. God's Word also abundantly provides that such removal shall be wrought by Christ. The cancellation of sin's results and the liberation of the one bound by sin's entangling web is the work of the atonement of Christ.

Born of the Son of God, the Brother of Adam, sinless, He was not under Adam's condemnation of death. Living sinless, He did not bring Himself under the law of sin and death. Christ was therefore in position to assume by permission and provision of the Father the sins of man, to be made sin for us, 2 Cor. 5:21; to be "offered to bear the sins of many," Heb. 9:28; "to bear our sins in his own body on the tree", 1 Peter 2:24.

Thus God's Word, providing for the Master to become sin and to gain the victory over sin, provides for the release of the Adam family from the Adam transgression. Christ became the mighty Savior.

(The writer is thoroughly convinced that once the individual is redeemed from the transgression of Adam by Christ, he then becomes alone responsible to God for his transgression. It is of him that the prophet speaks, "The

soul that sinneth, it shall die". Other scriptures might be cited.)

So glad was the Father to provide this redemption and thus to remove the sorrow introduced by disobedient Adam that He has invited all "to come unto Himself." He "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. As a mother loves her first born, so God loved His first made, even Adam. Likewise He loved His second Adam whom He "made" not of dust, but "of a woman". Adam's sin, though foreseen by the Father was nevertheless a work followed by a result which the Father early in His revealed plans prepared to undo. "It (the woman's Seed) shall bruise thy (Satan's) head."

In this great love of the Father, His joy and gladness as revealed by Scripture truth is to release even in this our day much of the result of sin through the atonement of Christ to those fully believing in Christ. This is so clearly seen by Matt. 8:16, 17, which reads of Christ that He "cast out the spirits with *his* word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare ~~our~~ sicknesses", but the words of Isaiah, from which the Savior here quotes, are his words of 53:4, which prophesy expressly of the coming Master, who in His sacrifice was to accomplish the atonement provided by God in His Word. This particular phase of accomplishment was repeated by the Savior over and over again in His life of wonderful miracles when He released one after another from various circumstances to be attributed to no other source than that of sin.

Christ's atonement releases. It is God's provision. It is for Christian people. Let each one approach the Savior so closely that it may be his pleasure and God's honor and glory for him to receive whatever forgiveness, cleansing, cancellation, releasing is provided by the Father for Christ's followers of to-day.

ROUGHNECKS

By M. A. Woodward

IN *The American Magazine*, August number, Albert Payson Terhune gives us an article entitled, "The Roughneck's Religion", which is well worth reading many times over.

If Mr. Terhune will pardon me I want to use part of his article just as he has given it, it has so much to think about in it. He says, "On a dingy May night in 1927 a boy was flying through the black reaches of upper and lower air at something more than a hundred miles an hour, bucking sleet storms and cross-currents, gloriously facing the unknown. He was not a flying fool, but a shrewd mathematician as well as an adventurer. He was wagering his glowing life on the accuracy of his own computations. Incidentally he was carrying the hopes and fears of the whole western world.

"On that same dark May night, a prize fight of much attraction was staged in New York. The banked acres of seats were jammed with spectators.

"The bulk of folk at this battle were as the bulk of folk at every prize fight. In brief they were roughnecks. That is the truest and most forceful way to describe them. The announcer stepped into the ring; and waving his arm for silence said something like this: .

"'Laaaay-dees and Gent-ull-mun, I don't know what you folks believe in or what you don't believe in; and I don't care. But Slim Lindbergh is up in the air, some place between here and Paris, France. I know you are all of you rooting for him to win through safe. So I'm asking you to help him in the only way you can. I'm asking you to stand up for one minute of silent prayer for him'

"There was no instant of hesitation. There was no snickering or repartee from a crowd whose specialty was snickering and repartee. As one man that vast multitude of roughnecks surged wordlessly to its feet. For a long minute the throng stood with bare heads bowed. From tens of thousands of hearts arose a tumult of fervent appeal—in a dozen languages and no language at all—for the well being of that steady-souled boy who was flying blindly through that murky night."

That was splendid so far; but wait, what of the next scene? Why were those thousands of people gathered there? Not to pray for Lindbergh, but waiting to see two human beings, made of the same material that Lindbergh was, enter the ring, and pound each other until one of the contestants would fall from sheer fatigue, through loss of blood or lack of strength to continue the fight.

Is there anything inconsistent in the two scenes? In what way could the blessed Master be pleased with the last scene? Have real Christians any use for such places as that? Would they be pleased to have the Christ suddenly come to that same place while they were cheering at the sight of the bleeding torn contestants? "O Consistency, thou art a jewel".

Mr. Terhune says further: "The term 'roughneck' applies most aptly to most of the twelve disciples. Assuredly during the time our Lord was still on earth, few of them merited the prefix of giant, however much their later holiness and martyrdom may have earned the sacred title. I am speaking of them as they were, before the title was earned."

How was the title earned? Let Mr. Terhune answer this question: "This unpromising raw material He fashioned at last into martyrs and saints." *He fashioned.* He made them willing to leave their selfish lives of living and working only for self, to work for the good of their fellow man. "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"—Luke 9:25.

We all have two natures to develop or overcome, the animal and spiritual. It seems to me a prize fight can only develop the animal nature, and that is the one we must strive to subdue if we ever become "saints". The disciples developed the Christlike nature, which made them

willing to sacrifice and die for His sake and the cause He espoused. Read Mr. Terhune's article and stop and think, for there is much food for thought.

Lincoln said: "God must have loved the poor, He made so many of them." He does love them for most of them are roughnecks, and those are the ones He came to save. James, one of the roughnecks, says: "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?" God's love never faileth, and He is still working with "Roughnecks", if they are willing to let Him "fashion" them.

May God give us willing hearts that at His coming our bodies may be "fashioned like unto his glorious body". No more need then to battle against wrong, or plead for right to conquer, for the former things will have passed away and God will have wiped tears from all eyes.

Hasten that glad day, O Lord!

YIELDING AND RECEIVING

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 He, but they do not yield to Him. 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 some one should come to our door, asking who lived there, 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 say, 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 done for us in Paul's message to the Ephesians, "That the God our Lord Jesus Christ, the Father of Glory, may give 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 greatness of His power to us 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 cannot hinder us from believing and receiving, whatever need for our physical or spiritual life may be.

Again the Apostle says, "God is able to make all things abound toward you; that ye, always having all sufficient in all things, may abound to every good work."—2 Cor. 8:10. Could we ever doubt His ability or power, after such a promise? The promise is here, clear and plain, and it is 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 open up to supply their need. The fact is, however, that the vision 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 to receive that which He has provided for us. How simple, Yes, so simple that many of us have for years groped 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 work of 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 glorious work among His people, had fully proven to himself that God had made provision for his needs long before the need arose. He says, "Something happened the other day which has opened up to me a new understanding of finished work and the glorious past tense which He, in His love has revealed to me. As I opened the mail one day

ing, to my delight and thanksgiving, I found there a letter from a trust company notifying us that a bequest of \$1,000 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 development 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".

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ".—1 Cor. 15:7—*Christian Life S. S. Quarterly.*

HEARING GOD'S VOICE

GOD'S VOICE MAY either paralyze or energize. It struck terror into Adam's heart after his sin; but it sent life thrilling through the decaying muscles of Lazarus of Bethany. It broke in upon Nebuchadnezzar's boasting and stripped him of his kingdom; but it gave new courage to Paul when he was spending a lonely night behind the castle walls at Jerusalem. Sinners are still terrified at the voice of God, and saints are still comforted by the voice of their heavenly Father.

No sinner need lie terror-stricken before a holy God, for the Lord Jesus has opened the way of approach. God longs to convict us of our sin, or to encourage us; but if He can do neither, we are lost, indeed. Spiritual deafness is a more serious ailment than any fears we may have because of sin. God points out our sin only that He may cleanse us and bring us into full fellowship with Himself. If we are not conscious of either conviction of sin or renewed strength as we read God's Word, perhaps it is because we are indifferent to His voice.—*S. S. Times.*

THE NEED OF A SPIRITUAL AWAKENING

SINCE THE WORLD war our interests as a nation have been largely centered in material achievements. We have too generally forgotten spiritual aims and service. We only illustrate what has been the tendency in the na-

tions of the world through all history. In times of peril men have always called on God. When their lives or the lives of others dear to them have been at stake they have felt the need of Divine help. During the world war our churches were filled with the devout and we prayed for the safe return of our boys and for the speedy successful outcome of the conflict. Since the armistice there has been a reaction.

The burden of anxiety having rolled off, men have become self-sufficient and seem to think they can get along without any Supreme help. While the goodness of God is intended to lead us to repentance, it seems in many cases to lull us into indifference. Our financial prosperity ought to aid us in promoting the work of the church, but in fact it seems to act as an opiate. I know of members of the church who were active as Christians when they were struggling to make ends meet who have become formal and without Christian zeal now their incomes are adequate to comfortable living. It is to correct this tendency that the call to an aroused evangelism has gone out.

A church is what its members make it. No minister can make a church a true success unless his congregation holds up his hands and backs up his efforts. There are those in the church who follow the example of Pontius Pilate, who said concerning Christ, "I find no fault with him," but nevertheless turned Him over to the mob to be crucified. Men to-day who find no fault with Christ, with His church or its ministry, wash their hands as did Pilate and go their way.

Many there are who attend church at morning worship, wrap about them as a cloak the religious atmosphere and feeling their religious obligations fulfilled and their own spiritual requirements fully met, go their way until the next Sunday morning, when they go through the same routine as on the previous week. They pass by every opportunity for Christian service. They do not have eyes to see the same Christ who went about doing good in the days of his flesh is with us and that the same blind, halt, and lame are here to be healed.—*Layman Oscar E. Hagen, Director McCormick Theological Seminary.*

SEED TIME AND HARVEST

By H. Oxley Stengel

Youth is the springtime of Life's long year;
And spring is the time to sow
Seeds which will blossom in summer's sun
And fruit in the autumn's glow.

Sow what you'd reap—if it's love and trust
The flowers will fragrant be;
Autumn comes—rich with a treasured store,
A harvest of faith for thee.

Life with its seasons is ours to use,
With spring as its time for seed;
Dig deep in your heart and plant with care
A store for eternity's need.

THRILLS

THERE ARE MANY kinds of thrills—in fact about as many as there are races and classes of humanity. What would thrill some people would be an unspeakable bore to others.

As a boy of twelve we were thrilled to see the lake steamers come into Burlington Bay, the extreme western point of Lake Ontario, where a city of over one hundred thousand now stands. The "Boston," "Rochester," and "Maple Leaf" were among the favorites. As a man we were thrilled, and filled with awe, as we stood on the bank on the Canada side, also from the Cantilever R. R. bridge and gazed upon the eighth wonder of the world, the falls of the Niagara River; and looked from nature up to nature's God.

Another thrill we experienced, one which every patriotic American should prize, was to stand at the tomb of the father of his country, and tread with reverent steps about the grounds of Mount Vernon, and to enter the mansion which sheltered this illustrious hero and statesman.

Young America gets many of his thrills at the baseball park, watching the national game—of all public sports the best. We find it in our heart to excuse his enthusiasm as he yells himself hoarse over brilliant plays—exhibits of skill and endurance, and grows wild with joy when the "home team" wins the game.

We are sometimes thrilled by the eloquent stump speaker, especially if he has a true grasp of great national questions pressing for settlement, perhaps for years, which, lack of true statesmanship, have worked postponement to this hour, and because of such neglect many have been deprived of the just rewards of their labor of hand or brain, and themselves and families have suffered distress and losses.

It is a sad fact that the majority of men and women who hear of, and are offered the thrill of joy and peace, which comes with the knowledge of forgiven sin, never seek for it. No thrill above mentioned can be compared with the consciousness that the Spirit is witnessing with ours, that we are children of the most high God; have become one of His family, and an heir of God, and joint heir with Jesus Christ "to an inheritance incorruptible and undefiled, and that fadeth not away." 1 Peter 1:4.

How sweet the communion with the Heavenly Father alone! Here are unnumbered thrills! Reader, if you have never experienced this thrill, rest not until you do. You can have the same thrill in the "inner room" or quiet grove, with no human eye upon you, no ear but the Unseen to hear your ascription of praise. You will feel the presence of the Holy Spirit there.

With this inexpressibly happy experience, you will delight in being in the house of God; or the tented grove, where His Holy Word is proclaimed backed by His Holy Spirit. And how you will be thrilled to see men, women, and young people flocking to the altar seeking release from their burdens of sin! Here are thrills worth while.

A thrill unequalled by any other until our blessed Lord appears, comes when one has met all the conditions made known to us in God's Holy Word—when one has been cleansed, consecrated and by faith claims the promise of the baptism of the Spirit; suddenly, with melting, overpowering force, the fire falls from Heaven; or, like one with a malignant disease and death staring him in the face, feels the thrill of healing power from on high. Oh! for more thrills like these among believers and sufferers from disease!

When our Lord appears in the clouds, thrills will follow each other in quick succession. The unprepared will be filled with the thrill of despair, as they realize that they are lost, and the whole unbelieving world with them. Candid reader, if not prepared for that hour, don't you think it is the wisest thing you can do to come to the mercy seat at once and get ready?

But how different it will be with the children of God! While they mourn for lost relatives, friends and the host of the unsaved, they have ecstatic joy in seeing Him who purchased salvation for them on the cruel cross, and who has come for them. Those who have slept in Jesus will spring to life, from earth and sea and join with the living in the shout "Lo! this is our God, we have waited for him, we will be glad and rejoice in His salvation."

And Oh! the thrill of immortality which will come to the children of God! "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 all . . . dead shall be raised incorruptible, and we (the living) shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality (proof they didn't possess it before) . . . then shall be brought to pass the saying . . . Death is swallowed up in victory, . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:51-57.—*Selected from "Our Hope."*

A GOOD THOUGHT

Here is a good thought. We pass it along: "One's presence in the house of God does not necessarily argue a benefit to be gotten in consequence. Sitting at table does not fill unless one eats; and even there is no benefit unless one digests. Sitting before the preacher effects nothing if one's mind is on real-estate, or on "the crops", or on the game, or the show one saw the previous day. Unless while hearing, one feeds on Christ, church-going is not only fruitless but a great sin. Bodily presence without the mind being attentive and the soul being alert means the taking of the Lord's name in vain. Don't let the old-fashioned custom of saying a silent prayer die. The grace of hearing, . . . is to the soul what appetite and digestion are to the body."

Please remember that there will be no issue of The Restitution Herald next week.

NEW COVENANT COUNTERPARTS OF OLD COVENANT CEREMONIES

By A. H. Zilmer

THE ENTIRE RITUAL system under the Mosaic covenant is comprehended in a passage in the Epistle to the Hebrews, as follows: "Then verily the first (covenant) had also ordinances of divine service, and a worldly sanctuary", Heb. 9:1. As we scan the list of things that entered into this service, we see a tabernacle, a temple, an altar for sacrifice, another for incense, showbread, and a priesthood; and we also find a nation called "Israel" and later, "the Jews." The ceremonies under the old covenant were figures, types and shadows. They were "a shadow of good things to come", Col. 2:17; Heb. 8:5; 10:1. The first tabernacle is styled "a figure for the time then present, in which were offered both gifts and sacrifices", with the additional statement, "that could not make him that did the service perfect as pertaining to the conscience", Heb. 9:9. It is said at vs. 24, "For Christ is not entered into the holy places made with hands, which are the figures of the true." Very fittingly did the writer indicate the period for which the old covenant and its rights and ceremonies were instituted: "Which was a figure for the time then present," and specified that all this was "imposed on them until the time of the reformation", vs. 9, 10. The Greek word for reformation is *diorthosis*, and is defined by Dr. Young as "a making thoroughly right." The "until" limits this ceremonial service to the period preceding such time of reformation. That this refers to the establishment of the more excellent service under the new covenant is clear from the context following: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us", vss. 11, 12. This is the reformation, the setting right which is most sweeping and thorough-going, and therefore will never be subject to further "reformation," or setting right.

We shall briefly consider the various new covenant counterparts of the old covenant service and its appurtenances.

THE TABERNACLE

This was a large tent with two compartments, the first called the holy, and the second, the holiest of all. A full description is given in Exod., chap. 26. We have the following description of it in Heb. 9:2-7:

"For there was a tabernacle made; the first wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadow-

ing the mercy seat, of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone, once every year, not without blood, which he offered for himself, and for the errors of the people."

This will suffice for our present purpose. Since it is a truth, repeatedly announced by inspired men, that God does not dwell in temples made with hands, Acts 7:48; 17:24, we shall look, under the new covenant, for another, a more fitting dwelling place for the Most High. But first we must find the new covenant counterpart of the tabernacle under the shadow system of the old. We have a description of it in Heb. 8:1, 2: "Now of the things we have spoken this is the sum: We have such an high priest who is set down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." And again: "For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us", chap. 9:24. Here we see:

1. That Christ has entered into the true tabernacle.
2. That the Lord (Jehovah), and not man, pitched this tabernacle.
3. That this tabernacle is in heaven.
4. That Christ is in the presence of God performing the services of His priesthood.
5. That this service is for us.

Thus that which is true is taking the place of that which was not true, but a mere shadow of the true.

This service is being performed by Christ, not on earth, but in heaven itself, at the right hand of God. The idea was conceived in the divine mind ages ago, and was announced by David in these words: "The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool", Psalm 110:1. Many are the New Testament references setting forth that Christ is in heaven at the right hand of God.

Jesus knew beforehand that He would occupy this position in heaven at the right hand of God, and declared to the excited and angry mob before the high priest, "Hereafter ye shall see the Son of Man sit on the right hand of God", Luke 22:69. One of the activities in which the Lord is engaged is making intercession for His people. "It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us", Rom. 8:34.

Another of His functions is that He is the dispenser of the Holy Spirit to men. He not only promised to send the Spirit, but it was He at the right hand of God who sent forth the Spirit on the day of Pentecost, and following. Thus said the apostle Peter: "Therefore being to the right

hand of God exalted (so the Greek text), and having received of the Father the promise of the Holy Spirit, *He hath shed forth* this which ye now see and hear", Acts 2:36.

As regards the basis upon which He attained this honorable position, and the important functions pertaining thereto, we hear the words, "Who (the Son) being the brightness of His glory, and the express image of His person, 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", Heb. 1:3. After speaking of Christ as having "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," the apostle Peter said, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being (having been) made subject to Him," 1 Peter 3:18-22. He is in heaven pursuant to the invitation of the Most High, and this is "the true tabernacle which the Lord pitched, and not man."

We must advert for the moment to the statement in Heb. 8:4: "For if He were on earth, He would not be a priest, seeing there are priests that offer gifts according to the law." This is equivalent to an affirmation that Christ is not on earth. But what does this mean—"on earth"? It seems to us the writer means "on the earthly plane," as those priests who were serving under the old covenant. Christ is not on the earthly plane, but on the heavenly; not on the mortal plane, but on that which is enduring because deathless. Man cannot pitch a tabernacle which is enduring as is that which is in heaven, which is the true.

Although the temple was not built until a long time after the tabernacle, it too, was a shadow or type of good things to come under the new covenant. Many times in the New Testament writings we find the idea of a temple. Here it finds its counterpart in the body of believers, as a number of passages clearly show.

Attention has already been directed to the fact that God does not dwell in temples made with hands. Hence He must have a structure of a different kind than a material building in which to have His abode. We transcribe a number of passages in which this idea is set forth with great directness and clearness:

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

"What? Know ye not that *your body is the temple of the Holy Spirit*, which is in you, which ye have of God, and ye are not your own?"—Chap. 6:19.

"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."—2 Cor. 6:16.

"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. 2:20-22.

"Ye also as lively stones are built up a *spiritual house*, an holy priesthood, to offer up spiritual sacrifices, accept-

able to God by Jesus Christ".—1 Peter 2:5.

These passages with others of like import most forcibly show how deeply the idea of a temple as a place of God's residence as well as worship is inwoven in the divine economy styled the new covenant. Here God dwells by His Spirit; here He is the God of His people, and here acceptable spiritual sacrifices are offered to Him. No wonder then that He does not dwell in temples made with hands. The precincts of material structures made by art and man's device, whatever the material of which they are composed; however beautiful and perfect their workmanship; however imposing and grand their exterior, and however impressive and solemn their interior finish and equipment, are not the place in which to confine Him who by His Spirit fills the vast and immeasurable universe. But the living God would become enshrined by His Spirit in a sanctuary consisting of living beings whom He has redeemed for Himself. Only so can there be that vital, conscious union between God and men so essential to the worship that is in spirit and in truth.

In keeping with the new covenant, which is distinctively a covenant "not of the letter, but of the Spirit," the house in which the Most High would have His habitation through the Spirit must be a "spiritual house". 1 Peter 2:5. And this applies to every one of the new covenant counterparts of the appurtenances of the old covenant.—*Selected from The New Covenant, a booklet which may be had of the author by addressing him at 508 W. Church St., Morrilton, Ark., enclosing twenty-five cents.—Ed.*

JESUS CHRIST—AND WE

Christ has no hands but our hands
To do His work to-day;
He has no feet but our feet
To lead men in His way.
He has no tongue but our tongue
To tell men how He died;
He has no help but our help
To bring them to His side.
We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;

We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?
What if our hands are busy
With other work than His?
What if our feet are walking
Where the sinner's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?"

Annie Johnson Flint

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

JUNIOR BEREAN WORK A COMPLEMENT TO OTHER CHURCH ACTIVITIES

The following paper was prepared by Sister Anna E. Drew, and presented to the National Berean Society in open session at Oregon, Illinois, August 6th.

EFFICIENCY FOR THE future is best brought about by developing an efficiency for the present." This quotation is as true in the church as in the business world. One of the great problems in the church to-day is a lack of efficient workers,—those who are capable of teaching in the Sunday School, leading in the Bible classes, the prayer meetings, the communion services, and other activities in the church. This is the reason why so little is being done in many places where we have people and where we have church buildings. "These people are hardly to blame as there has not been place in their training in the past that encouraged them in expression in their religious education.

Our Juniors of to-day will be our Seniors of to-morrow. If we would have efficient workers for the future, the preparation must have a beginning with the Juniors of the present. No better method for such training can be found than through the Junior Berean work. A teacher or leader from among the older people is necessary, but the children should be made to feel that it is their meeting, the teacher's work that of directing, making the lesson subject appeal to their interest, helping them to think out things for themselves, and giving opportunity for expressing their thoughts.

Psychology teaches us that a child remembers ten per cent of what he hears, fifty per cent of what he sees, seventy per cent of what he says, and ninety per cent of what he does. Since he is more likely to remember what he says and does, opportunity for saying and doing should form an important part of his training. In the Junior Berean organized classes there are various offices and committees through which there is opportunity for action and expression. Different ones may open the meeting by announcing the songs, the prayer, the scripture reading, whatever precedes the lesson subject. Give as many as possible some active part in each meeting. One writer has said, "Telling is helping to know, teaching is helping to know and grow, and training is helping to know and grow and do." The teacher's work then, is not only to impart knowledge, but to see that use is made of it, in the things that the child does.

Some have remarked that Sunday School instruction is sufficient, and another meeting each week, a tax on the

child, but there is neither time nor opportunity in the manner the majority of Sunday Schools are conducted for the most important part in the child's training,—that of doing things, and the teacher of the Junior Berean class, whose aim is to train for future efficient service for Christ and His cause, will find many ways to make the meeting not only helpful, but an hour pleasantly spent.

The teacher needs the cooperation of the church and the parent. Churches having regular pastors, should ask them to occasionally give a sermon adapted to the understanding of the Juniors, giving them a special invitation to be present. They could be asked, once in awhile, to help in the opening of some of the services by furnishing part of the music, repeating of Psalms or choice selections that they have committed to memory, thus making them feel that they are a part of the church, and that you are all interested in their work.

The parents should help in seeing that they attend the meetings regularly, and assist in the preparation of the lesson, if needed.

If you would win them to God's Word; see that every boy and girl in the Junior society has a Bible; not one that belongs to the church or the Sunday School, to be used and left there, but one of their very own; not one of small type, but with print such as they are accustomed to reading and a book which they may be proud to possess. It will prove a splendid investment. Competitive drills in looking up references, repeating texts and asking where they are found, naming the books of the Bible, etc., is profitable exercise. At no other time in life is a person able to remember so well as in childhood, and he should be helped in every way that his mind may be stored with spiritual truths.

The Junior Berean work is emphatically an opportunity for service in the Church of God. Let the Conferences, the churches, the Sunday Schools and the home, all cooperate in boosting the Junior Berean work.

Anna E. Drew.

You will miss receiving your Herald copy next week as there will be none issued.



PAUL IN A ROMAN PRISON

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

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

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

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

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

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

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

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

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

Just then the keeper of the prison awakened, and when he saw what had happened, was so sure the prisoners had escaped, that he would have killed himself if Paul had not

cried out with a loud voice, "Do thyself no harm, for we are all here." Then the jailer called for a light and brought Paul and Silas out. He was so impressed by the miracles that he knelt before them and said, "Sirs, what must I do to be saved?"

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

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

SOMETHING TO THINK ABOUT

How would we act if we were put into prison?

SOMETHING TO DO

- Read 1. Psalms 91.
2. Luke 6:27-38.

MEMORY VERSE

35. 2 Timothy 2:22.

TINY TOTS

Paul and Silas helped a poor slave girl. Her masters became angry and had Paul and Silas put into prison. That night they sang songs and said prayers to God! All at once the earth began to shake, and all the prisoners were set free. The jailer was so frightened he wanted to kill himself, but Paul said he should not do that as none of the prisoners had run away. When the jailer knew that God had set them free, he wanted to become a Christian too. So he and all his family were baptized.

A DISCOURAGED PREACHER

IT WAS IN A western city that two young men were conducting a revival service. An opportunity was given for all present who wished to do so to bear testimony as to their faith in Christ. One elderly man arose and told the audience that he had been a Christian for many years. He confessed that one time in his life he had preached the gospel, but that he had become discouraged at his lack of ability and success and had many years ago given up the work although he had not given up all hope in Christ. "The last time I attempted to preach," said he, "I was disturbed by two rude boys about fifteen years of age and I became discouraged at my inability to gain their attention and quiet and interest them, and that was the last sermon I ever tried to preach. I felt that my work was a failure and so I gave it up."

"Did you ever preach at———" said one of the evangelists after the aged man sat down. "Yes," said he, "that was where I preached my last sermon." The evangelists looked at each other and the one who asked the question said, "Your work was not a failure. My brother and I were the rude boys who disturbed your meetings; but we were both converted through the sermon you preached and have since taken up the work."

"Be not weary in well doing for in due time ye shall reap if ye faint not."



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DOINGS AMONG THE CHURCHES

Bro. Jas. A. Patrick's new address is Orange Road, Ashland, Ohio. Telephone number, 690 black.

FONTHILL-NIAGARA FALLS PICNIC

The annual union picnic of the Fonthill and Niagara Falls churches was held at Queenston Heights, Ontario, Saturday, July 28, 1928. About seventy-five attended. The afternoon was spent in games and social intercourse. A bountiful dinner, which was served on the historic battle ground of one of the great contests of the War of 1812, concluded the day's enjoyable program.

Bros. C. Drabenstot and V. Long held meetings in the Brumfield, Ky., church of God from Aug. 5 to Aug. 12. Good audiences welcomed them and will welcome their return.

NEBRASKA

DEDICATION OF NEW CHURCH

The Hollbrook brethren have succeeded in completing their new church edifice, dedication of which is set for August 19, that being the first Sunday of the Nebraska Conference. The brethren from far and near and all friends of the church are invited to participate in this dedicatory service. Bro. F. L. Austin has been engaged to have charge of the dedication, assisted by Bro. Sydney E. Magaw.

Bro. Magaw will speak Sunday morning at 11:00 A. M., following a Bible study, which will convene at 9:45. The evening service at 7:30 will be conducted by Bro. Magaw. Services will be held each morning, afternoon and evening throughout the meeting, closing Sunday, August 26.

Bro. Sydney E. Magaw of Eden Valley, Minnesota, will conduct services at Blair, Neb., at 8:00 o'clock each evening Wednesday, Thursday and Friday, August 22-24.

DAVID BALL

David Ball, notice of whose death appeared in a recent issue of The Restitution Herald, was one of the most highly respected citizens of Thorold township, Welland county, Ontario. Bro. Ball was born but a few miles from where he spent his entire life of almost 83 years. In early life he was baptized by Bro. R. V. Lyon, and has been identified with the work of the Church in his vicinity ever since.

He was possessed of a remarkable knowledge of the Scriptures, and found much pleasure in talking of those things which pertain to Godliness and faith. Quiet and unassuming by nature, yet through his Christian character he was able to bear effective testimony to his Master, and left an influence in both the community and in the church which will long be felt.

He is survived by his widow and two daughters, Mrs. C. B. Elliott and Mrs. E. Shute of Fonthill, and several grandchildren. The funeral service was held in his late home near

Fonthill, and burial took place in the cemetery at that place. Words of comfort were spoken by Bro. G. E. Marsh, pointing the sorrowing ones to the coming of Jesus Christ, who will call their loved one to life and immortality. Bro. Marsh concluded his discourse by quoting the following inspiring lines:

"It may be at morn, when the day is awaking,
When sunlight through darkness and shadow
is breaking,
That Jesus will come in the fulness of glory
To receive from the world His own.

"It may be at midday, it may be at twilight,
It may be, perchance, that the blackness of
midnight

Will burst into light in the blaze of His glory,
When Jesus shall come for His own.

"While its hosts cry Hosanna, from heaven
descending

With power and might, and with angels attending,

With grace on His brow, like a halo of glory,
Our Lord will come for His own.

"Oh, Joy! oh, delight! should we go without
dying,

No sickness, no sadness, no pain, and no crying;

Caught up in the clouds to meet Him in glory,
When Jesus shall come for his own."

OREGON

The Northwest Conference of the Church of God met at Corvallis, Oregon, July 5-8, 1928. The speaker for the first evening not being present, a Bible study was conducted on Thursday evening by a sister. Friday morning and afternoon a Bible study was given by Bro. A. W. Darby, and in the evening a discourse on "Why The Holy Spirit Was Given; Its Purpose, Fulfillment and Withdrawal."

Bible study continued on Saturday, and in the evening a discourse was given on, "The Coming of Christ Necessary."

Sunday morning a discourse was given on "Baptism; its object and the necessity of its being followed by a good life." Following this service, we went to the river and baptized Ash Harlan into the name of Jesus, the Christ. At two-thirty, we held a social meeting, followed by communion service; and in the evening a discourse was given on "Man."

Saturday afternoon business meeting was held, with all officers present. The church at Felida reported having organized a Berean Society. The Corvallis church reported a Bible study and Sunday School each week, and several lectures by Bro. J. C. Wilson. A. W. Darby reported two baptisms at the close of last conference: Berrell Hathaway and Vernon McIrvin, also three funerals; Sister Wolf, and Bro. Jarad McIrvin, Vancouver, Wash., and Bro. Marion Skeels, Lobster, Ore. The Conference lost a faithful worker on Nov. 25, 1927, when Sister Mary Morgan passed away.

Present officers for the conference are:— President, Edward McIrvin, Vancouver, Wash. Vice-president, Minnie Kerr, Corvallis, Ore. Treasurer, Elwood Caples, Vancouver, Wash. Secretary, Gladys Barber, Corvallis, Ore.

A motion was carried that each member of the Conference be requested to give at least five dollars for the next year's work. Bro. A. W. Darby, who has been so faithful and has done so much to make our meetings successful, was given the name of "Old Faithful." Several brethren were present for a distance. Bro. J. C. Wilson, the speaker was unable to attend the meetings because of illness. All reported having enjoyed the meetings and felt that many new truths had been learned.

Gladys Barber, Sec'y.

MINNESOTA

ALFRED E. WELLIVER

Was born in 1860 in January, at Sandusky, Ohio; and lived with his parents until the age of nineteen. In the year of 1879 he came to this state, Minnesota, and has made his home near Eden Valley ever since. Brother Welliver died on Tuesday afternoon at his home suffering from cancer of the stomach. On Thursday afternoon funeral services were conducted from the home and Church of God, after which he was laid to rest, waiting the call of Christ to resurrection, in the Eden Lake cemetery.

Surviving the deceased are his wife, twelve children, fifty grandchildren and four great grandchildren. The children are: Mrs. Rena Uhlenhuth, Mrs. Gladys Simmons, Roy Welliver, Mrs. Laura Case, Minneapolis, Minn., Eldon Welliver, Bismark, North Dakota; Mrs. Henry Thompson, Round Prairie; Mrs. Frank Clark, Mrs. Harley Matheny, Paynesville; Eugene Welliver, Clarence Welliver, Mrs. Philip Mills, and Mrs. Floyd Mills, of Eden Valley, Minnesota.

Brother Welliver was one of the original members of the local Church of God, and served as one of its Deacons from the date of organization until his death. In this time he also served at various times as Sunday School Superintendent and Bible Class teacher.

Besides the relatives, many friends will long miss his presence. This was well shown by the large attendance at the funeral, some three or four hundred. Though the enemy of death has claimed him he died in the faith that saves and will eventually enjoy eternal glory in a world made new.

Sydney E. Magaw, Pastor.

HERALD RECEIPTS

F. W. Huber; Mrs. H. M. Kinney; Chas. Stedman; Mrs. Myra Renner; Mrs. Almeda Glotfelty; M. J. Osborn; Mrs. Mary Kidwell; Mrs. Lydia Railsback; Mr. Page Mills; Mrs. O. A. Decker; L. D. Decker; Mrs. Geo. Rahn; Alice Beavers; Sydney Magaw; Emma C. Railsback; Mrs. J. B. Hewitt; H. F. Adams; Mrs. W. H. Allard; A. C. Price; E. E. Brown; E. G. Brown; T. F. Elliott; Warren J. Burch; Geo. Hatten; Mrs. C. J. Hanson; Perry W. Smith; Mrs. F. M. Cawby; Pearl Hatten; Mrs. Pearl Zechiel; Amos Osborn; Mrs. Sue Williams; Mrs. Amy Weaver; Mrs. H. C. Thomas; Andrew Broberg; Mrs. Jessie Cross; J. W. Grimsley; A. M. Ross; Mrs. C. O. Decker; Mrs. L. H. Childs; Mrs. Irma Douglas; Mrs. Roy Riley; Mrs. R. E. Neal; Mrs. W. H. Rose; Mrs. C. L. McCallister; S. H. Mitchell; F. B. McCullough; Mrs. John Guthrie.

IOWA, JULY

On the 1st we had our picnic day at Gladbrook. Not many from a distance were with us, but the day was pleasant, and we enjoyed it.

On the second Sunday we failed to get the entire way to Stanhope, where we were to have a picnic day. We started, but were overtaken by rain, and because of this and car trouble, and another rain coming up from that direction we returned home. Then we were overtaken by another rain and stopped at a farm house and ate our picnic dinner in an implement shed. But Bro. Jones was with them at Stanhope, so they had their meetings anyway.

The third Sunday at Waterloo Bro. Howe's younger son, Arthur, was baptized, and Bro. Howe also baptized our second son, Ward.

Our meetings at Hickory Grove the fourth Sunday were not as well attended as usual, though the attendance was not small. They have resumed Sunday School there, and they have started a Sunday School at Lake View, in the country church at Pleasant Prairie. Bro. Jones goes there once a month on third Sundays, and to Marathon on first Sundays. Hildred Momen has been suffering a severe attack of inflammatory rheumatism. Sister Sonnichsen is also suffering a nervous attack.

On the fifth Sunday we disobeyed the president's instructions as to where to preach, and most of us from Gladbrook and several from Cedar Falls and Waterloo, with Bro. Jones and family from Eagle Grove, drove to

Clarksville instead to help Bro. Hunt, our president, remember that his fiftieth birthday anniversary was to be the next day. We had Sunday School and preaching in the forenoon; and after a very good picnic lunch, had a lesson in the afternoon. A purse of money from those present was presented to Bro. Hunt to buy an appropriate gift. We all enjoyed the pleasantries that attended the speeches of presentation and acceptance, especially the mixed looks on Bro. Hunt's face when he was asked if Mr. Walrath, who was to present the purse, might talk a little about money. For while the president has been active in urging the payment of the evangelist's salary, he did not seem to consider it just necessary to say too much, or mention it on every occasion. Altogether we all had a very pleasant day.

On Thursday our family drove to Koszta, where four young ladies were baptized, Frances and Pauline Heller, Dena Cronbaugh and Violet Cronbaugh, cousins. This completes Bro. Heller's family in the church, and what a good thing that is! More are to be baptized there next Sunday, as we have arranged to go there on our Gladbrook time for the forenoon, and have our preaching day at night.

Only two more Sundays before conference! We hope threshing will get out of the way this year, and not interfere as it has for several years just past, and that we may have a good attendance. It is rainy to-day at Eagle Grove where this is written at the home

of Bro. Jones, as he drove to Storm Lake yesterday for the funeral of Sister Ella Garton, and I accompanied him and his wife, having come here on the early morning train in expectation that he would go.

We in Iowa extend our greetings to you from other states as you assemble in General Conference. May the grace of our God and Father be with you in blessing.

J. W. Williams.

Dear Ones in Christ:

Our conference is About all over And We are looking to another conference year. I for one Am ready to go and Preach for any at any place, but how can We Preach without We be Sent.

I Want to move close to A good School Where I can School my children. And preach the coming Kingdom With Christ the King over the Whole Earth. It sure is time that we Should Preach the Kingdom at Hand. Everything is pointing to The end of this age.

Now to Any one that is Interested in Preaching By Me. Let Me know and Again I can do all most any Kind of Work that is needed Wherever I may go. Yours in the one Faith.

C. E. Weaver

Rt. 2. Havana, Ark.

CHRISTIANITY REVEALED

Christ in His sinless spotless life revealed to human kind that it was altogether possible for one created without sin to live without sinning. He further revealed the unspeakable benefits that God held in store for sinlessness. In these He ever stands in astounding contrast with Adam, who, though made without sin, sinless by creation, entered at once upon a life of sinful disobedience to God.

Paul, in his life work, revealed that it was possible for one who was the greatest of sinners to be converted and attain to the fruits of righteousness in Christ. As a man of intense zeal he was strenuous, rapid and vehement in his rebellion against Christ—against God. In his conversion he lost nought of his strenuousness, rapidity of action of forcefulness; he rather revealed all these qualities in the upholding of Christ according to Christ's teachings instead of against Him. In this he further revealed the God-provided possibility of one who, formerly, was wholly given to carnal pursuit to become converted into a man of the fashion of Christ.

The Power of the Converted Life

Paul was Saul, converted. After witnessing his miracles at Ephesus, Lystra, Philippi and other places no one contends that he was living his converted life simply and alone in the power of the natural man, Saul. Being

converted there was a sense and a real sense in which he was a changed man. Not only his recognized miracles, but many of his daily works revealed that Paul in conversion was possessed of strength and spirit surpassing that of his former days. Paul's life reveals Christian possibility.

Spiritual Gifts

The life of Paul revealed by works of faith that which his words of faith revealed concerning spiritual gifts. Such gifts are the gifts of God through His Spirit. Like the gift of salvation, John 3:16, so the gifts of the Spirit are proffered to "whosoever will". Also like salvation, spiritual gifts are "given to every man to profit withal". Paul's life revealed the profit to which he exercised himself in the use of spiritual gifts. Where once he exercised malice and revenge, being converted he exercised himself in love and patience with equal zeal and speed. Where once, according to the judgment of his own carnal nature he opposed God, being converted he committed himself to God with the same sturdiness of decision and with implicit faith to accept whatsoever might be measured out unto him. Truly the gifts of the Spirit so crystalized his Christianity as to make him bear all things, believe all things, hope all things, endure all things! 1 Cor. 13:7.

Paul in Sacrifice

Standing in judgment before men, Paul was also standing in judgment before Christ.

Christ was judging from one viewpoint, man from a viewpoint entirely different. Complying with man's viewpoint and thus avoiding man's vengeance, Paul would fail to comply with Christ's viewpoint and thus miss Christ's blessings. Reversely, complying with Christ's viewpoint he would receive Christ's blessings, but in so doing would incriminate himself before man and bring upon himself man's vengeance. To serve man was to sacrifice himself before Christ in such manner as to injure both man and himself and to dishonor his Creator. To serve Christ was to sacrifice himself before man, but in so doing he would benefit himself and many of mankind, and would greatly honor his Creator.

Paul chose the one and only reasonable course. He accepted the guidance and judgment of his victorious Lord, even though the jealousies of ignorant, foolish and selfish man might heap upon him the indignation of death. He sacrificed to the service of God.

Paul a Sample

Paul may be said to have been a sample of Christianity. Not that man should follow Paul instead of Christ, but that Paul's life reveals not only what true Christianity can perfect in the individual, but that it also reveals the joy always present, the encouragement always present regardless of opposition, the love always present in spite of enmity; it reveals the Christian fullness offered to every individual who will accept in reality the truth of Christ and will live for Him instead of after the order of the sinful life of Adam.

GOD'S ABIDING PRESENCE.

H. A. Wooley

THE PRESENCE OF GOD is all-pervading. It is everywhere. We cannot escape it. The Psalmist discovered that (Ps. 139:7-12).

Yet we can, and often do, lose the sense of it. We desire to know God as the Companion of our lives; we want to journey on step by step with Him. We long at times for Him to draw near that our cold hearts may burn within us while He talks with us by the way. And yet, somehow—we scarcely know how—we suddenly awake to find that we have drifted out upon some unknown sea, and we are with ourselves, and not with Him.

We know that the habitual sense of His presence in the pilgrimage of life will keep us from sinning (as it did in the case of Joseph); it will cause us to walk in the light of His countenance; and in that presence we shall find fullness of joy, and peace that passeth all understanding. In a very real sense His presence is salvation.

But without further dwelling on the many benefits and delights to be derived from walking with God, or considering the precious promises in His Word pledging that gracious companionship to us (on conditions), let us consider very briefly the why and the wherefore of our so easily losing touch with the Lord.

May not one reason be that we are not willing to walk in the track He marks out for us? There must be a readiness on our part to do whatsoever our Lord the King may appoint. That is, we must grasp the principle of response set forth so plainly in 2 Chronicles 15:2: "The Lord is with you, *while ye be with Him*; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you".

This, and several other verses, show clearly that there is a sense in which God treats us as we treat Him.

Consider next the question of prayer. Neglect of the inner chamber is bound to bring loss. We must *make* time for private prayer. The shut door, and the heart uplifted to the Father,—in this way wonders are wrought. Yes; pray in secret if you want things changed!

Lastly, Bible *reading*. Not Bible study. That has its place, but what is needed so greatly to-day is daily Bible reading; a quiet leisurely reading of the sacred page as a means of holding communion with our Lord. A chapter, or less if time forbids so much, but let it be read with *one* aim, one idea uppermost in the mind, that of hearing His voice speaking to us in every line.

Probably the lack of these holy exercises accounts for the little experimental knowledge so many Christians have of the *realized* presence of the Lord day by day. The remedy is of course obvious!—*Simple Testimony and Marching Orders*.

HOW A CAMEL IS SHOD

A CAMEL IS A VERY wise beast. Although its feet are covered with natural pads or layers of thick skin,

blisters sometimes form, and these are very troublesome. When a horse has a sore foot he will usually hold it up and stand patiently while the trouble is being corrected. This is not so with the camel. He simply lies down when a long journey has caused his foot to blister, and nothing will persuade him to move; and in this way the camel driver knows something is wrong, and he immediately looks around to find the blister. This has to be done with caution, for the camel objects to having his feet touched.

When the blister has been found four or five of the strongest men in the caravan suddenly rush upon the camel when he is not looking, and, throwing him on his side, tie him fast so that he can not move a muscle. Then they take a piece of leather large enough to fully cover the blistered place and sew it on to the bottom of the foot, the skin there being so thick that the sewing does not hurt the animal.

The leather that is used for shoeing is made from the camel skin. When one of the beasts dies, the thickest portions of the hide are cut off and saved just for making these particular shoes. With great patience the drivers "work" this leather, stretching it in all directions so as to make it pliable. The result is that it becomes very soft, and the camel relieved by such a shoe is willing to continue his journey. Yet though the camel appears so grateful after the shoeing is finished, he will never submit to the operation willingly, and every time he has to be taken un-awares and tied up before his foot can be touched.—*Publisher Unknown*.

You will miss receiving your Herald copy next week as there will be none issued.

THE RESTITUTION HERALD

Published by
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample Copy, Free.

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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.

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THE RESTITUTION HERALD

VOLUME 17

OREGON, ILLINOIS, AUGUST 28, 1928.

NUMBER 47

GENERAL CONFERENCE NUMBER

CONTAINING A REPORT OF THE DOINGS OF THE GENERAL CONFERENCE OF THE CHURCH OF GOD AT OREGON, ILLINOIS, JULY 31 TO AUGUST 12, 1928.

BELIEVING THAT it is just as requisite for Christian people to study the activities of church work in Christian service as it is necessary for them to study the directions for such service, this issue of *The Restitution Herald* is given over largely to an analysis of the work of the Church of God and to the program which has been outlined for the year 1928-29.

It was stated by different ones attending the Conference meetings that this year's sessions were the best that the General Conference ever convened. The number present was slightly beneath the number attending a year ago, but the spirit, the good will, the unity of thought and action was such as to attract the attention of many.

Every member of this church and every person interested in its labors are earnestly solicited to familiarize self with the reports and with the program for future work and arrange to enter into hearty cooperation for the furtherance of this work to the honor and glory of our Lord and Savior.

The Conference has been in operation sufficiently long that it is commonly recognized that there is no aim or effort whatsoever to exalt any particular person or persons, or to ignore or slight any other person or persons. The effort, open and above board in all of its years of labor, has proven to be a consecration in earnest effort to serve our Master and to benefit Christian workers everywhere.

THE RESTITUTION HERALD

THE RESTITUTION HERALD is the official organ of the General Conference. Ordinarily its columns are filled with articles intended to help the individual Christian in his Christian problems and articles intended to help those who are studying Biblical questions with a view to expressing faith in Christ. The circulation of this weekly religious paper to additional hundreds of families would tend to accomplish several important results: the additional readers would receive weekly benefit of value greatly in excess of the weekly cost; other members of the

respective families would receive like benefit; the increased circulation would greatly aid in the work financially; and the activities of the General Conference, of the state conferences of the local churches, of the evangelists, of the Bereans and of the Sunday Schools become familiar to the new readers.

It is urged that every present reader of the Herald will at once interest himself to secure, by solicitation or by gift, at least one new subscriber and thus assist in bringing about these helpful results.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

CALIFORNIA TAKES AN ILLINOIS WORKER

THE READERS of the Herald have generally become very favorably acquainted with Bro. Paul C. Johnson, who for the greater part of eight years has been connected with this paper. In connection with his work in the print shop Bro. Johnson has also been an active worker in the Oregon church and more recently has been actively engaged as a minister supplying at various places in various states.

We are pleased to announce that Bro. Johnson has been engaged for pastor in Los Angeles, Calif., for which place he will leave overland about the first of September. The Herald unites with the Oregon church and with the Illinois State Conference in commending him most highly to the people of his new field. While one and all sincerely regret to lose his association and cooperation locally, yet in Christian love for him all rejoice that he has this new opportunity of service. We bid him God-speed and urge the brethren at California to receive him as a worthy and devoted brother in the Lord.

LONG CONTINUED PRAYER ANSWERED SPEEDILY

And he also spoke a Parable to them, to how that they ought to pray continually and not be weary; And the Lord said, Hear what the Unjust Judge says; and will not God do justice for those chosen ones of his, who are crying to him Day and Night, and he is compassionate towards them? I tell you, That he will speedily do them justice.—Luke 18:1-8, Diag.

HEREIN LIES ONE of the great confusions to faith in the application of scriptural truth. Usually, the Christian in prayer feels like the answer to that prayer, if it is to be granted at all, will be granted soon. Not so in fact.

To the end that His disciples might not discontinue their prayer after praying repeatedly and receiving no answer, the Savior gave this parable. His teaching was that men should continue to pray; that they should not weary in a given prayer. His teaching was that if an unjust judge would, after long continued petition, grant it, how much more will the righteous Judge of heaven grant a much repeated petition that has been made in implicit faith in Him.

Anxious as is the Father to bless and prosper His

ever believing child, yet it is sometimes impossible that the answer to his prayer can be received by that child until he shall have fitted and prepared himself therefor. Again it may be necessary that attending circumstances shall be rectified and harmonized before it is possible that the prayer answer may be received. Therefore the necessity for perseverance in prayer.

Every prayer that is based on a "Thus saith the Lord" promise or direction or assurance is entitled to an affirmative answer. God's promises to His praying children are just as sure as are His promises to His prophets or to the world through His prophets. God's word is yea and amen. Disappointment or failure can be attributed only to failing, unbelieving man. It is God's will, desire, pleasure, anxiety to do everything which He has proffered to do. Therefore when any given thing in harmony with God's Word is petitioned from the Father, the one petitioning, if he be one of faith, has already believed in God's answer to the prayer even though the reception of the answer may be months or even years in the distance. Faith recognizes the answer in promises. In addition to this, faith also perseveres and continues, granting to the Father His own necessary time for arranging all the circumstances in connection with the answer and for finally fulfilling the answer according to the best good of the believing one.

The indulgent parent, ever anxious to grant his child's request, perhaps grants it in word immediately the request is made known. If the request should be for a new house, this indulgent parent might immediately grant the request, though it would take weeks or months for the construction of the house before it could be delivered to the child. Like process and similar period might be required were the request made for something invisible to the child's eyes, and for something the process of the completion of which might not ever be recognized or known by the child. The same is true between our Father and His children of faith.

Again, long perseverance in prayer by the Christian of faith can but increase the faith and devotion of the Christian. In his perseverance he can but direct his ever critical analysis inwardly upon himself. In thus doing, he will discover within himself ever and anon conditions which he will surely rectify, bringing him to conform more closely to the life and teachings of his Lord. Nothing can so reveal to man his own erring inner self as persevering prayer.

It is not only the plain answer to the prayer that the Christian needs. He needs also that purification, that setting apart for the Savior, that consecration, that perseverance in life, which together please the Master and

advance the Christian toward the mark for the prize of the high calling of God, which is in Christ Jesus our Lord.

But once the long drawn out work is completed requisite to the granting of the prayer answer, once the Christian has by retrospection and consecration perfected himself and fashioned himself suitably for his prayer answer, speedily has the Savior promised that the answer shall be forthcoming.

Faith is the victory that overcometh the world. All prayer to reach the Father's ear, should be prayer of faith. When it is of faith, perseverance will follow. The Savior's word is that persevering prayer shall in proper order be answered speedily. Faith will accept His word.

THE BIBLE TRAINING CLASS

THERE WAS A STRONG SENTIMENT among those of the General Conference in favor of not only sustaining, but of also increasing the activities of the Bible Training Class. It was the commonly accepted opinion that the work already done by those who have gone forth from the Bible Training Class is one of the large accomplishments of the General Conference to date.

The work of this class in the classroom is not alone that of studying the Scriptures to discover its purely doctrinal truths. Little, perhaps too little has been done along this line. The work that has been done is mostly that of aiding in a general knowledge of the Bible and of practicing in methods of study to the end that the student may be free to discover and put together Bible truths in the best way that he, as an individual, can do. It has also been an aim of the class to point out Biblical teaching relative to the proper Scriptural leadership by those who accept the position of eldership in the churches. This latter feature was one specially mentioned in the recent conference as important.

It is the present intention to reconvene the Bible Training Class on Monday, October 1st. The registration for class for the coming year, as was also the case last year, is altogether too small for profitable operation. We solicit the registration of several other students at once. It is the desire that these students shall at least have finished high school education.

Owing to the smallness of the class, it is impossible to afford full days of class hours. While the number of class hours per week is small, there is no limit to the number of hours of study that can be profitably devoted to the work as outlined.

We are suggesting that any state or local church which has a promising young man or woman for the pulpit or for Sunday School work will, if need be, assist such one financially that he or she may take up this work beginning October 1st next. The larger this class up to a certain number the more good will each member derive from its studies. Just as the country needs school teachers to educate its youth in common branches, so the church needs Bible teachers to educate its youth and its neighbors in the great promises of salvation and in the ways and benefits of Chris-

tianity.

Let us help one another to prepare teachers and leaders in Christian service. Prompt response to this appeal will be very much appreciated. Address National Bible Institution, Oregon, Illinois.

BIBLE TRAINING CLASS STUDENTS

ALL ARE URGED to read the General Conference report in which a committee re this work is reported. There was an awakening in the minds of many at Conference as to the need of increased numbers of efficient teachers and leaders in the gospel work. By heavy taxation public education is maintained opportune to every child in the United States. But the religious education is largely barred from our public school system. It is far more important that childhood should be given Biblical education than that it should be taught any one of the common school branches. To the end that the Church of God may have Bible teachers and leaders to direct Bible instruction through our pulpits, Sunday Schools, young people's societies, etc., it was urged that a large committee be appointed to discover and encourage promising young men and women to enter the Bible Training Class. The President made Bro. F. E. Siple of Oregon, Ill., chairman of this committee. He appointed on that committee, without naming, the ministers of the General Conference, the members of the Advisory Board of the General Conference, and the elders of the several churches of this General Conference. He urged that the members of this committee shall all in their respective fields give diligent and prayerful consideration in discovering and encouraging young men and young women of high school education to engage in this work. For the class year beginning October 1, it is urged that this committee shall act energetically and hastily and correspond with its chairman or with the National Bible Institution and increase the enrollment for the coming year by ten or more.

GOLDEN RULE GREENHOUSE

THE PROCEEDS from the Golden Rule Greenhouse for the year 1927 exceeded considerably the proceeds for the year 1926. This Greenhouse is being operated as an aid in the Golden Rule Home. The deficit last year in the operation of the Home was taken care of by the profits of the Golden Rule Greenhouse. Indeed, the Golden Rule Greenhouse, together with the Floral Store are in partnership with the Golden Rule Home and together form one department of our work. This department is self supporting as to operation.

The present method of operation will be continued and all indications are that the year '28 should yield as satisfactory results as has the year '27.

FIELD SECRETARY

THE PROGRAM for the coming year as outlined and urged by the Conference in session provides that the Executive Secretary give a large portion of his time to field work. By this it is urged by the Conference that the Secretary will get in personal touch with the churches in every section of the country if possible. In this connection it is suggested that he will conduct a few evangelistic services or week-end conventions in promising centers.

The principle aim in this work will be to encourage the church everywhere to engage more strenuously in evangelistic work and to follow up evangelistic efforts and results with pastoral work. Experience has proven that those churches which engage most energetically in pastoral work under the leadership of a faithful pastor are the churches which are not only holding their own best, but are the ones which are increasing their influences most.

It has long been the thought of the Oregon office that

district conventions lasting from a week-end to a few days could profitably be held in various parts of the country. Such conventions, if well advertised, would bring together numbers of isolated people residing nearby who have few opportunities of assembling in religious services and little opportunity of coming in contact with the workers and the work of the Church of God.

At this writing it is impossible to say whether this phase of the proposed program can be put into operation.

To aid in putting this program into execution in the event that arrangements can be made at this office, we solicit inquiries relative to evangelistic meetings and to convention locations and dates. The more quickly we can get these inquiries, the quicker we can arrange an itinerary of work for this program. Address the National Bible Institution, Oregon, Illinois.

THE FAITH OF A CHILD

THE FAITH OF A CHILD is simple, trustful and complete. We often see such faith demonstrated when a father and small child start out together for some particular place; the child knows of the place, may have been there once or twice before, but the many turns in the way, the crossing of streets and difficult steps over the curbstones are made without mishap only when the little one's hand is confidently placed in that of the father.

It is much the same in our Christian life, our faith must be as a little child's, with confidence and trust believing in our heavenly Father and in Jesus Christ, His Son.

We, as Christians, are journeying to the kingdom of God. The Bible is the best possible guide book with complete directions, and the Holy Spirit is here to guide into all truth, but often we must walk by faith, not by sight.

A lesson of faith is also given by our Lord when He used the mustard seed as an example. This very small seed being buried in the ground brings forth new life and grows into a great tree, the branches of it affording shelter to the fowls of the air. Mark 4:31, 32; Luke 13:19.

The wonders of nature are so often taken as a matter of course and time is not given to the consideration of them but when we think about the mustard seed becoming greater than all herbs or a great tree, then are realized the great possibilities of faith as taught by Jesus.

Faith as a small seed buried in the love of God and nourished by Him will bring into the life of every believer all of the Christian graces and at last the end of faith will be the salvation of the soul. 1 Peter 1:9.—Selected.

RELIGION

MANY PEOPLE apparently believe that when summer arrives religious activities should cease. We feel this is due in part to a misconception of religion. If religion is but a coat to be put on and off at will, then the vacationist who uses it as he does his raincoat is logically correct.

But true religion is not a coat. It is a character and character never takes a vacation. Religion is vital relationship between man and God. It writes its own record in his daily conduct. It moulds his soul by the habits which it fosters and destiny is its final decision from which there is no appeal.

You may as well discontinue your daily visits to the dining room as to cease to nourish your religious life. Bread for the body is no more important than bread for the soul.

The most important fact about a man is his attitudes, motives, hopes and ideals, all of which are largely determined by his religious outlook. If he loves God and man, if he acknowledges the obligation to serve and cherishes the hope eternal in his heart his faith will shine with radiance wherever he goes. Vacation periods are necessary for rest and recuperation, but what shall it profit a man if he gains physical vigor while he loses the sense of spiritual responsibility. True disciples will take their religion with them and bring it back when they return.—*Selected.*

It isn't enough
to be
Always Doing Something
You Must Actually
Get Something Done.

Carnegie.

GOLDEN RULE HOME

AS HERETOFORE, Golden Rule Home looms up as one of the praiseworthy undertakings of the General Conference. While the number of members in the home has never come up to expectations and therefore the expense per capita runs higher than it otherwise would, nevertheless the operation of the Home has proved very satisfactory. We regret to recall two deaths during the past year which were promptly announced: that of Sr. Bausman on January 7 and that of Bro. Buckmaster on May 18.

There are four regular members now in the Home in addition to one who for several years has paid a weekly board instead of a membership fee. The membership of Golden Rule Home is increased each winter by the entering of some who come in on weekly stipend for the winter months and who return to their own home in the summer. The number is also usually increased by young people who are helpers in N. B. I. work or who are members of the Bible

Training Class. Accordingly, the Home table nearly always feeds from twelve to sixteen or more persons.

There are some minor improvements that must be made at once, including a correction in the heating plant. A part of the hot water heating system has failed to give proper circulation. Whether it will cost little or much to correct this cannot be told until the plumbers get into the system to discover the real cause. All plans were made to make this correction a year ago, but the plumber contracted for that purpose failed to get it done in warm weather and it therefore could not be corrected until now.

The fruit jars in the basement are rapidly filling with newly canned fruit and vegetables. Nearly 500 freshly sealed quarts occupy the shelves in the cool fruit room.

Any aged or alone one wishing the benefits of this Home should address the National Bible Institution for information and application blank.

AT THE DOOR

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."—Rev. 3:20.

THE PICTURE

THE PICTURE is that of a Man before a closed door which is heavily barred. Within are indifferent self-satisfied hearts. He patiently waits and continues knocking.

The place is His own, His heart's chosen resting place, purchased by Him at a great price, yet He is debarred therefrom. Who can fully appreciate His feelings as He stands thus locked out?

His face is kind; His manner, gentle; His heart, compassionate. His noble brow is bruised. His hands and feet are scarred. His side is pierced. These are tokens of the price He paid for the place from which He is now excluded.

Though He might command He entreats. Though He might force an entrance, yet He gently knocks. How different His attitude from that when He drove the money-changers from His Father's house! Though He might exercise similar authority, yet He refrains. He stands without, patiently knocking and gently entreating. This is the picture of the Christ and His attitude toward a worldly-minded church from which He has been excluded in fact, though recognized in name. What keeps Him thus outside?

PRIDE

The bolts which bar this door against the Christ are clearly brought to our attention in the verses surrounding our text. The first is pride, which is suggested in the expression "rich, and increased with goods." Riches cultivate pride. However, not all the proud are rich, nor all the rich proud, yet riches tend toward the development of pride. Pride, from whatever cause, is sure to debar

Christ from the church and from the life of the individual possessing it.

God, through His word says, "I dwell in the high and holy place, and with him also who is of a humble heart." In a N. T. letter we read, "God resisteth the proud, but giveth grace to the humble," and we are exhorted "to humble ourselves therefore under the mighty hand of God, that in due season, he may exalt us."

Pride makes us poor and wretched and moreover it makes us blind as to our true condition. No one is so poor and wretched as he who recognizes a rich blessing extended by God yet is too proud to humble himself in order to receive it. No one is so blind as he who fails to see God's rich blessings extended. Pride is truly one of the strong bolts which keeps the Lord outside. A twin-bolt is self-will and an auxilliary is stubbornness.

EASE

The second bolt clearly delineated in this passage of Scripture is Ease. Like the rich fool in our Lord's parable, this church is represented as having settled down—a dangerous condition for any individual or church to have arrived at. The Master's life was a life of service. His call is a call to service—a call to labor in life's whitened harvest fields.

"Woe unto them who are at ease in Zion" is the ancient prophet's warning, a warning which is just as forceful and applicable to-day as when first uttered. Be not at ease, be up and active. Satan is alert, people are being deceived, boys and girls are being led astray. This is no time for indifference and inaction. Arise, heed the Master's call, go forth to a life of active service and humble obedience!

SELF-SATISFACTION

"Have need of nothing". What a pitiable state, yet it seems to be just the state into which the average church

(Continued to page 746)

FALSE RUMORS

THERE HAVE BEEN persistent rumors by disaffected members of the church concerning Golden Rule Home. One of them of ridiculous character quickly spread among those attending the Conference to the effect that Golden Rule Home was about to be closed up for lack of funds. Our Treasurer, Bro. F. A. Stilson, promptly notified the Conference that such a thought was farthest from consideration. He informed the people that Golden Rule Home is unencumbered by debt; that all the funds placed in the Home by its members have been promptly invested in conservative securities and kept there. The interest from these investments is used in the maintenance of these members. Never for even a short time have any of the funds of the members of the Home been jeopardized.

Another rumor was heard at the Indiana Conference—for what purpose the reader must judge. The rumor was to the effect that your Secretary, F. L. Austin, was putting the \$5,000 Linotype fund into his own pocket; that there was no other reason for the solicitation fund.

In answer to this rumor all inquirers are urged to consult the books of the Treasurer of the Institution, which books will show conclusively that instead of funds ever going into the pocket of the Secretary, the Linotype fund was increased by the Secretary's personal contribution in addition to his guarantee to the manufacturers.

These are but samples of the numerous false reports disheartening to the church public, that have been circulated throughout the country against the Home and against workings of the National Bible Institution. They would not be noticed by this office excepting that it seems necessary to keep the minds of the friends of the Institution properly informed.

It requires hours and hours of patient labor, costing many dollars throughout the year in detecting and correcting similar false rumors. It should be remembered by one and all that any person or persons opposed to the N. B. I. are more likely than not in their reports to exaggerate their criticisms to the extent of creating false and costly rumors about the work.

It is requested that any person interested in the success of this work hearing a rumor that tends to injure the work will promptly report same to the Executive Secretary for consideration and proper action.

ESCROW AND ANNUITY BONDS

AFTER GOD HAS BLESSED parents throughout their life time, has blessed them with broad acres or with abundance of earnings in any other way, it is certainly due the Father that those parents shall provide that a goodly portion of their estate shall at the time of their deaths return to the service of God. It is very questionable whether the custom of enriching heirs with large property valuation is conducive of the best good to the heirs. Those

heirs will derive much benefit by seeking God's guidance and earnestly persevering in their labors for life's support.

We exhort that parents possessing properties shall consider their duty to the Father in heaven in connection with their duty to their children and that they will honor their Father, do justice to themselves and enable the spread of the gospel by contributing portions of their holdings to the church. This should be done in such a manner that if necessary these parents, or whoever it may be, may have the use of their properties during life, but at death secure with certainty goodly portions to the church. Someone said at the recent Conference that a Will is the most unsatisfactory and questionable of all legal papers. Two methods are here presented where property provision may be made for the National Bible Institution, Inc., of Oregon, Illinois, for the support of the gospel work.

One is the transfer of property by deed. These deeds should be written and signed accurately and legally. If the owner desires to retain the use of these properties during life, he can place his properly executed deed in escrow to await his death. At his death the deed is properly recorded with the Registrar of Deeds. The property then becomes the property of the National Bible Institution without any legal question interfering. Thus the owner previous to death makes full and complete disposition of such particular property as he may desire and he knows that no breaking of will will thwart his intention.

The second method is that of the Annuity Bond. By the Annuity Bond an individual possessing money or paper and wishing to have the use thereof until his death, can buy a National Bible Institution Annuity Bond for whatever amount he chooses. This bond obligates the National Bible Institution to pay the purchaser an agreed rate of interest during the lifetime of the purchaser. His money is not used by the National Bible Institution during his period of life, but is invested for safe keeping in conservative, well established securities. At the death of the purchaser of the Annuity Bond, the principal of the Bond belongs to the National Bible Institution as provided for at the purchase of the Bond. There will be no legal technicality arise to thwart the giver's intent. Thus during the life of the purchaser of the Bond, he makes definite and accurate provision according to his own desire and intent and there is no question as to the outcome and no expense to encumber the gift.

We solicit confidential inquiries regarding either one of those methods of assisting in this national work for the spread of the gospel.

LET'S DO IT

A laugh is just like music,
 It freshens up the day.
 It tips the peaks 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.

--- A NEW BOOK ---

CHRIST IN THE OLD TESTAMENT is the title of a new book by the well known writer, R. H. Judd. In this well printed book of 88 pages, this widely known author has very ably treated many of the Old Testament texts which foretell God's ways regarding the world's Savior. The sufferings of Christ and the glory that should follow were frequent themes of God's prophets. The steady and sure progress toward the birth of that sin-bearing, suffering One is so treated as to unfold to the reader much of the

rich beauty of Scripture and to increase faith in His Father and in Him.

CHRIST IN THE OLD TESTAMENT has been published in answer to requests of readers who followed the author's articles in The Restitution Herald under the title "Christ—Who Is He?" It is worthy of large distribution among your friends and a place among your own books. The neat clear-faced type makes it easily read. Paper covers, post-paid, 40 cents. Address The National Bible Institution, Oregon, Illinois.

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY

THE TRUTH SEEKERS' Sunday School Quarterlies received their full share of approval from the people in General Conference. It was thought that the quarterlies have proven themselves worthy and that the price for same should at once be advanced to corresponding prices for similar quarterlies published by other houses. The price has therefore been advanced to 15 cents per copy in quantities of three or more and 17 cents per single copy. This is just about cost price.

It is urged that whenever possible all ordering these quarterlies place their orders by the first of each month preceding a new quarter. These quarterlies are mailed under a second class postage rule. All copies and bundles mailed after the date of publication have to be paid for at parcel post rate. This greatly increases the cost of publication and greatly increases the deficit therefrom. Therefore it will be a great aid if each one will order his quarterly a month in advance of his needs.

The issue of quarterly for third quarter 1928 has been exhausted and recent orders cannot be filled. Ordering in advance whenever possible enables the printer to print sufficient copy to supply all orders.

A CROWDED PROFESSION

EVERY LITTLE WHILE one comes into contact with a professional person who, unable to secure profitable employment, concludes that his profession is overcrowded and that others should not enter it. It frequently happens, however, that while this one is unable to secure employment, numbers of fields are seeking for one of qualified standard in that profession and are unable to find him.

Moral: it is not always that the profession is overcrowded. Frequently it happens that the professor in some way fails in qualification.

This same principle is true in the ministerial field. It

is seldom the condition that the field is overcrowded with ministers; rather that the unemployed man does not possess the qualification that prompts the unserved church to bid for him.

Let him who would pray to be a teacher and leader in Biblical matters give all diligence to aspire to the highest degree of ability under the constant leadings of Jesus Christ.

TRANSFERRING CHURCH MEMBERSHIP

CHURCH MEMBERSHIP is more than mere formality. There is a bond of Christian fellowship existing between devoted, earnest Christian worshippers that should be highly valued and continuously intensified. The Christian church is the greatest organization in the world. It has the approval of the Father; yes, more, it was ordered by the Father. He, by His Holy Spirit, endowed the elders of the church at Ephesus to be the overseers of that church. A strong, active, well regulated church effective in spiritual life is the result of true, close fellowship, harmonious activity and true Christian leadership.

It is urged that every one professing union with this Church of God shall become a registered and active member in some one of its local churches. For the good of the individual and of the churches, it has been urged that every member moving from one church locality to another one shall transfer his membership to that church where he expects to reside and shall at all times be ready to cooperate heartily with those of his new residence.

To assist in this work and to encourage it all possible, the Committee on Forms has been urged to prepare a form for transferring of membership and the Conference has urged that not only this form but forms for making reports of churches, Sunday Schools, etc., shall be used by all the churches. As these forms are published, notice will be given in the Herald and all churches are asked to send for a supply to be kept on hand,

FINANCIAL DIVISION OF DEPARTMENTS

CURRENT ASSETS JUNE 30, 1928

Cash for Operation	\$ 152.60
Cash in Maintenance Fund	185.99

INVESTMENTS

Bonds	5600.00
Notes Receivable	3763.41
Accounts Receivable less estimated bad accounts \$600.	2515.77

INVENTORIES DECEMBER 31, 1927

Real Estate (cost)	1210.20
Home & Farm Inventory	2928.67
Office Equipment	1210.20
Greenhouse Inventory	4930.55
Print Shop Inventory	724.45
* Print Shop Equipment June 30, 1928	4541.94
	<hr/>
	58093.73

LIABILITIES

Mortgage Bonds Payable	12000.00
Notes Payable	1600.00
Accounts Payable	1062.00
Funds in Trust	9449.40
	<hr/>
	34111.40
Present Capital	23982.33
	<hr/>
	58093.73

* The Print Shop Equipment does not include any valuation of property received from the Restitution Publishing Co., as equipment, neither does Real Estate include the value of real estate received from the Restitution Publishing Company.

* Present Capital does not take into account any depreciation in the present year 1928.

Contributions received in the first six months of 1928 were \$5161.86 of which \$2957.75 was spent on the new Linotype. This left \$2204.11 to be used in operating the general work, which consists of the regular office rou-

tine, bookkeeping, editing quarterly and Herald, Interest, Insurance, etc. The annual interest amounts to over fourteen hundred dollars, taxes about two hundred, Insurance about one hundred and fifty dollars.

The first six months of 1928 shown an apparent increase in profit over the same period of 1927, of over \$900.00 in the Print Shop, and \$400.00 in the Greenhouse and Store combined. However, the loss on The Restitution Herald has increased on account of an increase in the cost of printing of about \$13.00 per issue. This increase was decided upon in order to give the Print Shop credit for the actual cost to print, which they had been doing at a loss previous to April of this year. The loss on the Herald, that is the difference between the cost to print and the subscriptions received during the first six months of 1928, amounts to over \$1000.00

The last four issues of the quarterly cost to print \$995.27. We are circulating on an average of 1700 at ten cents each, a few at twelve cents, which gives us an approximate loss on the quarterly of \$250.00 per year. For this reason it was suggested and seemed to meet the approval of all at the General Conference, that the price be increased from ten to fifteen cents in lots of five or more copies and seventeen cents each for less than five copies to one address. This will take effect with the first quarter of 1929. If the circulation can be increased to three thousand, the price could then be reduced to the present figure.

Accounts Receivable have decreased \$1441.53 since June 30, 1927 while Notes Payable have increased \$400.00, a net decrease of \$1041.53. The operation of the Golden Rule Home has increased in the first six months of 1928 over the same period of 1927, \$20.27, while the office operation cost has increased \$86.84.

On the whole the outlook from the financial standpoint is very hopeful in spite of the fact that there is a sore need for funds at the present time and will be for the next two or three months. A car of coal has been ordered and some repairs must be made in the Home before cold weather begins.

F. A. Stilson, Treasurer

THE NIGHT IS COLD

A long sunless period lowers the temperature, as witness the arctic regions. The approach of winter is met by the putting on of additional warmer clothing, and the heating of our dwellings. The writer of the Epistle to the Hebrews had this spiritual condition in view when he exhorted those to whom he wrote to "draw near". Heb. 10:22. Coals scattered about the grate soon die down; they must be "banked" up if a good heat is to be maintained. Never was there a time when Christian people more needed the

exhortation,—“Not forsaking the assembling of ourselves together, . . . and so much the more, as ye see the day approaching.” Heb. 10:25. Drawing near to each other, and talking of Divine things, the Master Himself draws near; the Divine fire is kindled our hearts “burn within us,” and we do not get frost-bitten by the deadly cold of the late, dark, and foggy hour. Or, like the traveler, we save ourselves and our friend by spiritually rubbing his almost frozen limbs. Cold of a severe degree causes sleep; “let us not sleep” is the exhortation, 1 Thess. 5:6.

GENERAL CONFERENCE REPORT

THE EIGHTH ANNUAL General Conference of the Church of God was called to order at 3:15 P. M. August 7, at Oregon, Illinois, by President G. E. Marsh of Niagara Falls, N. Y. After prayer by Bro. Siple the President read 1 Cor. 13 and then made some very appropriate remarks after which he called for voluntary prayer by different ones. The fine spirit and sentiment with which the meeting thus opened continued throughout the sessions of the following three days.

The Credentials Committee reported delegates present from the following state conferences: Michigan, Illinois, Iowa, Alamo, Minnesota, Texas. There were also present members from Indiana, Nebraska, Missouri, Kentucky, Ohio, N. Y., and Wisconsin. A total number of 919½ delegate votes, plus the votes of those in attendance were present.

The Secretary's report, owing to the division of the work for the past year was divided into two portions: the Treasurer reporting quite extensively the business workings for the year, a financial summary of which will be found elsewhere in the Herald; the Secretary giving a verbal report of the Bible Training Class, the Editorial work and the conditions in the field at large. In the general discussion which followed, the members of the conference seemed to come to deeper realization of the activities of the National Bible Institution than formerly and as this realization increased, there was a deeper appreciation of the work done and a growing interest in plans for the future.

At the opening of the meeting on August 8, the chair gave an appreciated exhortation on the responsibility of the Conference and its members to the work in general. The character of several phases of the work was discussed including the character of The Restitution Herald. It was almost a unanimous voice that the character of The Restitution Herald through its articles be continued as in the past.

ELECTION OF OFFICERS

In the election of officers which followed, G. E. Marsh was continued as President, C. E. Randall was chosen 1st Vice President, Mrs. Lydia Railsback, 2nd Vice President, F. L. Austin, Secretary, and F. A. Stilson, Treasurer.

In choosing Sr. Railsback for 2nd Vice President the Conference chose the President of the National Berean Society, thus interlocking the interest of the Berean Society with those of the General Conference.

A suggestion was made with a view to possibly putting the 1st Vice President in charge of the Sunday School work of the church with a view to keeping the needs of the Sunday School constantly before the mind of the Executive Board. The Sunday School feature cannot be taken up at the present time, but hope was expressed that it might be taken up a year hence.

EXPANSION NEEDED IN ALL DEPARTMENTS

In addition to these above mentioned subjects, the Sec-

retary also mentioned that the Conference should keep in mind the advisability of expansion in all its departments, particularly mentioning the publishing department. Economy of production necessitates thoroughness of equipment and largeness of circulation. It was revealed how that doubling the circulation of the Herald at the same price per subscription would bring to the publishing plant an annual profit, where with the present number of subscribers it has shown an annual deficit from its inception. He urged that every person interested in the work of the church would act as an interested agent to increase the subscription list of the Herald.

Discussions which followed brought out among other things the continued progress of the National Bible Institution from the time of its organization.

In the meeting which opened on the afternoon of the 9th, the Bible Training Class was given much favorable consideration. It was at this meeting that the motion was placed before the house by F. E. Siple and P. C. Johnson as follows: I move you that this Conference go on record as being in favor of not only sustaining, but also enlarging the work and scope of the Training Class permanently. After thorough discussion, the motion was passed with almost unanimous voice.

POSSIBILITIES OF THE CHURCH OF GOD

Different ones brought out at this meeting the unmeasured possibilities of the Church of God. It was urged that the Church of God should endeavor to follow so closely to Scriptural directions not only in its doctrinal tenets, but also in its workings and activities as to make it an ideal church before man and God. That which constitutes a church great is not its wealth, nor its popularity, but its character of consecration and spirituality by which it directs all of its activities and strength, be that strength one of wealth, or numbers, or otherwise. The only reason why the Church of God in any locality or in general might not occupy an ideal position in this respect can always be attributed to the manner of Christian life of its members. It was urged that we emphasize heartier consecration and service in all our church activities.

At the morning business session on August 10, Bros. Lyon and Siple moved as follows: that a committee of twenty be appointed by the President for the purpose of searching out and discovering the best available material for the ministry, and of thoroughly canvassing the sentiment of the churches toward the establishment of a seminary for their training; the President to be a member of this committee.

It was explained that while those who give promise to be of value in the ministry should be sought out in every locality at once, it would be impossible to think of a seminary for their training for some little time. The chair appointed on the committee, all the ministers of the General Conference, the members of the Advisory Board

and the elders of the various local churches, with F. E. Siple as chairman.

Letters of greeting were read from several who were unable to attend the Conference.

SUNDAY SCHOOL QUARTERLIES

It was the voice of the Conference that the price of the Sunday School quarterlies should rightfully be increased. Accordingly, the price was raised, effective for the first quarter of 1929, to fifteen cents in quantities of three or more, seventeen cents for single copies. The price of the quarterly for the fourth quarter of 1928 will remain as formerly.

UNIFORM SYSTEM OF MEMBERSHIP

Bro. M. W. Lyon and Sr. Evelyn Harsch made a motion that the General Conference initiate a unified system of recording the membership of the Church of God; that a committee be appointed by the Council Board to prepare forms to be used in transferring members from one congregation to another; and that the universal adoption of this system be urged upon all affiliated churches. On motion the chair appointed M. W. Lyon, J. A. Patrick and F. E. Siple a committee to prepare these forms. The committee later presented a baptismal certificate form which was approved by the Conference in session. This form, consisting of a folder of eight pages in a neat cover, the front of which will be printed in gilt, was quoted at seven and one half cents if stapled and twelve cents if tied with cord and tassel. The committee recommended and urged that the ministers severally unite in using this form and that they at once order fifty each, indicating whether they wish the staple binding or the cord and tassel binding.

DIVISION OF FUNDS

It was at this session that the Secretary stated that after several months of consideration an effort will be made to separate the finances of the National Bible Institution into two accounts: one account to be for the Golden Rule Home, the Greenhouse and Floral Shop, which are operated for the aid of the Home, the other account to include the balance of our work. The reason for this is two-fold: first, that the people may realize that the Home and its Greenhouse are self maintaining; that the recurring shortage of funds is caused by a shortage of contribution sufficient to carry on our efforts to proclaim the gospel through the printed page, our efforts to encourage and strengthen the churches, our efforts to encourage and assist Bible students for the ministry; in fact, our evangelization efforts. Second, to the end that the Greenhouse may properly conserve its surpluses from its harvest seasons for its needs during the growing seasons.

ESCROW AND ANNUITY BONDS

At the morning session of August 11, the Secretary explained in considerable detail some secure and inexpensive methods of giving either property or money to the General Conference, transfer of same to take place upon one's death. Not only are these methods inexpensive, but they avoid all litigation and necessity of probating in court as is the case of open estates, wills, etc. To convey property such as lands, buildings, etc., properly execute a

deed at once, but instead of permitting same to be recorded by Registrar of Deeds, file it in escrow either with the National Bible Institution office or with some bank or trust company. If for any reason the property is needed during life he can withdraw the deed from escrow and use it. It is still his. But if it is not needed and it is left in escrow till death, then the recording of the deed takes place following the death of the conveyer, by which recording it becomes the property of the General Conference. Make such deeds to the National Bible Institution, Inc., of Oregon, Illinois.

The Annuity Bond is the method by which hundreds of people throughout the country transfer money or negotiable paper to different concerns. Several large religious and charitable institutions are largely maintained by such method.

Further explanation of these methods may be found elsewhere in the Herald.

The eighth annual Conference closed on Sunday afternoon, it being the opinion of all that this was the most profitable Conference yet convened.

F. L. Austin, Secretary.

AT THE DOOR

(Continued from page 741)

has fallen! What a poor, shriveled-up soul that is which has need of nothing! Such a soul has ceased to expand, ceased to reach out for more of God, ceased to go out in loving tenderness for fellowman. God pity such a soul and such a church! Yet we seem to have arrived at just such a state in the average Christian experience and the average church. A careful examination will reveal the fact that such a soul or such a church is greatly contracted, deeply self-centered, tremendously dwarfed and exceedingly narrow-visioned, even as suggested in the Scripture surrounding our text.

LET CHRIST COME IN

Slide back the bolts which keep Christ out. If they are rusted, smash them! If unable to do this, seek the aid of Christ for He will break the bolts and grant to us the fullness of His presence. Let not pride, self-will, stubbornness, disobedience, ease, self-centeredness, indifference, nor self-satisfaction keep us from enjoying a feast of fellowship with our gracious Lord. The table will be spread with bounties once we let in the Divine Host. To keep Him out is to be impoverished and to subsist on starvation diet.

We need Christ on the inside of our lives and our churches. We need Him in the ministry and in the laity; in the pulpit and in the pew; at the altar and in the aisle of entrance; in our public worship and in our private life; exclude Him no longer. Open the door and let Him in. "Behold, I stand at the door"—this signifies opportunity; "If any man will hear my voice and open the door"—this involves responsibility; "I will come in to him" this means blessing and fullness, peace and plenty. If you will open the door, you will find Christ immediately on the inside. To let Him in is infinite gain; to exclude Him is ultimate loss.—*Selected.*

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

M. W. Lyon, Cor. Sec.
1428 East 110th Street
Cleveland, Ohio

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

NATIONAL AND STATE BEREAN SOCIETIES HAVE SPLENDID MEETINGS

The National Berean Society had a very fine conference at Oregon, Illinois, on August 6, and is making some plans for larger work and development this coming year. Full report of the meeting will likely be given next week.

On Friday, August 10, the Illinois State Berean Society had its annual meeting, and also discussed some important developments. The system of monthly report cards which has been in use during the past year has been found to be very valuable as it keeps the officers in constant contact with the classes. Illinois has a fine group of classes over the state, and some of them are doing especially splendid work.

The officers chosen for the coming year are: Dorothy W. Lyon, President, 215 N. First St., Rockford, Illinois; Mrs. Mary Gesin, 1st Vice President, Oregon, Illinois; Mrs. Tessa Laning, 2nd Vice President, Mt. Sterling, Illinois; Miss Edna Wood, Secretary, Marshall, Illinois; Miss Phyllis Wood, Treasurer, 611 East Fourth St., Kewanee, Illinois.

Motion was made and carried to send fifty dollars from the state treasury to the National Berean treasury.

It was decided to set aside the month of October for self denial month again this year. Last year the proceeds from that amounted to less than thirty dollars, while the previous year they had totaled nearly fifty dollars. An investigation showed the reason to be that quite a large amount had previously been given by one or two individuals. This we feel to be a sad mistake. The object of setting aside such a month is that all Bereans over the state may benefit thereby, for we feel that there is a real benefit to be derived by refraining from luxuries for four weeks and turning in the amount saved to the Lord's work, that less fortunate ones may be helped. More will be said concerning this later, but we urge you each to be getting your mind ready for October as self denial month.

On another page in this issue will be found a report of a baptismal service in which three splendid young women put on the all saving name of Christ. We wish to say on this page that we feel that this beautiful result is directly due to Berean work. If there were no other argument for Berean class work, just such things as this would enlist our full backing and support.

The following paper was presented at the Michigan State Berean meeting at Dutton, Michigan, in June, by Bro. Arlie Townsend,

THE IMPORTANCE OF THE BEREAN SOCIETY

The most of you older people who have had the experience of a life time and the privilege and opportunity that this work affords will undoubtedly feel that I am out of place to try and tell you why the Berean Society is a help to the local church. Nevertheless when the President asked me to do this I felt it was not only a duty but a privilege. I feel God has given each and every one of us talents and we must develop them or we cannot expect to have a place in His body. In the Epistle of James we find this: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

To me, folks, the Sunday School and Berean Society are the foundation of the church. It is the best place in which we can meet and express ourselves and feel free to ask questions. It is through the friendships and the associations at these gatherings that we are drawn in closer relationship with each other and with the Father.

Now in order to have a successful Berean Society first we must have a good leader. Some people have a talent to lead, some, a talent to teach. I do not believe that it always follows that the best Bible student makes the best leader; or that the best leader makes the best Bible teacher. But I do believe that the Berean Society is the best place in all our work to bring out and develop these talents.

Now this leader must be one who will accept willingly the criticism of others, because a person that is not criticized is one who is not doing anything. This leader must be one who is willing to make real sacrifices that the work may go on.

Michigan is in sore need of more Berean Societies. To my knowledge we have only one active society in the state. Some will say it can not be done because there are so few of us. But it can be done and if some one will willingly take hold and work and ask God for guidance and strength it will be done. And before you realize it you will have others interested and helping and have a strong Berean Society which is part of the work we must not fail to carry out.

Now I believe that all of us have received some good from this meeting. May we resolve when we return to our homes that we will put forth every effort and co-operate with one another that our Berean work may be advanced in Michigan,



THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

PAUL IN THESSALONICA

THE MORNING after Paul and Silas had been beaten and put into prison, and the earthquake had opened the prison doors, the magistrate sent messengers, saying, "Let those men go." But Paul refused to go until the rulers themselves should come and fetch them out. You see, Paul was part Roman, as well as Jew, and he had not been given the proper trial according to Roman rights.

When the magistrates heard that Paul was Roman they became so frightened that they came and begged Paul and Silas to leave the city. Then the apostles did leave the prison and visited with friends for a short time at Lydia's house.

Take up your maps now, and prepare again to follow Paul and Silas, and most likely, Luke and Timothy, on their second missionary journey.

They traveled for several days west through Amphipolis and Apollonia to Thessalonica, a distance of about one hundred miles. Here they found work to support themselves.

When the sabbath day arrived Paul did not wait for the Jews to call and invite him to their synagogue; but as always, went to the synagogue himself.

Here he came for three sabbaths, telling them that Jesus was Christ, and about His sufferings, His death and resurrection. Some of the Jews came to believe Paul's teachings, and many of the Greeks and chief women.

As usual, the Jews who did not believe, became envious and gathered a company of rough fellows. They went to Jason's home, but the apostles were not there, whereupon they took Jason and several brethren to the rulers. And what do you suppose they accused the brethren of doing? They accused them of having turned the world upside down, and were now trying to turn Thessalonica upside down, simply because they preached that there is another King (King Jesus) besides Caesar. They either did not understand the difference in the kinds of kings, or did not want to understand.

Nevertheless, the rulers permitted Jason and these men to go free. And then, you may be sure, the brethren hurried Paul and Silas away at night to Berea.

Now the Bereans, people of Berea, were of a better class, and when Paul talked in the Jewish synagogues, the people listened readily and studied the Scriptures (Psalms and Isaiah) every day to see if the things Paul taught them were true. Of course, these things about Jesus were and

are true. Therefore many believed, even many Greeks.

SOMETHING TO DO

Read Romans 15:17-22.

Also some of Isaiah and the Psalms.

SOMETHING TO THINK ABOUT

Are we searching the Scriptures daily?

MEMORY VERSE

36. Ephesians 3:17.

TINY TOTS

Paul and Silas went to Thessalonica to preach about Jesus. Some Jews said that Paul was not telling the truth when he said that Jesus was to be King. And then they tried to hurt Paul and Silas. But God took care of them and helped their friends take them to another city.

THE FAMOUS PICTURE

"The Last Supper" was painted by Leonardo da Vinci, born 1452, died 1519. He was also a sculptor, architect, engineer, musician, a profound student in philosophy, chemistry, astronomy, botany and a writer.

On the face of the apostles the artist has depicted love, torture, anger, grief and bewilderment.

This painting has practically faded and crumbled away, due to having been painted on a stucco wall instead of on a fresco, which is an art or method of painting on plaster before it is dried.

—Haney

LOOK TO THIS DAY

For it is life, the very life of life.
 In its brief course lie all the verities and
 Realities of your existence;
 The bliss of growth;
 The glory of action;
 The splendor of beauty;
 For yesterday is but a dream,
 And tomorrow is only a vision;
 But to-day well lived makes every
 Yesterday a dream of happiness, and
 Every tomorrow a vision of hope.
 Look well, therefore, to this day!

—The Sanscrit

With Our Sunday Schools

LESSON X.—September 2, 1928

PAUL IN THESSALONICA

Acts 17:1-15; Rom. 15:18-20; 1 Thess. 5:12-23

Devotional Reading: Psalms 119:9-16

GOLDEN TEXT

The entrance of thy words giveth light.—Psalms 119:130.

A STUDY OF THE SUBJECT

Paul in Thessalonica. Three things are revealed by Paul's ministry in Thessalonica. First, his own faithfulness to God in continuing to proclaim the gospel. Arising from one sacrifice, he proceeds at once, "not knowing what things shall befall" him, to Thessalonica and other points to engage anew in whatever sacrifice awaits him. Second, his manner of presenting Christ is revealed. From the Scriptures which all orthodox Jews accept, he brought out that the Messiah prophesied in Scripture must suffer death and must rise again. Isa. 53 would surely refer to this death. Psa. 16:10 was by Peter in Acts 2:27-31 interpreted to show that Christ must rise again. Other texts support these. Paul's next step was to show that Jesus of Nazareth was that prophesied Messiah. It was this last that proved difficult to teach the Jews. Third, the jealousy of the human mind is more rampant in its attitude toward religious difference than toward many other phases of life. The low level to which many would-be religious minds will stoop to gain their point religiously, the indecent associates with which they will ally themselves in order to gain noise and bluster and momentary strength is forcefully attested to Paul and the world by Paul's ministry in this place. This lesson should be well considered by every religious mind to-day. We are just as liable to fall into this foul slime-pit as were those forceful Jews.

Paul's Journey into New Fields. Thessalonica like the whole Macedonian field received the introduction of the gospel by the apostle Paul. He blazed the trail. Many others followed down through the centuries. To the Romans, 15:15-20, Paul writes his reason for doing these things. He was the "minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable." Paul was merely discharging his duty as appointed him of the Father. It was Christ who wrought by him, "to make the Gentiles obedient. Christ wrought both by word and deed, through mighty signs and wonders, by the power of the Spirit of God." Paul took no honor to himself, he merely discharged his duty, Christ working through him. His whole work was unto the glory of God.

The Later Harvest. The labor which Paul wrought in Thessalonica which served to give faith to numbers of Jews, to many Greeks and to not a few women, grew and expanded. It was not necessary for Paul to remain in order for this growth. Later, Paul wrote an epistle to this church. In his first letter, 5:9, he admonishes them to refrain from wrath and to obtain salvation by Christ. He adds what may have been a great consummation to Paul, i. e., that Christ "died for us, that wheth-

er we wake or sleep we should live together with him", v. 10. The salvation that God appointed through Christ was just as sure to the believer, even though the believer should first pass into death. In no way would death interfere with that salvation. In this Paul reasoned just the same as he did in his own experiences of persecution. In no way did those persecutions deprive Paul of the promises made to him by God. Therefore there was no reason for the Thessalonians to render evil against evil unto any man. He exhorted them to "rejoice evermore; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus concerning you." "Quench not the Spirit . . . abstain from all appearance of evil." Paul's admonition pointed the Christians in Thessalonica and in America as well to high ideals of daily thought and action in living the Christian life.

Paul in Berea. Here, too, as in preceding places, Paul met new experiences. People here gathered in the synagogue of the Jews were of more noble birth than were those of Thessalonica. Because they gladly received his word, then searched the Scriptures to ascertain the truth of them, many came to believe, for Paul proclaimed God's Word in truth. It is because of this that the Christians of Berea through all the centuries have been held up before the Christian world as examples to all others in their consideration of God's Word. Man is responsible for his own reception of Scripture and then for presentation of same, kindly, emphatically, clearly before his fellows, with whatever ability he may possess.

THE GOLDEN TEXT

"The opening of thy words sheddeth light, giving understanding to the simple."—Psa. 119:130, Rth.

The word "opening" in this text is used for a doorway through which light was always admitted in the absence of windows. "Thy word is a lamp unto my feet, and a light unto my path."

That Word shining in upon us mirrors the perfect work of the Son of God. Those who live close to the Word are not in darkness and need have no fear that the day of the Lord will overtake them unawares.—F. A. S.

PRACTICAL APPLICATIONS

The Lion's Den. Through the trap set by the presidents and princes, Daniel, a man of God, was thrust into the den of lions, kept for the purpose of rending and killing offenders. No power known to man, other than God's power, could have controlled those untethered lions from devouring Daniel. Here again the wrath of man was made to praise

God, Psa. 76:10, in that God preserved Daniel.

Equally true was the wrath of the baser people in Thessalonica made to praise God. All of their wrath and vehemence and uproar counted for naught against Paul. God's protecting hand was with him constantly.

Sacrifices such as God permitted Paul to make in Lystra and Philippi were no longer necessary to prove either the steadfastness of Paul or the great power of God against evil spirits or against man-made fetters and imprisonments. At Thessalonica, and at Berea, God manifested His great power to protect unharmed His workers from unnecessary sacrifice. In all these instances God was glorified by man's self-developed wrath.

The same God watches over consecrated workers to-day equally as He did then.

INTERMEDIATE CLASS

Topic: Opposition in Thessalonica.

In Thessalonica Paul, in his undaunted way, went into the synagogue and preached Christ to the people. He preached concerning the death and resurrection of the Savior, but above all he tried to persuade them that this same Jesus which was crucified and rose again was the Christ for whom the Jews were looking. This idea met with great opposition from many of the Jews, while some believed and obeyed. Those that opposed were not satisfied with their unbelief, but set all the city in an uproar against Paul and his followers.

Amid all these trials and hardships, Paul and Silas remained staunch and true, always encouraging, exhorting and urging the people to remain true to the Father. But the followers of Christ at Thessalonica were concerned about the welfare of Paul and Silas, and when the opposition threatened their lives they sent Paul and Silas to Berea. Trouble followed, for the unbelieving Jews of Thessalonica soon learned of their whereabouts and followed them to Berea.

Throughout all his ministry Paul met much opposition, but he fought bravely on, depending on Christ and the Father for strength and courage. When life's trials and tribulations overtake us, and the way is hard, let us think of Paul, and go onward, never counting the cost, with the same assurance that he had, that of a crown of life at the end.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Necessity of Christ's Death: where and why emphasized by Paul; why Israel needed this emphasis; the present need of emphasizing the fact that the man, Jesus, is the Christ.

—A. K.

DOINGS AMONG THE CHURCHES

CLEVELAND, OHIO

The members of the "Church of the Golden Rule," formerly known as the "Parkwood Church of God," will dedicate their new church building on Sunday, September 9, 1928, followed by other services and activities during the week of the ninth. Bro. G. E. Marsh of Niagara Falls will be one of the speakers who will assist Bros. Conner and Lyon at the dedication services.

The new building is located at Diana Ave., and E. 140 St., and it is in very fertile territory for the promulgation of our faith. Bro. M. W. Lyon, who is a real church worker, and his corps of co-workers have very faithfully canvassed the locality and we hope and pray that they will be rewarded by seeing a large attendance at Sunday School and church on September 9th.

Our new church is of frame construction and is 50 by 32 feet. The auditorium will seat 200 people and the basement approximately the same for Sunday School classes. It is practically completed excepting the installing of the seats.

We are building up a new organization of church workers and hope to build up a real live working church. We therefore ask your prayers for our success and continuance in well doing, and invite all that possibly can to come to our dedication.

Will Halls.

ROCKFORD, ILLINOIS

On Friday, August 17, we had the happy privilege of assisting three splendid young women of our Rockford, Illinois, Berean Class in putting on Christ in baptism. Their names and addresses are: Mrs. Herbert Kasper, 1807 Ridge Ave., Mrs. Earle Mogle and Miss Mildred Walls, 1016 North Ave. We rejoice in this result of the work at Rockford and trust that ere long there will be others to follow.

F. E. Siple

KANSAS-OKLAHOMA CONFERENCE

Remember the date of the Kansas-Oklahoma conference, August 26 to September 2. This time is set aside for the worship of God and the study of His word. Once each year for six years our isolated ones and church people in different localities have made this church reunion at Arkansas City a joyful place of meeting together in worship; so come again each and every one. A welcome and a blessing await you, for it is God's week dedicated to Him out of all the year for the special purpose of meeting in praise, thanksgiving and worship. We expect all who can possibly be here to come.

Bros. F. E. Siple of Oregon, Illinois, and Sydney Magaw of Eden Valley, Minnesota, will be the speakers in charge. Bible lessons and sermons will be held each day. Those coming on the train can notify A. J. Chaplin, 702 N. B St., Arkansas City, Kansas, and they will be met.

Mrs. I. W. Vickery, Sec.

WASHINGTON

Program for the Quarterly Conference Meeting of the Churches of God in the faith of Abraham, to be held in Wenatchee, Aug. 31st, to September 2nd, 1928.

Friday, 10:00 a.m.—Officers' Meeting.

Friday, 8:00 p.m.—Sermon, N. D. Titchenal.

Saturday, 10:00 a.m.—Business Meeting.

Saturday, 7:00 p.m.—Social Meeting, Cora Foster.

Saturday, 8:00 p.m.—Sermon, T. D. Foster.

Sunday, 10:00 a.m.—Bible Study.

Sunday, 11:00 a. m.—Sermon. Myrtle Titchenal.

Sunday, 3:30 p.m.—Members' Meeting.

Sunday, 7:00 p.m.—Social Meeting, Frank Smalley.

Sunday, 8:00 p.m.—Sermon, A. L. Corbaley.

Committee:

Herbert France,
Ruth Chadbourne,
Kirby Billingsley.

GRAND RAPIDS, MICHIGAN

An unusually interesting time was spent at the home of Bro. Laurence Bridegam a short time ago, the occasion being the uniting of Bro. Bridegam and Sr. Marie Savage in marriage. Both are members of our church and we pray the Father's richest blessing upon them as they start on their journey through life together.

The Sunday School picnic that was held last week was a glowing success. There were over a hundred and fifty present and many of this number were adults. The gathering was held at one of our beautiful parks which afforded an excellent playground for the children. Many prizes were awarded the winners in the different contests that were held.

The local church enjoyed a very interesting sermon the Sunday the pastor was at General Conference. The speaker was Bro. Hall, a member of the local congregation. Every one voted Bro. Fred a good preacher.

Bro. Randall has moved from down town into the neighborhood which the church serves. His new address is 3633 Jefferson Ave., S.E., Rt. 1, Grand Rapids, Michigan.

ARKANSAS CONFERENCE

The annual conference of the Church of God met at Salem, Arkansas, August 2nd and continued three days. Great interest was manifested in the Bible lessons so ably conducted by Bro. E. O. Stewart of Sweetwater, Texas. Wonderful Bible truths were proclaimed from the pulpit by Bros. E. O. Stewart, J. H. Luman and Edgar Byrd.

The officers elected were: R. L. Tice, President, Nannie Holderfield, Vice President; Miriam D. Hendon, Secretary and Treasurer.

The brethren were drawn closer together by the meeting, and we feel that much good was accomplished.

Miriam Hendon, Sec.

BLAIR, NEBRASKA

Our pastor, Bro. E. E. Giesler, was called to Houston, Texas the 16th on account of the serious illness and death of his only son. May the Father sustain Bro. Giesler and family in their sorrow.

Sister Ruth Jenkins will return home this week-end from Los Angeles, California, where she has been spending her vacation and attending summer school.

Bro. Sidney Magaw arrived in Blair the

afternoon of the 14th. He spoke three evenings and brethren from Omaha, Arlington and Kennard were in attendance. Friday evening after services he went to Omaha to take the mid-night train to Holbrook, Nebr., where he is to speak at our State Conference. All enjoyed the short stay of Bro. Magaw among us and are hoping he can be with us again in the near future.

Bessie Jenkins, Sec.

GOLDEN RULE HOME

To The Restitution Herald:

I am taking this way to thank the many dear ones who so wonderfully remembered me on my seventy-seventh birthday. May the good Father ever bless and keep us all in the righteous way so that we may meet in the kingdom of God and ever be with the Lord our Savior.

Mary J. Williamson.

ILLINOIS CONFERENCE REPORT

Illinois Conference and Bible School which convened at Oregon in connection with General Conference, July 31 to August 12 was one of the best we have ever held in point of spirituality and unity of effort. The Bible School was well attended, many students in the four classes which were held daily, expressing themselves as having received much benefit.

First business session was called on Aug. 10 at 1:30, President, F. E. Siple, in chair.

After prayer by Bro. Leland Hanson, minutes of Secretary and Treasurer were read and approved. Then followed the report of Evangelist, F. E. Siple, which showed a total of 86 services held at 35 points during the past year, also 12 baptisms, 10 funerals and 1 marriage service.

Eight churches reported by regular blanks, the Evangelist reporting verbally on four others. He commented also on the work over the entire state which is in good condition, some points having made definite advance, while at others the work has been retarded for reasons peculiar to the locality. The President commented favorably on the work done in the state by Bros. Clyde Randall and Paul Johnson in the absence of the regular evangelist.

Motion was made by Sr. Whitehead and Bro. Hanson that Secretary send a letter of encouragement from the Conference to Bro. Elmer Gockler who has been such a faithful member and is now unable to attend conference because of illness.

Election of officers resulted in the continuance of the present incumbents; President, F. E. Siple; Vice President, Leila E. Whitehead; Secretary, Mary A. Gesin; Treasurer, Anna E. Drew. The other members of the executive board are Wm. Lansbery, Glenn Birkey, Leland Hanson and John Roberts.

Sr. Whitehead spoke on the matter of pledge cards, urging all members of Illinois Conference, young and old, to fill out one of these cards and return it to the Treasurer, Anna E. Drew, 629 N. Galena Av., Dixon, Illinois. This will materially assist her, thus knowing just what amount will be available for the work of the coming year. Sr. Whitehead urged the young people who are beginning to earn salaries, to give no matter how small. She emphasized the fact that a little from many is much more appreciated and shows more cooperation than

much from a few. After a discussion on the use of the dormitory for the coming year and the placing of comfortable lawn seats at conference time, business session was adjourned.

There were four baptisms during the conference. They are: Mrs. Myra Renner, Lanark; Elizabeth Ford, Dixon; Harold Hardesty, Oregon and Samuel Smith, Forreston, Ill., three of these just budding into young manhood and womanhood and we rejoice in their decision.

Speakers present were Bros. G. E. Marsh, C. E. Randall, M. W. Lyon, J. A. Patrick, F. L. Austin, Paul Johnson, S. E. Magaw and F. E. Siple, all of whom gave us food for thought during the coming year. Begin to plan now to attend our annual conference and Bible School next year and enjoy with us the instruction and fellowship to be found in association with each other. Let us all unite our efforts in the Master's vineyard and re-consecrate our lives during the coming year should our Savior delay His coming.

Mary A. Gesin, Sec.

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OF THE
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from which young men are going forth for increased evangelization. It is also operating

THE GOLDEN RULE HOME

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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. Mk. 16:15, 16.

THE RESTITUTION HERALD

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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.

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THE LIVE CHRISTIAN

By Samuel E. Haney

MY BRETHREN, count it all joy when ye fall into divers temptations."—James 1:2.

I shall ask the reader to continue reading, in the A. V. to and including verse 4. Then read Weymouth's version: "Reckon it nothing but joy, my brethren, whenever you find yourselves hedged in by various trials, or temptations. Be assured that the testing of your faith leads to power of endurance. Only let endurance have perfect results so that you may become perfect and complete, deficient in nothing".

Current events make conspicuous and important prophecies and certain texts that a hundred years ago lay more or less dormant. Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts". This is what Jesus meant when He said, "And I will give him the morning star"—Rev. 2:28. Thrice blessed are they who have this "morning star" in their hearts! "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star"—Rev. 22:16. Are we emitting reflections from this bright and morning star? If not we are not faithful to our calling, our privileges and obligations. Paul says, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world"—Phil. 2:14, 15. "But the path of the just is as the shining light, that shineth more and more unto the perfect day"—Prov. 4:18.

Seldom was there a word spoken or written about the return of Jesus, the setting up of His kingdom on earth and conditional immortality a century ago, when tongue and pen's greatest stress and pivotal points were the rescuing of immortal souls from an eternity in the lake of fire and brimstone. What a revelation this bright and morning Star has wrought to nations, and in the hearts and minds of Christians!

The "certain texts" are scriptures which relate to the Christian's experiences to-day as compared with a generation or so ago. To-day there are "Christians", and there are Christians. The latter have a moral stamina of their forefathers which has caused them to keep on the "watch", Mark 13:37, and also accounts for their progressive knowledge of God's plans and purposes as current events have made manifest the fulfillment of prophecies indicating the times and seasons in which they live. Thus they have "grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ".

The negative, inert Christians, who constitute the bulk of Christendom have become part and parcel of the world. Being imbued by its spirit their ambition and aspiration are earthy, natural man—drifting with the tide, while the child of God is ever pulling against the stream; i. e.,

opposing powers, self, the world and the devil. So we see the *source* of the Christian's and the world's joy as different as day and night.

"Reckon it nothing but joy when you find yourselves hedged in by various trials (temptations)". These words are directed to Christians who are putting up a great fight for life, which has but one source, Jesus Christ: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead (even if he has died — margin, shall have died, Wey.), yet shall he live". "And this is the record, that God hath given to us eternal life, and this life is in his Son", John 11:25; 1 John 5:11.

What desperate efforts are made to maintain this little spark of Adamic life when it is seen ebbing away! Yet how few can be persuaded to go to Jesus the Fountain of eternal life! "I am the bread of life . . . and him that cometh to me I will in no wise cast out". John 14:6; 6:37. These are but few of the many texts that inspire and embolden the *live* Christian while undergoing the antitypical (modern) "den of lions, and the burning fiery furnace", which develops their power of endurance enabling them to obey, pay the price, and become "complete, deficient in nothing".

These trials and temptations to the Christians are what training is to the athlete preparing for a contest where skill and endurance are put to a test. Our trials of to-day give us fortitude for greater trials to-morrow.

It would be nice could we slip into God's kingdom without these unpleasant experiences. But it can't be done. There are no "flowery beds of ease" for Christians especially these days. We are in the enemy's land; and he, the world, and the flesh will see to it that the limit of our endurance is daily necessary. So let us make good use of God's *dumbbells*, so to speak.

We read (Heb. 12:11) "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are *exercised thereby*". (Italics mine).

The world, including nominal Christians, is skeptical about life beyond the tomb; hence, its strenuous efforts to get all the pleasure to be had now. Unregenerate humans, being more or less obsessed, see nothing questionable about anything that gratifies and amuses. But Christians have loftier aspirations: all that is worth while lying beyond the tomb. They, like Moses, have their hearts fixed on the *coming reward*: "Through faith Moses when he grew to manhood, refused to be known as Pharaoh's daughter's son, having determined to endure ill treatment along with the people of God rather than enjoy the short lived pleasures of sin; because he deemed the reproaches which he might meet with in the service of the Christ to be greater riches than all the treasures of Egypt; for he fixed his gaze on the coming reward"—Heb. 11:24-26—Wey.

Woe to the person who trivially considers Paul's advice. "For the grace of God has displayed itself with healing power to all mankind, training us to renounce ungodliness and all the pleasures of this world (WORLDLY Desires, *Emph. Diag.*), and to live sober, upright, and pious lives at the present time"—Titus 2:11, 12, Wey.

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"LEST WE FORGET"

By F. L. Austin

ON MONDAY, August 27 there convened in the city of Paris one of the notable diplomatic gatherings of the age. At the invitation of the United States representatives from fifteen nations gathered and signed for their respective governments a peace pact. It is reported that since that day invitations have been sent to no less than forty-nine other nations to severally add their respective signatures to this world famed international agreement.

To dethrone the god of war, and to crown the prince of peace that is emerging from the longing hearts of the war torn millions are the avowed purposes of the covenant. Versailles, Locarno and the other efforts that have followed in rapid succession since the dogs of war were kenneled upon that memorable eleventh of November in nineteen hundred and eighteen have proven to be rapidly erected stepping stones leading toward the summit of the human ideal of peace. "Peace, or the will to peace, is spreading like a blessed balm over a war-weary world", says *The Omaha Bee-News*, in melodious harmony with the galaxy of publishers and speakers that, having massed impromptu upon the stage of the world, are filling the walls of the universe with the anthem strains of "peace on earth".

Continuing, this widely read daily says editorially: "War is being pushed farther and farther into the limbo of discarded things every day. When all nations are pledged to peace, and all leaders are striving for peace, it should not be impossible to obtain peace. Mankind really is making progress." Beautiful vision of the ideal!

Turning its eager gaze to the exit-gate of the garden of the Lord the sin-stung race of Adam since the morning of time has been frolicing and marching, in turn, down through the motley dark-draped halls of the ages. Ever and anon these walls, hung with the madly swirling storm-clouds of war, have been set with sparkling gems of hope. The true gems, ordered and given setting by God Himself have all been turned to focus their radiant rays upon the One only Hope of the ages. But synthetic gems in number have been man-placed along this storm-tossed way which, reversed sufficiently in their settings as to catch and reflect kissing rays sparkling from God's true

gems of promise, have arrested man's momentary notice in expectancy that door of hope would soon be swung by man-made effort into a broad unlimited garden of peace. Disappointment has followed every hope reflected from humanly devised promises; nor can it ever be otherwise.

In kindness yet unvalued and unsung God, in infinite wisdom, has foretold to believing portions of mankind these wholly untrustworthy promises, originating in man's wish which is too often the mother of hope. That the ultimate ideal is praiseworthy is unquestioned. It is the means of attainment that, being untrue, is faulty and unavoidably doomed to failure and disappointment.

Lest we forget that God, by His unmistakable provision of man's self chosen words and works and ways, has revealed to us with infallible accuracy advance information of man's doings, let us place in contrast a few of man's promises of anticipated hope with the information revealed by God.

MAN'S WORD

"When all nations are pledged to peace and all leaders are striving for peace, it should not be impossible to obtain peace." This is but one of hundreds of like expressions of hope—man-made. Its ultimate ideal is praiseworthy. But it fails even of suggested recognition of, and dependence upon Him who alone is to be the victorious Prince of Peace. This man-made promise of hope is founded exclusively upon a presumed development of nobility within the soul of man that will lead him to self-attained victory. Such might be acceptable were it possible, but God has long revealed that such attainment is impossible by undirected man.

GOD'S WORD

"Howl ye; for the day of the Lord is at hand." It is the word of the God-inspired Isaiah as he, megaphone-like, shouts down through the ages to "Babylon" and all her cohorts in that day when man, both Israelite and Gentile,

(Continued on Page 756)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE BIBLE TRAINING CLASS

IN THE last two weeks the writer has talked with four boys and three girls who desire to enter the Bible Training Class at Oregon on the first Monday of October next. Four of these have decided definitely to enter the class. The others were yet uncertain that they can arrange their affairs. These are all persons from good homes and of apparently ideal Christian character. All place God's Word, and service to Him ahead of all others.

Some of these are taking the course in order to prepare for active work in Sunday Schools, Berean Societies and general church work throughout life. Others are looking to the ministry.

With such an enrollment added to those carrying over from last year the class of 1928-29 has promise of greatly increased interest and benefit. As the enrollment increases it will be both desirable and necessary to enlarge the scope of class work. This in turn becomes of increased interest to any contemplating entering this class.

In order to facilitate as much as possible the making of our General Conference program of work for the coming year, it is asked that all who are contemplating entering this class on October 1st will correspond with the National Bible Institution, Oregon, Illinois, as early as possible.

This class is arranged to afford opportunity for part-time work by the students, as all thus far entering have wished to secure employment from which to defray all expenses. We can not assure employment, but on enquiry from any one, accompanied with full information as to type of work wanted, we will at once make effort to locate employment and notify applicant as early as possible.

We solicit correspondence at once.

COOPERATION

YOUR Secretary is much pleased with his reception at Blair, Nebraska on last Tuesday evening. In compliance with request, after delivering a sermon he explained quite fully the work of the General Conference and the progress made.

Bro. Geisler entered upon a pastorate of the Blair church about three months ago where he is much liked for the sincere, devoted and untiring labors which he and Sr. Geisler are rendering. Bro. Geisler and the Blair church are heartily supporting better organization and work at Blair, in the Nebraska State Conference and in the General Conference.

The Pleasant View Church, twelve miles north of Holbrook, Neb., and the brethren in and about Holbrook amalgamated on Monday evening, Aug. 27, and perfected a new organization of 66 members. Sunday School was to be organized on Sept. 1, and a program of active work is expected to at once engage this church. A local Berean president was chosen with instructions to begin work whenever opportune.

The Church of God at Holbrook, as also the Nebraska Conference, went on record as heartily supporting the General Conference.

Bro. and Sr. J. L. Banning of South Omaha, Neb., welcomed your Secretary to their home on the evening of Aug. 29, where they had invited all of the Avery membership for an evening meeting. In introducing the writer Bro. Banning made public request that a careful report be made of the N. B. I. work. After explaining that the "N. B. I." work was really the General Conference work, that "National Bible Institution" was merely the incorporate name under which the General Conference comes in business contact with the world, and reporting carefully on all its phases of activity, and making opportunity for queries to be presented concerning any matter whatsoever, these brethren appeared heartily satisfied with the General Conference. In the course of his stop, your Secretary received voluntary assurance that the General Conference will be receiving added support.

Following the informal and pleasant discussion of the condition of the work as a whole, the writer continued by giving a much appreciated talk on the subject of the high and exalted position of the Christian and the Christian church before God.

Both the So. Omaha and the Blair congregations have labored under severe handicaps. They are to be congratulated in that they have persevered in faith, and are both holding forth the gospel which is the power of God unto salvation.

It was a pleasure to meet with the brethren of N. W. Omaha in the home of Bro. and Sr. Dixon on Thursday afternoon and evening. While this congregation has not understood nor been affiliated heretofore with the National work, yet the writer was given a hearty welcome and by different ones urged to return.

Elsewhere these brief and unheralded visits enroute home from the Nebraska conference have revealed the need and the benefits of more field work and more thorough organization of our gospel labors.

“THE CONSEQUENCES OF SIN”

WE ARE poor, blind creatures at the best; so one-sided, so imperfect, so liable to error—so easily led astray by the pride which apes humility—so apt to be puffed up by the ignorance which takes itself for knowledge—that we constantly turn into banes what God intended as our richest boons, and store the very manner of His love in such earthen vessels of frailty and presumption, that, in our keeping, it breeds worms and grows corrupt. And hence even God’s most holy truths become liable to dreadful perversions. It was so in the first ages when there were ungodly men who turned the grace of God into lasciviousness. It was so when Luther at the Reformation shook down the hollow structure of tradition which men had accepted as their faith. It may be so when we open to the despair of the guilty even in the valley of Achor a door of hope, and ask men to take nobler and truer views of God than those which run counter to what the Scriptures teach us of His everlasting mercy; of His purpose in punishment being not to torture but to redeem; of the day when Christ shall have triumphed for ever, and God shall be all in all. I cannot but strive to remove thoughts which, as I know, goad some men into infidelity, and embitter the hearts of others with a narrow, railing, Pharisaic dogmatism, full of cursing bitterness against all who presume to differ from itself.

* * * *

But there are deeper reasons than these for preaching what we believe to be the truth on this subject. The virtue which has no better basis than the fear of hell is no virtue at all. No virtue is in the least degree virtuous which springs only from the hope of profit or the fear of punishment. Would you think much of one who only did not commit murder because of the hangman? or was only not a scoundrel from fear of being found out? Fear may create then forced obedience of the slave: love only can win the devotion of the child and that is why God hath not sent to us—who know the truth and whom the truth has made free—the spirit of fear and of bondage, but of love, and of power, and of a sound mind. And this love is the soul basis of holiness. To preach that God willeth all men to be saved—that is gospel truth; to preach that it is not the love of Christ, but the fear of hell which constraineth us—that is the soul destroying error. What was the sum of the teaching of our blessed Lord?—was it “turn or burn?” or was it “Come unto Me, and I will give you rest?” Was it hell-fire that He preached to the rejoicing multitudes as He sat among the lilies above the silver lake? or was it the beatitudes of the meek and the merciful, and about a Father who maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust?

—Selected.

As hatred is the same whether in thought or in deed so love is the same in kind whether it gives a mansion or a flower: a feast or a cup of water.

CASTING OUT DEVILS

By Alice B. Curtis

THE GOSPELS record many instances of Christ’s wonderful healing power. Matthew relates that “great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them.”—Matt. 15:30.

Luke gives an account of Christ healing one that was dumb. The passage reads as follows: “And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.”—Luke 11:14.

There are people afflicted with dumbness to-day: some who are dumb because of physical inability to speak, and others who are dumb because they do not wish to speak. We often hear of people who are not on speaking terms because of some trouble—real or fancied. They may be neighbors who were once friendly and sociable, or they are sometimes those who are related by ties of blood, but a coolness has come between them, and they meet each other with averted faces and mute lips.

It is inevitable that little things will occur in life to fret and irritate us if we allow them to do so; but we should try to pass them by as lightly as possible, and not allow them to make us cross and unhappy. Life is too short for us to harbor grudges, and they war against our spiritual and physical well-being. Besides, we are so frail and erring ourselves, and so often in need of forgiveness that we should be willing to forgive others, especially since it is our Lord’s command. James says, “Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.”—James 1:19, 20.

“Be not swift to take offence, let it pass,
Let it pass,
Anger is a foe to sense, let it pass,
Let it pass,
Brood not darkly o’er a wrong,
That will disappear e’er long,
Rather sing this cheery song
Let it pass, let it pass.”

It is far better for us to ask Jesus to cast out the evil spirit of envy, malice, or hatred, that keeps us from speaking to others, and makes us have unkind thoughts of them. We must put off the “old man with his deeds,” and become a “new creature in Christ Jesus,” if we wish God to love us.

The natural or unregenerate person does not have a lovely character. Paul gives us a true likeness of man in his natural state. He says, “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.”—Titus 3:3. People that are

(Continued on Page 767)

ARE YOU TIRED?

By M. A. Woodward

HOW OFTEN we hear the tired sigh of one who needs to stop, and for ten minutes lie down, and in the quiet repose of well done work rest! For if you have been engaged in lawful work, you have filled the Bible injunction, "Whatsoever thy hand findeth to do, do it with thy night." Then the Psalmist's beautiful words give us restful thoughts, "Rest in the Lord, and wait patiently for him".

Rest in the Lord. How sweet to realize the pillow of love on which we are asked to rest! God wishes us to keep these bodies in such calm repose that it will be a joy to rest in Him.

There are so many things in this life to annoy us and in these perplexing moments we waste much reserve force that should be kept for farther duties. When such conditions arise if it is possible go away alone with God, sit or lie down, close your eyes and wait patiently before Him. Not in a fretful mood, O no! Forget the annoyance and think of the blessings. Remember our troubles are those of all mankind, so why worry. Forget self for a little and rest in the joy of the dear Lord. There are so many beautiful things for which to be thankful. Quiet thought of the many wonderful works of God will lift us to the very heights with Him.

A poor prisoner, when being released from prison said, "I haven't looked more than two hundred yards in front of me for twenty years". Many of us are making prison cells of our bodies, perhaps not looking farther ahead than that poor man, looking no farther than our own selfish boundaries. O let us stop and ask for strength to find the enduring help which only our God can give.

A quiet spirit is very necessary for good health or good work. Do not feel you are wasting time when you stop to breathe in God's fresh air or to inhale the fragrance of His beautiful flowers. I have been staying with my sister, Mrs. Frances Wynne, while she for six weeks has battled with typhoid fever, and day after day when the beautiful flowers were brought to her, we would gaze in wonder at the many varied colors, shapes, fragrance, and in our admiration say, "No one but God could do that". O how near it brings Him to us when we stop and realize the wonders of His hands! David was a lover of nature. Listen as he soars away in his thoughts on nature's wonders: "Thy mercy, O LORD, is in the heavens, and thy faithfulness reacheth into the clouds. . . . How excellent is thy loving kindness, O God!"

Thinking of these things helps us to forget the worry of fault-finding tongues which insist on finding fault with everything the workers are trying to do to push the cause of truth forward. No matter how hard or patiently the worker tries to do what is right someone is ready to find fault. Never mind. Still rest in the Lord and do good and all will be well at last, for we read "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." Did you ever think how often in the dear Master's life He dismissed the crowd, bidding them good-bye until He could go up to the hill alone to talk with God? He went to rest and pray, to replenish His wasted strength for larger service, not for Himself but for some needy one who would come to Him when His prayer was finished. Always He lived for someone else! How unselfish He was!

So if we wish to become Christ-like, we must follow His example. Are you a busy man? You need the quiet prayer, if anyone does. Quiet prayer should be your daily food. When the urgent business, the anxious questions, the annoying business letters come, and you feel all unstrung and can hardly hold yourself from saying the impatient words, and the hot flashes come to head and face, it is time then to go into a quiet room, sit down, or better, lie down, relax, close your eyes and rest. In these still, restful moments ask God to renew your strength for the oncoming battle with life and then go back to your desk calmed, refreshed. In repose some one has said,

"Escape from your shop for a little
No matter just where it may be
Go out in the woods and whittle,
Or wander along by the sea.
Go lie on the grass and just holler;
Go gaze by the babbling stream,
Forget there's a thing called a dollar
And live in your visions and dreams.
Like mists of the night, like a bubble,
Will banish unquiet and fear;
And out of the sea of your trouble
Will rise the warm sunlight of cheer."

So rest in the Lord, and wait patiently for Him.

LEST WE FORGET

(Continued from Front Page)

shall have proven not only his own inability but also his perverseness toward God. Of "the day of the LORD", that day when God shall have taken from man the rulership of the earth with instruction that henceforth the word of His Son must be regarded. Isaiah continues in 13: 6, "it shall come as a destruction from the Almighty". The Almighty will no longer "wink at" the God-defying ways of man. The day when He will require respect and obedience from finite but impudent man will have arrived. "Therefore shall all hands be faint, and every man's heart shall melt"; "He shall destroy the sinners" out of the land; He "will punish the world for evil"; they "shall fall by the sword".

Joel is inspired to proclaim of the day of the Lord: "Prepare war, wake up the mighty men, let all the men of war draw near". In that day multitudes shall be "in the valley of decision". Nevertheless, "the LORD also shall roar out of Zion"; and shall "be the hope of his people". See Joel 3:9-17.

Numerous are the scriptures referring to that coming day including Matt. 24:15-32; Luke 21:34, 35. In the light of all these it is easy to understand and place the words of Paul in 1 Thess. 5:1-9, when he says, "When they shall say, Peace and safety; then sudden destruction shall come upon them."

Let us not forget these warning words of Scripture. Man may promise often and much. It may sound grand. The query is, Is man sufficient to perform? God warns that he is not; rather, that the day of the LORD is coming when man, having repeatedly proven his own inability and perverseness, God will require recognition. It is then that man by his opposition will institute a period of warfare and a time of trouble surpassing all former experiences.

Let us not discourage, nor dishearten man in any of his truly noble efforts; but, on the other hand, let us choose God rather than man. World-peace is most desirable. All hearts yearn for it. And it should be remembered that God has provided One who will bring it about in such manner as to make it eternal.

THE SPIRIT OF SERVICE— UNSELFISHNESS

By Lydia Railsback

A SELFISH PERSON is one who cares unduly or supremely for himself. He regards his own comfort in disregard, or at the expense, of that of others. An unselfish person is one who puts self in the background and thinks and works mostly for the comforts and pleasures of others not for the comfort and pleasures in this life, but in the life to come. Are most of us selfish or unselfish? What about the Bible characters? Were they selfish or unselfish? I would say there were some of each kind, but let us look at the deeds of some of the unselfish ones and see whether these things are worthy of our imitation.

First, let us look at Miriam. She seemingly forgot self entirely, not thinking of any hardship she might have to endure nor any danger she might encounter, but set diligently at the task of watching the crib of her baby brother that he might be rescued and returned to her mother.

There was another little girl who also did an unselfish act. It was the little Hebrew maid who was sold as a slave for a Syrian general, who took her into his own home to wait on his wife. When this girl's master became sick, she seemingly forgot her own troubles and set about to help her master by telling him there was a prophet in Israel who could heal his disease.

Not all who were unselfish in olden times were girls, for we have an account of a little boy who gave his lunch that the multitude might be fed.

If children could be so unselfish, what about older ones? Let us see. Notice Rebekah at the well. She unselfishly gave of the water in her pitcher and drew more for the camels to drink.

David, a man after God's own heart, is one of the great characters of the Bible in the unselfish way he dealt with Saul and again with Goliath. With Saul, he played the harp to quiet his restless nerves. In the case of Goliath, he took his life in his own hands to save the host of Israel from destruction at the hands of the Philistine.

Peter, many times went about doing good, sometimes healing those who were less fortunate than himself. Paul, the apostle to the Gentiles, endured almost untold hardship that he might carry the gospel into heathen lands.

But there is another who far outdoes any other mentioned anywhere. Jesus of Nazareth, our Savior, began His work at the age of twelve years, went through life constantly enduring for the sake of others. He died that you and I might live. Do we appreciate this? Do we realize what it may mean to others if we just as willingly and unselfishly do all we can that they too may know of the Savior and what He may mean to them?

Selfish or unselfish, which shall we be? How I wish that each one of us might be so unselfish that we may be permitted to live and work with Jesus!

EARLY TRAINING

By J. E. Hatch

WHEN VERY YOUNG, my sister and half-brother and myself were taught to memorize some of the Psalms of David. We began with the first Psalm. This accomplished, we passed to the second, with its double number of verses. Then followed the nineteenth, twenty-third, seventy-second and others.

Young readers of the Herald, do you know that the first Psalm draws a comparison between the righteous and the wicked? The lesson taught by David is that whatsoever the righteous one does will prosper, but "the way of the ungodly shall perish." Read it, or better still memorize it.

David, in his second Psalm, pictures the reign of Christ, his own Seed, upon the "throne of David" forever, when He shall have taken unto Himself His great power, and become the King of the whole earth. "Yet have I (Jehovah) set my king upon my holy hill of Zion (Jerusalem). . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

David reigned thirty-three years and six months in Jerusalem, and God had promised His Son Jesus that He shall reign also in Jerusalem upon the same throne "and of his kingdom there shall be no end." The outstanding verse of the Psalm reads: "Serve the Lord with fear and rejoice with trembling." Why? That you may not "perish from the way, when his wrath is kindled but a little."

The nineteenth Psalm! Where can you go to find more beautiful language telling of the wonders of God's universe, of His law, testimony, statutes, commandments,

(Continued on page 767)

A WONDERFUL CHALLENGE

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:28, 29.

BEHOLD THE SETTING! Jesus, the peasant of Galilee, the carpenter of Nazareth, without honor among men, rejected by His own countrymen, opposed by the religious leaders, ignored by Rome and the aristocracy but fully realizing His own divine power, looks out upon the toiling, discontented, restless populace and says: "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; . . . and ye shall find rest unto your souls."—Matt. 11:28, 29.

Rest! What a sweet word! How humanity has toiled and been weary in body and mind since the great fiat went forth: "In the sweat of thy face shalt thou eat bread." The past is strewn with broken bodies and broken minds and the present is filled with people who "are like the troubled sea, when it cannot rest." They run hither and yon seeking rest and finding it not while they ignore Him who alone can give rest. There is no rest outside the will of God. God alone can satisfy the longings of mankind and give rest.

Man was created for companionship with God and he can never be satisfied without God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" is the natural cry of the normal soul.

Without God man is out of pose. He is restless and unsettled and in his feverish and fruitless search after satisfaction becomes an easy prey to endless delusions: a delusion that pleasure will satisfy, a delusion that wealth will satisfy, a delusion that fame and honor and knowledge will satisfy, a delusion that a free rein to the passions and appetites will satisfy. Solomon proved by experience the fallacy of all these delusions. See Eccl. 2:1-11.

The New Testament and church history affords many proofs that Jesus was not only able but actually did make good His wonderful challenge to all classes: to the high and to the low, to the rich and to the poor, to the bond and the free, to the learned and to the unlearned. And what is of still greater importance to us is that He is still doing it.

We look about us and see that in spite of all the developments of the past and the present, in art, in literature, in science, in philosophy and political economy, and all the wonderful modern products of inventive genius and mechanical skill, that adds so much to the conveniences and pleasures of life, man is still like "the troubled sea, when it cannot rest." Man is still laboring and laden and his soul is still far from being at rest.

Behold the unrest among nations. Behold the unsettled condition of capital and labor. Behold the competition in the business world and in the professional world and the social world. To all these, to individuals and to

nations, to trade unions and to captains of industry, to the professional world and to the social world, to the lovers of pleasure and to the devotees of fashion, to the sick and to the afflicted, to the victims of distorted passions and appetites, to one and all Jesus is saying in tenderest love "Come unto me. . . and I will give you rest."

O the sweetness of the rest that Jesus gives! It conquers all our spiritual foes, calms all our mental fears and gives us a joy and a peace that the world cannot give neither can it take it away, O hallelujah!

It enables all who have it to bear cheerfully the burdens and disappointments of "the life that now is" and to look forward with joy to the life "which is to come" and to say with the Psalmist: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled The Lord of hosts is with us; the God of Jacob is our refuge."

Reader, have you found this rest? If so tell it to others. If you have not yet accepted this most extraordinary challenge and received this wonderful supernatural rest will you not accept the challenge and let Jesus prove to you His power to make good? Just bow your head reverently and say with child-like faith: "Lord Jesus I accept your challenge and come to Thee for this rest promised to all." Then believe that you do receive and see how quickly all turmoil and restlessness will cease and you will realize rest, sweet divine rest for which your soul longeth. —*Selected.*

TRUSTING

I do not ask that God will always make
My pathway light;
I only pray that He will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet;
I only ask to find His blessed arms
My safe retreat.
If He afflicts me then in my distress
Withholds His hand;
If all His wisdom I cannot conceive
Or understand—
I do not think to always know His why
Or wherefore, here;
But sometimes He will take my hand and make
His meaning clear.
If in His furnace He refines my heart,
To make it pure;
I only ask for grace to trust His love—
Strength to endure;
And if fierce storms are beat round me,
And the heavens be overcast,
I know that He will give his weary one
Sweet peace at last.

THE PURSUIT OF IMMORTALITY

THE SINNER'S doom will be "everlasting destruction" (2 Thess. 1:7-9), not everlasting conscious torment. But to quote the text, "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46), we note that the punishment is eternal, but that punishment does not involve eternal life, or immortality, for the wicked.

Only those who are in Christ have eternal life; only those who do the will of God abide forever. In the text before us, everlasting punishment is the antithesis of eternal life, and eternal life means just what it says. Those who have complied with the conditions, the "righteous," made so through the faith in Christ, enter "into life eternal." Therefore, the doom of the others, their everlasting punishment, must be everlasting death, the very opposite of everlasting life.

Inasmuch as we are dealing with the "pursuit of immortality," it is quite in order that some consideration be given to the awful doom of those who fail to reach the goal. But there is one Scriptural truth with reference to human immortality which we wish briefly to consider.

Human Immortality Involves Bodily Existence. What ever may be said as to the nature of deity, human personality and existence involve a body and there can be no human immortality without bodily existence. Taking Jesus, "the firstfruits," as a sample, we find Him saying after His resurrection to be "alive forever more," "Behold my hands and my feet, that it is I myself: and handle me, and see; for a spirit has not flesh and bones, as ye see me have". —(Luke 24:39). "And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them."—vs. 42, 43.

As was Jesus, so shall we be who follow in His train. Already do we have eternal life in Him, the living Head; but the members of that body have not as yet been made immortal. For the present "your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:3, 4. We have eternal life now in the same sense that we have Christ, Christ within, and therefore eternal life within. So long as we have Christ within, "the hope of glory" (Col. 1:27), we are sure of all the rest.

The fact that "no murderer hath eternal life abiding in him" (1 John 3:15), infers that others may have that life abiding within at the present time. But we must not hold this to be true in any sense that would make meaningless certain other texts, such as heirs according to the "hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:2.

In the final sense our entrance upon that endless life must await our Lord's return when "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. For this corruptible must be 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. 15:51-54.

That real bodily existence is involved is evident from Paul's words about looking for Him who "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:21. "And this is the will of him that sent me," said Jesus, "that everyone 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.

Having complied with the conditions of salvation, our future life depends upon bodily resurrection and the putting on of immortality, rather than upon the immortality of an immaterial soul. The entire man is covered by the atonement and is entitled through faith in Christ, to coming glory honor, and immortality. As well stated by Dr. Salmond, "Life, eternal life, the immortality of the man, not the immortality of the soul, is the message of the Bible, alike in the Old Testament and the New, in Christ and in the apostles, in John and in Paul.

Thus we see that this pursuit of immortality is a real pursuit with a real goal. The pursuit takes us along the blood-trail to the cross, and in the train of Christ risen and triumphant. The Head has already been glorified, and union with Him makes glorification of every member of the body certain in due time. The prize is just before us, undying bodily existence, immortal youth, in a painless, tearless, curseless world; where none will ever say, I am sick and none shall ever grow tired; where partings are unknown and death a stranger; where we shall look upon the face of our Redeemer and sing His praises throughout the never-ending ages of eternity. Then shall our deepest, holiest yearnings all be satisfied. Thank God for such a prospect. May we not miss the goal.

"The day of re-appearing." How it speeds.

He who is true and faithful speaks the word,
Then shall we ever be with those we love—

Then shall we be forever with the Lord."

—Selected.

God is the Head of the Universe. Therefore

- He is supreme;
- His name should be revered;
- His purpose should be treasured;
- His word should be sought.

There are times when a smile and a little kindness go farther than the almighty dollar.

—Haney

HEAVENLY WISDOM

By Samuel E. Haney

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord (A person of that sort must not expect to receive any thing from the Lord—margin, in answer to prayer', Weymouth). A double minded man is unstable in all his ways."—James 1:5-8.

THE KEY to this subject is heavenly wisdom, which is obtainable by unfeigned faith. Hence, the results of our prayers depend upon the degree of faith and persistence accompanying them. God will comply with His children's persevering petitions though they may be temporarily detrimental. This is illustrated by the parable of the prodigal son.—Luke 15:11-32. It is generally understood that the "father" represents God. Now, the father complied with his son's petition by giving him his portion, knowing he would waste his substance with riotous living, and with harlots.—Luke 15:13, 30. But had this been his son's motive he would not have received, because he asked amiss.—James 4:3. God knows the intent of the heart. The old father also knew his son would eventually profit by his sad experience and become more Christ-like than his elder son, who was a grouchy tightwad.—Luke 15:25-30. Reader, have you ever met them? They seem to think they have gone the limit of generosity by dropping a buffalo nickel on the collection plate.

Jesus says, "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Mark 11:24; John 14:13. Here are promises unlimited. The only conditions being not doubting and "believing on Christ".

But John reveals other necessary prerequisites; i. e., "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. "And whatsoever we ask, we receive of him, because we keep his commandments, and do these things that are pleasing in his sight".—1 John 3:22. By complying with these requirements we get our mental and spiritual status with Christ: "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ".—1 Cor. 2:16. "For God hath not given us the spirit of fear; but of power, and of love, and of sound mind."—2 Tim. 1:7.

We are reminded of 1 John 5:14; i. e., "And this is the confidence that we have in him, that, if ye ask any thing according to his will, he heareth us." It is God's will that all His corrigible children shall be saved: "Neither shall any man pluck them out of my hand No man

is able to pluck them out of my Father's hand".—John 10:28, 29. But he uses different methods in handling His children that they all may acquire "eternal life, and never perish".

There are wise and foolish Christians. We have been considering the wise ones who have "oil (Holy Spirit) in their lamps" and who are exercised by a sound mind, even the mind of Christ. But the foolish ones, who are portrayed by the prodigal son, are as persistent and zealous in their petitions as their obedient brethren. Their requests God also grants, knowing that it is only by an agonizing experience of an involuntary destruction of the flesh that they "may be saved in the day of the Lord Jesus".

Yes, God will grant His children's petitions if "asked in faith, nothing wavering". He will also see to it that good eventuates. But O, how often are our prayers like little children crying for dangerous things! No one would think of giving a child a razor to play with, yet, Christians often inadvertently appeal to the Lord for things more destructive than razors are to children.

When the younger son left home with that big roll in his pocket, little did he think that ere long he would be compelled to seek such menial labor as feeding swine, creatures that are so loathsome to his race! So dire became his circumstances that "he came to himself"! The father knew this would be the culmination of his wild career. Thus it is with our heavenly Father disciplining His fractious children who create their own troubles by allowing the flesh instead of the Spirit to utilize their heavenly wisdom. They become proud, heady and boastful instead of humble, which James calls sin (4:17): "Therefore to him that knoweth to do good, and doeth it not, to him it is sin".

There is no better lesson for us than Exod. 12:1-13. Here is a typical people having a typical experience, all of which we are the antitypical. If we give this lesson adequate attention we shall have no time to trifle with the flesh, the world and the devil—time being too short and precious. The Israelites were about to be released from their Egyptian bondage. They were told to take a male lamb whose blood was to be put upon the two side posts and upon the upper door post of their houses. This blood was a token: "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt". They were to eat the flesh in that night with bitter herbs, with their loins girded, shoes on, staff in hand; and to eat it in haste: "For I will pass through the land of Egypt this night, I will execute judgment: I am the LORD".

How accurately this describes our position in modern Egypt (Babylon!)! We, too, are about to be released from bondage. The Lamb has been slain. Are our hearts sprinkled with His precious blood (Heb. 11:28; 1 Peter 1:2), that He may see and rescue us from the plague coming upon the land? Are we eating His flesh (John 6:51, 56) in this night of gross darkness, with bitter herbs (experience)? 1 Peter 4:12-14. Are our loins girded, shoes on (Eph. 6:14, 15), staff (Bible) in hand? Are we

zealous about it by walking "circumspectly, not as fools, but as wise, redeeming the time, because the days are evil"?—Eph. 5:15, 16.

Compromise is incompatible with salvation; hence, the revelancy of Paul, and James' words, "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".—Rom. 8:5, 6. "Ye adulterers and adulteresses ('like women unfaithful to their husbands', Weymouth-margin), 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". 4:4.

The one safety zone is to "set your affection on things above, not on things on the earth".—Col 3:2.

MULTIPLYING LAWLESSNESS

By C. E. Randall

AND BECAUSE iniquity shall abound, the love of many shall wax cold."—Matt. 24:12.

This statement of the Master's was called forth in reply to the questions that were asked Him by the inquiring disciples: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Undoubtedly, His reply in v. 12 has reference to the second question: "What shall be the sign of thy coming?" The condition of indifference which was to be brought about by the increase of sin is set forth as a sign of His coming. The language carries a note of warning as well.

Iniquity, as used in this verse, carries the thought of lawlessness, while the word "abound" is translated from the same Greek word as the word "multiply." The Master would have us to know that because lawlessness is going to multiply, the love of the many is going to grow cold. There is a growing disrespect for all-law and order, both temporal and spiritual. This has to do with the spiritual rather than the carnal. This apostacy concerns those who have started following the leadership of the Christ, but because of their contact and association with sin, their love for the Master has grown cold and indifferent. The cares of the world and the deceitfulness of riches have overcome them and they no longer submit to the leadings of the Spirit, but trust their all in the hand of him who sponsors the pleasures of sin, which are but for a season.

Constant association and contact with sin causes one to become indifferent to its terribleness, deceptiveness and destructiveness. Oh, that we might realize the terribleness of sin! It destroys faith, corrupts hope, blights character and separates an individual from the companionship of the Master. Surely sin can have no good effect upon anyone. "Who can bring a clean thing out of an unclean? not one." Sin is deceptive. It is deceiving many professed Christians to-day as it has in the past. Sin is leprous in

its effect. Once its virus is inoculated into our lives, it poisons us and draws us away from the Christ. It is easier to refrain from sinning than it is to release yourself from the octopus clutch once you are entangled.

There is no justification for sin. It has only one result and that is death. It is characteristic of human kind to try to justify certain sins because the Bible does not explicitly and definitely mention the wrong; or veil themselves with the assurance that certain Bible characters indulged and were apparently forgiven, therefore why can't we do likewise. The Father well knew what effect sin had on an individual, therefore, in order that His followers might not be overcome by this virulent disease, He instructed them to touch not, taste not, handle not. "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."—2 Cor. 6:17, 18. If we would keep our love pure and alive for the Christ, we must keep ourselves separate from sin. "In the world, but not of the world." "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. This scripture is a plain statement of fact when it says, "unspotted from the world." It means what it says in every sense of the language. In no wise can it be construed that we must of necessity be more or less spotted with sin. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13. Sin is therefore the result of yielding to that which is not necessary and becomes an action without excuse.

It is going to be a sad, sad day when people, who have made a confession to Christ, but who have dabbled with sin, find that sin has deceived them and that they are among the left ones when Christ returns to take His people unto Himself. Beware of the way of the world! It leads away from the Father, will cool your love and cause you to settle down in the way of the transgressor and become indifferent to righteousness.

THE KIND WORD

A word of kindness,
Such a little thing,
Yet how far it goes,
Once we give it wing.

On and on and on,
Far it flies indeed,
Then returns to bless,
In our hour of need.

—Exchange.

MY PALESTINE TRIP

By Mrs. Elnora Skinner

STARTING from Constantinople the itinerary of the trip had called for a stop at Beirut Syria, but due to smallpox in the city, we arrived in Haifa, Palestine a day or so ahead of schedule. Our first glimpse of Palestine as the S. S. Doric dropped anchor off Haifa in the bay was a flat roofed, box housed town squat on the shore with the promontory of Mt. Carmel looming up behind it. The harbor is not dredged deep enough for large ships such as the S. S. Doric to dock, so the landing was made in small boats, and it took about an hour to row from the ship to the shore.

Haifa is not a town of Bible lore, although it is now the best seaport that they have, superseding Joppa of Bible times. Haifa does not appear on the pages of history, until a much later date. Its great rival was the town Sycominos, named from the prominence of sycamore trees of that district. One of the most important industries of the town is the gathering of the Murex trunculus, (a shell) which yields a precious purple dye. We observed many boats upon the water that were engaged in this industry. Men and boys in the boats were dipping the shells up from the water.

The new town Tehole that is being built nearby, is modern in every respect. It has broad avenues and houses of Spanish type with roof gardens. Its population is entirely Jewish, numbering at present forty thousand.

Our landing day being Sunday, we had services upon the Mount under the auspices of the Methodists. Mount Carmel, which is connected so much with the life and labors of Elijah, the prophet, is the promontory of a range of mountains fifteen miles long with its middle height reaching eighteen hundred feet. It majestically looks over the Mediterranean on one side and flanks the plain of Esdraelon on the other. The name, Carmel, means a garden in the Hebrew, or a place planted with trees, and unlike the rest of Palestine, it remains green the year around due to heavy dews that refresh it.

Here it is that Elijah opposed, in the name of the God of Israel, the four hundred and fifty prophets of Baal and caused their death at the river Kishon, which flows through the plain of Esdraelon to the sea. Here also he besought the Lord to end the terrible drought, and from the Mount looking westward into the sea, the hand shaped cloud appeared that brought the refreshing rain after three and one-half years of famine.

The plain of Esdraelon, a vast plain stretching to the southeast, also reminds one of the last great battle to be fought, as in this valley plain was situated the town Megiddo and it has been in time past a great meeting place of opposing armies. Here in this valley will God bring to naught the strength, the pride and the haughtiness of man, when in the fury of His wrath He will rain fire and brimstone upon all the hosts of Gog and Magog.

Due to our missing Beirut, an extra trip was planned to take its place and so the following day we visited the

ancient cities of Tyre and Acre. Acre figures prominently in the history of the Crusades. It was heavily fortified by the Christian Crusaders and was one of the last strongholds to fall before Saladin.

Here at Acre we had the good fortune to witness a Mohammedan funeral, and also the use of the Moslem ritual in their worship. The body of the dead was borne upon the shoulders of eight men with about twenty people attending. When they arrived at the grave, the body was removed from the box and laid in a shallow grave that had been scooped out of the sand. The body was wound from head to foot with what looked like a cotton bandage. After depositing the corpse in the grave and covering it with sand, the party left, and we concluded that was the end of the ceremony, until later another company arrived which were the real mourners, and they remained probably an hour at the grave in mourning.

From a minaret in the mosque at Acre we observed a call to prayer of the faithful. A man lifted a long trumpet and blew a note through it, and all good Mohammedans turned their faces toward Mecca, bowed their heads to the ground alternately lifting their head and hands and lowering until their foreheads touched the ground four times. Five times a day are they called to perform this duty.

The road to Acre is a new pavement that had not been completed at this time, and along the side of the road there were several sarcophagi that had been uncovered as the road bed had been excavated. They had, however, not been examined to see if they contained anything of archaeological interest.

Tyre has in its museum one of the most marvelous collections of stones and ancient jewelry, that far excels anything that is made to-day. In fact all through the East one is struck with the beautiful design with which everything is made and patterned.

Back to Haifa train was taken for Jerusalem. Jerusalem lies one hundred ten miles to the south and east in the Judaeen hills. The railway runs down the costal plain of Sharon. They are modern as this road has been built by the British since their occupancy of the country. The passenger service is in three classes. The second class coaches were comfortable and clean, such as the day coaches on American roads. The coaches are built with compartments, seating from eight to ten people, on one side of the car. On the other side is the passage way running the full length of the car. Steamer passengers were accommodated with seats, while the people boarding the train stood in the passage way to their destination.

In the same compartment as myself, were two maiden ladies. Observing a dark handsome man standing in the passage way outside, they pointed to a vacant seat in the compartment, and encouraged him to take it, which he did. The maiden ladies after some time began to speculate upon this native, if he be in business, whether married or not, and the possibility of his making a good husband, all of which as I closely observed, was passing over his head as far as he was able to understand, for not a muscle in his face

(Continued to Page 767)

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LET US HAVE MORE SHORT ARTICLES OR NEWS ITEMS OR REPORTS FROM YOUR CLASSES.

We are giving below two short articles written by two of our Indiana Bereans. Will others follow the example and send in short articles and news items?

HOPE

CHRISTIAN hope is the prime expectation of all promised good things.

The hope of Israel is the Messiah, the Lord Jesus Christ.

The object or end of the Christian hope is eternal life; while the hope of the ungodly is empty, shallow wishes gilded to make an appearance of good.

"The hope of the righteous shall be gladness: but the expectation of the wicked shall perish."—Prov. 10:28.

Christ is our only Hope, the one Hope mentioned in the Bible. Through Christ we shall obtain eternal life, and through Him shall all the families of the earth be blessed.

We have every right to hope, for God's covenant of promise is sure and is ours to share in, if we fulfill His commands.

Abraham is a fine example of hope, though he was advanced in years when God promised the land of Canaan to him and his seed. He left his own land and followed God. He had no seed at that time, and was well stricken in years but he believed God, and, as a reward Isaac was born to him. When Isaac was but a young lad, God told Abraham to offer him as a sacrifice. He obeyed and by his faith in God his son was spared.

Noah, when warned by God that the flood was coming, had faith to build a large ark on top of a mountain and pitched it within and without. This would take great faith when we consider that it had never rained before and that all the people of his day laughed him to scorn, because of what they called foolishness.

Through faith kings and prophets subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions.

The people of this present age do not have the chance to do such sensational things as these, but through faith and obedience we shall be able to obtain eternal life.

—Edgar Harvey.

ABIDE IN ME

CHRIST said to His people, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 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."—John 15:4-7.

Paul says, "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.

"He that saith that he abideth in him, ought himself also so to walk, even as he walked."—1 John 2:6.

In Matt. 11:29, Christ tells His people to take His yoke upon them, so that they may learn of Him for He is meek and lowly in heart, and they who take His yoke and learn of Him shall find rest unto their souls.

Therefore, as Christians and followers of Christ, it is necessary to abide in Him. If we abide in Him we will draw our strength and inspiration from Him.

Our lives will manifest Him throughout, and we will show that we have indeed been with Jesus and learned of Him.

—Maggie Anderson.

THE TEACHER

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging still behind.

Lord, if their guide I still must be,
Oh let the little children see
The teachers leaning hard on Thee.

—Leslie Pinkney Hill



PAUL IN ATHENS AND CORINTH

WHEN PAUL LEFT ATHENS, he went to Corinth, the capital city of Greece. It was a center for commerce and known as a very wicked city. All strange beliefs and forms of idolatry were to be found there. It required one with much courage to preach to and live among these people. But we have already seen how courageous Paul could be.

All Jews had been ordered by the Roman emperor Claudius to leave Rome. Among others who had fled to Corinth were two tentmakers, Aquila and his wife Priscilla. Now Paul had also learned to make tents, so he found out Aquila and Priscilla, and both lived with them and worked with them to earn his living.

However, every sabbath Paul went to the synagogue and reasoned with the Jews and Greeks.

Silas and Timothy finally arrived from Macedonia. Then Paul went to preaching more earnestly, telling the Jews that Jesus was *the* Christ. But, of course they would not believe him, so he shook his clothing, as if to show he had given them a chance, and if they refused it he was not to blame. He said, "I will go unto the Gentiles."

Accordingly, Paul began preaching next door to the synagogue in the home of Justus, one who really worshipped God. Many came to hear this teaching, and after hearing, believed and were baptized—even Crispus the chief ruler of the synagogue. Was not that rather a joke on the Jews to have their leader leave them to accept Jesus? Paul must have been greatly encouraged. Then one night God spoke to Paul in a dream, and this is what He said, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Wasn't that wonderful to Paul to have God again promise to be with him and protect him? How his courage must have been increased!

Just so will God be with us when we are brave enough to speak the truth and tell others what we know about God and Jesus.

SOMETHING TO DO

1. Read about Paul in Athens. Acts 17:15 to end;

also read 1 Timothy 2:3-7.

SOMETHING TO THINK ABOUT

"Be not afraid, but speak."

"I am with thee."

MEMORY VERSES

37. Matthew 7:7.

TINY TOTS

Paul went to preach in the wicked city of Corinth. The people loved pieces of stone instead of God. Paul told them that it was wrong to love idols. The Jews again tried to make it unpleasant for Paul. But God said He would be with Paul so that he was not afraid to say what God wanted him to say.

Never cherish the worries that meet you each day,
For the better you treat them the longer they stay,
Just put them aside with a smile or a song
And something much better will hurry along.

—*Sunshine Magazine.*

HOW GREAT IS GOD!

Pearl M. Warren

If just one star were held in space
We still would say,
How wonderful is God!
And yet 'tis myriad stars,
With orbits all their own,
He holds above.

If just one blade of grass sprang up,
We still would say,
It came by His great might!
And yet o'er earth each blade,
With outlines all its own,
Is in God's sight.

If just one child of God appeared,
We still would say,
In him His likeness see!
Yet God hath made many
To bear Love's image through
Eternity.

With Our Sunday Schools

LESSON XI.— September 9, 1928

PAUL IN ATHENS AND CORINTH

Acts 17:16 to 18:17; 1 Cor. 2:1-16; 1 Tim. 2:3-7

Devotional Reading: 1 Corinthians 13:4-13

GOLDEN TEXT

For I determined not to know any thing among you, save Jesus Christ, and him crucified.—1 Corinthians 2:2.

A STUDY OF THE SUBJECT

Paul in Athens. Athens was the literary center of Greece. The Grecians were extremely religious. In their ignorance and superstition they had designed almost innumerable gods. To their minds practically everything in life was regulated by its particular god. All these gods existed only in the minds of the people. Thus, sunshine, storm, wind, thunder, drought, famine, plague—everything was governed by a god, and all violent things were punishments indicating the displeasure and wrath of some god. Therefore, the Athenians were constantly sacrificing in order to appease the wrath of one or another of their gods. Lest they had failed to recognize some god, they had an altar built and inscribed "To the Unknown God." The God whom they knew not, Paul declared to be the true God, the God of heaven. To them Paul preached this God. It was He who made the world and all things. He gave life and breath and sustenance to all. In contrast with their multiplicity of gods, there was just One only. He was the One whom Paul was serving. He had full jurisdiction over all men; He ruled all nations and groups of men; He was impartial, merciful and kind alike to all, requiring of one and all like devotion. For the judgment of all men this God had "appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." Thus, Paul exalted Christ as the Judge before those people.

Paul in Corinth. "I am with thee". Throughout the N. T. scripture, Christians have over and over been directed to regard God as their Father. The sermon on the mount is filled with this tender thought. God is near His children; His great heart is interested in their welfare; His eye watches them in their labors; He is their Father. There is the same depth of thought touching the closeness of God to His children through Christ in this word that was assured to Paul, "I am with thee." In this instance God apparently was encouraging Paul. The persecutions and bodily injuries that were thrust upon disciples could, but cause them as deep pain and torture as would be experienced by others. It was not to satisfy His own pleasure that God watched the stoning of Paul at Lystra, or the beating of Paul and Silas at Philippi, but that through the miracles thus wrought some of those sinful, fallen men might be convinced of the truths of the gospel and might accept salvation through Christ. At Corinth God comforts Paul by the knowledge that He will not allow men to wound and hurt him as a result of his preaching the gospel there. He relieves Paul of any anxiety lest such a sacrifice must there be repeated by him. God does

more: He tells him as a father tells his faithful son, "I am with thee."

THE GOLDEN TEXT

"For I did not determine to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2:2, Roth.

Paul's chief aim was to teach the simple truths of God in plain unaffected speech without display of words, oratory or philosophical reasoning. His work was to teach the crucified Jesus Christ together with His person, His office and His labor. Wonderful results were accomplished through the power of the Holy Spirit, not "with enticing words of man's wisdom".—F. A. S.

PRACTICAL APPLICATIONS

The Telescope. Far out in the deepness of the blue of heaven, man trains his telescopes from every available angle that he may discover and learn, if possible, truth relative to the universe in the greatness of its expansion. Earnest research at the expense of untold wealth and time is constantly devoted to these things.

But there is a deeper expanse into which no perfected lens of man can peer, the expanse of the ages to come, of the life of immortality. That there are such ages and that there will be such life is clearly foretold in God's Word. That Word becomes man's only instrument through which he can gain vision of the great to-morrow.

Salvation is a promise. It rests entirely upon God's Word. Naught else but faith in that Word can give man confident vision of this great unappraised reward from God. Paul exhorted the Corinthians and Timothy to place their eyes to this great telescope of the future—God's Word—and to perceive the future as revealed in the teachings of that Word, with all faith and confidence.

SENIOR AND ADULT CLASSES

Topic: Barriers to the Gospel.

"... Ye men of Athens, I perceive that in all things ye are too superstitious. For . . . I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." Acts 17:22,23.

The Gospel's first barrier was Israel's creed concerning the Messiah, parading itself as the Gospel. But there was another barrier: civilization's philosophy and wisdom centering in Greece. An altar had been erected to "The Unknown God". Paul came along and tried to reveal to them the nature and character of

this power that they worshiped ignorantly. They followed his reasoning without objection up to a certain point. He called the unifying force which they recognized and worshiped, God. He reasoned out for them the character of such a God. This they could accept, but when he touched on the resurrection and thus struck at the root of their scientific self-made religion, man's immortal soul and the natural oneness with God, some mocked, and others said "We will hear thee again of this matter." However the gospel of man's oneness with God through grace, gained its foothold against this barrier as it did against the barrier of Israel's creed, and as it does against all barriers. Truth roots deeply, is a living progressive thing, and can never regress.—A. K.

INTERMEDIATE CLASS

Topic: Paul's Life, an Example for Us.

Paul's life was nearing the end, and of this Paul was aware. But he did not look back on his life as a failure, for these were some of his words, "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."

In our lesson text we read of the trials and sufferings through which Paul passed that he might preach the gospel of Christ. Not once did he fail to go, whenever and wherever he was called. Undaunted, he stood alone many times, upholding the cause of Christ.

What a great responsibility he carried in his work with the various churches! Yet he never failed to do the work given him to do. And above all he gloried in all these things for he said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

A willing servant for Christ was Paul. Will we do likewise? Can we say at the end of the race that we have kept the faith as well as did Paul? What a comfort to know that at the end lies the crown of righteousness! —V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Paul Meeting the Scientific Religion of His Day: Where; in whom; description of that religion; its barrier to the gospel; Paul's success.—A. K.

DOINGS AMONG THE CHURCHES

Word from the conference in session at Arkansas City, Kansas, last week indicated that the meeting was going along in splendid manner. Bros. Siple and Magaw are the speakers.

Sr. Lucy Lapp and her family of young people, Ida, Clarence and Paul, who have been visiting relatives and attending the Nebraska State Conference of the Church of God, left Holbrook on Monday morning, August 27, in an auto for their home at Sunny Side, Wash.

Sunday, the ninth of September, Bro. Paul C. Johnson will be initiated into his work at the church on 42nd St. in Los Angeles by an all day service with dinner at the park. We feel that we cannot recommend Bro. Paul too highly as to his sterling worth and his character. Here's hoping and praying that this new relationship may be found congenial and beneficial on the part of both pastor and congregation.

S. J. Lindsay

ADELINE AND PLUM RIVER

Commencing next Sunday, September 9, the second Sunday of each month will for a while be divided between Plum River and Adeline. We plan to go to Plum River for their Sunday School and morning sermon, and then be at Adeline for evening service and sermon. Will all those who live near either of these places please bear in mind these plans, and let us all cooperate to build up the work at both places.

F. E. Siple.

GRAND RAPIDS

On Sunday afternoon several members went to the water's edge where the pastor baptized Mrs. Mary Proper into the all saving name of Christ.

Bro. and Sr. Skeels have been spending several days in the northern part of the state visiting with her mother in Southeastern Mich.

A committee has been appointed and plans are under way for a Sunday School Rally Day program to be held Sunday, September 16.

Sr. Lois Blakely is convalescing from a tonsil and adenoids operation of recent date. We trust this will result in greater physical strength for Lois.

NEBRASKA

On Sunday, August 19, the pretty little white church just completed at Holbrook, Nebraska was dedicated to God. Its usual seating capacity of about 110 was overcrowded to nearly 150 by members and by citizens who have one and all given kindly help in the erection work. All of the costs had been arranged for by the brethren in advance of the dedication service so that the service was not one of financing but one of consecrating and dedicating.

This church has looked forward to the accommodating of the state conference whenever in session here and has built and furnished an attractive spacious basement for kitchen and dining room. The conference being held at this writing has on different days filled these large well laden tables to the re-setting point.

Because of this provision for state accommodations—if for no other reason—some throughout the state of Nebraska will probably wish to take a liberal part in assisting this church in this labor. There is considerable additional furnishing planned. This suggestion is made wholly by the writer without knowledge or request of the church.

The increased number of new churches that have been dedicated in the last two years speaks well for the tone of the church work in general. May this spirit of Christian service continue to increase.

F. L. Austin

REPORT FOR AUGUST

Sermons:		
Pleasant view,		3
Rensselaer		2
Plymouth		1
No. Salem		1
Burr Oak		1
Hillisburg		2
Guthrie Grove, S. C.		10
Gillimore, N. C.		2
Dana, N. C.		1
Money Received.		
Pleasant View,	\$52.00	
Rensselaer	30.00	
No. Salem	2.00	
Plymouth	15.00	
Burr Oak	10.00	
Con. Board	3.24	
	<hr/>	
	\$112.24	
Expense	\$12.24	
	<hr/>	
	\$100.00	

J. H. Anderson

COMMUNICATION

In the course of time it is evident to all that many changes are brought about. Some effect us but little and other changes shapen and fashion in a measure the destiny of multitudes as well as individuals. With regret we are leaving our position in Golden Rule Home, yet it is not all regret for we feel that the changes brought about by the General Conference and the present plans of the N. B. I. board make it far more expedient, for the General cause of our church organization to receive at this time our resignation.

We have had the General Conference work very deeply at heart ever since its beginning and our stay in Golden Rule Home for the past three years has only endeared to us the hopes, the prayers and the lives of those that are connected with and support this great labor of love. We shall continue to pray for the blessing of our Heavenly Father to rest upon those who will succeed us, and for those who have the great responsibility of carrying the burdens of this great work.

We ask the earnest prayers of our people to follow us also as we launch out into new activities of life which we must necessarily meet. May we all so live that when our Redeemer shall appear we may clasp glad hands in the never ending, beautiful kingdom of God.

Mr. and Mrs. Earl Thayer

CALIFORNIA

While on a trip north to visit our children we called on a number of Church of God members in different parts of the state. Our first call was at Sr. Thompson's near Tulare. She and Bro. Wayne, her son, are watching the

signs of the times and are eager to arrange to come to Los Angeles, so as to be able to attend services regularly. They are rejoicing that the other daughter, Mrs. Bernice Roberson of Fresno, has recently become obedient to the gospel, having been baptized by Bro. J. E. Hammond at Los Angeles Aug. 5. At Chowchilla we found Sr. Shepherd isolated from those of the faith and anxious to see and talk with others concerning Christ's coming and kingdom.

Sacramento has an interesting Berean class with nine regular members, the younger ones being drilled in Scripture truths, the sincere milk of the Word, and the older ones feeding on strong meat. They also study the Sunday School lessons regularly. This is the kind of work that counts and is the result of Bro. George Rahn's persistency of effort. Bro. George Renner of Wheatland is another isolated member who depends on the Restitution Herald for gospel truths. We found Bro. F. B. Cook of San Mateo sick in bed with a severe cold, but ever-eager to talk of the promises of God; and Sr. Cook inquiring about the growth and prosperity of the work in general. In this home we were pleased to meet again Sr. Emma Condon of Cleveland, Ohio, who with her daughter is making a six months' sojourn in California.

Then near Hanford we were permitted to meet for the first time some old members of the North West Conference: Sr. Lucy B. Groat and son Edwin, who with another brother, Urial Groat, are now separated from Church of God people, but trying to bring God's truths to some by joining their efforts with a union congregation. We would like to see them take up Berean class work believing that it is a more effective method of getting the true gospel before the people. We were given the addresses of other isolated brethren whom we hope to bring in closer touch with the work in the future.

At Red Bluff Bro. and Sr. Moore have interested another young couple in taking up the Berean study with them. We pray that God will bless their efforts. Isolation may prove a blessing to us if we are alert to our opportunities and do not expect to do big things. "They that were scattered abroad went everywhere preaching the word."—Acts 8:4.

Emma C. Railsback.

HERALD RECEIPTS

Mrs. I. E. Brown, Helen H. Hennessey, W. G. Moffet, Mrs. S. M. Holcomb, Alex C. Biggs, Mrs. Daisy Harshman, Howard L. Applesby, Perry Landis, Mrs. Ethel Johnson, Mrs. Myrtle Oliver, Leta Lamberson, Mrs. Luella Caples, Mrs. Clara Smith, S. L. Burk, Mrs. Leo H. Nokes, L. D. Decker, Mrs. Eliz. Betts, Mrs. Henry Fox, Mrs. John Guthrie, Mrs. Clark McClelland, Mrs. T. H. Hyde, W. E. Strong, T. F. Meyerhoffer, Mrs. J. A. Johnson, Mrs. Guy Story, Irwin Lathrop, Mrs. Frieda Clouse, S. W. Harlan, C. R. Meyerhoffer, J. H. Adams, Mrs. Allen Johnson, Arthur Hornaday, Mrs. Calvin Hammond, Mrs. Gertie V. Long, Wayne Willard, Mrs. C. C. Gauger, Mrs. Lillie Willis, Mrs. Ed Cassen, Mrs. James Cassen, Mrs. E. C. Gates, Carrie Taylor, Mamie L. Kauffman.

SUBSCRIPTION FUND

S. H. Michell	\$3.00
Mrs. George Rahn	1.00
Helen H. Hennessey	3.00

MY PALESTINE TRIP

(Continued from Page 762)

moved. When he arrived at his destination to the utter dismay of the ladies, he arose and politely said, "I thank you for your accommodation and compliments." Herein illustrates the fact that the natives are being educated in three languages, the English, the Hebrew, and the Arabic. This is everywhere in evidence as the railway stations, stores, hotels and other business houses have the names of the wares they merchandise in three languages, likewise their money.

Riding along, observing the Judaeon landscape is a delight to the eye. Those hills which are not terraced for farming are colorfully beautiful with the blood red field lily, much like our poppy at this season of the year (March). The famed lily of the valley, to which, the Savior alluded in the sermon on the Mount, was not in bloom; but it is said to be the most beautiful flower of Palestine, a cream colored flower shading into purples and pinks.

(To be continued)

EARLY TRAINING

(Continued from Page 757)

the fear of the Lord, and His judgments? The sweet singer of Israel declares: "More to be desired are they than gold, yea than much fine gold (gold that perisheth); sweeter also than honey and the honeycomb." And the closing words uttered in humbleness: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my redeemer."

Who does not know that wonderfully, beautiful twenty-third Psalm? It is a word picture of the sheep following and putting their trust in the shepherd, who will care for and protect, strengthen and sustain all through life, and at last bring them into the sheepfold and everlasting safety. It is a promise that Jesus, the good Shepherd, who laid down His life for His sheep, will lead His sheep unto everlasting life in the kingdom of God. He says, "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." John 10:14, 15.

In the seventy-second Psalm David sings in poetic language of Jesus' reign upon his throne, for many centuries overturned, and God's chosen people, scattered among all nations, returned to Zion, when He shall rule them in righteousness. Then "he shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor . . . all nations shall call him blessed." The words of Peter (1 Peter 1:3-5) pass frequently through my thoughts: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again

unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

God's plan of redemption, which we will not mention in this article is beautifully set forth in many parts of both the Old and New Testaments.

The admonition to all is: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

May we all be accounted worthy to enter the promised kingdom of Christ.

CASTING OUT DEVILS

(Continued from Page 755)

photographed sometimes complain that the artist has not done them justice, but we must all agree that Paul in this pen-picture has given us a true likeness of ourselves, as we were when we were out of Christ. It is not a pleasant picture to look upon and it is good to know that we do not need to always resemble this likeness, for we may grow to be like the perfect Man, Christ Jesus; for it is written, "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.

"Let all bitterness, and wrath, and anger, and clamour 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.

THE RESTITUTION HERALD

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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.

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WHAT IS A CHRISTIAN?

By Lyman Booth

THEY (Paul and Barnabas) assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."—Acts 11: 26.

In Paul's noble defence before king Agrippa, he asked the king if he believed the prophets and his answer was, "Almost thou persuadest me to be a Christian."—Acts 26: 28. From these texts we learn that those who believed the teachings of the prophets concerning Christ were called Christians. The disciples of Christ were called Christians, disciple meaning "a learner or follower" of Christ.

To be a follower is to "go after, to imitate". To imitate is to do the things another is doing or has done. To follow or imitate Christ requires a knowledge of what He did while on earth. The record tells us that He went about doing good and preaching the gospel of the kingdom of God, from which we may justly infer that it is the business of every Christian to do the same. "But", says one, "I can't go out and preach." Perhaps not, but you can act it, can't you? If you can, then you are doing what many who claim to preach the gospel are not doing. We find MUCH PROFESSION and LITTLE PRACTICE. The good our Lord did was for the benefit of others. He put forth every effort of His life in doing the will of His Father.

His was an unselfish devotion to His followers, and I am persuaded that a self-indulgent, self-willed Christian is as hard to find as a white blackbird. The teachings of Christ knew no self-gratification. His followers must not expect it or even desire it. If the Christian will ever be entitled to such desire it will be beyond the resurrection; for then all within will be pure and holy, and will move in conformity to the divine will. Here we must bridle and fetter our desires, else they will bring ruin and death.

While self-denial is our duty, it is not our safety and can never be our hope. It is not the anchor that holds us securely in the stress of life's stormy voyage. If we attempt to "crucify the flesh with its affections and lusts," and expect to slay this "vile monster" by our own might, we might as well not make the attempt. None can destroy sin in us but Christ the great Redeemer from sin. Our labor is to follow Him; His is to destroy sin. When we learn this truth and implore Him to do it and confide implicitly in Him, the work is done, and we should give Him the glory and rest in hope of victory.

By the term "flesh" I do not mean this mortal body, but rather that corrupt nature which we inherit from our first parents. Its works show forth its character. What they are may be read in its awful catalogue of crime. Murder as a crime does not consist alone in the shedding of blood for it is written, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—1 John 3:15.

Then how extremely necessary that hatred should be driven from the heart by forgiveness. The apostle does

not say hatred will end in murder, nor that it is all equally intense. I gather from his words the meaning that the deadly evil lies in the heart and this evil thought, though never exercised, differs not in kind from that which results in the deed. It may be harbored for years and be unnoticed by others; it may never be put into action, yet the hatred within the heart and hatred in action are alike. One quality runs through both.

The same principle of guilt lies in all the "works of the flesh," which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. 5:19-21.

The works of the flesh appear in great profusion and Paul has not given a full catalogue of them, only a few, and describes them as sins of sensuality, idolatry, malice and excess. If there be no principle which will introduce love into our hearts instead of these evils, and change our thoughts and actions, the thought and act will remain the same and will bar us from the mercies and favors of God and prevent our entering His kingdom.

In vv. 22, 23 of Gal. 5, Paul lists a few samples of the fruit of the Spirit which, when practiced faithfully, place one far beyond the penalty of all law, and which serve as an effectual antidote against the works of the flesh. They are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. They will act as a comforter to heal our bleeding hearts, and bind up the bruises of uncharitableness, and our sorrows. They will serve to keep our feet and all our hidden desires and vain imaginations from all evil. They will purify and perfect us until we become a patient and loving brotherhood, zealous of good works.

God has exalted Christ at His own right hand "far above all principality, and power, and might, and dominion, and every name that is named." Therefore

- Every chief (arch-principality),
- Every authority,
- Every strong one,
- Every lord,

are all secondary to Christ and should be so esteemed by those in Christ.

The Church was designed, established and given position by God. Therefore man can not presume to

- Alter its purpose;
- Thwart its establishment;
- Reduce its position.

How absurd for Christians to call their worst calamities, even the death of their loved ones, acts of God, when sin is responsible for all; its maximum "wages" being death.—Rom. 6:23.—*Haney.*

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NUMBER 49

WHAT MUST I DO TO BE SAVED?

By F. L. Austin

THIS HAS been the great question of the ages. Though salvation sometimes refers to a minor matter, speaking generally it refers to life itself. Noah and his family were saved in the ark. The salvation was one from death. Though it referred merely to a prolongation of the present life, yet it was salvation. Noah's life was extended 350 years.

Speaking generally, salvation always refers to life. Just as Noah had some things that he must do in order to avail himself of salvation from death by the flood, so everywhere throughout Scripture salvation, in the sense in which we are using the word, has always been dependent upon obedience to certain conditions made known by God.

The jailor who had assisted in the unjust imprisonment of Paul and Silas, Acts 16, realized that there was one greater than the Roman authorities whose judgment he feared. He further realized that His judgment would justly bring death to him. Nor was he afraid particularly of immediate death to be interposed by God. Undoubtedly, the salvation to which he was looking forward was one beyond the influences of the Adamic life. Paul briefly but pointedly and fully answered his question, "Believe on the Lord Jesus Christ, and thou shalt be saved". Acts 16:31.

It is evident to all students of Scripture that in no way did Christ promise salvation in the sense of prolonging the Adamic life. God prolonged such a life to Noah, to Daniel, to many, but that was not the salvation which was offered through Christ, and just as Noah's salvation and that of all others was conditioned on faith and obedience, so also did the apostle by inspiration instruct this jailor to *believe*, "on the Lord Jesus Christ."

Change of belief, however, really changes one's whole vision. To believe on Jesus Christ was to follow Him not only in thought, but in activity of life, in life's aims, in life's efforts, in all of its works. And so, as the apostle through those mid-night hours taught the jailor more fully, he taught him things that immediately affected his doings, his activities. At once, before morning, he accepted baptism as a result of his belief in the Lord Jesus Christ.

"What must we do?" as spoken by those who cruci-

fied our Lord was evidently a question of same import. They had been guilty of a crime which no one could justify. They feared not the Roman government, for that government had upheld them in their wrong; they feared not the Jewish heads, for those heads but urged them on. Their only fear was of God Himself. They realized full well that the God of all the earth was greater than Rome, Jerusalem or any other given power. They saw in their deeds that they were wholly out of harmony with the Controller of the universe. Their heart-searching question was, "What must we do?" Peter at once replied, Acts 2:38, "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." These were things which they "must do."

Repentance is but one way of expressing one's belief. Before they could repent toward Christ they must become hearty believers in Christ. This they already were. Their question resulted because of such belief. Therefore Peter's answer, "Repent and be baptized".

Both of these circumstances, that of the jailor and that of the crucifiers of our Lord, took place after the ascension of Jesus. Both referred to those who became disciples of the risen Savior.

Baptism is commanded only in the New Testament scripture. While there were certain customs of baptism already in practice by the Jews, yet there is no Biblical command regarding baptism until the days of our Savior. The Savior's instructions to His apostles as He was approaching His ascension was, Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Following the ascension, the apostles continued these instructions. To those who crucified the Lord repentance and baptism were things which they "must do" to receive remission of their sins. To the jailor who assisted in persecuting the Christian cause, belief and baptism were things which he "must do to be saved". To the Roman brethren

(Continued on page 785)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

GENERAL FIELD WORK

THE RECENT GENERAL CONFERENCE requested its Secretary to do as much Field Work as possible throughout the coming year. Efforts are being made to arrange as quickly as possible for this work. The services of an additional man must be secured to make this possible. The last week is offering some encouragement in this direction. It is hoped that definite announcement may be made within a few days. It is expected, however, that at least some field work will be possible.

Two features of work are under consideration: one is evangelization, the conducting of evangelistic meetings in different centers over periods of time sufficiently long to accomplish, if possible, the aim of the work; a second feature suggested is that of conducting week-end conventions in various church centers. The idea of these conventions is to advertise the work thoroughly throughout the section where the convention is to be held, announcing two or three subjects that should attract particularly the interest of the public and its attendance, and further announcement of two or three more quiet meetings for the consideration of local church problems and subjects that are more especially interesting and attractive to those engaged in Bible study and church work. Each convention should then be followed-up by the local church or churches in the convention district.

If the efforts now being made to arrange for permanent field work prove successful, we are glad to announce that the evangelization work will not depend upon one person only. It will be possible to exchange workers thus relieving the strain and satisfying different sections.

Already three or four requests have been received for evangelistic labors. It is urged that different ones who are wishing such labor from this office will correspond as soon as convenient that the program can be more carefully outlined. Also, if different church centers, feeling that a week-end convention would be advantageous to the center and to the section round about, will correspond, we will be glad to consider same and arrange program if possible with a view to announcing such conventions.

Our work depends very much upon the energy with which we press the same forward. It will be wholly impossible to do this or any other work so as to be fully in agreement with the ideas of all. That is an utter impossibility. It is therefore urged that in this, as in every other line, each and every one of our people will sustain those who have the responsibility of carrying the work forward and that even when the things done are not in full con-

formity with the ideas of all, that yet each one will carry the work on to its conclusion. This is the only way that a pastor, an evangelist, a president, a governor, a military general, or any other leader can realize the ends which he has in mind. He must realize the greatest possible cooperation from each and every member of his institution.

Let us hear from one and all regarding the opportunities and advisability of Field Work.

SUNDAY SCHOOL RALLY DAY

EVERYWHERE throughout the land Rally Day for Sunday Schools has come to be an annual event of importance. Many churches have come to realize that frequent special days inject life and interest into the work. Many a Sunday School has been greatly increased in attendance permanently as a result of these special Rallies. Increased attendance always stimulates interest, interest always leads toward church development and life-long obedience. The end is salvation to the ones who may thus be brought into contact with the life-truths of the gospel and into contact with Christ.

We are suggesting that the month of October shall become our annual month of Sunday School Rally and that each Sunday School will select such particular Sunday in that month as, owing to circumstances, is best. We suggest that some special program will be added by each Sunday School to the regular study of the lesson, that special interest will be enthused in scholars old and young that they shall enlist the attendance of others upon such day and upon all other days following. Publish your work! Don't be afraid to advertise it to the world! Use cards, announcements, different things to attract attention. Money wisely expended for such work will return many-fold in the near future.

The Herald asks a report from every Sunday School on the results of Rally Day effort.

WIIY NOT MAKE THE WHOLE MONTH OF OCTOBER RALLY MONTH FOR ALL CHURCH ACTIVITIES.

BIBLE TRAINING CLASS

THE ATTENTION OF ALL, especially of the young people, is again called to the Bible Training Class work. This class will begin on Monday, October 1st. The work will consist strictly of Bible study. One hour of class per day

will be scheduled for five days of each week and an added hour for two or more days of each week.

Hoping that our Field Work will result as expected, we are glad to announce that in such case the class work will be benefited by having two or more instructors during the year. This will relieve the necessity of the class remaining under the influence of one teacher at all times.

At the present time there is urgent need for more speakers in the field. We urge that those who can fit themselves for this work will consider taking up the class work this year and qualifying as soon as possible for the proclamation of the gospel. Not only would it be beneficial to study with a view to ministerial work, but any who can study for general church work, for Sunday School, young people's meetings, etc., etc., are urged to consider the advisability of taking one or more years in the Bible Training Class.

Four have recently notified us of intention to take this work. We are hoping for a class of active, earnest students and workers this year to encourage it in every way possible. Remember also that this is one of the labors of the General Conference that requires considerably more money to operate than can be received directly from the class.

— o —
ANOTHER WITNESS OF GOD
— o —

A RECENT LETTER from Sr. Wm. Holland of Thorold, Ont., contains the joy-filling information, "and now I may say I am perfectly well again, sleeping, eating and working well". The many friends of Sr. Holland who have known of her sad sickness for two and a half years past will be more than pleased at this statement from her own hand.

Those two years have been years of blackness, dread and fear not only to herself, but to her ever faithful and devoted husband and to her parents, Bro. and Sr. T. A. Weldon.

Every effort known to human skill has been rendered in efforts to recover her to her normal health. Specialists, nurses, sanitariums—every aid possible has been rendered with little, so little encouragement to the sorrowing parents and husband.

Speaking of her health, Sr. Holland says, "It is like coming out of a terrible nightmare to live again. Everything is coming back to me day by day like the unfolding of a book and oh, it is so fine to see the real look of genuine thankfulness expressed in the faces of my many friends when I meet them." Again she writes, "I feel that my wonderful recovery is due in no small degree to the many earnest and sincere prayers offered for me by many of my brothers and sisters in the faith. I feel so thankful for their every mindful kindness to me and mine".

It is this thankfulness that Sr. Holland wishes The Herald to express to one and all. The joy of it all is so much increased by her frank statement that she attributes so much of her recovery to the answer of prayer.

More and more is the writer convinced that God is much more willing to bless than His children are to go to Him for the blessing. We have not been educated in our experiences of Christian life to approach the Father in the manner in which He can accept us to bless. Too often, altogether too often, we ask and receive not because we ask amiss to consume it upon our lusts. We fail to lay down our own carnal aims and pleasures and we ask God for blessings which it would be improper for Him to bestow merely because of the way in which we would use the blessing should it be received.

Because of this experience of not receiving answer to prayer, we have failed almost wholly to ask of God even when we would not be asking amiss. Too many have fully decided that prayer is not for present day Christian utility. Would that we could come more and more to the realization of the value of prayer! Would that we could realize that God ever hears and is always ready to answer!

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son". These words quoted by John in 14:13 were from the Savior's own lips. They constitute a promise by Him. Faith necessitates that we receive His promise. The following verses, however, undoubtedly indicate the condition on which this promise and still another one depend: "Keep my commandments".

We rejoice in this another witness to the goodness of God and to the benefits to be derived by those of faith going to Him. We are also sure that many others are as pleased over Sr. Holland's recovery as are the friends whom she has met.

— o —
LINOTYPE FUND

Different ones have been inquiring as to the condition of the Linotype Fund at present. Little has been coming in for this fund of late. It still stands at about \$500.00 yet owing to F. L. Austin. In this connection it might be well to say that the regular contributions are always short at this season of the year, which shortage always cramps the activities of the work.

It is suggested that for the good of the cause those who find it convenient to make their contributions at this time of the year will in a manner be doing double service. The Linotype contributions should by rights be additional to the regular contribution for current expenses.

— NOTICE —

Wanted: At once. Linotype Operator on religious weekly, capable of all around work when needed. Must be one of Christian ideals in thought and practice, free from liquor or tobacco habits.

Address with information, National Bible Institution, Oregon, Illinois.

THE MELCHIZEDEK PRIESTHOOD

By J. E. Hatch

THOU ART A PRIEST for ever after the order of Melchizedek."—Psa. 110:4; Heb. 6:20; 7:14, 21.

Moses in Gen. 14:18-20, writes of Melchizedek that "he was a priest of the most high God", and "king of Salem", and that he blessed Abram (this was before God re-named him Abraham) upon his return from conquering the kings and rescuing Lot, his brother.

Paul, in Heb. 7, repeats the writings of Moses concerning Melchizedek, and says of Christ that He is "a priest for ever after the order of Melchizedek." He asserts he was "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."—Heb. 7:3.

One theory presents the thought that this verse means there is no record, Biblical or profane, of Melchizedek's birth or his death. Another is that God placed one of His angels on earth who performed the office of king and high priest in Abraham's day until his mission was completed and he returned to heaven. Thus he had no beginning of days nor end of life and no descendants.

Paul shows that Melchizedek was the type and Jesus Christ the Antitype of the great High Priest who was to enter the holiest of all, heaven itself, to make intercession with His own blood, once for all, (not yearly) for the sins of the people.

Under the law the high priest was chosen from the tribe of Levi, Aaron, a Levite, being the first high priest. Melchizedek was high priest when Aaron was in the loins of Abraham as yet, and was not of the Levitical order. Christ of the tribe of Judah—the tribe of kings—is now our High Priest.

When Jesus died on the cross the law was done away with, having finished its purpose as "schoolmaster to bring us to Christ." With the passing of the law the Levitical priesthood also ceased, Christ then becoming High Priest for ever according to the type of Melchizedek. "For the LAW perfected Nothing; but is an Introduction of Better Hope, through which we draw near to God."—Heb. 7:19, Diaglott.

When God sends His Son and great High Priest back to earth to bless His people, the church, which have been gathered out of the world, then His priestly office will cease and His title will be "King of kings and Lord of lords."

Jesus was the earthly personification of the Logos, the word, which was with God in the beginning; who was "made like unto his brethren for the suffering of death," and who by His death opened a way through which sinful Adamic man can attain unto life eternal, when He shall come in His glory to gather His elect.

ARE DISEMBODIED SOULS CONSCIOUS?

SAMUEL AND THE WITCH OF ENDOR
(1 Sam. 28)

THIS INCIDENT is often quoted as a proof that man is unconsciously alive after death. But does the reader believe that Samuel did actually appear? Is it at all probable that God, who had refused to speak to King Saul either by dreams or by Urim or prophets (v. 6), who had also sternly denounced the practice of witchcraft, and commanded the death of all who practice the same (Deut. 18; Lev. 20:27), would allow the power of His Holy Spirit (Rom. 1:4) to be used by this evil woman, so that she could call up His honored servant to tell Saul what He would not allow any other prophet to tell? Hardly likely! May this not be what the New Testament warns us against; namely, the being deceived by the personification of the dead by demons?

This is what deceives leading men like Sir Oliver Lodge, or Sir Conan Doyle, and others in the Spiritist movement, who are ignorant of Holy Scripture on the subject, and so fall into the snare of the Devil.

It will be noticed that Saul did not see Samuel (v. 14), and we may well ask, how was it that Samuel, buried in Ramah, comes up in bodily form at Endor, some fifty miles farther north? Also, if he came up as a disembodied soul, why did he wear a cloak? And if he came up in bodily form then the theory of disembodied souls is wrong. This is a sorry foundation upon which to build the supposition that the dead are not really dead. The whole thing is too much like the seances of 'to-day', where they need the blinds drawn and the gas turned very low, or, better still, out (John 3:20).

In Isa. 8:19, the seeking to spirits is forbidden when it takes place in "a counsel of despair," as in the case of Saul, and its devotees appear to be those out of touch with Holy Scripture. The whole delusion is based upon the initial lie, "Ye shall not surely (really) die." That the woman foretold the events of the coming day is easily understood, for she knew the circumstances of Saul.

Lastly, was Saul the next day as a disembodied soul to be with Samuel, for which he hardly seemed to be in a fit condition, or was he to be as Samuel was, a dead man, "knowing nothing till the heavens be no more?" (Job 14:12).

—Words of Life.

OUR MEMORIES

Memories make up a larger part of our lives than we realize. Some philosophers teach that we never forget anything that we ever did or heard or saw. How necessary it is, therefore, to guard the portals of this marvelous power, and admit nothing within that will not comfort and inspire. Let us keep our memories pure. A bad picture or book, a bad play or "movie," comes as close to us as an evil friend, and fouls our memories for many years.

TRANSFIGURATION

Matthew 17.

By F. A. Stilson

TO GET a background for this vision it is best to go back to the 27th verse of the preceding chapter which reads, "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. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Then six days following this statement He took the three up into the mountain and was transfigured.

When Jesus told the disciples that some would not taste death until they saw Him coming in His kingdom, He most assuredly did not refer to His actual second coming for He has not yet come into it to this day and furthermore has not "rewarded every man according to his works". He no doubt referred to the transfiguration which was shortly to come to pass. It gave them a glimpse, a vision, of the glory which shall obtain to King Jesus when He shall sit upon His own throne in that day when they will not need the sun, for the Glory of God will be the light. Christ had not yet suffered and therefore could not be glorified in the full sense of the word.

In the same way that Daniel saw a vision in Dan. 7:13, Peter, James and John saw a vision which pictured to them the glory and beauty of the kingdom of God. There was Moses, possibly representing the death of Christ and Elijah to represent those who remain alive unto the coming of our Lord, who together with Christ will be in the glorified kingdom.

MY PALESTINE TRIP

By Mrs. Elnora Skinner

(Continued from last week)

THE FARMS of Palestine are small patches in comparison to American farms. The gentle sloping hills of Judaea allow a great deal of farming, but they have to be terraced to hold the moisture. Stones covering the ground are everywhere to be seen, but they are being gathered out and built into stone fences and houses. This reminds one of the prophecy in Isaiah 62:10, "Go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

The fields are abundantly productive of native grains, and were green with what appeared to be wheat or rye about one foot high. Everywhere orchards of oranges, olives and figs are being planted. Their orange and lemon orchards excell anything I ever saw in California or Florida.

Wherever dairy farms were seen fine cattle barns

and silos outstripped anything found in Indiana. Indeed it is almost now a land flowing with milk and honey of abundance.

As mile after mile slipped away with the glory of the hills of Judaea revealing new sights and delights to the eye, we finally began the ascent from the Sharon plain up into the hills of Jerusalem. The railroad travels the plain of Sharon to almost due west of Jerusalem before it enters the mountains through the vale of Sorek and the vale of Elah swinging southward from Jerusalem before the road turns northward and comes into the ancient holy city of the three faiths. Just before the city is entered, the plain of the Rephaim or sometimes known as the valley of the giants, is seen on which David twice defeated the giant armies of the Philistines. On the north end of this plain is the Jerusalem new modern railway station.

Every town, vale and ruins on the entire trip are crowded with historic interest and some tradition. A great deal of it must not be true as in some instances places sometimes a great distance apart were pointed out as the setting of some particular event. Relics and replicas of holy places are astounding as to the traditions of Jewish, Christian and Mohammedan events. This was especially so at Jerusalem and its environs. Every holy place had upon it a Catholic church or a Moslem mosque, and often times in the cases of the Catholic churches the three divisions of the Catholic faiths had control of a special portion of it, thus causing much envy and bickering. Even the pictures, candlesticks and images were owned individually by the different churches, and none were allowed to handle them but the attendants of that branch. The Protestants have no churches there, but they do have hospitals and relief stations; and so are doing good in that respect.

The grand new hotel where we stayed on our sojourn in Jerusalem is located at the Jaffa Gate. The gate itself is a small opening in the wall to the north of a moat that lay outside the wall, but in 1898 when the ex-Kaiser of Germany made his visit to the Holy City, the moat was filled up and a large breach made in the wall. Right at the gate and above it is a tall clock tower. This was the gate which Gen. Allenby entered on foot on December 9, 1917 and ended the seven hundred year supremacy of the Ottoman Power. In entering he fulfilled the prophecy of the Arabs, "He who shall save Jerusalem and exalt her among the nations will enter the city on foot." Also another Arabian prophecy was fulfilled at the same time, "When the Nile has flowed into Palestine the prophet from the West should drive the Turk from Jerusalem." This was done by the English army piping water across the desert from Egypt. This prophet according to the Arabic is Al Nebi almost corresponding to the English Allenby.

Our guide or dragoman was a tall Arabian of modern civilian attire except for the fez which he wore. He was very polite and spoke excellent English, so I asked him on one of the trips where he had learned to speak the English language. His reply was that he had been educated

at the National Oriental School of Research at Jerusalem. The president, Dr. Albright, of the school happened to be a warm friend of our Christian pastor at Indianapolis, a Dr. Brown, so from then on, Mr. Jabria Khamis was very attentive to me, telling every interesting thing that he knew, as he had studied under Dr. Albright. It was the custom of the party to give a stipend every day to the dragoman for his information, but when I offered a tip he refused and said he would rather have some pictures of America, and that he wanted some day to visit this wonderful country.

(To be continued)

A LIVING SACRIFICE

By E. E. Giesler

MY MIND IS carried back to an incident in my life when I was about ten years old. We were living on a farm ranch located on the prairies of west central Texas. Wild Texas cattle were plentiful and we grew up in that free easy life of a Texas cowboy. Some have the idea that the Texas cowboy was hard hearted, but as a rule he was quite the opposite. One and another have been known to take a little motherless calf, lay it across his saddle in front of him and carry it for miles to a place where he could care for it, and where it would be safe from the hungry wolves. And the calf, perhaps, would not be worth two dollars when a year old.

There were three or four of these big-hearted men driving a bunch of cowponies from one range to another, and a little lost lamb had taken up with this bunch of saddle horses. As much as a cowboy hates a sheep those men didn't kill that lamb. Our farm ranch was located on their way, and they stopped at our branding pen and told my brother and me that we might have it.

The lamb was kept until it was grown. Then one day a neighbor wanted to butcher it for mutton. I didn't know just how a sheep was dressed so I looked on the proceedings of the sacrifice until I saw the lamb hung up, and heard that its throat was to be cut. That was too much for me. I began to leave the place of slaughter as fast as I could, expecting to hear the lamb cry in its death struggle. After a while hearing no cry I supposed they had decided not to kill the lamb that way. Imagine my surprise on returning to find its head nearly severed!

I could never understand this silence in suffering and in death until years later. Upon reading in the Bible, He (Christ) was led as a lamb to the slaughter, the light shone in, and the Lamb of God has been dear to my heart ever since.

In olden times the sacrifice was bound as Isaac was. He could not resist, was helpless. So are we. After we have made the consecration and presented our bodies to Christ, we are bound hand and foot, bound by our consecration. It matters not what the service is that we are

called to, we must perform it without murmuring.

Now read carefully Romans twelve, and while reading keep in mind that we are each a bound helpless sacrifice. May God help us to get the spirit of this chapter in our hearts and ever be of service to our Master. We are sacrifices now to be used for others; not for ourselves. If the brethren see fit to use us roughly, we are not to murmur; if we are persecuted we are not to threaten. We are to be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord.

Now read Rom. 13:1-8, and find that we are to obey the laws of our land. If we are called to sacrifice our lives for our country in time of war we are still bound by our consecration to go. I thank God that according to our constitution our boys have the high exalted privilege of going to the very front in time of war to save life rather than to take it and can there, in the midst of destruction, in the face of very death, be of service both to God and to our fair country. In these days of coming trouble and impending danger let us be wholly consecrated to our Master, willing to do anything our hands find to do to serve our God and our country.

Let us draw the curtain aside and look into the near future. See! Just out yonder the nations are in war again! See the mighty ships of the air laden with missiles of death! See the hungry gods of war gather together! They unsheath their swords! Faces gather! Blackness! Hearts fail! Blood runs like rivers! I hear a faint call to America, "Come over and help us lest the god of war consume us all!" I see the flower of the youth of our country again in the front, sacrificing to Moloch!

Brethren these things are coming, and in this we have a service to render. Let us now in this little time of peace look this matter squarely in the face and properly teach our boys and girls so when times of trouble come they can meet these things cheerfully and feel that they are rendering God-ordained service in serving the call of our country. We are a bound sacrifice to be consumed; let us not murmur, but give our lives in due service to God and man.

—o—
 "Have every day lower thoughts of yourself, higher thoughts of Christ, kinder thoughts of your brethren, more hopeful thoughts of all around you."—*Selected.*

HAPPINESS

There is no happiness in having or in getting, but only in giving. Half the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.

"He that would be great among you," said Christ, "let him serve." He that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive.—*Henry Drummond.*

HYPOCRISY OF THE TOBACCO ADVERTISEMENTS

The following article published by The No-Tobacco Journal, while not religious in its make-up nevertheless contains many thoughts worthy of the careful consideration of all people and especially of all who profess to follow Him who was pure, harmless and undefiled. The No-Tobacco Journal introduces the article with an "Editorial Note" which reads in part:

"This article was written by a tobacco salesman who has honesty enough in his make-up to have become disgusted with the tobacco trade."

The article follows in full.

I HAVE no innate prejudice against tobacco or its use. I grew up in a tobacco-raising community, and on my brother's farm, where I lived as a lad, there was always a large field of the plant. I helped with the cultivation and harvesting of the crop. And all during my business life I have been connected with distributing agencies that have handled all forms of manufactured tobacco in a large way. Therefore, it would please me to discuss that great American staple in the same cool and unimpassioned way that I would discuss sugar, silk or sauerkraut.

But did the advertisers of sugar, silk or sauerkraut ever use the downright hypocritical sophistries that the copy-writers of the tobacco manufacturers do?

A dozen years or so ago I was walking near my office one day when a glaring billboard flashed before my eyes, a new ten-foot poster. It was a picture of a navy crew, manning a ship of war. They were a fine tanned, hard-muscled lot of young men. Just the kind of men any full-blooded boy wants to grow up to be. And in bold, black letters across the colored background was this slogan: **THE MEN WHO DO, ARE THE MEN WHO CHEW.**

That ad had no influence whatsoever with a grown man, but its pulling power was tremendous with the boy whose imitative impulses are strong. Chewing has decreased very much in recent years. If that slogan were true, where are now the men who "Do"?

And then one fine April morning we awoke with a war on our hands, and before we realized it (in fact some people have not realized it yet) the tobacco companies had us all dancing the tango to the merry tune,
GIVE OUR BOYS CIGARETTES AND WIN THE WAR.
And all our patriotic declarations were followed by the refrain,

CIGARETTES WILL WIN THE WAR

Never in all history has a war cry so completely swept the nation. One hundred million people were either working for tobacco or were cowed into silence. Preachers, teachers, business men, innocent little Red Cross girls all worked for cigarettes—to win the war. Along the railroads refined young girls in shiny bibs and tuckers met at trains with trays of cigarettes. Boys who had never seen a uniform and were three thousand miles from the firing line, and many of whom had never smoked before, were

urged to have a cigarette—and win the war. And during that terrible period when we could not get the food and clothing we needed, because the railroads were short of rolling stock, one company alone was shipping eighteen train loads of one brand of tobacco a day—to win the war.

And did our cigarettes win the war? Certainly. Alexander did not more completely conquer the world. And here is the proof—

In 1915 the cigarettes manufactured in the United States totaled fourteen billion. That allowed each of us about 150 in a year, or one every other day. We had not yet realized what a valiant patriot that little roll of tobacco is. In 1926 we turned out ninety billion. Notice those figures, 90,000,000,000. That means 900 for every man, woman and child in the land, not including babies in arms. Nearly three a day is our average allotment at the present time, and as some of us do not avail ourselves of our privilege others are permitted to dispose of the surplus we leave. And there are plenty of persons who go beyond their three a day. In fact, I can put my finger on boys in their 'teens who smoke from twenty to forty between sunrise and midnight every day.

Oh, yes, cigarettes have won the war. What would the Central Powers do if they had to face us now? The war is won. There are not any more great battles to be fought, but there is still skirmish duty to be performed. The men and boys are in docile captivity, and according to the financial papers the female smoker has increased the consumption of cigarettes 25 per cent, but there are still some millions of girls and women who have not surrendered to the habit. And it is on these that the advertising guns of the tobacco companies have turned. Have you noticed that the men and boys are mere stage property in the current cigarette ads? It's the girl the advertiser is trying to catch. And how coy and lover-like he is in his approach!

There is a seductive moonlight scene, a handsome lover and a pretty maiden; and the pretty maiden is leaning wistfully toward her lover and begging, "Blow me some"—cigarette smoke. Or it's a lovely, gliding auto and a languid lady, dreaming in the seraphic delights of her companion's tobacco fumes. And what an array of fat, pop-eyed actresses they bring forth to tell the girls that their throats are safe! (If cigarettes are harmless why spend all these millions to prove that they are not injurious?)

Now why sidle up to the ladies with such unctious hypocrisy? Why not say, frankly,

"Girls, we want you to add a few more millions to our bank balance. The men and boys and a hundred thousand or so of your sisters have already increased our net profits from twenty-three million in 1914 to seventy million in 1926. If the rest of you girls will come enthusiastically

(Continued on page 778)

PAUL'S PRAYER FOR THE COLOSSIANS

By F. L. Austin

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness".—Col 1:9-11.

THIS PRAYER is general in its principles of application. What Paul prayed for for the Colossians, he would likely have also prayed for for the Christians of this generation. Let us notice the things which Paul thought important for those Christians.

(1) "Desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding". What a large request Paul made! How great such prayer! Not one thing in it pertaining to self so much as it pertains to God and to God's Son. Filled with a knowledge of God's will; filled with wisdom and spiritual understanding. How much God's answer to that prayer would make the one filled to be like God Himself in ideal of life! With the knowledge of God's will and with wisdom and spiritual understanding, one would hardly be able to wish to do things displeasing to God.

(2) "That ye might walk worthy of the Lord unto all pleasing". Again how large is this prayer! Again how it brings the one praying and the one to receive the answer to be like God Himself! "Walk worthy of the Lord"!

(3) "Being fruitful in every good work". And why should one not be fruitful in every good work if the foregoing were answered? Again, how else could one be fruitful in good works than by the realization of what Paul previously mentions, "Filled with the knowledge of his will"?

(4) "Increasing in the knowledge of God". As in all walks of life, the more one devotes his thought and action to a given line, the more he increases in knowledge in that line. So in Christian service: the more one knows of God's will, the more one increases in wisdom and spiritual understanding, the more one bears fruit in every good work, logically the more he becomes strengthened and the more he increases in the knowledge of God Himself.

(5) "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness". Truly, the secret of such victory can be easily discerned in the gradually developed thought of this prayer.

What was good for the Colossian brethren is also good for us in this particular. Let us strive more and more to petition the application of Paul's prayer upon ourselves.

THE KINGDOM OF MESSIAH

"Behold, a king shall reign in righteousness, and princes shall rule in judgment.

"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 they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Isa. 32:1; Dan. 7:13, 14.

God "commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."— Acts. 17:30.

THE GREATEST desideratum of our race is good government; government freed from the frailties and unrighteousness which have ever adhered to that department of human interest. All nature seems to have heard the promise concerning the Seed of the woman and His restorative empire, and has stood in anxious expectancy ever since. All the world, in all its departments, has been longing and prophesying for ages, for a divine Deliverer, and the age of gold which His administrations are to bring with them. And yet He has not come. Everything in church and state, public and private, is more or less disjointed, weak, sickly, and failing of what we most desire. Remedies only multiply wants and defects. "That which is crooked cannot be made straight; and that which is wanting cannot be numbered." The best-planned institution and the wisest laws are constantly disappointing us. He does not yet reign as it is necessary for us that He should reign. "We see not yet all things put under him." Matters now are only in a stage preparatory to something still beyond us. The throne of David is yet less than a cipher. The promised Son has not yet lifted it out of its degradation. Mount Zion is still trodden by the vile foot of the destroyer. Israel, that is to be redeemed and become the standard-bearer of ransomed nations, is still scattered over all the earth. The enemies of God still vaunt themselves over the good. Ignorance, fanaticism, and infidelity still stalk abroad. Great Babylon still stands, drunk as she is with the blood of the saints. Evil men and seducers are still waxing worse and worse. Despotism and tyranny still hold the places which justice and charity alone should fill. War and bloodshed still devastate and deluge this poor fallen world. Rapine and plunder still press their foul trade o'er land and sea. Ambition, intrigue, *finesse*, and deceit still hold disgraceful sway in the best parliament and legislatures on earth. Scoffers abound everywhere, walking after their own lusts, and saying, "Where is the promise of his coming?" The wails of suffering and wretchedness still float on every breeze; and the cries of wronged millions still go up in the ear of Jehovah.

Oh, tell me not that this is the glorious reign of the Messiah! Tell me not that these are the scenes to which the saints of old looked with so much joy! I will not disgrace the Savior or His word, as to allow for a moment that this dispensation is the sublime Messianic kingdom. No, no, no! Christ does not yet reign in the kingdom which He has promised and for which He has taught us to pray. Isaiah and Gabriel have said that He should occupy the throne of His father David, and reign over the house of Jacob, and establish His government in eternal peace and righteousness; but David's scepter He has never held, over Jacob's house He has never ruled, and the whole world is yet full of iniquity and war. The Psalmist has taught us that all nations shall serve him, the Gentiles be His inheritance, and uttermost parts of the earth His possession; but there is not a Christian nation in all this wide world and not a people who acknowledge that Christ is Lord. Of the ten hundred millions of souls that now constitute the family of man, not two-fifths are even professedly Christian! Take from the most Christian community—take from among the highly favored inhabitants of our own city—all who are not of the household of faith, and what a scanty population would remain! Take the most enlightened and cultivated of the nations: take England—take Saxony—take our own country—take the model nation of Christendom, containing the most churches and the greatest number of devout people: examine the structure of its government, test the operations of its laws, sift the character of its inhabitants, weigh in the balances of Scripture truth and divine requirements, aggregate its good and its evil, strike the balance between righteousness and iniquity, and then tell me whether there is a nation on all the globe that does not gravitate toward eternal destruction rather than toward a heavenly state! The Church itself, inclosing within its pale all the purest and holiest specimens of humanity, after the toils and prayers of eighteen centuries, is still a feeble craft, working against wind and tide! Where, then, is that universal righteousness, peace, and glory which gave inspiration to the songs of the prophets and hope to the dying saints of old? The reign of Messiah is to be a reign of glory, power, and triumph, where vice and iniquity shall come to an end,—where the Branch from the root of Jesus is to strike all enemies dead and the Sun of righteousness disperse all darkness for ever—where all nations shall serve, worship, and obey the King of Israel, and the earth shall shout the alleluia of her ultimate redemption; and it is worse than useless to try to persuade ourselves that such a condition of things belongs to this dispensation.

Nor is there anything by way of inference from the past, or from indications of the present, or even in the sublime promises of the Word of God, by which to assure ourselves that such a condition of things ever will be realized until the personal return of the blessed Christ for whom we wait. It is only *when He shall come* that He will sit upon the throne of His glory. Antichrist shall not die till then. The world will not be fully redeemed till then. The glorious kingdom will not come till then,

That is the grand-climacteric of our faith; that is the sublime ultimatum of all our hopes.

Long, long has this great consummation been delayed—so long that many begin to doubt that it ever shall come. But the word of Jehovah is out; He cannot recall it; He must fulfill it. Soon it will be here. Soon shall Messiah come in His glory, and set this imprisoned and down-trodden world at liberty. Soon shall the Son of Mary stand upon the Mount of Olives and plant His throne upon the hill at Zion. Soon shall the glorified saints supplant besotted politicians, and the swelling tide of righteousness and peace overflow the earth. Soon shall the new-born nations send up their delegates to Jerusalem to worship the King in His beauty, and go forth with joy in the blessedness of obedience to Him.

Men may scoff, and say that we are degrading the blessed Savior to a level with earthly monarchs, and surrounding Him with the miserable trappings of their foul courts. They may ridicule us, and say that we are dragging down the throne of heaven's King to place it amid graves, almshouses, hospitals, penitentiaries, labor-prisons, sickly cities, and worn-out states. But they forget the promise that Christ shall "make all things new", and banish forever all the evidence and emblems of depravity and sin. They forget that death is to be swallowed up of life, and the whole sentence of the world's curse forever rescinded. They forget that all tears are to be dried, and that there is to be no more death, nor sorrow, nor crying, nor any more pain, nor any more sin, within all the domain of Messiah's dominion. Oh, that men did but look at these things as God has presented them, and lay hold of the promises which He has given to encourage them! O that they would bow with meek submission to the yoke that Jesus has provided, and thus acquire an interest in the glories promised! Then would they go forth to duty with greater earnestness and intenser joy. Then would they pray with fondest hope, "Thy kingdom come" and ever and anon respond "Amen. Even so, come Lord Jesus".

Reader, if you desire a share in this glorious reign, study diligently the Scriptures of truth, until you are instructed in the path that leads to life eternal.

—By J. A. Seiss, D. D., from "The True Way of Life".

JESUS CHRIST IN THE OLD TESTAMENT

BASIC TO THIS plan and to this revelation is God's pen picture of Jesus the Christ, His Son, stretching forward into the ages to come", is one of the numerous striking passages to be read in R. H. Judd's new book—*Jesus Christ in the Old Testament*.

Herald readers will want this neat little volume on their reading tables where every member of their families can become familiar with the many truths which the writer so clearly presents. Note this terse statement taken from page 28: "In purpose now, man is yet to be in fact the crowning masterpiece of His creation."

By mail, postpaid, 40 cents. Order from the National Bible Institution, Oregon, Illinois.

HYPOCRISY OF THE TOBACCO ADVERTISEMENTS

(Continued from page 775)

into our game, we can easily collect an annual tribute of one hundred million dollars."

Never before has the power of suggestion been used so effectively as at present by the American tobacco industry. The appeal is all to the imitative faculties. In fact, smoking is an imitative habit. The pleasure is more of the sight than of the other sense. If you were always compelled to puff your cigarette alone and in total darkness, you would not care for it. Few blind people smoke, and many soldier addicts who lost their sight in the war—the war that cigarettes won—have given up the habit entirely.

When you have read a cigarette ad, girls what have you learned? Have you been told that smoking—

1. Weakens the memory? (Rouillard, Blatin and others.)
2. That it is particularly damaging to the memory of boys or girls? (Marvin.)
3. That it aggravates, if it does not actually produce, certain types of heart trouble? (Broomhead.)
4. That smokers average lower grades in colleges than non-smokers? (Earp.)
5. That smoking reduces the lung capacity 10 per cent, and that only half as many smokers as non-smokers are successful in the "try-outs" for college football? (Paek.)
6. That 96 per cent of the cases of cancer of the mouth are caused by smoking? (Abbe.)
7. That there has been an enormous increase in arteriosclerosis in recent years due to the excessive use of tobacco? (Aikman.)
8. That smoking is almost always detrimental to young people? (Anderson, Cleveland.)
9. That tobacco has no medical or disinfectant value? (Arvers.)
10. That smoking does not increase mental efficiency, but in 10 per cent of the cases it reduces efficiency, especially of the cigarette smoker? (Bush.)
11. That cigarette smoking causes nervous troubles? (Farnsworth.)
12. That certain scientists claim that tobacco is more dangerous than alcohol? (Groenouw.)
13. That smoking has greatly increased all diseases of the respiratory system since the war? (Barr, Tucker.)
14. That many of the babies born of cigarette-smoking mothers die within two years, of nicotine poison? (Editorial in K. C. Star.)
15. That there has never been a case where smoking made a woman more womanly, more beautiful, more self-reliant, or more capable?
16. That smoking if persisted in long enough, will give you that elusive (some might say delicious) odor of a potecat funeral?
17. That the honest-looking persons who beam upon

you from the advertisements are not advising the use of this or that brand of cigarettes from motives of patriotism or helpfulness, but because they love the pretty doles that come their way from the tobacco companies?

Before you allow the habit to "get you," ask the opinion of an impartial judge. And there are still people who can take a cool, scientific view of the effects of tobacco upon the user. In fact, there is a Committee to study the Tobacco Problem, consisting of more than fifty of the greatest doctors, scientists, educators and business men in America and other countries. The statements made in this paper as to the effects of the use of tobacco are based very largely upon more than six hundred authorities recommended by the Committee. In fairness, it should be said that in some cases there are honest differences of opinion among the investigators, but they differ only as to the degree of injury tobacco may do. They all agree that tobacco is a habit-forming article, with no health-giving or disease-destroying power whatever. In many cases it is injurious; in no case is it beneficial, except to the extent that the psychology of doing what we see others do is beneficial. Like all other habits, it has its earnest advocates, who having completely surrendered themselves, honestly believe they have found a sure solace for all the nerve jangles of this rigorous modern life.

But, girls, before you become completely enslaved to Princess Nicotine, let me, an impartial friend, who can neither gain nor lose in any event, entreat you to stop, look and listen!

One bitter feeling toward another shuts out all of the sunlight of love. Slay the bitter feeling with forgiveness.

THE RESTITUTION HERALD

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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.

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THE FOLLOWING PAPER was read at the Annual Berean Conference on August 6, and a motion was made and carried to publish it on this page.

SEARCH THE SCRIPTURES

ON ONE OCCASION, as Jesus was talking, reproving the Jews, His own household, He said: "But these things I say, (why?) that ye might be saved. . . . 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. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. . . . For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" And what did He tell them to do?

"Search the scriptures; (why?) for in them ye think ye have eternal life: and they are they which testify of me." They had not done that, neither did they believe what was written concerning Christ, for they had not believed what was written by Moses, by the prophets, nor in the Psalms. He was the One of whom they said "Never man spake like this man and taught them as one having authority."

Our Savior said: "Launch out into the deep and let down your nets for a draught." Why go out into the deep, farther from shore? The gems have been picked up along the shore, as they were easily found, without much effort. Should we be content with what we find along the shore, and not search for more? The jewels, the precious gems, the pearls of great price, the diamonds, are away from the mud and foam along the shore, unmolested, waiting to be gathered by the ones who are willing to get both feet off of the shore, venture out into the deep beyond the ropes, and dig. It requires effort and labor to obtain the gems of life, and much more when they are for eternity.

"Study, (why?) to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A workman should not be in idleness; and to work takes effort. No tasks are completed without effort. Jesus worked, doing the will of the Father, completing the task given Him, perfecting the plan of salvation for you and me. What effort to do that work! Can we be energetic workmen? We can if we will, and if we are not workmen, we are idlers, one of the class who were ask-

ed—"Why stand ye here idle all day?"

"Do something worth while every day,

'Tis only worth while things that pay.

For labor well done, sweet reward sure will come,

So get something done every day."

This is the day, now is the time in which we are to work. We are nearing the shades of the evening of this age, as the day is far spent, and what are we doing? Standing on the shore back from the mud, waiting for the waves to wash some little cast off piece of pearl that the searchers out yonder at work in the deep have broken off and thrown aside? Why are they so interested, busy and intent in their work, searching, digging, and keeping right at it? Are they looking for something they have in their possession? No, indeed! They are trying to dig out precious truths, buried from sight. And when they bring them to shore, should you or I condemn them for finding them? Should I be so fortunate as to find one of those hidden diamonds in the deep and bring it to shore, should it be considered a wild false doctrine of which all must beware? Let us be considerate, brethren, and do as they did at Berea, search the Scriptures daily, and see if they are true. That is the test to use, as to the truthfulness of all things found in the deep waters. Don't deceive yourself by thinking those busy workers in the deep will get all the hidden truths to be found, and that there is no use for you to try to find any. Just throw aside your timidity, indifference and idleness; get out into the deep, and have the pleasure of searching with the ones who are busy. You will enjoy the work as well as they, and you will find some of those hidden treasures, for we are told to "seek, and ye shall find."

What a grand thought, to know if we will try—seek—we will be sure to find. And who knows but one of those hidden truths brought to shore, may be the means of bringing some one to Christ. Jesus knew what He was talking about, and meant what He said, when He said: "Search the scriptures". And we need not be afraid of the supply becoming exhausted.

We are told to "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." And how can we do it? We can't stand still and grow, as there is no stand-

(Continued on page 783)



PAUL WRITES TO HIS FRIENDS IN CORINTH

HOW LONG did Paul live in Corinth? About a year and a half. Then he went to Ephesus for a short time, to Jerusalem, Antioch, and eventually back to Ephesus.

One day unhappy news came to him. His Corinthian converts were quarreling among themselves. Some called Paul their leader, others said Apollos was their leader, others Peter and others Christ. And when people quarrel this way, they spend so much time quarreling and thinking unkind thoughts that they do very little for God and Christ.

Of course Paul knew that so he wrote a long letter to this Corinthian church.

He begged them in the name of the Lord Jesus Christ to live without quarreling. He urged them to think, speak and work *together* for the cause they all loved. They should love the faith more than their particular leaders, and put it first, forgetting the little things upon which they did not agree.

Paul said, "Apollos and I are only ministers. I planted the seed of truth and Apollos watered it, but it was God who really gave the harvest of believers. Now Apollos and I agree for we are both God's laborers. There are many workers; the work of each is necessary. When each does his part well, and is a part of the whole, the result is very great and has God's blessing. Every man shall receive his reward according to his own work. Christ is the only foundation, and each must be careful what kind of house he builds on that foundation." Then for all Christians Paul wrote, "Ye are Christ's, and Christ is God's."

Therefore we must be careful to keep God and Christ first in our lives, and not work merely because we like and want to please the teacher. And when we feel quarrelsome, we must put self second and think that we are all needed in spreading the gospel—God has some work for each one of us, and we must find out what it is and do it.

MEMORY VERSE

38. 2 Timothy 4:7.

SOMETHING TO THINK ABOUT

Are we trying to work together?

SOMETHING TO DO

1. Trace Paul's journey as told in this story.
2. Who brought the news to Paul? 1 Cor. 1:11.

3. Find these letters of Paul to the Corinthians in the Bible.

A CHILD'S DREAM

By Verna C. Thayer

IT WAS A BRIGHT Sunday morning and the Bennett family were getting ready as usual to attend the church services. Each one had his work to do in order that they need not be late. All seemed to be cheerful, but James' mother noticed that he was rather quiet for him. He usually was whistling and was the first one ready; but this morning he seemed so sober and made no effort to prepare for Sunday School.

"What's the matter, James," said mother, "Aren't you well this morning?"

"Oh, I'm alright," said James, but still made no effort to hurry.

"Come, dear, tell mother all about it. Have you been having trouble with the Jones boy again?"

"No, but mother, I had a dream last night. And oh! Mother what do you suppose it was about," asked James, just about ready to cry.

"Tell me all about it," said mother.

"Well, mother, you know that I have been fighting with the Jones boy about every day. Last night I dreamed he had taken some of my marbles, and oh, it made me so angry. When I went up to him and told him to give me my marbles, he said he would not so we commenced to fight. I had him down on the ground and was pounding his face real hard, when all at once some one tapped me on the shoulder and said so gently and kindly, 'Boys I don't believe I'd do that'. And, mother, when I looked up to see who it was, it was Jesus. I felt so ashamed I wanted to hide myself, but He said to us, 'You need not be afraid, boys. Do you remember these verses, But I say unto you, love your enemies, do good to them that hate you, bless them that curse you, and pray for them which despitefully use you. But whosoever shall smite thee on the right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat let him have thy cloak also. Give to him that asketh thee, and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.' When I looked up Jesus was gone.

"When I awakened I could not help but think of my

(Continued on page 785)

With Our Sunday Schools

LESSON XII.—September 16, 1928

PAUL WRITES TO HIS FRIENDS IN CORINTH

1 Cor. 1, 2, 3, 4

Devotional Reading: Ephesians 4:1-6

GOLDEN TEXT

Behold, how good and how pleasant *it is* for brethren to dwell together in unity!—Psalms 133:1.

A STUDY OF THE SUBJECT

Paul's Epistle to Corinth. Paul's epistles are not positioned in Scripture in the order in which they were written. Thess. was probably written first; Rom. was his seventh and last of his first group of letters. First Corinthians was written fourth. But in the order in which they are located in the N. T., Cor. occupies a striking position. Rom. gives doctrine and instruction; 1 and 2 Cor., reproof for wrong; Gal., correction. Paul reproved the church at Corinth for its works of carnality. They acted like "babes in Christ". "Ye are yet carnal".—3:1, 3. It had been but very few years since Paul first preached at Corinth, probably not more than 7, possibly not more than 4. Corinth was located in the very center of Greece, which was filled with the religion of Grecian mythology. Upon every side those who would turn to Christ were faced with all kinds of immorality, licentiousness, strife, jealousy, in fact with such carnality, grown and ripened, as only ambitious idolatry can produce. Therefore those Christians were beset with severe trials from the beginning. Paul's first visit had been of limited time and the people so far as the presence of human leadership went, were left without a shepherd. Different ones, zealous of proclaiming Christ's name, had followed the apostle and, not having had experiences and development in spirituality as had Paul, had unwittingly encouraged factions to develop around different leaders. The old carnal strife, jealousy and wickedness supplanted the spiritual which Paul ambitiously strove to instill within them. They had failed in the crucifixion of the flesh and in the resurrection unto new and secret life by the power of the Spirit, as Paul's doctrine teaches in Rom. 6:4-11.

This epistle, then, may very well be looked to by young and old as God's inspired comments and reproofs for the sins that are ever prevalent so long as we hold this treasure of the spiritual life in earthen vessels. 2 Cor. 4:7.

Divisions. Paul's first subject of rebuke is that of divisions among the brethren in Christ. His interrogation in 1:13 amounts to an affirmation as he accused them of dividing Christ, i. e., their contentions and their wranglings one against another divided themselves, while each in turn claimed to be representing Christ. Before the world of unbelievers, before Jewish and Gentile enemies of the gospel, they were dividing and weakening their influences for Christ. So far as the accomplishment of work was concerned, they were dividing Christ in that they divided His cause. He rebuked them sternly for such division. He rebuked them for presuming to exalt any man whatsoever above Christ as

their Leader. If Christ were exalted above man, then all would be Christ's, none would claim Paul or Apollos or Cephas as chief.

How deeply true is this to-day! How much Christian work is divided; how much Christ is divided by those who profess that they themselves are Christians. Paul's rebuke to the Corinthians should be taken home by every Christian sect and schism whatsoever, and not one person should hold himself to be true to any person or order in preference to Christ.

One Only Foundation. Paul beautifully emphasizes to the Corinthian church that there is but one Foundation upon which Christianity is built and from which salvation can result. That Foundation is Christ. Was it not because of Paul's uncompromising assurance that Jesus was the Christ, the prophesied Messiah, in whom alone there was life and salvation, that he met with such fearful opposition and persecution? Was it not because Paul dug deeply that he might establish Christ firmly and assuredly in the lives of the people, that they stoned him, beat him, imprisoned him? His whole presentation of the gospel had been in the direction, at all times and places, of establishing Christ as the Foundation of all hope of life and all things. How contrary then to Paul's presentation were these reports coming to him that many Christians in Corinth were choosing one or another of men as their respective heads—foundations! Paul not only shuddered at the thought of holding such position in the minds of the people, but he literally declared himself to be nothing at all; therefore absolutely no foundation. Would that Christian people everywhere could see man, lone man, in the position in which Paul placed himself and all others without exception!

THE GOLDEN TEXT

"Lo! how good and how delightful
For brethren to dwell together even as
one."—Psalms 133:1, Roth.

It cannot be expected that all will have unity of mind, but we can all have unity of spirit. Paul explains that "we are labourers together with God," and if laboring together we must necessarily have a unity of purpose.

In this age of divisions and dissension it is truly a good and pleasant thing to find a company of believers dwelling together in unity.

—F. A. S.

PRACTICAL APPLICATIONS

Tug of War. Who has not hilariously watched the teams on either end of a long rope, each pulling and striving against the opposite team? Who has not seen the breathless laborers and watched the crimsoned faces; then who has not asked the question, what if the rope should break? The Corinthian

Church was divided up into teams, each pulling and striving against the other, nor was it in pleasure or sport. It was in deep earnestness, and almost enmity. Christ was their rope. Each, as it were, was endeavoring to rescue the church from the other. The fact is that they were in spirit rending Christ asunder, dividing Him. Paul censured them very severely.

SENIOR AND ADULT CLASSES

Topic: The Spirit and Unity.

Paul's first letter to the Corinthians is concerned with rebuking and correcting various conditions that were contrary to the perfection that is decreed for the church. The first problem handled is the problem of division, a condition that resulted because individuals were permitting the physical presence and personality of ministers of Christ to overshadow the invisible presence and personality of the resurrected Jesus. Paul knew that this condition was death to all growth into the knowledge and wisdom of Christ. The remedy he set forth is "Christ and him crucified"—"who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

There is a wisdom which, before the world was, God ordained should be manifested through Christ and the church. 1 Cor. 2:6, 7. The first stage in the development of this manifestation in the church is consciousness that all this wisdom centers in and radiates from Jesus, the crucified and resurrected One. This consciousness is the spirit, the mind of God, implanted in germ form in the natural man. The germ is impregnated with life and begins at once to search the deep things of God until the individual knows the things that are freely given of God. 1 Cor. 2:10-12. In this knowledge, and in it alone, there is unity and oneness with God. Before the germ spirit has expanded by thus searching and revealing, there is only an imputed unity based on individual loyalty to and dependence on Jesus, the source of unifying knowledge. But, though only imputed, this imputed unity is necessary, for it is only by being thus held in an imputed unity that one can enter into unity in very fact. Therefore prayer for loyalty to the resurrected Christ as the only Source of knowledge and wisdom that unifies must be one of the chief burdens of our petitions. Those who thus pray and yield themselves in loyalty to Jesus, the Christ, can not fail to enter into unity. In such individuals the spirit has full right of way, and can search and reveal the deep things of God, after its own sweet will. More individuals in the church need to give themselves over to this simple pathway to unity.—There is no substitute pathway.—A. K.

DOINGS AMONG THE CHURCHES

Bro. and Sr. C. E. Randall of Grand Rapids, Michigan were called to Mora, Minn., on account of the death of one of their parents, which occurred Monday, Sept. 3rd.

Bro. S. J. Lindsay is just beginning to sit up following several weeks of serious sickness at his home at Oregon, Illinois. With carefulness his convalescence is expected to continue rapidly and he hopes to be at his work again in the near future.

Bro. and Sr. C. W. Stowe of Holbrook, Nebraska, who have been visiting at the home of Bro. and Sr. W. L. Austin of Oregon, Ill., left on Saturday for their home. After visiting their daughter, Sr. Austin, they expected to visit their daughter Jennie at Lincoln, Nebraska, over Sunday.

Sr. Elmer Winfrey, son Ferd, Sr. Margaret Sturgeon of Bosworth, Missouri, drove to Oregon a week ago, bringing her daughter Azalea Winfrey to begin another year's work as teacher in the Oregon High School. The Oregon church was pleased to welcome them to services on Sept. 2nd. The return trip was started on Sept. 4th.

Sr. J. T. Wynne of West Branch, Mich., is much recovered from a recent seige of typhoid fever and expects soon to be performing her regular duties.

A number of Oregon Sisters gathered in a canning bee Monday afternoon to can surplus vegetables for the Illinois Bible School and Conference of next year.

KEWANEE, MACOMB, RIPLEY

The program for Bro. Siple's week-end trip for the present week is: Kewanee on Thursday night; Macomb on Friday night; Ripley on Saturday and Sunday. Let's boost the meetings all we can at each place.

MICHIGAN

Sr. Taylor of the Grand Rapids church had the misfortune of falling recently and breaking several ribs. She is getting along nicely and we trust she will be able to again attend church in the near future.

Bro. and Sr. Townsend and Bro. and Sr. Richardson have been vacationing in the east the past fortnight.

Bro. Hanson, one of the Sunday School teachers in the Grand Rapids church gave his class of boys a picnic last Saturday at Garfield Park.

Bro. Randall and family were at Blanchard the fore part of last week. He will fill the monthly appointment at Coats Grove, Sunday evening, September 9.

The Sunday School at Grand Rapids is putting on a Rally Day soon. No little earnestness is manifested in the Grand Rapids' work.

NIAGARA DISTRICT

The regular services of the churches at Fonthill and Niagara Falls will be resumed early in September, following the return of the pastor from his summer's work at various

special meetings and conferences. The first post-vacation Berean meeting will be held on Tuesday, Sept. 11th at the home of Mr. and Mrs. Shea, 122 Sixth Street, Niagara Falls, and prayer meeting and Bible study class the following night at the home of the sisters Lent, 1961 Lockport Road. The first preaching service of the district will be on Sunday, September 16th, owing to the pastor's absence on the second Sunday at Cleveland.

On the first Sunday of the month the Fonthill Church had the pleasure of hearing Bro. E. Cedric Pope deliver a splendid message on "Jesus, the Pioneer of Life." It has been several years since we have had Bro. Pope with us, and all were very glad indeed to meet him and his wife, and listen to his inspiring address. Bro. Pope and his wife, accompanied by Bro. Harold Crowel of Indiana, are now visiting at the home of the former's parents at Concession, Ontario.

 Wanted: At once. Linotype Operator on religious weekly, capable of all around work when needed. Must be one of Christian ideals in thought and practice, free from liquor or tobacco habits.
 Address with information, The National Bible Institution, Oregon, Illinois.

Bro. and Sr. D. K. Lehman, and Bro. and Sr. Peter Benn of Dayton, Ohio, arrived in Niagara Falls enroute to Canada on Saturday, September 1st. After a short call at the home of Bro. Marsh, they crossed the river into Ontario, intending to remain in the vicinity of Fonthill and attend the service there on Sunday. Saturday night, however, Sr. Lehman was taken seriously ill with heart trouble. A physician was immediately summoned to the summer cottage where they were located about two miles from Fonthill. Owing to Sr. Lehman's condition it was impossible for the party to resume their journey, and on the following Tuesday she was conveyed to the home of Bro. and Sr. Marsh in Niagara Falls, New York, where she is resting comfortably, and slowly growing stronger.

Bro. Marsh reports a very interesting and profitable gathering at Maurertown, Virginia. Owing to the increased attendance there it was decided to enlarge the dormitory before the next annual gathering.

The pastor of the churches here will celebrate the conclusion of a quarter of a century in the ministry with special services at both churches, on Sunday, September 16th.

MARRIED

The marriage of Sr. Hazel Jessie Nelson and Bro. Thomas Davies of Welland, Ontario, was solemnized at the home of the bride's foster parents, Bro. and Sr. C. W. Elliott at Fonthill, Ontario, Wednesday, September 5, 1928, in the presence of about fifty guests. Bro. and Sr. Davies have earned the respect of the community in which they have spent the larger

part of their lives and the prayers and best wishes of their numerous friends accompany them as they enter upon their new experience together.

Owing to the requirements of Canadian law the legal portion of the marriage service was performed by Dr. T. U. Ibbott of the Church of England, while the spiritual charge was given by Rev. G. E. Marsh, pastor of the Fonthill Church of God.

The young couple will make their future home in Welland, Ontario, where the groom has been employed for several years.

OUR KANSAS TRIP

The beautiful results that came at the close of our meetings at Arkansas City, Kansas, made all of us rejoice. Such an encouraging spirit of love and cooperation prevailed throughout the entire week, and then at the end we had the opportunity of assembling at the river where eight splendid men and women were buried in the likeness of their Lord. The ones added are: Mr. and Mrs. Lawrence Chaplin, Rfd. 4, Arkansas City, Kansas; Mrs. Bernice Brown, 3203 Eads Avenue, St. Louis, Mo.; Mr. and Mrs. Vernon Chaplin, 728 N. 2nd Street, Arkansas City, Kansas; Chas. P. Morgan and Faye Morgan, 714 W. Walnut St., Arkansas City, Kansas; and Delmer Reed, Attica, Kansas.

This adds a splendid number to the working group, and we trust that the coming year will see some noteworthy advancements in the cause in Kansas.

We feel grateful not only to the brethren there for their wonderful cooperation, but also to Bro. Magaw for the pleasant and capable way in which he helped carry the work.

F. E. Siple.

NEBRASKA STATE CONFERENCE

The Nebraska State Conference of the Church of God in Christ Jesus met at Holbrook for its annual session, beginning on Saturday evening, August 18, and continuing throughout the following week, closing with evening service, Sunday, August 26.

We had with us Bros. F. L. Austin of Oregon, Illinois, and Sydney Magaw of Eden Valley, Minnesota. The days were full with Bible lessons and sermons, splendid interest being manifested by all present. The attendance was very good, about three hundred being enrolled during the continuance of the sessions. Brethren were present from Sunnyside, Wash.; Moorefield, Henley, Eustis, Cambridge, Arapahoe, Wilsonville, Bartley, Harmon, Freedom, and Elwood, Nebraska.

The new church with its pleasant airy basement was in readiness for the meeting and on the first Sunday the afternoon service was devoted to the dedication of this new structure. Bro. Austin was in charge of the service, assisted by Bro. Magaw, the local pastors also contributing their part. The platform was decorated with flowers in profusion and special music had been arranged for by a committee consisting of Sisters Rucy, Lathrop, Nellie and Ethel Barnett. Bro. Austin gave a very helpful sermon on the subject of "The Church," which was attentively listened to by the large audience which was able to forget the heat of the day for a time.

A quartet consisting of Bros. Austin and

Stedman and Sisters Nellie and Ethel Barnett rendered "The Church in the Wildwood". Appropriate remarks were offered by Bro. John Adams followed by an explanatory talk by Eva Phelps. Then Bro. Austin in a pleasing ceremony presented our church to the Father that it might from this time forward be considered His house and used only to further His great cause.

The church building, taking the place of the large tent, with its basement well lighted, well screened and comfortably equipped, where excellent meals were served, as well as the sleeping tents on the grounds for those not otherwise cared for, all contributed to make this a pleasant as well as profitable meeting.

After the close of the last day time meeting the company went to the river side where Pella Johnson of Wilsonville, Melvin Stedman of Moorefield, and Wayne Willard of Arapahoe were assisted to put on Christ by baptism. This ceremony was followed by the communion service and later the new members were greeted and given the right hand of fellowship.

The orderly business sessions of the Conference resulted in the re-election of the former officers: Bro. A. B. Wilson continues as President; Sr. Eva Phelps, Secretary; and Warren Story, Treasurer. Also the former Articles of Incorporation were amended to become the Constitution of the Conference from this time.

Elma Wilson, Cor. Sec'y.

ELVIS GIESLER

Elvis Giesler son of Bro. E. E. Giesler of Blair, Nebraska, was stricken with appendicitis, August 13, was operated on August 14, and died August 17 at St. Joseph's Hospital,

Houston Texas. His father did not reach the city until the next morning. Funeral services were conducted by Dr. J. L. Dickens of The Houston Bible Institute and burial was made in Evergreen Cemetery, August 19.

Bro. Elvis was in his 22nd year, had just been elected president of the Houston Berean class, and Sunday August 5 had conducted his first meeting. He loved his Bible, was well grounded in the faith and was making plans to attend the training class at Oregon. There are many things we do not understand and one of them is why such a promising young man as Bro. Elvis should be taken as he was. But One knows and we will also some time.

The members of the Houston Berean class extend their heart-felt sympathy to his father, mother and sisters.

E. W. Moses.

LILLIAN INEZ PECK

Lillian Inez Peck was born in Hastings, Michigan, March 3, 1894 and departed this life August 27th, 1928. She leaves to mourn her loss father, mother, two brothers: Ira and Hubert; and two sisters: Naomi and Fidelia.

The funeral services were conducted by Bro. C. E. Hatch, of Santa Ana, California. He based his message of hope on the words of our blessed Master found in St. John 11:25, "I am the resurrection and the life", and St. John 14:19, in which He says, "Because I live ye shall live also." Sister Azorah Scroggs and Mrs. Gertrude Martin sang the very appropriate and beautiful song "Asleep in Jesus", at the conclusion of which she was laid away in the Hollywood Mausoleum to await the resurrection morning when she will come forth wearing the robes of righteousness and immortality.

Sister Lillian grew to womanhood in the town in which she was born and lived there until five years ago when she moved with her parents to Venice, Calif., where she resided until her death. For the past year and a half she has been the competent Secretary of the Los Angeles Church and we feel that our loss is irreparable, so capable and competent was she. She was converted under Bro. S. J. Lindsay's teaching at the age of sixteen years, the gospel message being entirely new to her at that time.

The Apostle admonishes us to preach the word: be instant in season, out of season: exhort with all long-suffering and doctrine. The fact that she was able, by her example and teaching to bring her mother, two sisters and brother-in-law into the faith is evidence that she heeded the apostle's advice. So we see that it is not how long; but how well we live. Our sister's life was short, but well spent, and she will be among those who hear the Master say, "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." Nettie B. Crundwell.

HERALD RECEIPTS

Isabelle Smith, Geo. Waters, R. L. Jones, Mrs. C. Seely, H. J. Edmister, Mrs. Frank Shepard, Eugene Howard, Mrs. Dora Haggard, C. H. Munch, J. J. Polm, E. J. Ward, Nello Harlaere.

SUBSCRIPTION FUND

Eugene Howard	\$ 3.00
Mrs. C. Seely	1.00

SEARCH THE SCRIPTURES

(Continued from page 779)

ing still in nature. Will the food we have had and digested, continue to nourish us? If we want to grow, we will have to have more food and proper exercise. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth".

Placing all things in the age where they belong, will make perfect harmony in the study of God's word. Are we doing as God has told us, or are we finding fault with the ones who are working, digging, searching? What is the use to search if we don't expect to find something new to us, for it's no use to search for what we have. Don't be afraid to investigate God's word. Things are unfolding to the ones who search for them.

As we study God's word, how vividly those truths present themselves to us, and we love to drink and feed on them. To the world, it may sound strange that we are hungry and thirsty for them. The Savior has told us: "Blessed are they which hunger and thirst after righteousness, for they shall be filled," so we know if we do hunger and thirst, and search and seek, we will not be disappointed in finding food and drink. What did the prophet say many years before Jesus uttered those words? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money, and without price." Could we ask for anything better?

Those loving words have been ringing along the stream

of time all these years, and now as we are nearing the return of our Savior, they vibrate with more beauty, pleading "come." The Revelator joins in with his earnest appeal: "And the Spirit and the bride say come. And let him that heareth, say come. And let him that is athirst, come." And the final call—"And whosoever will, let him take of the water of life freely". That includes you and me.

Is it any wonder that there is a desire to search? Isn't it a God-given desire, given to the ones who do hunger and thirst, to want to hunt and search for food and drink, that is ours, if we will just do the work? That is the food we need to grow in grace and knowledge, and we all want that food. We not only want it, but we need it to continue to grow. Are we doing what the wise man tells us? "Whosoever thy hand findeth to do, do it with thy might?" To-day is the only time we own, and can do whatever work is ours,

Let us study and search, thereby improving the talent given us, doing the work we find to do. May our lives be such that others seeing our humbleness and work of love, may glorify our Father in heaven, asking His guidance.

"Father, lead me day by day,
Ever in thine own sweet way,
Teach me to be pure and true,
Show me what I ought to do."

Your sister and coworker for more efficient Berean work,
Carrie Wile Chambers.

WHAT MUST I DO TO BE SAVED?

(Continued from front page)

Paul taught in Rom. 6 that baptism was an entrance of the individual baptized into Christ's death from which he should be raised to walk in a newness of life. To the Galatian church, Gal. 3:27, Paul taught that "as many of you as have been baptized into Christ have put on Christ", while Peter in his epistle to Jewish Christians, 1 Pet. 3:21, stated, "The like figure whereunto *even* baptism doth also now save us . . . by the resurrection of Jesus Christ".

Always God has announced conditions the obedience of which were necessary for the individual to scale the ladder in his climb toward the Father, which approach unto God is always necessary if the individual would receive God's blessing. Every act of obedience unto God molds the one obeying more and more into the likeness of God. Gods "musts" in every instance helps him who obeys. To be saved, to be given life by Jesus Christ our Lord, the individual must do those things which advance him individually toward his Master. The Master is far more willing and anxious to save the individual than is the mass of individuals anxious to be saved. His "musts" are not with a view to handicapping the one who would be saved, but are every one stepping stones toward that salvation desired.

Let us ever more carefully search out God's "musts" and ever more diligently accomplish them in our eagerness to attain unto that great salvation offered us only through Jesus Christ our Lord.

SAINTS

By F. L. Austin

THAT THE WORD "saints", as used throughout the Bible does not always refer to the same company of people is clearly evident. Over and over again this word distinctly refers to the whole house of Israel, regardless of the godliness of the individual or individuals covered by the word. In Psalms 148:14 the text expressly explains the word "saints" as being the "children of Israel" and the next chapter speaking of "Israel" as the "children of Zion" in v. 2 reads on to v. 9 where "saints" distinctly refers to the same group. Several of Paul's epistles are addressed to "the saints". In 1 Cor. 1:2 and elsewhere these saints are further described as the "church of God".

It is very evident that the church of God and the house of Israel are two separate and distinct groups. Israel as a nation was *called out* and set apart from the other nations. Being thus set apart from others, they were "saints"; while the church of God is made up of individuals who singly and distinctively have been called out from other individuals and one by one set apart unto the service of God. As such they become members one of another and form God's church. They, too, being set apart, are called "saints".

Many infer that the word "saints" means pure, righteous, or clean. Not so. It merely means "set apart" as does also the word "holy". Neither word indicates in the least the character or the righteousness or the goodness of the one or the ones thus called holy or saints.

The advantage of discerning the use of this word in the study of prophecy is much. Many prophecies are referring to the saints, that is, the nation of Israel; other prophecies are referring to saints, that is God's church. The promises to one may not be the same as the promises to the other. Prophecy has much more of meaning and of beauty when the reader discerns the distinction.

A CHILD'S DREAM

(Continued from page 780)

dream. Those verses are the very ones I had learned in my Sunday School class, and here I have been doing just the things they told me not to do. Mother, mother what shall I do?"

"Now, my dear while this was but a dream, still you have learned a lesson. Jesus sees all you do, so remember the next time you are tempted to do something wrong, think of your dream."

Here is a little song I want you to learn:

"When Jesus was a little child
His life was pure and true;
And as He gained in years He grew
In grace and wisdom too.

"Around the hills of Nazareth
He played, as boys delight.
He loved the lilies of the field,
And watched the song bird's flight.

"He made His earthly parents glad
By loving helpful ways.
No selfish word nor angry look
Stained those sweet childhood days.

"He loved His heavenly Father's house,
The temple of the Lord;
With psalm and precept, Bible words
His memory was stored."

SUGGESTIONS FOR DAILY MEDITATION

Sunday. *All problems are opportunities.*

Monday. *All problems can be solved by divine law.*

Tuesday. *Through Christ, dominion over all things has been given to me.*

Wednesday. *The spirit of love will conquer the world.*

Thursday. *"I will fear no evil; for Thou art with me."*

Friday. *God shows me the way.*

Saturday. *God has given me joy and peace.*

—Selected.

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CHRISTIAN PEACE vs. WORLD TURBULENCE

By Samuel E. Haney

I SOUGHT THE LORD, and he heard me, and delivered me from all my fears".—Psa. 34:4. Rotherham's version: "I enquired of Yahweh and he hath answered me, and out of all my terrors hath he rescued me".

"Terror—an overwhelming impulse of fear; extreme fright, extreme fear".—Funk and Wagnalls.

Barring the Lord's saints, who with ecstatic joy know of the imminence of their Lord's return, terror fairly well describes the mental attitude of unregenerate man to-day. Catch a person off-guard (unassuming) and we see fear depicted on face, in words and by action. This fearsome condition is in evidence in politics and statecraft, whether it is municipalities or nations: distrustful one with another. Human beings, as individuals and as nations, are acting like drowning men, i. e., grabbing at straws. The Kellogg Pact is an illustration. "Peace and Safety" is being acclaimed by all nations through these statesmen. To the Bible student the only interesting feature about the Pact is its accuracy in fulfilling Paul's prophecy: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape". 1 Thess. 5:3. But as for the statesman, it is a psychological delusion. Luke 19:39-44. Virtually every nation signing this pact has its arsenal in full operation and well stored with munitions of war, and its navy and aeroplanes ready for instant use. Speaking metaphorically, while the signatories of this pact hold the pen in one hand they have the sword concealed behind their backs in the other hand.

It was the assassination of Archduke Frederick, heir to the Austrian throne, that started the world war in July 1914; and, as matters stand, it will require even less provocation to bring about a resumption of that conflict.

As well might statesmen try lifting themselves from the earth by their bootstraps as to try bringing about peace and safety, and thereby the elimination of fear. It is too big a job for finite man. There is but One Personage in the whole universe adequate to the task, and, until He comes, there will be no peace and safety for the world. Jer. 6:14, 15; Ezek. 13.

God, however, has provided ways and means for His

saints to be void of fear, and to enjoy peace and safety while abiding in this troublous world. John 14:27. Ask any one of them for an explanation of the source of his blissful state of mind and he will tell you, "I sought the LORD, and he heard me, and delivered me from all my fears (terrors)."

Fear should be foreign to God's children. It is one of the many elements of the old, evil, physical life that the Christian, by God's grace and strength, must necessarily subdue. Fear, and the "love of Christ which constraineth us" (2 Cor. 5:14), are incompatible; for John says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love".—1 John 4:18. Fear is also out of harmony with spiritual power, and a sound mind, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind". 2 Tim. 1:7. Devitalizing as fear is to our bodies, it is still more effective in dispiriting our lives.

To fear is nothing short of stultification when we consider our relationship with the infinite Jehovah. Why should we fear in the face of such love for us as God so copiously manifests in His Word and by His dealings with us? "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. . . . For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee".—Isa. 41:10, 13.

John says, "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins".—1 John 4:10. Inasmuch as God did all this for us while we were yet enemies, is there anything beneficial to us that He will withhold, now that we are His children, purchased at such a stupendous price: "with the precious blood of Christ, as of a lamb without blemish and without spot"?—1 Cor. 7:23; 1 Pet. 1:19. Paul declares, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us". Eph. 3:20. It was this "power that work-

(Continued on page 794)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

RALLY DAY

FOR THE GRACE of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:11-14.

Let no one mistake the real meaning of Rally Day. In no sense should it be understood to be merely a single day of rally, after which to drop back to the old order of work; instead, it should be a strenuous effort first by prayer, second by diligent work to raise the standard of Christian activity, in your Sunday School, in your church, in your Berean Society—in all your Christian activity—and having raised that standard to maintain it. New attendants will almost surely be brought into the Sunday School, church, Berean, etc. It takes prayer, time and patience to assimilate these new workers into the working body. Following the Rally Day, let diligent effort be made to so assimilate these new ones; thus the Rally Day effort will result in permanent advancement of the different departments of church work.

Let us organize, brethren, and systematize our efforts. Work together hand in hand in the community, in the state, in the nation, and let us make October one month of earnest effort to increase Christian work in every department of activity.

The people of God's church should be people zealous of good works. Under God's guiding hand and gentle care may our zeal break forth to His honor and glory.

WORKERS TOGETHER WITH GOD

WHATEVER PAGE is opened in the Book of God, whatever dispensation of time one studies, whatever step of development under the guiding hand of the Father one peruses—in all these one is possessed more and more with the outstanding fact that the development of the earth and man rests in large part upon man himself. Not that God has turned the work over to man and that God has retired, but rather that man is always used of God to the full of man's strength for the accomplishment of God's work. Would God build a chosen nation? He called Abraham, Isaac, Jacob, their sons, their families. He called Moses, Aaron. All these God put to work.

When one now looks back upon Israel, he must of necessity look back through her kings, her prominent men, through the body politic; he must also see her priests, her judges in all of their devotion of activity. God parted the curtains allowing man to enter. He opened the fertile valley, leading man up the banks of its streams. But man did the entering of the curtain. He did the plodding on those banks. Man reached forth, labored, struggled, attained. It is only by activity that man can develop. It is only developed man that can rise into the position opened by the Father. Thus Israel grew to her zenith. Succeeding lethargy started and continued Israel's downfall.

The same is true of the Christian world. Christians are not images of cold marble unmindful of the chiseling of the Master. Christians are the plastic forms of mankind molded and perfected by growth made here and there in individual development. Christ has injected His beautiful life of the Spirit into the minds of these humans, has spurred them into activity, into ambitions, into ideals, by which activities these humans grow in Christ-likeness, ever attaining more and more unto the image of Him who has by His work attained unto the glory of God.

Christians are workers. There is no other way to become Christians, there is no other way to maintain Christianity. In this they are truly workers together with God. God teaches the way; He shows the path; He instructs in the method; He bestows of His strength; He surrounds with every external advantage necessary for Christian growth. But it remains for the internal life to lay hold of the Father's provided means. From within the Christian must seize and vigorously apply the provided blessings and advantages of God.

To-day the field is white, ready for the harvest. This condition bids for workers; these workers must be Christians. None other can by any possible means accomplish the work. In working the works of God these Christians in turn will advance more and more unto the image of Him whose we are.

Let us be workers together with God.

ENLARGING OUR INFLUENCE

ONE BROTHER volunteered at the recent General Conference that he would personally guarantee to send in the names of twenty-five new subscribers for The Restitution Herald during the year 1928-29. He urged that every minister and every subscriber of the Herald would take it upon themselves to do as much or more to make personal solicitation continuously for new subscribers.

This brother had come to realize that the larger the circulation of the Herald comes to be the better can the publishers make the Herald. They can interest a larger number of able writers, the same writing and office work extends farther afield, the less does the work cost per paper; in fact, in every way the larger the circulation, the more good can be done through the publication of the Herald.

Inasmuch as it is to the Christian interest of every member of the church to extend gospel thought and truth, the farthest possible, we feel bold to ask each subscriber to the Herald to interest himself and use his own personal influence in securing new subscriptions to this paper. This little work should not only rightfully but gladly and anxiously be performed by every interested person.

May we not have a large response in cooperation with Bro. Lyon, who made the above mentioned assurance?

TITHING

THE EDITOR OF the Herald has been furnishing at his own personal suggestion and expense certain tithing literature for the past year. This was after such work was approved by the Executive Board of the General Conference a year ago. This office will be glad to send such literature in the future to any asking therefor, but the monthly mailing of same has been discontinued by the Editor.

Several hundred dollars have been received by the General Conference directly credited to this tithing literature. A number of people have indicated their decision to practice tithing regularly. We are more than pleased at results. The small initial investment for the purpose of educating the people in this particular is a small item in comparison to the returns received.

Moral: let us not be afraid to invest a little effort and money in that which we believe to be Christian truth and Christian work.

It is noticeably evident that everywhere where systematic tithing is conscientiously practiced, the ones tithing manifest increased Christian devotion and activity and the cause of truth is maintained much more systematically and effectively. This is but one other example of the fact that in everything God has provided order and system. Christian fellowship, Christian activity, Christian service—in everything God has instituted order and thoroughness. The same is true in the matter of returning to God in recognition of His bountiful gifts of life, health, strength, guidance, etc.

We cannot too emphatically urge the brotherhood everywhere, school teachers, clerks, mail workers, farm hands, farmers, business men, speculators, investors, bankers, peddlers, oil producers, paper peddlers—everybody—to regularly and prayerfully tithe all of their income to the Lord. In addition to this, those whose incomes may be great could well afford to add large thank offerings to the Lord's service in addition to the tithe.

From one office girl in response to the tithing literature, this office has received three fifty dollar checks with an explanation that she hoped to make up for the salary of past time which had not been tithed. This work merely indicates service upon the part of the individual. It is not so much a question of the amount of money received for a given cause for its work as it is a question of true, individual, devoted service to the Master.

FAITHFUL TO THE END

A MILE SOUTHEAST OF THE pretty little town of Pierceton, Indiana, is a quiet home from which two faithful hearts long years ago began to survey and to work with ever patient care and trust the 120 acres of God's land which came to be known as theirs. Farming diligently through the week days, John L. Wince, with Bible in hand went forth at the week-ends to proclaim the gospel of Salvation on Sundays. This was the regular custom for years. S. Roxana Wince was faithful about her duties too, but instead of going forth at the week-end she remained, year after year, to care for her unfortunate nephew, Omar Clover, terribly afflicted with epilepsy.

Some years ago Bro. Wince was stricken with death, Sr. Wince remained at the old home—alone with her nephew, Omar.

As years went on many reasoned with Sr. Wince that she should consent to allow Omar to enter a proper institution for his care, that she might be released from responsibility excessive for one of her age.

For two or three years past she has been repeatedly urged by different ones to enter the Golden Rule Home, the doors of which have always been open for her—as others. Her unflinching answer was that Omar needed her.

Sr. Wince was taken seriously sick last January. By request, Sr. Mick consented to take her to her own home and care for her. Again it was urged that she enter Golden Rule Home. (Omar was now taken care of in an institution). In May a guardian was appointed for Sr. Wince and she was placed in Anthony Wayne Hospital at Fort, Wayne, Ind. (This is not a Catholic home, as has been reported.) In July the writer inquired carefully of Sr. Wince's circumstances.

On Thursday, Sept. 13, in response to an inquiry from her guardian re entering Sr. Wince in Golden Rule Home the writer left Oregon for Pierceton and Ft. Wayne, Ind., to see what is needed and what can be done. He found Sr. Wince very comfortably, though modestly situated. She was joyfully thankful to be remembered, and wanted to be remembered to all. Her address is 815 W. Creighton St., Ft. Wayne, Indiana.

After careful investigation the writer is hopeful that her guardian will be able to arrange to enter Sr. Wince in Golden Rule Home, where she will at any time be gladly received and cared for.

F. L. Austin, Ex. Sec'y.

P. S. The article "A Hidden Jewel", which was received Sept. 15, will give further account of Sr. Wince.

I AM PRAYING FOR YOU!

Dear Church of the Master, I'm praying for you!

That you take up the work, He has bidden you do!
And watchful, and prayerful, and pure in His sight,
And strong in your weakness, you battle in might!

I pray that you each, to the fountain may go,
Till your hearts in your bosoms, as coals be made glow,
And so glad in the light of His face you may be,
That others, the glow of your gladness may see!

I pray that your hearts may together be knit,
Because there is One, as Refiner doth sit
Who chastens His children, with love that is true,
Till He see from the furnace, His face shine in you!

The command of His law, is as stringent to-day
As the law that in Sinai, made Israel obey,
And sorer the doom, of who wilfully tread,
On the Spirit of grace, that is poured on his head!

Despise not the law that has bidden you meet
But exhort one another and sit at His feet,
To God belongs "Vengeance," swift runneth life's sands,
Obey! lest at last you fall into His hands.

Impenitent friends! I am praying for you!
When I kneel in my closet, I think of you too,
I bear your dear names to the Father on high
Who hears me, and answers so oft when I cry!

Believing in Him, you will come at the last
To know for yourselves, where my anchor is cast!
My God will be yours, and you safe in the fold
Will joy in the things that in hope you behold.

Oh sisters bereaved! I am praying for you!
And lone ones afar, I remember you too!
The preacher, who battles for truth with the strong,
For him I am breathing my prayer in my song!

Dear RESTITUTION! I'm praying for you!
For the time of Redemption you bring to my view,
Glad tidings you carry to men in their woe,
Now blessings go with you wherever you go!

And father! dear father! I'm praying for you,
So thankful in heart, that you're faithful and true,
May God in His mercy, give strength for each day,
And all your hard burdens, in blessings repay!

S. Roxana Wince

AWAKE WITH A PRAYER

IN THE MORNING will I direct my prayer unto thee, and will look up.' Psalms 5:3. Face the work of every day with the influence of a few thoughtful, quiet moments with your own heart and God. Do not meet other people, even those of your own home, until you have first met the great Guest and honored Companion of your life, Jesus Christ. Meet Him alone. Meet Him regularly. Meet Him with His open Book of counsel before you, and face the regular and irregular duties of each day with the influence of His personality definitely controlling your every act."—L. E. Y.

BETTER THAT JESUS GO AWAY?

By Lottie E. Young

THE GOSPEL ACCORDING to John is probably the best loved book in the Bible. Matthew tells of Jesus as the coming King; Mark talks of His busy life among men, the oft repeated "straightway" carrying out the words, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work"; Luke tells of Him as the Great Physician, curing the woes—physical and spiritual—of the many with whom He came in contact; but John doubtless came nearest to an understanding of the mission of Jesus. His account of the life of the Master is full of the most comforting words ever spoken by the Savior. This is specially true in the 14th, 15th, 16th and 17th chapters, descriptive of the scene in the upper room on the last night of the earthly life of Jesus. Those who were gathered together then, even though they were puzzled as to some of His sayings, must in later days have cherished the memory of those hours as the most precious in their lives.

In the 16th chapter He tells them plainly that He is going to leave them, and that even though He knows it will make them sorrowful, "it is expedient for you that I go away." Why? True, He promised a "comforter", but what did that mean? Could anybody ever take the place of the One who had slept, eaten, talked, and walked with them as they traveled from town to town along the roads and over the hills of Palestine?

Let us ask ourselves the same "why" of the early disciples. How many have thought if Jesus were only here in visible form and we could talk to Him as His followers did, how much help and comfort His advice would give us? Now we are often in doubt as to how to act, but if we could just speak to Him it would be plain. Suppose the early life of Jesus had been prolonged many years, and He continued to live in Palestine telling His followers what they should do, and where they should go, would they have developed into the strong men they afterwards became when the "comforter" came, and "they were all filled with the Holy Spirit" ready to travel into far lands, endure untold hardships, and finally suffer a martyr's death? The word "comforter" means strengthener, and so these men and women were made strong for the warfare Jesus said would be the lot of all those who denied themselves, took up the cross and followed Him.

No, it was truly "expedient", or necessary, that Jesus should leave these sorrowing ones because His power was going to be manifested in a so much greater degree than it had been while He was with them. Think of the few followers who were won to Jesus Christ by His preaching, and then, when Peter was filled with the power of the Holy Spirit later on, remember the three thousand who on the day of Pentecost were pricked in their hearts and cried out "Men and brethren what shall we do?" The Savior's promise of "greater works" when the comforter came than He was able to perform was realized when "believers were

the more added to the Lord, multitudes of men and women," and even the shadow of Peter falling upon the sick was able to help them, while handkerchieves which had touched the body of Paul were able to cure diseases, instead of the personal touch of the Great Physician.

No one living has ever seen Jesus, but His children claim the promise "Blessed are they that have not seen, and yet have believed", and, through the medium of prayer, we can talk with Him, and if we but "ask in faith nothing doubting", and the Father knows it is for the best that our petition should be granted, the answer will come just as direct as if we were talking with Him face to face. Some day this will be possible; for we read "this same Jesus" will come to earth again, and if we have been faithful we shall be "forever with the Lord."

It was "expedient" that Jesus should leave His disciples in order that they might become strong men, rooted and grounded in the faith, and it is "expedient" for us in this latter day that He has not yet returned in order that we may know the power of prayer, and really believe the promise, "For yet a little while and he that shall come, will come, and will not tarry."

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WHOSE IMAGE ARE YOU?

By F. L. Austin

"Let us make man in our 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."—Gen. 1:26.

"Whose is this image and superscription?"—Mark 12:16.

"Render to Caesar the things that are Caesar's, and to God the things that are God's."—Mark 12:17.

THERE IS A DEPTH of hidden meaning in the answer of our Savior to the Pharisees who undertook "to catch him in his words". Every man's life is fashioned after the image of his leader. The Pharisees were more Romans than Israelites; more in the image of Caesar than of God. It was easy for them to answer that the effigy emblazoned upon the coin was that of Caesar, but it was stinging for them to admit that they themselves were altogether too much living images of the same Caesar.

God made man in His own image. There was a reason for it: namely, that he should "replenish the earth, and subdue it: and have dominion". It is evident both from the narration of creation and from the tenure of Scripture that God's purpose in man was that man should fill the earth after God's liking. Of man only it is said, "He is made in God's image"; of man only it was said, "Be fruitful, and multiply, . . . subdue: . . . have dominion". The result of this would have been to have filled the earth with beings in the image of God; to have subdued the earth according to the pleasure of God; to have ruled the earth in

harmony with the will of God. To man and man only was all this glorious task presented.

But man sinned. He turned his face and heart away from the grand ideals of the Creator. He turned his face pityingly toward self. Unabashed, he undertook to appropriate God's bounties for self service. Instead of continuing in thought as well as in physique in the image of God, he turned his thought from God and distorted the man of God's making.

Nevertheless, deep down in the human life there has continued throughout the ages an incipient image of the Father. Ever and anon this likeness has burst forth from the surface of the soul like the fountain of water bursting forth from earth's height of land and manifested itself in its effort to lay hold anew upon God and thus to lift itself again into a fuller, larger image of the Father.

Enoch walked with God. He was the outstanding character of his day. Abraham was "the friend of God". In thought and deed his life was more or less in the likeness of his Creator. Moses was a man of God. He sought God's mind, God's direction, God's strength, and sought these to the end that he might by energy, devotion and perseverance perform in the midst of the chosen nation as God would have him perform. There burst forth from the life of Moses a fountain of likeness that caused God's name to be honored and adored by nations far and near.

REDEMPTION

"In due time" God introduced the great scheme of redemption. The sin of man was not to thwart God's purpose in creating man after His own image. Redemption was in due time commenced. The great Redeemer stood in striking comparison to all others about Him. Doing the Father's will, He was thus in the image of His Father. Working the Father's works, He was again in the likeness of God. Christ's life stood out in vivid contrast with the lives of the Pharisees and Herodians who sought to trap Him. They were in the image of him who was regarded as man's chief emperor; Christ was in the image of Him who was the world's Creator and Ruler.

Redemption is not merely to bring the physical life back into existence for that life's own selfish enjoyment; redemption is not merely to reinstate Israel as the crowned head of earth's nations; redemption is not merely to hamstring sin in order to release man from its poignant sting or from its remorse: redemption is to return man to the very image of his Maker. It is to reverse his face from self back again toward God; it is to redeem man from his self rule to the recognition of God's rule in him and through him over the universe.

Christ is the great Redeemer. Touchingly did Christ develop this great truth within the lives of those who turned to follow Him "not knowing whither they went". Step by step He led them out of the morass of sin into the gradually increasing brightness and beauty of the hilltops of God's watchcare and love.

God made the physical earth and looked forward to that day when under proper dominion and rule the world shall

be crowned with glory unspeakable. To man was committed in the dominion of creation the duty of bringing the earth and its fullness to its crowning day. It is yet to be filled with the glory of God.

Only he who shall dwell in the image of the Father can so rule. Christ's redemption restores that image. In the apostles it was strikingly made manifest. Did they wish to perform anything to the honor of God, they were to seek God's assistance therein and such assistance was assured them. It was only to such that Christ declared in John 14:12, 13, "Whatsoever ye shall ask in my name, that will I do". It was to such that Christ said, "The works that I do shall he do also; and greater works shall he do; because I go unto my Father." To those in God's image does God measure out His unspeakable power.

The Christian of to-day is by no means a man who has the privilege of appropriating all God's benefits for his own personal service and uplift. The Christian is one who is working the works of God. As such he must be brought back into the image of God. To do this he must gather from the word of God God's will through Christ, God's pleasure, God's wish. Yea, more! He must gather from the Father God-given strength with which to work God's works.

The Pharisees were working in the interest of Caesar; Jesus was working in the interest of God. The world to-day is working in the interest of man's own concept of greatness: the Christian is he who in and through the strength and power and blessing of Christ is ever energetically reaching forward and pressing forward for the accomplishment ever more faithfully for God's will and wish in the earth. He is ever seeking to receive imprinted upon his own life the very image of the Father's every wish and the outstanding likeness of the Father's manner and power of ruling and guiding creation to the fullness of glory foreseen by the God of heaven.

Well could each and every Christian apply to his own personal life the question of the Master, "Whose image and superscription is this?" Well could the Christian devote his entire life in prayerful communication with the Father, beseeching the Father's guiding influences, His Spirit, His wisdom, His all, that he, the Christian, might ripen more and more into the largest possible image of the Father that is attainable during this Christian dispensation.

Whose image art thou?

ISRAEL'S DRY BONES

By J. E. Hatch

THE HAND OF THE LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry."—Ezek. 37:1, 2.

What do these bones represent? "Then he said un-

to me, Son of man, these bones are the whole house of Israel".—V. 11.

Can these bones live? "Thus saith the Lord God unto these bones; Behold, I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin."—Vv. 5, 6.

Were they then alive? "There was a noise, and behold a shaking, and the bones came together, bone to his bone . . . the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them."—Vv. 7, 8. "And the breath came into them, and they lived, and stood upon their feet, an exceeding great army."—V. 10.

Does the shaking of the dry bones we now see in the return of thousands of Jews to Palestine mean the whole house of Israel is going back to her homeland at the present time? No! Only the descendants of the tribes of Judah and Benjamin, and perhaps a few others, are now returning.

Will the whole house of Israel (all of the twelve tribes) be gathered back to their land? "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."—Vv. 16, 17.

What is the meaning of these words? "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."—Vv. 21, 22. Read also vv. 23-28.

Where are the other ten tribes? This is an unsolved question, authentically, but God will reveal their whereabouts in His own good time.

When did these dry bones begin to stir and come together? In the past few years, and especially since the land of Palestine became a mandatory under English authority. Zionism, which is aimed to make Palestine the home of the Jews, was organized in 1897, at Basel, Switzerland. Since that time a great many congresses of the same nature have met and discussed the "return" question, millions of dollars have been subscribed for this purpose, and hundreds of thousands of persecuted Jews have emigrated to that land.

When will this skeleton of Israel be fully developed and stand upon its feet and live? "And I will give them one heart, and I will put a new spirit within you; . . . that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."—Ezek. 11:19, 20.

The unfolding of God's great plan of salvation for His chosen people, Israel, and for all mankind, becomes more interesting as it is observed by faithful ones who are on the watchtower.

NOAH'S MINORITY OF EIGHT

By F. L. Austin

THERE HAS NEVER been a day but what God was possessed of a remnant that looked unto Him. He showed unto Elijah that he was not alone in his dependence upon God. There were 8,000 with him who had not bowed the knee to the image of Baal. They were worshipers of God, and a minority. Ever since sin entered the world and set its stakes in the boundaries of human activity, the number of men who have stood for God in preference to the lusts of the flesh have been in the minority. Such minorities because of their faith in the living God have stood firm being separated from the great masses of people around and about them. Their faith in the God of heaven gave them strength and perseverance in standing thus aloof from the masses.

But these two types—the one of faith in God and the other faithless—ought never to be confused or compared by the man of Christian faith. They are separate and distinct. True, Noah's eight were more commendable than was the multitude from which they stood distinct. Standing by themselves only eight in number, they regarded Noah as their patriarch, their leader, their director. Though only eight in number they were compact, united as one.

The same is true throughout history. Those faithful to God have ever been in the minority. But just as God has ordained that nations survive and enlarge by orderly activities within themselves, so have God's faithful minorities ever been strengthened and directed by orderly system of procedure.

The same principle was utilized by Christ and His followers in the Christian church. The Church of God has ever been in the minority. It is so because of the fact that few really believe God. But, the few who believe have never been left without a Shepherd. They have never been left to roam like straying sheep aimlessly through the jungles and wilds of this evil world. They have by God been banded together. They are "members one of another." Each has his particular office to fill. God's ways are orderly, systematic, even with minorities, especially so when those minorities are people of faith.

Every specimen of vegetation is known only by the perfect order of its parts in absolute harmony with that organization peculiar to its species. The starry heavens are organized by God. Everything of God's creation is by Him subject to the laws and rules under which God has placed them.

So also are God's called-out-ones—the Church. They are called out of the order of the flesh and are appointed to the order of Christ. Every such one that expects to share with Christ must in obedience to His laws, live true to Him. Christ is the Head, those in Him are members of His house. The organization of this Christian minority must be different from that of the world. It must be firm; it must be effective.

Like Noah's eight, let the Church of God recognize God's law and order and give diligence to press toward the mark of the prize of the high calling.

Many enlightened Christians fail to see—by the mind's eye—the sights of God's kingdom they being too busy making themselves ridiculous sights to behold.—*Haney.*

A HIDDEN JEWEL

By Melba Glanton Arlington

WHILE IN Fort Wayne, Indiana last week, my mother and I visited the Anthony Wayne Hospital, a private institution for the aged and infirm. On the second floor of this scantily furnished old building, a former residence, we visited an old lady.

She is very little and frail with hair as white as snow, yet her face is like the beaming countenance of a child.

A small hospital bed, a very much worn rug, a rocking chair and an old dresser comprise the furnishings of this little lady's room—really, quite unworthy of a well-known author—but her dear eyes are fading and she cannot walk, so only her few callers notice the deficiencies.

This dear old lady, for years, has written of things Biblical and of the second coming of our Savior. Though the past has been dimmed with age and illness, she is still patiently waiting for His return.

She sits at her window all the day marveling at the beauty of the sky and trees. Out over the top of a building a large aluminum ball, used in connection with a radio, caught her attention. The sun was shining brightly, causing the aluminum to sparkle very brilliantly. With her dimmed vision, she seemed to think it was a star, and she hoped there would be a star like that in her crown. Then suddenly she insisted that a "W" was written across the heavens and we pondered seriously over her earnestness. Though Jesus warned that He would send a sword, the human shrinks for a moment when we hear such things.

Before leaving, we asked this dear little lady of ninety years to give us her autograph. It was written perfectly, "S. ROXANA WINCE"—our own Auntie Wince. She is always so grateful for every little kindness, yet she has very little to make her last days joyous.

It seems a bit difficult for me to understand why Auntie Wince, with years and years of service in God's work behind her and so long faithful to the readers of *The Restitution Herald*, should be in an institution of this sort. Surely there is a home provided for our aged in a realm which she would love. Twenty dollars a week is now being paid for her keep. The lady in charge is very kind to her but why is she not in the Golden Rule Home? For the great good which she has done, please send her a card or a letter to help her pass the long lonesome hours. Her address is Anthony Wayne Hospital, 815 W. Creighton Ave., Fort Wayne, Indiana.

WHEN WILL HE COME

Will it be when the mid-day sun is gleaming
 And I am toiling 'neath its sultry heat?
 Or at even-tide I'm gently resting
 Among the flowers springing at my feet?
 Or when above my head the stars are shining,
 Brightly resplendent in the heaven's high dome,
 Or in the rosy blush and dawn of morning,
 Or in the twilight gray? When will he come?

Shall I be old, and dreary, and forsaken,
 With white hair streaming o'er my furrowed brow,
 Gone from my life the music and the sunshine,
 Gone from my heart the love that cheers me now?
 Shall I be sleeping with the green grass waving,
 And the winds whistling 'round my lonely tomb;
 Or will he take me now to greener pastures
 And fairer, purer joys? When will he come?

Soon shall I hear—to-day, to-night, to-morrow?
 The sound I long to catch, his own dear voice,
 Sweeter than all the tones I love so fondly,
 Saying in accents sweet "Rejoice, rejoice!"
 When shall I see the hands for me once pierced,
 And the brow pressed for me with thorny crown,
 Know that for my sake he gave his precious blood,
 Yet, that he calleth me? When will he come?

Shall I be worshipping among his children,
 And singing hymns of praise unto my God?
 Or 'mid the dwellings of the poor and needy,
 Striving to follow where his feet have trod?
 Or in the bustle of the crowded city,
 Or the sweet social pleasures of my home?
 Or at his table, or in woods at even,
 Or on the sea's blue wastes? When will he come?

Will all the fields be fragrant with spring blossoms,
 The song-birds warbling in the flowery glade;
 Or the bright summer sunbeams shining over
 The fruitful earth which his hand hath made?
 Will autumn winds be rustling through the meadows:
 Or winter snows around where'er I roam
 Poor, vain attempt to hide earth's sin and ruin
 From his all searching gaze! When will he come?

And still I wait and wait. My Lord delayeth,
 My yearning heart grows troubled oft and sad:
 Yet through the darkest night his loved voice sayeth,
 "I'm coming soon to make thee truly glad."
 The time is short, this world fleeting swiftly,
 Heaven is nearing,—my eternal home:
 Oh for the wings of faith to reach unto it,
 E'en while with tears I say, "When will he come?"
 —Unknown.

In looking your worries over, sift out those that are based on facts from those that merely reflect your tendency to worry.—*Boston Herald.*

"I shall pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any human being let me do it now. Let me not defer or neglect it, for I shall not pass this way again."—L. E. Y.

"WEAPONS OF RIGHTEOUSNESS"

A Few Thoughts Suggested by 2 Cor. 6:7.

WE HAVE LATELY HAD some practical advice regarding the ministry—its opportunities and its responsibilities, and surely if these are fully realized and lived up to there is before those who accept the call an ever extending horizon of service for Christ.

Perhaps no one has exceeded Paul in pithy portrayal of all that is demanded of those—not ministers only—who would truly follow the Master; for there in the 6th chapter of 2nd Corinthians he has brought before us under review, almost every conceivable condition of life.

There is, however, one interesting point that comes, surely not by chance, right in the very center of his catalogue of requirements, as though it were itself the main-spring, the actuating center of the whole. We shall find it in verse seven.

We have on other occasions mentioned that comparison of the various translations by well known reputable translators will often bring out in clearer light a truth already latent in the original. Dr. Weymouth's translation of this verse vividly expresses a thought that seems to be a needful message at the present time.

We do not dispute the correctness of the Authorized Version here, and it undoubtedly has its lesson to convey, but if we take both as being legitimate translations of the Greek, as they evidently are according to Young's Concordance, it would seem probable that Paul had in mind two aspects of one question, the one complementary to the other. Let us look at the latter half of the verse and we shall find that one expresses the *defensive*, and the other the *aggressive* side of the message.

THE AUTHORIZED VERSION reads: "the armour of righteousness on the right hand and on the left."

We need indeed to "put on the whole armour of GOD," Eph. 6:11. We also need that "righteousness be the girdle of our loins," Isa. 11:5, and, if Christ Himself is our righteousness (1 Cor. 1:3.), "the righteousness of the upright shall deliver them." (Prov. 11:6).

WEYMOUTH'S TRANSLATION reads: "by weapons of righteousness wielded in both hands".

One wonders how many members of the CHURCH OF GOD realize that conditions around us are such that *aggressive* righteousness is the imperative duty of each one of us. Not half-heartedly, not single-handedly, but sincerely, earnestly and vigorously *wielding the weapons of righteousness in both hands.*

Some one may ask, "What are the weapons that you would have us use?" None will deny that the most powerful weapon that we can all use is "to live soberly and righteously", Titus 2:12. Another weapon is that of testifying or "speaking righteousness". Again and again in the Psalms does David say that he will "speak of" or "declare" "Thy righteousness," both to the sinner and to

the saint. One would hardly expect to find *irony* in the Psalms of David, but it is surely there, and it is terse and telling. See Psalm 58:1, R. V., margin. Is the righteousness *that ye should speak dumb?* Let us each take the question to ourselves—not in harshness, but in quiet meditation.

As the writer scans the pages of our magazine he misses the names of many of those who used at one time contribute edifying matter to its columns, and instead a "selected" article takes its place. Good indeed as these articles often are, methinks the Editor would be more encouraged in his arduous tasks, and the readers of the "Herald" would be more cheered if some of these gifted writers would once more consecrate their gift to the service of the Lord. The injunction to "pray for the peace of Jerusalem" is not inaptly often interpreted with reference to the HOME work of a given church or community, and it is quoted too with the assurance born of experience that sincere prayer is always productive of *action*. If then each member would seek for blessing on the CHURCH OF GOD, it would not be long before they would realize that "weapons of righteousness" are ready to hand with which to carry on the work in happy and united service in the various departments initiated at Headquarters. Then would be realized the promise that "the *work* of righteousness shall be (result in) peace, and the *effect* of righteousness quietness and assurance . . ."; and that "To him that *soweth* (and you cannot sow without "weapons") righteousness, shall be a sure reward," Prov. 11:18; and "He that is steadfast in righteousness shall attain *unto LIFE*". Prov. 11:19, R. V.

Grafton, Ontario.

MY PALESTINE TRIP

By Mrs. Elnora Skinner

(Continued from last week)

THE STREETS OF Jerusalem are extremely narrow and uneven, many of them being not over nine feet wide. In many places they are mounted by steps worn and slippery, making walking difficult when it rains, which it did during our stay there. The streets are seldom cleaned and of course are littered with refuse. In the markets one finds vegetables and fruits displayed upon the streets. Dough is mixed in the shops and on the streets, and women can be seen carrying pans of dough to be baked at the public bakeries. Doughnuts strung on strings are hung outside, where they gather dirt and flies. So dirty is the appearance of it all that it nauseates one to think of eating. One man of the party made the remark that he saw no way of getting the streets cleaned unless they turned in a drove of hogs and let them do it.

Occasionally one sees black goats being driven up the streets as the dairymen make their milk deliveries, the goats being milked at the time of the sale.

One of the main streets having quite a traditional history is the Via Dolorosa. It is supposed to be the street that the Christ traveled with the cross when He was taken from Pilate's judgment hall to Golgotha. Across the way at intervals are arches built of stone marking the places of Christ's faltering with the cross. There are fourteen in all and they are prayer stations for devout Catholics. The largest of these is the Ecce Homo arch where Pilate exclaimed, "Behold the Man."

The shops line the narrow streets and one may see in one small window a conglomeration of stock with no arrangement whatsoever to attract the eye. One shop that was noted had in its one small window piles of potatoes in one corner, onions in an other, and scattered hither and thither mouse traps and Paris styles. The proprietor can reach everything from the center of the shop, it is so small.

The largest and most prominent edifice is the Mosque of Omar, sometimes known as the Dome of the Rock. It occupies in part the ancient site of Solomon's Temple. Beneath the huge dome is the Sacred Rock of the Moslems where they assert that Mohammed ascended to heaven. It is the only part of Solomon's Temple that still exists, being the threshing floor of Ornan, the Jebusite, of whom David purchased it to build an altar unto God after the destroying angel had stayed his hand and spared Jerusalem from destruction. (1 Chron. 21:14-30.) Here was established the altar of holocausts when the temple was built. Underneath the rock is a cave in which the prayer places of David, Solomon, Abraham, Elijah and Mohammed are indicated.

The structure dates from A. D. 691 when Abd El Melek, the Ommaid Caliph of Damascus, wished to establish within his domain, an important sanctuary, as the Ka'aba Rock at Mecca was in possession of a rival. There have been many changes and repairs made since then, and standing before this wonderful building one is dazed at its size and beauty. It is an octagon, in a circle of one hundred and eighty feet in diameter, supporting a great dome one hundred eight feet high. The sides are ornamented with beautiful Saracenic windows. The lower part is covered with marble slabs of remarkable veining and the encrustation of tiles is covered with beautiful arabesques and graceful tracery of Arabic writing. The mosaics are superb. Much more could be written of this beautiful building but we must hasten on to other churches.

The Church of the Holy Sepulchre stands on the site venerated as the place of crucifixion and the tomb of our Lord, but the exact place is much in dispute. This church is not a very beautiful structure from without. The tomb is a marble structure about thirty feet high, twenty-five feet long, and fifteen feet wide. The marble is yellow with age, and it appeared more like a little church than a tomb. To the right within this room set in the wall is a slab of marble about four feet high resting upon another slab of about the same size. This forms a box with the wall recessed and is supposed to have been the sepulchre of

(Continued on page 800)

HELPS TO HOLY LIVING

THE FIRST AND MOST essential help to holy living is the possession of genuine Bible holiness as a conscious experience of the heart. J. A. Wood, in "Purity and Maturity", says: "There is a kind of holiness (so-called) in these days which may be suspected as very much a human affair; a kind of intellectual assent to certain propositions which fail to reach the necessities of human depravity, on the one side, or the Bible description of holiness on the other. The work is superficial, and has manifestly too much of an earthly origin. It bears more the impress of the human than of the divine; while true holiness is of divine origin, and bears the impress of heaven. To be 'cleansed from sin', 'crucified with Christ', 'dead to the world,' and 'pure in heart' involves more than a mere sickly sentimentalism. Anything else rather than a superficial sanctification."

Another help to holy living is the possession of a willingness to admit it when you are at fault. John Wesley said: "Let there be in you that lowly mind which was in Christ Jesus. And be ye likewise clothed with humility. As one instance of this be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God. No, it will further it. Be therefore open and frank when you are taxed with anything: do not seek either to evade or disguise it, but let it appear just as it is, and you will thereby not hinder, but adorn the gospel."

Also, the cultivation of a tender conscience in all matters of righteousness and duty toward God and man is a help to holy living. Paul said: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, . . . and how I kept back nothing that was profitable unto you. . . . Wherefore I take you to record this day, that I am pure from the blood of all men."

And finally we mention the maintenance of a mellow spirit and a melted, grateful heart as a genuine help to holy living. Fletcher said he made it a daily practice to

sing penitential songs on his knees before God, and thus to keep alive within himself a fresh sense of the divine mercy and love. When gratitude dies and praise's fountain dries up, the soul has already entered into the valley of defeat.—*Selected.*

CHRISTIAN PEACE vs WORLD TURBULENCE

(Continued from front page)

eth in us" that sustained Daniel while amid lions, and his brethren while in the fiery furnace. Dan. 3. Though the heat was seven times greater than usual, v 19, it did no harm. The king exclaims, "Lo I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God".—Dan. 3:24, 25.

We are "as sheep in the midst of wolves", Matt. 10:16, and in a symbolic fiery furnace heated seven times greater than usual—the final testing period. But "the Son of God" is with us, and if we have the faith of these Hebrew men the fire will but purify us: "Behold, I am with you all the DAYS till the consummation of the AGE."—Matt. 28:20, Emph. Diag. "No, I will not leave thee; no, no, I will not forsake thee".—Heb. 13:5, E. D. The Lord knows more about us, and our need than we do, "But my God shall supply all your need according to his riches in glory by Christ Jesus". Phil. 4:19.

Peter's inspiriting words: "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."—1 Peter 3:14.

Note Jesus' impelling words: "Do not two sparrows sell for a halfpenny (assarion; equal to a farthing and four-fifths. Note Luke 12:6: 'are not five sparrows sold for a penny'? Here an extra bird was given gratis, being of such little value)? Yet not one of them will fall to the ground without your Father's leave. But as for you, the very hairs on your heads are all numbered. *Away then with fear* (italics mine); you are more precious than a multitude of sparrows".—Matt. 10:29-31, Wey. So, "Let not your HEART be troubled; believe into GOD, and believe into Me. In my FATHER'S HOUSE are many Dwellings; but if not, I would have told you; Because I am going to prepare a Place for you. And if I go and prepare a place for you, I am coming again, and will receive you to myself, so that where I am you also may be".—John 14:1-3, Emph. Diag. This is the result of giving the Lord our hearts, and observing His ways, Prov. 23:26; and presenting our bodies living sacrifices, Rom. 12:1. But note, He gives "good measure, pressed down".—Luke 6:38: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom".—Luke 12:32.

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"KNOW YE NOT, THAT SO MANY OF US AS WERE BAPTIZED INTO JESUS CHRIST WERE BAPTIZED INTO HIS DEATH?"—ROM. 6:3.

IT IS ONE MATTER to do a thing, and it is a very different matter to know why the thing should be done and thus do it with an understanding heart.

Baptism as a physical act means nothing. If one simply goes through the process in a mechanical way there can be no benefits whatever. But when a person comes to realize the wonderful privilege of passing by figure through the death, burial and resurrection of Christ, and comes by faith to this service with true heart desire, then it becomes the most sacred service of all human life. What a privilege to stand free from sin, and to become children in the Father's family!

WHY MUST I BE BAPTIZED?

FIRST—TO GET INTO Christ so I can be made alive when He comes. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Romans 6:3. "For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

Second—For the remission of my sins. "Now 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? 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. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

When I am baptized I must believe the gospel. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

The gospel was preached to Abraham. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3:8.

God promised Abraham and his seed the earth for their

everlasting home. "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—Gen. 13:14-17.

When I am baptized I am one of Abraham's seed. "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. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:25-29.

I must believe on Christ, and, believe that He will set up His kingdom on the earth when He comes. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8:12.

Christ is God's Son. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14.

He died for me. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."—1 Cor. 15:3.

He gives His sheep (those who are baptized into Him) eternal life when He comes. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10:27, 28.

—Minnie Anderson.

"I think the new Berean Books a wonderful help—as fine a study series as one could wish. I think they should be a great influence for good wherever used. They show evidence of prayerful study and effort."—Eagle Grove.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

THE CHRISTIAN BASIS OF TOTAL ABSTINENCE

MANY OF THE Greeks did not become Christians. They continued to worship idols, and make great feasts in their honor. Often the food that was left from these feasts was offered for sale.

The Christians at Corinth wondered if it was right to eat this food which had been offered to the idols, and wrote to Paul for his opinion.

He said, "God is the only God. These idols are mere pieces of stone or wood. They cannot bless the food, nor can they hurt it. However, if anyone feels it would be wrong to eat this food, it would be wrong for him to do so." Also Paul warned the others against eating it if it would cause the weaker brother to sin. In fact, he meant that one should not do any act that might cause another to sin. "All who love Jesus should be willing to deny themselves for the sakes of others. This will be easy if we remember how much Jesus denied himself for our sakes."

(Quoted parts from the Junior Teacher's Quarterly.)

SOMETHING TO THINK ABOUT

How is this lesson a temperance lesson?

SOMETHING TO DO

Read:—

Monday—1 Cor. 8:1-13.

Tuesday—Gal. 6:1-10.

Wednesday—Matt. 18:1-14.

Thursday—Gal. 5:13-26.

Friday—Matt. 25:34-46.

Saturday—1 John 2:7-11.

Sunday—Rom. 14:13-21.

"We should never lead astray
Any from the narrow way.
Never let our food or drink,
Cause one soul in sin to sink."

BUTTER AND HONEY FOR GOOD CHILDREN

WHEN JOSEPH AND MARY arrived at Nazareth the wonderful Baby of which they had charge was less than a year old. But in this story we do not wish so much to say anything about Him as a tiny Baby as we wish to

learn what we can of Him between the ages say of three and ten.

First then we think there are many reasons for believing that He was not much if any different in appearance from other little children and that like them He had to learn to walk and talk, and later on to read and write the same as other children. Also He ate food like other boys and no doubt played around and helped His mother as good children do, and He grew and got stronger as the years went by.

You will see presently how very important it is to be quite sure of all this, although it is not so very much after all to have learned about the Child Jesus. We should like to know a lot more, especially as to what He was like and what other things He did before He was ten. But the Bible tells us nothing except perhaps one other thing, and our story will be about that.

Just as we have wished to know more about His boyhood, so others also have wished—others who lived hundreds of years ago; and because they could not find enough in the Bible about Him they began to imagine or invent things; and that was very wrong. They told each other, and even wrote down in books, stories of supposed wonderful miracles He did when He was a mere child—less than ten. When once He spilled some water, they said, He picked it up and carried it in His robe. A board that was not long enough for His purpose He pulled out to the proper length. He moulded sparrows out of clay, then clapped his hands and made them fly. He threw a number of cloths into a tub of dye, then drew them out, all stained in different colours. And many other such things did they imagine and invent about the boy Jesus.

When we begin to imagine or fancy things about God and about His Son we are sure to go wrong. God knows this, and that is why He gave us the Bible, which contains only true things about Him and about His Son. Does the Bible say the things we have just mentioned about Jesus? No, it does not; so there is no need for us to believe them. But now if we will look carefully in the Bible, we shall find out the truth of what we said at first—that Jesus as a child was like other children and had to learn whatever He knew.

You have all heard about the prophets, I suppose? Well, God told some of them to write down things about Jesus hundreds of years before He was born. One of these prophets tells us that Jesus as a child would not know the difference between good and evil, or, as we sometimes say, between right and wrong. But the prophet says the

(Continued on page 800)

With Our Sunday Schools

LESSON XIII.—September 23, 1928

CHRISTIAN BASIS OF TOTAL ABSTINENCE

1 Cor. 8:1-13

Devotional Reading: Romans 14:13-21

GOLDEN TEXT

Let no man seek his own, but every man another's *wealth*.—1 Corinthians 10:24.

A STUDY OF THE SUBJECT

Christianity Defined. The disciples of Christ "were called Christians first in Antioch."—Acts 11:26. A Christian is one who at heart follows Christ. He is spiritual, Rom. 8:9. God has created two Adams, i. e., two races, the first one in the garden of Eden, soulual, the second One through the garden of Gethsemane and the tomb, spiritual, 1 Cor. 15:45. Christ is higher than Adam, just as the spiritual is higher than the soulual.

Christians are those in Christ; those in Christ are new creatures, 2 Cor. 5:17; i. e., they who once were soulual have been made spiritual after Christ, the 2nd Adam. Rom. 8:19; 1 Cor. 15:45.

Christianity in Action. By their fruits ye shall know them. Matt. 7:16. Men do not gather olive berries from a fig tree. James 3:12. Salt water does not flow from a fresh fountain. Only the soulual life in action brings forth adultery, fornication, uncleanness, idolatry, hatred, strife. The spiritual life, the life of the new creature, the Christian life does not bring forth such fruits. Rather, in action, Christian life brings forth the fruits of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith. Thus, the real Christian basis of total abstinence is the basis of the new creature, of the spiritual one who is following Christ, the quickening Spirit, the 2nd Adam, the Lord from heaven.

Total abstinence or prohibition, as legalized by the nation has no basis in Christianity. Such total abstinence is emphasized on the basis of the soulual, the old man, the Adamic. Christianity is above, beyond, greater than these—the Light of the world. The foregoing does not imply that Christianity can wink at or ignore the law of the land, or follow conduct of life that is injurious to one's fellows. On the contrary the Christian life, lived in honor to Christ, brings forth fruits so much better, results exceeding so far the results of the natural man, that Christianity, in the disciples even as in the Lord Himself, becomes a light to attract others out of darkness of the carnal to the brightness and richness of the spiritual. Christianity is of the greatest possible uplift and encouragement to every righteous law of the nation.

Prohibition. The U. S. is passing through a bitterly contested battle for the rights of prohibition. It is a law of the land. It is written in the Constitution. Propaganda is broadcasted, deprecating the law and announcing the impossibility of the officers to enforce it. Some of the best judges upon the bench, some of the greatest statesmen in the country, some of the nobler lawyers, politicians, officers are bold in their assertions that it is naught but traitorous conduct upon the

part of thousands, who boast of true American patriotism, that has brought on the present condition of lawlessness with regard to prohibition and the present wave of fierce crime. No Christian can possibly wink at such traitorous behavior and thus offend many a weak brother, without in so doing sinning against Christ.

THE GOLDEN TEXT

"Let no one be seeking that which is his own, but, that which is the other's."—1 Cor. 10:24, Roth.

Christians must not do the things which serve their own pleasure, honor, or temporal benefit, but what will tend most to the real and lasting advantage of their neighbors. The curse of the human family has always been living for self and disregarding the rights of others.—F. A. S.

PRACTICAL APPLICATIONS

The Unknown Soldier. In Arlington Cemetery is a monument erected to the unknown soldier. It represents the soldiers, all, who offered their lives in the great World War for the salvation of their country. He died, if need be, for his compatriots. His sacrifice was equally for one as for another without distinction. Since the war has closed, it is not infrequent for one who claims to honor the unknown soldier to knowingly and purposely rob of life itself another for whom the unknown soldier died. None hesitate to call this most unpatriotic.

Christ died for all, yet it is not infrequent for one who glories in the cross of Christ to refuse to inconvenience himself, even a little, for the sake of upholding another for whom Christ also died. How very unappreciative is this! In Christianity, as in every walk of life, duty requires that a man of strength and power shall use his ability to safeguard his brother neighbor who is just as much to our Savior as is the strong brother himself.

SENIOR AND ADULT CLASSES

Topic: Christian Abstinence.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13.

This verse sets forth remedy for one of the many imperfections in the Corinthian church: the division and friction caused by the urge of "individualism". Some individuals had developed to the point where they could comprehend that idolatry is the heart's dependence upon the idol for help, not the ceremony or the instruments thereof through which that dependence is expressed. Such

saw that they could rightly eat meat usually offered to idols without partaking of idolatry. Others, not so far developed in Christ's wisdom, looked upon the eating of such meat as idolatry. Paul's remedy for this division was abstinence from exercise of such individual rights, for the sake of keeping contact with the less advanced brother. Thus would the greater light that was in the one react to enlighten the other and help to bring all more nearly to the level of full development.

This abstinence from the full expression of individual rights for the sake of keeping contact with the less developed one is still needed, in order that the principle back of the right might find lodgment in the mind less developed in the wisdom of Christ. The basis of it is love, not self-control, nor fear, nor any outer restraint. Love is the only wise and unerring guide to helpful abstinence and temperance. Such abstinence and temperance never become fanaticism.—A. K.

INTERMEDIATE CLASS

Topic: Uplifting the Weak.

"As ye would that men should do to you, do ye also to them likewise," and "Thou shalt love thy neighbour as thyself," are two great commandments given to us. The question that arises is, "Do we really do them?"

As the Christian goes through life he is watched on all sides. Every act that he does is weighed by some one. Then how carefully we should walk, lest we cause some one to stumble! We cannot stop at the consideration of what harm it will do us to do certain things, but we must weigh the effect it will have on our fellow men.

Paul brought this idea out very forcibly concerning the eating of meat offered to idols. He refrained from eating such meat, not for the sin it would be to him, but because of the fact that by so eating he might cause some weaker brother to fall.

A great responsibility lies before us. Are we willing to deny ourselves the many pleasures in life to keep some other one from falling? Self-denial for the sake of others is an act of Christianity. Christ denied Himself many times that we might have life. Yes, He even gave up His life that we might have life more abundantly.

As we go forward in life, let us weigh carefully every act, that we may not cause a weaker one to stumble, but that our very lives will be a strength to him. This is living real Christianity.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Abstinence: Define; show the relationship between the Christian's abstinence and love.
—A. K.

DOINGS AMONG THE CHURCHES

Bro. and Sr. Worden Tilton of our Oregon, Ill., congregation recently celebrated their golden wedding anniversary. The Herald joins their many friends in congratulating them on their long life together and wishes them many more happy years in the future.

After being confined to his bed for four weeks with a serious illness, Bro. S. J. Lindsay is now able to be up and out of doors a little each day. He and Sr. Lindsay have been at their home at Oregon, Illinois, since July 1st.

GOLDEN RULE HOME

I want to thank all my dear kind friends old and young who remembered me so kindly on my seventy-fifth birthday with so many lovely cards, several letters, \$18.00 in cash and stamps and a lot of nice fruit. I also want to thank Mrs. Jackson for the nice dinner she had for all and a nice cake with candles on it.

Bettie Kilmer.

MARSHALL, ILLINOIS

The regular fourth Sunday appointment will be held this week-end with the Salem church near Marshall, Illinois. Services Saturday night and Sunday, with a hearty invitation to all.

CHICAGO, ILLINOIS

Vacation season is past and the Chicago church is in working formation again with services every Sunday morning. The first preaching service of the season is planned for September 30, at which time Bro. Siple expects to be present. The Chicago church cordially invites all lovers of truth to meet with them on every possible occasion. For information any time out of school hours phone Austin 7374.

PLUM RIVER AND ADELIN

Bro. Siple reports the second Sunday of September to have been a very pleasant and encouraging day. The morning Sunday School and sermon at the Plum River church were largely attended, with some coming long distances. Close to one hundred were present, and at least half the number were young people, which speaks well for prospects for the future. The evening service at the Adeline church was well attended, also. We were glad to see the different faces from different distant points as well as the home folks. These things all add to the joy and inspiration of church work and we hope for many such gatherings at both these churches. For the second Sunday of October the Plum River church plans a basket dinner with afternoon sermon, and a cordial invitation is extended to all who can be present that day.

MICHIGAN

Sunday is Rally Day at Grand Rapids Church. Program will be advertised with dodgers and through local papers. Tracts on the "Essentials" will be circulated with the handbills. Report of complete program in next issue.

The Fall Conference will be held at Blanchard next month. Arrangements are being

made to make this meeting the best possible. The members over the state are being counted on to do their part by attending.

The Crusaders, one of the Sunday School classes at Grand Rapids enjoyed a "weenie" roast a few nights ago at the home of Mrs. Fred Hall. Sr. Hall is the class teacher. Poor "weenies" how they did suffer!

Sunday night services will be resumed in Grand Rapids commencing Sept. 16. The services at West Bowne will be held in the afternoons.

The preaching services at Grand Rapids, West Bowne and Coats Grove were called off Sunday, the 9th due to the inability of the pastor to get back from a funeral trip to Minnesota.

COMMUNICATION

Dear Editor and Friends:

The Herald of August 7 was a little late—perhaps a gentle reminder of our dues to our weekly "servant." May the good Lord help us to render unto our dear brethren "their dues."—Rom. 13:7 and 8. Allow a line of commendation for Bro. R. H. Judd's able defense on baptism entitled "Baptism or Two Births." As we understand Bro. Judd's opponent wishes to be corrected that he may "willingly acknowledge error." AMEN. See James 5:16-20. The "Significance of Baptism" is a good article on the subject of baptism.

Yours in hope of life,
R. A. Humphreys

CALIFORNIA

Thinking that the friends of Brother Paul C. Johnson might be interested in his present whereabouts and activities, I wish to say that he (with a younger brother) reached Los Angeles on 6th inst. and was received into the home of Bro. John Saylor.

They spent Friday and Saturday "seein' things" and making the acquaintance of the various brethren. On Sunday he was introduced to the church as Bro. Paul Johnson, our minister for the coming year. He spoke in the forenoon to a full and appreciative audience on, "The Importance of God's Word."

The Communion was partaken of, after which we went to the park near by and had dinner. In the afternoon he gave some thoughts on the subject, "Obedience and Disobedience", showing the results of each.

Everyone went away feeling that the day had been well spent, and with a determination to do more and better work for the Master.

We all regretted very much the fact that Bro. Lindsay saw fit to resign his position as our pastor for the coming year, but when we learned that Bro. Johnson had heeded the call to come over into California (instead of Macedonia) and help us, our hearts were made to rejoice. However, a real disappointment was felt when it was learned that Bro. Lindsay was ill and would not be able to make the trip with Bro. Johnson, in order to be present on Sunday.

Our work has been carried on very satisfactorily through the summer by the elders and others of the congregation. Especially does Bro. Elton of Pasadena, deserve credit for his untiring efforts.

The body suffered a great loss in the death of our Secretary, Sister Lillian Peck, but with God's help we all hope to take up the work where she left off and carry it on, in our humble way, until we in turn must lay it down, or until our Lord comes. The writer was appointed to fill the unexpired term of our Secretary.

We would like to have all the brethren that live near to meet with us as often as possible, and those that live too far away to be present can be with us in spirit, and ask the Lord to bless the work at this place. Let's see if we can't make this a banner year for Christ.

Nettie B. Crundwell, Sec'y.

KANSAS-OKLAHOMA REPORT

The Kansas-Oklahoma Conference of the Church of God met at Arkansas City, Kan., August 26 to Sept. 2. Bros. F. E. Siple of Oregon, Illinois, and Sydney Magaw, of Eden Valley, Minnesota had charge of the classes and did the preaching throughout the week. Brothers and Sisters from Burbank, Helena, Blackwell and Oklahoma City, Okla.; Manhattan, Shaw, Kingman, Caldwell, Milan and Attica, Kans.; and St. Louis, Mo., were present, making in all some 35 from a distance. It is needless to say we had a wonderful meeting. Perfect harmony prevailed and God abundantly blessed the effort put forth.

Bros. Siple and Magaw are earnest, God-fearing men and brought to listening ears the message of salvation and life only through Christ in such a way that eight came out on the Lord's side during the meeting.

Our business meeting was held on Saturday, Sept. 1. Officers elected were Pres., George Hobson; Vice-Pres., Abner Oliver; Treas., George Waters; Advisor, E. W. Fisk; Sec'y., Ella R. Vickery. The subject of a Church building in Arkansas City, to be procured if possible before another Conference, was discussed, as also plans for soliciting funds, etc., for this work. The committee appointed to take care of this was one member of committee from each locality. The Church if built is to belong to the Conference.

Letters of greeting were read from Bros. E. W. Moses, J. J. Heckman and Sr. Nancy B. Robinson. Business meeting then adjourned and Bro. Siple gave a short talk on the work of the churches he visits; also concerning the Golden Rule Home which was very interesting.

Sunday, at 9:00 a. m., we went to the beautiful Walnut River and there the eight who had made the noble confession were buried beneath the yielding waves in the likeness of Christ's death to rise and walk the new life with Jesus, their Savior.

We take pleasure in introducing to the household of faith Bro and Sr. Vernon Chaplin, Bro. and Sr. Laurence Chaplin, Bro. Chas. Morgan and his daughter, Faye, all of Arkansas City; Sr. Bernice Brown, of St. Louis, Mo.; and Bro. Delmar Reed of Attica, Kans.

After baptism we met at the home of Bro. and Sr. A. J. Chaplin to partake of the Communion, then at 11 a. m. Bro. Siple gave one of his fine sermons on living the Christ life. A sermon equally as good at 2:00 p. m. by Bro. Magaw and the final sermon at 8:00 p. m. closed the best Conference ever held at this place.

Ella R. Vickery, Sec'y.

HERALD RECEIPTS

T. W. Bates; A. J. Chaplin; W. E. Byers; Mrs. Hugh Glover; S. J. Whitten; A. M. Jones; C. H. Belshaw; Clara E. Hoffman; Miss Lottie Young; Mrs. Etta Elton.

ANDREW BROBERG

Brother Andrew Broberg of near Mora, Minnesota, was stricken with apoplexy while at work on his farm Monday afternoon, Sept. 3rd, death coming unexpectedly and suddenly.

He was born in Sweden, October 31, 1861, and died on September 3, 1928 at the age of sixty-six years, ten months, and two days. In the year 1887 he came to America, settling in Minneapolis, Minnesota. Here he was employed in the Great Northern shops.

On November 24, 1894 he married Miss Annie M. Falk, also of Minneapolis. About twenty-five years ago Brother Broberg moved with his family to the farm near Mora, where he made his home until death. Six children were born to Brother and Sister Broberg, four of them living, namely: Carl, Clara, and Paul of Mora, Minnesota; and Mrs. C. E. Randall of Grand Rapids, Michigan. Besides the children he leaves to mourn his death, his wife, two brothers and two sisters in Sweden, and two sisters in America, Mrs. Otto Erickson, Pine City, Minn., and Mrs. Carl G. Applequist, Dunnell, Minnesota.

Brother Broberg was a quiet man, generous, a hard worker, one who lived an every day religion, and was loved by all who knew him. For many years he has been a member of the Mora Church of God, and for some time served this congregation as deacon. He was one who encouraged the writer in the first year of his ministry.

Funeral services were conducted September 7th from the home and from the Church of

God, after which he was placed in the Mora cemetery to await the call to resurrection at our Lord's return. In the resurrection was his hope and it was with this promise that words of comfort were spoken for the bereaved. Among the many who attended the funeral from a distance were Brother and Sister C. E. Randall of Grand Rapids, Mich., Sister Randall being one of the daughters of Brother Broberg.

May God's richest blessings abide with the bereaved is our prayer.

Sydney E. Magaw.

PAUL ERNEST DRABENSTOTT

Paul, the older son of Bro and Sr. Ernest Drabenstott of Huntington, Ind., died on Monday, August 13 at the tender age of ten years. The end came by acute infection originating from a defective tooth. Death thus takes from the home a faithful boy who will be sorely missed by father, mother, brother Herman, grandparents, and many other relatives and friends.

Services were conducted by the writer on Wednesday, August 15, in the presence of a very large audience, and the little boy who loved the Bible stories so well was laid away to await the call of the Master who was never too busy to remember the little children.

F. E. Siple.

MRS. ALICE B. SHAIN

Daughter of Mr. and Mrs. David Baker was born March 6, 1865 and died July 26, 1928. She was united in marriage to C. B. Shain June 20, 1883 and to this union were born nine children, two preceding her in death. She is survived by her husband, five sons: Fred, George, David, Earl and Ralph Shain,

two daughters: Myrtle Spence and Annie Cole, all of whom were at her bedside the last week of life to do all that hands could do for her.

She is the first member to pass away since the new church was built. She was baptized into Christ June 3, 1922 by Bro Siple.

Funeral services were held at the home by Rev. Prince with music by the Omaha Quartette, after which she was laid to rest in the family cemetery just north of the home to await the resurrection morn.

Katye Shain.

FIDELIA ELLEN GARTON

Daughter of Wm. H. and Sarah J. Garton, was born at Argyle, Wis., Feb. 14, 1874, and died at the home of her sister, Mrs. Anna Fales, Storm Lake, Iowa, July 30, 1928. She came with her parents to Iowa at the age of 5 years, where she grew to womanhood on the farm near Marathon. She was baptized at the early age of 14, and has lived a life of service for others, always kind and patient, her last regret being that she could not live to help care for her sister's children, having come from the old home in Marathon to Storm Lake two years ago for that purpose.

Her parents preceded her in death, also an only brother, Clifford. She is survived by four sisters, Mrs. Harriet J. Selleck, of Storm Lake, Mrs. Frank Titus, of Letcher, S. D., Mrs. Sam Titus, of Albert City and Mrs. Anna Fales of Storm Lake, by numerous nephews, nieces and other relatives and friends and the church, all of whom will miss her and mourn her absence. Funeral services were held at the home of her sister, Mrs. Fayles, in Storm Lake, and burial was made in the family lot at Albert City.

J. W. Williams

WHEN DO YOU GET THE HERALD?

TOO MANY NOTICES are reaching the Herald office from subscribers to effect that the paper is late in arriving at their respective post offices. There are also too many notices of no arrival of paper. The paper is regularly mailed, with two or three unavoidable exceptions, at Oregon, Illinois, Tuesday noon.

Will each subscriber who receives the paper later than is deemed proper kindly send a notice to this office over his own signature and we will take the matter up with the proper postal authorities.

While the complaints are not many, yet they are more than should be.

Salt being so abundant and useful in this world may account for the Lord using it symbolically: "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.—*Haney.*

The dead sea, in Palestine, is nine times more salty than the ocean.

The sea contains 140 billion tons of salt, enough to

cover the dry surface of the earth to a depth of 400 feet.

THE RESTITUTION HERALD

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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.

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 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.

BUTTER AND HONEY FOR GOOD CHILDREN

(Continued from page 796)

time would come when He *would* know; and that would not be when He was a wee baby, for they do not know anything. Children are perhaps seven, and it may be some are even ten, before they can understand good and evil. It may be that Jesus was seven, or perhaps ten, before He quite understood the difference. And He had to learn all this the same as other children.

There are lots of ways of learning. We can learn from Mother; we can learn from the Bible; and Jesus learned in both these ways. All the Jewish children were taught by their mothers, as there were no schools for them, but only for older ones. So Mary would teach Jesus—teach Him to read and write and gradually and carefully help Him to understand good and evil.

I wonder is some bright little boy or girl asking, "How do you know all this?" If so, I shall ask you to read Luke 4:16; what does that show you? Now read Matthew 4:1-10; what do you learn from vs. 4, 7, 10?

So we may surely say that if Jesus could read, and knew the Bible well, as these texts declare, it is a certainty that as a boy He learned also to write.

But there is something more. There came a day (it might have been when He was seven or ten) when the eyes of His understanding opened; that is, when He understood what evil is and what good is, for He would see both in the world around Him. In His home at Nazareth He saw love, joy, peace, kindness, and these He would know to be "good." But outside He would sometimes see just the opposite of these—hatred, bad temper, strife, selfishness, and these He would know to be "evil." So, having come to the age when He could understand these things, He, like every other boy and girl, would have to choose which He would do. Would He be loving, peaceful, and kind—and so choose the "good"? or would He be selfish, bad tempered, and hate everybody—so choosing the "evil"?

Now we all know exactly what Jesus did even as a little boy—He chose the "good" always. And I want to write for you the words of the prophet Isaiah, where God promised to give His beloved Son something exceedingly good if He would choose the "good" and refuse the "evil" as soon as He understood which was which. This is the promise—

"Butter and honey shall he eat."

Oh but, you say, He would be about seven before He could choose the good and refuse the evil: would He have to wait until then before He might have butter and honey to eat? That is very unlikely, for there was an abundance of butter and honey in Palestine and the Jewish people had plenty of both. His mother Mary would certainly see that Jesus had some, perhaps as soon as He was three or four, or even two, years old. So the "butter and honey" that God would give Him at say seven were not the sorts that were on the table at meal times in a jar and

a jug.

If you ask What were they then? I will ask you a question. You all know that before the Israelites lived in Palestine they were slaves and under awful cruelty in Egypt? Then God brought them away to Palestine, where they had freedom, peace, and abundance of nice things to eat. Do you not think that it was a very *great favour* God did them to bring them to Palestine? You do. And what were the words He used about Palestine? He said it was "a land flowing with milk (or butter) and honey."

So now we see that when God gives "butter and honey" to anyone it means that He gives them His greatest or choicest favours. Thus Jesus began to get the favours of God His Father because He chose the good and refused the evil; and this while He was very young, perhaps about seven.

Look now at Luke 2:40, and you will see that the promise made to Him by His Father was fulfilled. The word "grace" means "favour"; and Luke says that Jesus "grew, and waxed strong in spirit, filled with wisdom." This wisdom that Jesus was getting was *some* of the "butter and honey" promised Him. But wisdom is only *one* bit of the "butter and honey" that God has to give to those who choose good and refuse evil. He has abundance of other favours for good children—or, as we may say, immense "jars" and "jugs" full of "butter and honey."

Now look at Luke 2:52 and read the very last words said about the boyhood of Jesus. All children who refuse evil and choose good show that they have wisdom, and the more they do this the more they increase in wisdom. All right thinking people are pleased with them, and God Himself favours them. All this was true of Jesus.

So looking back over our little story again we see that Jesus grew up like other children: He learned the difference between good and evil like other children, and He always chose the good and refused the evil—like other children? Ah!

Boys and girls, let us follow His example always—Refuse the evil, and Choose the good. Then we too shall have "butter and honey" to eat—the choicest of Divine favours—as He had, for many of God's favours are for you and me if we do as He did.—*Uncle Frank in The New Covenant Advocate.*

MY PALESTINE TRIP

(Continued from page 793)

Christ. The stones walling the tomb are very thick and the entrance is so narrow that only one person at a time may pass.

There are other churches marking various sites of venerated happenings but these two are the most important to Christian and Mohammedan. The Mosque of Omar occupies completely Mount Moriah or Temple Hill. To the south of this, Solomon built his own beautiful house, and there to-day are the stables that he built to accommodate his horses.

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"THAT THERE BE NO DIVISIONS"

By F. E. Siple

ONE OF THE strongest and most outstanding exhortations ever written to any church is embodied in Paul's first letter to the church at Corinth. It is kind, but very plain and pointed. Paul shows his thorough understanding of their problems and conditions, and his deep concern for their welfare both collectively and individually. But his chief and first concern was for them as a group.

The whole first chapter of 1 Corinthians presents a strong plea and argument for them to stand with a solid front as a church, and one of the clearest of his expressions is found in verse 10, which reads as follows: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Divisions and dissensions in the church were then and still are, evidences of carnality, and they destroy the very purpose for which the church exists. They are as distinctly wrong as any other type of sin. The true Christian, whose heart is centered on his God, will make and allow of no divisions save those that separate from the world of sin and wrong. To separate from sin is right. To separate actual parts of the church is not only evidence of carnality, but actually produces weakness and uselessness.

Difficulties had arisen at Corinth. One preacher had a number that admired and followed him; another worker had his followers, and the result was that they were not pulling together as a church. For this the Apostle rebuked them strongly, and showed that any leader who built up admirers for himself instead of centering the thought of his converts on Christ, was weakening instead of strengthening the church.

How true that thought is yet to-day! How great the responsibility that rests upon the leaders! How heinous the offence if we by our influence have weakened the working strength of our local church, our state conference, or our General Conference!

It is to be recognized that no two persons in all the world will see alike in every little detail. That is not required nor expected. But as a church we have certain fundamentals for which we all stand, certain teachings that caused us to become members of the Church of God. That does not mean that one may not have still additional thoughts of his own which might differ quite a bit from other thoughts which still others might have. In fact, that is a healthy condition and furnishes a constant inspiration for study and consideration. But one should never ride those additional thoughts as hobbies, nor advance them to the point of injuring others and causing division. Rather, he should observe the need for a solid front, as a church, and be ready always to stand shoulder to shoulder with the others for the good of the cause.

Our local churches mean so much more and have a much stronger influence on the community when the membership all works unitedly for the common good. Our state conferences can accomplish so much more in advancing the gospel truth when we all pull together with no divisions. And think of the opportunity before the general conference! What a God-given privilege it is to be a small part in boosting a work which has such an unlimited field for labor and such unrealized possibilities for good! But what an atrocious sin it would be for me to encourage division or to hinder even in one small way the work which we as a people should be unitedly doing!

While we are using every effort in furthering the work of the Master, we should continually be in the attitude of "waiting for the coming of our Lord Jesus Christ." So important to Paul was this event, which should be just as important to every Christian of to-day, that he never failed to bring it before their minds. And the very fact of keeping that hope of the soon coming of the Savior uppermost in our minds, will be one of the greatest incentives toward unity in all our church activities.

Let us have our studies and our individual thoughts, but let us unitedly "speak the same thing" as Paul exhorts, and behold how God will bless us!

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

LOVE YOUR ENEMIES

IT IS EVIDENT by looking at the Scriptures that God never thought of a Christian loving his enemy merely for the good and benefit to be derived by the enemy. True, the enemy will secure some little crumb of benefit when being loved by another, but equally is it true that the great loaf of benefit comes to the one who loves.

It has been said that man should be glad that he has enemies. No man can ever accomplish much, even though his work is prompted by the purest motives, without arousing jealousies and prejudices in others and causing them to be enemies. No guile was found in the mouth of Jesus, no wrong was discerned in His life, and yet no man ever created more bitter and venomous enemies than did Jesus. These enemies enabled Him to give Himself in sacrifice for no friend could have been hired to have nailed Him to the cross, to have taken His life. The enemies whom Jesus loved aided Jesus to crown His works.

When steadily working and serving truly in the name of the Lord, let no man sorrow because of his opposers, of his enemies, of those who belie him. Rather let him look to the Master for guidance and strength and with faith in Him who cherishes faith, let him press toward the mark for the prize of the high calling of God in Christ Jesus.

LEADERS

THE WORLD HAS BEEN torn asunder through every century of its dispensation by its leaders. The battle of Thermopylae would never have been fought excepting for ambitious and opposing leaders. The war of 1914-18 would never have been staged had it not been for impassioned leaders. In the Christian field there would have been no schism down till the present time had it not been for some here and there who being stronger in personality than others, led followings off into schismatic labors. The same is true in this our present day. There would be no abiding dissension were it not that leaders hoist the flag and beckon others to follow on in separation from, and opposed to others.

The common people are very largely content under the abiding conditions of true and earnest worship of peaceful, Godly service. The wars among the nations, the schisms in Christianity, the divisions in any given church can nearly always be logically traced to certain leaders

and the responsibility can be left at their doors.

Again, were it not for leaders, neither the world nor the church could orderly continue. God Himself has ordained leadership in every walk of life. It was the leader Moses who lifted Israel out of the iron furnace of Egypt and planted her upon the land of milk and honey. It was the leader, Jesus, who rescued man from sin's slough of despond and is leading him to the crowning glory of God's righteousness. Leadership is indispensable.

Let one and all properly estimate true leadership and properly utilize it to God's honor and glory and may that one who finds himself carrying such responsibility commit himself at all times to the great Leader and seek His direction in every service rendered.

RALLY DAY

EVERY CONCEIVABLE device is searched by man with which to increase the spirit of co-operation in man's undertakings. Let us not stoop to anything unchristian but let us endeavor to discover every possible Christian means for inspiring during October, one of the greatest rallies of Sunday School work, of all church work, and of all Christian effort that has been known in our church history.

One of the greatest of these means is that of prayer: "Where two or three shall agree touching anything they shall ask of the Father in my name, I will do it". Let us in twos and threes and companies unitedly seek the Father's direction and assistance in enabling the church of God to increase its own activity, to enrich its own accomplishments and thus to rise, not in competition with others, but in advancement over self unto higher heights of service than has been ours in the past.

Let us make October a Rally Month and this with a view to holding every advance that may be achieved.

TITHING

TOO MUCH CANNOT be said on the subject of systematically providing means for the Father's work. He who has much should contribute much; he who has little can contribute little. It was God Himself who instituted the system of tithing. It was God who regarded it as just for one and all. True, it has perhaps not been definitely commanded to the Christian dispensation, but true again, the New Testament scripture recognizes it, Christ

approved it, and the early church was exhorted to lay by in store according as God had prospered.

God gave you the key to your success.

PUSHING

Someone has said that you cannot push another up a ladder. He himself must climb. The same is true of Christians. Only those who climb can hope to attain the highest realms in the ladder of spiritual development. Christianity requires that one "press toward the mark for the prize of the high calling of God". Christianity is a race. Not a race where one only can win the prize, but a race where each entrant may succeed. No one can push a runner throughout his race to success. No one can push the ball player to victory. Each one must reach and strive and toil for himself.

Likewise of the Christian. No one can push the person to Christian victory. No Sunday School teacher can live the Christian life for those in the class. No minister can by his service assure success to those in his pastorate. Each one must pray for himself. Each one must study for himself. Each one must battle life's tempest in his own name. Each must press toward his own mark. Others may help, do help. They encourage, they assist, they strengthen, but each must do his own climbing.

WORSE AND WORSE

There are many well intentioned people who fail to understand how Paul's words in 2 Tim. 3:1-13 can possibly be true. Paul informs that "in the last days perilous times shall come." Among other things he mentions "a form of godliness" that denies all power, and states that "evil men and seducers shall wax worse and worse, deceiving, and being deceived".

There are many conditions prevalent which can have no other influence than to injure the growing and coming generations. Such injuries can but result in lowered manhood and womanhood; can but encourage the wrong and discourage the right in man. And as the wrong gains mastery over the right, the truths of Paul's announcement will be emblazoned upon the whole horizon of human vision.

The increasing custom of political and moral leaders condoning wrong, protecting, covering and freeing criminals, has so encouraged wrong doers as to give numerous cities and communities most unsavoury reputations, and as to create fear and consternation in many. Custom schools the growing generation; and many of the lessons learned in custom's school are pulling down, and only down.

Here is a statement from the pen of "a successful medical practitioner in one of the great cities for more than fifty

years", according to the Exchange from which the words are taken. "He has learned the wisdom of not simply treating symptoms, but finding the cause of disease and working to eradicate that", writes the Exchange. The statement reads:

"Most babies to-day are born from tobacco degenerated family stock with the hereditary curse (the body-calling craving for narcotics) of tobacco upon them, making them as they grow older easy addicts to tobacco, liquor, dope addiction and with a weak moral and physical resistance to vice, crime, etc. Twenty-five years ago I told our good people if we did not stop tobacco using by boys and young men, that we would become a nation of juvenile criminals, but they gave no heed. To-day our "Chicago Crime Commission" estimated that 80% of Chicago crime is done by young fellows under the age of 21. (These are virtually all tobacco users.) In our Chicago "Home for Delinquent Boys" (ages 8 to 16) convicted by the court, 96% are cigarette smokers. There must be a stigma attached to the use of tobacco, like that given to other dope using, before our good people will believe that tobacco using is a dangerous menace. As long as high-up men in church, business, social and industrial life use tobacco without condemnation, we cannot hope to keep the boys and young men from using it. Many times when I have told boys and young men of the evil of tobacco they would point out men (even ministers) in high positions who are regular smokers, and they could not see that it had harmed them. We can never hope to get rid of liquor or dope until we also get rid of tobacco."

The above is but one of many straws which show the direction of the blowing wind.

God's word has never yet been false. Let no man presume that His warning through Paul is less dependable than are all His other words.

"And I will lead on softly . . . according as the children be able to endure."—Gen. 33:14.

ANOTHER VISIT CONCERNING SISTER WINCE

Returning from the visit of inquiry concerning Sr. S. Roxana Wince, of which mention was made last week, the Golden Rule Home Membership Board was convened and the findings were presented. Acting upon unanimous judgment of all the writer had a personal interview with the guardian of Auntie Wince at Auburn, Ind., and was informed that nothing would be done till after consultation with Auntie's sister.

Sr. Wince has a farm of 120 acres which is ample to care for her nicely. The Golden Rule Home suggested three different ways, any one of which would be acceptable should those in legal charge wish to afford to her its comforts.

Nothing more can be done by us in her behalf till some move is made by the one authorized to act.

TRUE HAPPINESS

By Lottie E. Young

IF WE WERE to ask the average person nowadays what would make him happy, he would likely name three things: physical comfort, pleasant surroundings, and plenty of money; but I doubt even if he had all these whether he would thank God for them, but rather think it was his own smartness which had given him these blessings. Can persons be happy without a sound body, a comfortable home, and the ability to buy what they want? How many have you heard say they were perfectly contented with their lot? Let us take a look back to the city of Philippi, in Greece, some nineteen hundred years ago, and see two men who have been terribly beaten, their feet made fast in stocks (this instrument of torture making it impossible for them to withdraw the legs which were kept in a painful position), their companions, loathsome creatures (both men and beasts), and probably with very little—if any—money. There was nothing much about which to be happy, we would say, and yet we read in Acts 16:25, "And at midnight Paul and Silas prayed, and sang praises unto God." What marvelous men they were to have this "peace of God which passeth understanding"! Where did they get the strength not only to endure torture, but to sing and pray, and so encourage others as well as cheer themselves? With all of the material blessings we now possess, how much more doubting and grumbling we hear then the "Rejoice evermore, and again I say unto you, Rejoice", which was enjoined on the early church.

Paul and Silas could sing in prison because, while they had no physical comfort, they had the spiritual comfort which made them feel it was an honor to suffer for the Christ who was everything to them, and who had laid down His life that they might have everlasting life. And perhaps that was not all: they likely had a consciousness of the presence in that vile cell of the One who promised, "Where two or three are gathered together in my name, there am I in the midst of them", and were comforted thereby.

Paul may have been naturally a brave man; he surely showed courage over and over again in many a hard place, but the real reason was his whole-hearted surrender to the cause of Jesus Christ when he heard that voice from heaven on the road to Damascus and asked, "Who art thou, Lord?" He was not promised an easy life and large salary if he ministered to needy ones, but at the very time of his conversion it was, "I will show him how many things he must SUFFER for my name's sake." We all dread the thought of suffering, but what can we do that will make us "endure hardness like a good soldier of Jesus Christ" in the cheerful spirit of Paul?

Our Great Example said, "I am the vine, ye are the branches," and Paul was surely one of the main "branches" of this "vine". How did he become so? By opening every pore of his being to Jesus Christ, and

just as the branch of a natural vine, which keeps its pores open to receive the life-giving sap, and brings forth fruit, so Paul by keeping every pore of his being open to "Christ, our life", received in his spirit from Christ the courage and faith which enabled him to bear "much fruit". Paul knew perfectly well that what he accomplished was not by his own strength, and he was always glad to tell where the strength he used came from. "I live", he explained, "but after all, it is not I; it is Christ who lives in me, and what I do I do by His strength and not my own."

Is this strength ours? What kind of "branches" are we? Are we doing vigorous "fruit" bearing such as described in Gal. 5:22, 23, or being weak, half-broken sticks whose fruit is small, bitter, and partly withered? Now is the day for showing what we are worth; for "the night cometh when no man can work", and none of us can tell how soon we may be called upon to give an account of our stewardship when the Lord of the harvest returns.

ISRAEL'S DOUBLE

By J. E. Hatch

UNTIL CERTAIN prophecies had been fulfilled and events of the last times had transpired, the prophecies of Jeremiah 16:8 and Zechariah 9:12, regarding the "double" that God would render to Israel, were not made clear.

The word "double" means repetition or duplication, and the prophecies referred to are made clear that God's favor to Israel should last a certain period of time and His disfavor a corresponding length of time.

All historians agree that the final overthrow of Israel occurred A. D. 73 by the Romans. The Jewish Encyclopaedia says, "With the fall of Masada, the war came to an end on the fourteenth day of Nisan, A. D. 73." The Jews were scattered into all nations and have so remained to this day. They have been left to their fate until the "double" is complete.

Jacob died and the nation of Israel was organized 1845 years before 73 A. D. Counting forward 1845 years from A. D. 73 brings us to A. D. 1918. It was in the spring of 1918 that Dr. C. Weizmann (a Jew) was appointed Official Commissioner by the British Empire, the Mandatory over Palestine, and opened offices in Jerusalem and began laying the foundation for a new Jewish empire.

Since that time a great number of Jews have settled in Palestine. They are returning to their land in unbelief and selfishness, but God will put a "new heart" of love for Him in them and they will eventually accept their true Messah—Jesus Christ. At that time God's full favor will come upon His chosen people Israel.

Watch the movements of God's people toward their ancient home—Palestine. This is the greatest sign given to the world that we are living in the times of the end.

WORK INCREASES LIFE

By F. L. Austin

"And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles."—Acts 8:1.

STRENGTH is increased by spending strength. Life is enhanced by giving life in service. All real growth results from work. Christianity is no different. Christianity increases by serving in a Christian way. One's closeness with Christ is strengthened by teaching and conveying Christ to others. Hibernating in Christ, conserving one's own Christian self, resting upon the heavenly food with which one has been blessed, is neither Christ-like nor Christian; it neither enhances one's own Christianity, nor adds to the number of Christians who are drawn to Christ.

These fundamental truth principles are noticeable in the individual and in the church life. That church which experiences growth, advancement, enlargement, increased influence, is noticeably the church which is putting forth every possible effort to draw others into the fold of Christ. By the spending of its own power, it adds power to itself; by the expending of the means of its members, it adds new members with increased means; by the giving of its spiritual influence it encourages spirituality unto those not yet spiritual. Work increases the worker's own ability to live and continue.

Over and over again we query as to the reason why the early Christians underwent such persecution. May it not have been God's way of lashing them to reach out in their Christian strength into regions beyond, and gather hungry thousands who were famished for the Bread of heaven, who were longing for the higher spiritual life to be had only through Jesus Christ? It sometimes requires hardness upon the parent's part and the allowing of the child to remain unprovided unless the child will venture in its faltering steps and go after the thing which it craves. So also the Father. It seems to have necessitated that the Christians should suffer in those early days, if need be, in order that they would realize the strength of Christian service by going out to serve instead of remaining in to hibernate.

So likewise with Christianity in this present time. Those churches under our own observation which are devoting every possible effort to the furtherance of the Christian cause are the ones which are advancing, increasing, attracting others, enlarging their gospel influence, and they are the ones which are growing and which are becoming stronger in their own Christian life. But those churches under our own observation which, though working, are working mostly for their own members, protecting, as it were, their own few; studying, discussing, splitting, shortening, lengthening a few chosen sectarian tenets or dogmas—those are the churches which are grad-

ually and surely dying. Soon they will be with other "have beens" which are still fresh in the minds of all.

It would seem that the giving of all present available means to a given task of service would impoverish that church from any possible further service. Repeated experience proves the contrary. The giving of service brings in fruitage just as the farmer's service in plowing brings in a harvest. This fruitage replenishes expended strength, restores in increased measure the expended means, returns many-fold the given spirituality: in every way this fruitage increases one's ability over and beyond what was possessed before the service was rendered.

These truths are too evident to be gainsaid. They are true in every walk of life. They are equally true in Christian activity.

Let us not wait for the evil of persecution to overtake us before we assent to reach out for the performance of the Master's work.

Work increases life. Let us work!

"Don't be afraid to scatter the sunshine of laughter about you; it often helps to revive somebody's faith in the sweetness of things."

THE PENITENT THIEF

DID NOT OUR LORD promise the penitent thief that he should be with Him in paradise on the day in which they were crucified?" asks the orthodox reader. No! He did not promise that; indeed, the thief did not ask for such a thing. The idea of going to paradise, or heaven, as a disembodied soul never entered the Jewish mind. Job 14:12. Such a hope cannot be found in the Old Testament scriptures. Doubtless the thief was a Jew, or an Israelite, otherwise he would hardly have admitted the title Pilate gave to Jesus. All such lads were instructed concerning the Messiah and His coming kingdom. His request was, "Lord, remember me when thou comest into (in) thy kingdom." To which the Savior graciously replied, "On this day," not on the day He spoke, but the one to which the thief had referred.

What the Lord really promised was that when He did come in His kingdom this poor penitent should be with Him—a vastly different matter. Was there ever a more unlikely thing, or less prospect of a kingdom than was to be seen when our Lord was dying the death of the worst of criminals? It showed great faith on the part of the thief at such a moment to make such a request, and the emphatic response was, "Verily I say unto thee, To-day (the day when the title seems such a mockery, this day when I look so unlike a King, and so little like having a kingdom) shalt thou be with me in paradise." This was what the thief had requested; namely, to be remembered in the Savior's hour of triumph: and he will rise again when that "Day" comes, not knowing how long the interval during which he has slept, for time is nothing to the sleeper.—*Words of Life,*

AS A MAN THINKETH

By Samuel E. Haney

"For just as he hath thought in his own mind, so he is."

Prov. 23:7, Roth.

"For as one that hath reckoned within himself, so is he."

—Prov. 23:7, Masoretic Text.

THE VERB "HATH" means our "thoughts" ("reckoning") during our Christian careers, to date; not alone present tense, as the A. V. implies.

I do not believe it possible to overestimate the effect thought has upon all phases of our existence—life, body, spirit, morals and mentality.

The vital importance of right thinking, especially in our day, is second only to the "working out of our salvation with fear and trembling". In other words, just as healthful blood is conducive to a sound body, so judicious thinking is necessary in keeping us close to our Creator and Redeemer. It also contributes to general health.

A person, regardless of his religious propensities, who is derelict in his mental activity is sure to be in a perplexed state of mind. Figuratively, he has spiritual hydrophobia, the result of having been bitten, and injected into his brain the same virus that Mother Eve received.

The brain of the spiritually minded man is motivated by a different source of power than that of the earthly minded man. The one being actuated by the Spirit of the God of the universe, the other by the spirit of the god of this world, Satan. The one is a Christian in fact, the other, may be a Christian also, but in name only. God addressing the unregenerate man says, "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. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:7-9.

So the thoughts of the child of God should be different than those of the earthly minded man; hence, the Christian's sobriquet, "a peculiar people", modernized, religious fanatics. It is but natural for such a state of affairs to automatically cause an estrangement between these two contending forces, the one coming from God, the source of all that is good and holy, the other from the enemy, the source of sin, sickness, pain, misery and death.

If we are faithful to the Lord and our high calling, we cannot avoid being automatically separated (set apart) from the world, regardless of cost. Neither can we conscientiously shirk our duty to "come out from among them" (2 Cor. 6:14-18), even physically, so far as possible, as Paul explains, "I wrote to you in that letter that you were not to associate with fornicators; not that in this world you are to keep wholly aloof from such as they, any more than from people who are avaricious and greedy of gain, or from worshippers of idols. For that would mean that you would be compelled to go out of the world altogether,

But what I meant was that you were not to associate with any one bearing the name of brother, if he was addicted to fornication or avarice or idol-worship or abusive language or hard-drinking or greed of gain. With such a man you ought not even to eat"—1 Cor. 5:19-11, Wey.

But thank God it is possible and spiritually indigenous for our mental activities to be entirely separated from the devotees (victims) of this world and its demoralizing conditions, "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

The world is quick in tabulating the Christian, and we should be equally as keen in discriminating between the genuine and the nominal.

Are we, as the result of our spiritual status with God, deriving and enjoying the benefits of Calvary's tragedy to the extent He has provided for our souls—lives (Col. 3:3, 4; the Adam-life is reckoned "dead"), spirits and bodies? If not, we have evidently been doing too much terrestrial and not enough celestial thinking. For we severally have a spiritual standing in strict harmony with our respective mode of thinking in the past. Thinking might be likened unto a creek which, if not subdivided, gets somewhere; but if wriggled out into ringlets it gets nowhere. Thus it has been with man since the fall. He has loved the world, and the things in the world, all of which are not of the Father. Now, man sees the world passing away with all its lusts (note 1 John 2:15-17), causing men's hearts to fail, and to fear for looking after those things which are coming on the earth.—Luke 21:26. He realizes he is getting nowhere; he dreams of an inevitable abysmal plunge. The rich, the mendicant, the cultured, and the illiterate alike are thus affected.

As we have been considering the sad state of the world, and the "lukewarm" of the church of the Laodiceans who, David says, "Will not seek after God: God is not in all his thoughts" (Psa. 10:4), it should not be difficult for the Christian, whose thoughts have been imbued by the Holy Spirit, to locate himself. To him, self-life is nugatory, even unto death, (Matt. 19:39); and having overcome the world, he is in a position to overcome the enemy by the blood of the Lamb, and by the word of his testimony—"And they loved not their lives unto the death (death of self-life)". Rev. 12:11. He is also susceptible to all the blessings accrued by Christ's cruel, vicarious death. For he is in Christ; he is a new creature: old things have passed away; all things are new. He thinks as a new creature. His thoughts are of his heavenly Father, his dear Redeemer and his endless abode in God's eternal kingdom. He cries out: "Search me, O God, and know my heart; try me, and know my thoughts".—Psa. 139:23. He is ever feasting on God's diversified promises as father time ushers them to the heavenly banqueting table: "A feast of fat things"! Isa. 25:6. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee".—Isa. 26:3. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus".—Phil. 4:7.

Finally, brethren, "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful (over-anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding ('which transcends all our power of thought' Wey.), shall keep your hearts and minds through Christ Jesus ('in union with Christ Jesus', Wey.)"—Phil. 4:4-7.

A mother who has been sending The Restitution Herald to her children (and there are several who are practicing this) writes, "I am sure they (The Heralds) have been the means of helping them (the children) to come to Jesus."

WHOM DO YOU SERVE?

"If the Lord be God, follow him."

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. 6:16.

THAT WHICH WE serve is our god. Service is worship. Service determines life's growth, advancement, development. Man develops and is fashioned by his service. Ancients had a god for everything. They particularly sought to please the gods whom they most feared. Thunder, storm, war—they feared all of these evils and presumed that each evil was directed by its particular god who must be appeased in order that he would not wreak his vengeance upon the people.

Fear is one of the great gods of this day. More than we realize we do the thing that we do out of fear. The Christian likewise. The Christian believes that he ought to love his enemy, the Bible says so. But he fears that in so doing the enemy might take advantage. He serves fear. The Christian believes that it is right to take God at His word, but he fears that in so doing he might suffer some temporal loss. He serves fear. The Christian believes in prayer. He believes that he should pray for what he needs, but he fears to trust to the answer of prayer. He serves fear and relies upon himself. The Christian fully believes that Christ is coming. He should live for the Master, but he fears that in so doing he would miss some emolument or some pleasure in life. He serves fear; he neglects to serve his Master. John says, 1 John 4:18, "Perfect love casteth out fear"; also, "he that feareth is not made perfect in love."

"God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16. Love, the manifestation of love, the abiding in love, is an assurance of abiding in God. To abide in God is to obey Him. To serve Him because of love is to serve Him after the highest manner.

Whom do you serve?

CHRISTIAN RAFTS

WHO HAS NOT watched the raft laden with its cargo drifting down the stream. It is a nice quiet ride down slow moving waters. It is effortless; merely guide the raft, deflect it from the obstruction and the ride is easy.

There are Christians after this same order, carrying their cargo of Christian service down stream on the raft. 'Tis a gentle float. With them Christianity is effortless. But if occasionally they are called upon by tugging and pushing to remove the raft from some crag upon which it has been caught, it is estimated as being a great Christian sacrifice.

Pitiful as it is there are ministers of the gospel who also claim the raft instead of the powerful tug of war for their method of service. A shepherd is one whose duty it is to look after the sheep, to feed them for their own good. His is not to look after himself, to find shade and shelter, or feathers and overstuffed furniture. The Christian minister is a steward of all God's workers of whom he may be leader. Yea, more! He is a steward of all those who come under his influence that he may bring a proper number into the fold of Christian service. This can be done in no other way than by real work. Rafts are of little service here.

Christ was no raft. His life was not the life of a floater. His bark was one that was headed upstream and a violent stream it was, but He pressed the oars of Christian service toward the head of waters. He met and scaled every obstruction and he who would follow his Lord and Master must always remember that his face is upstream, not downstream.

HAPPINESS

There is no happiness in having or in getting, but only in giving. Half the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.

"He that would be great among you," said Christ, "let him serve." He that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive.—*Henry Drummond.*

1,000,000 BIBLES

ONE MILLION BIBLES in American hotels by New Years is the goal of the Gideon International Association according to a press item coming from its twenty-eighth annual convention recently held in San Francisco.

The Gideons are quoted as being prepared to spend \$100,000 to combat the Anti-Bible society which seeks to have these Bibles removed from hotels.

THE CHURCH WILL SUCCEED

By F. L. Austin

THE QUESTION is often asked why it is that so many public enterprises are failures although private enterprises are successes. Let us first, however, recognize one statistical truth: it is only a small minority of people who are able so to manage as to reap success. Let us then analyze this minority and therefrom draw a lesson in Christianity.

PRIVATE ENTERPRISE

In private business the successful manager is lord or master of the enterprise. Every individual engaged therein is obliged to show proper results or he is removed from his position and another one is placed therein. This manager, for some reason or another, has the ability to plan and direct in such a way as to attain far greater results than do the majority.

Nor is it true that a person succeeding in business is necessarily one who beats or takes advantage of the majority. The reverse of this is the great outstanding truth in many instances. In our present day Henry Ford is probably an outstanding example of this. His vision and ability have enabled him to conduct a business most successfully. While so doing he has continually lowered the price of his wares to the consumer, at the same time constantly improving those wares and increasing the wages to his workmen till they are paid probably in excess of any others in similar employment.

Had Mr. Ford been called upon in early days to undertake some public enterprise, it might have been utterly impossible for him to have accomplished comparative results from the outstanding fact that he would have been compelled to have pleased more or less of those people who called him to his position.

PUBLIC ENTERPRISE

In contrast to that of the private enterprise the manager of the public enterprise is one who is chosen by many people of all classes. In civic matters he is chosen by the body politic. The majority of any municipality are unsuccessful even in their own personal living. Less than ten per cent of the people in the United States succeed in saving really sufficient for old age needs. They are not a success in this particular. But this majority of unsuccessful people are those who select the manager for the municipality, for the state, for the nation. They select one not because of his superior qualifications for the position, but generally because of some other reason. The one thus selected is incapable of succeeding equivalently with another one qualified for such management or leadership. Besides this he is not free to require given results of his helpers.

THE CHURCH

The church is an enterprise. It is an enterprise of

Almighty God. For its head He has selected Him whom God knows to be the only One to bring it to successful issue. God did not leave it to the world to choose the Leader for this great enterprise. God Himself appointed His Son.

The Savior has indicated whom He will use as co-workers in this great hive of spiritual industry. He has thoroughly taught the qualifications that are requisite. He has emphasized in unmistakable words the necessity that each worker shall have faith in His Leader, that each worker shall be loyal to His Lord, that each spiritual worker shall be true to his Master, that each spiritual worker shall be true to every other worker in the industry. More than that He has emphasized that every such spiritual worker shall be true to one and all who do not enlist in this activity. They shall be helpers, leaders of all mankind. They shall be the directors of the traffic of the human race.

The church is a private enterprise. It is the enterprise of God Himself. He appointed His Son responsible. That Son carried the responsibility even to the cross, realizing that His Father would fulfill every previous assurance and that the expending of life unto death would be but an investment unto greater life and greater strength.

THE LOCAL CHURCH

The local church is no different excepting that it is limited as to locality. It does not include the whole church body, but as the atom is of the same character as is the molecule which is composed of many atoms, so is the local church of the same character as is the whole church which is composed of the many local organizations and scattered members. God's own Word has directed that certain ones should be managers, leaders, shepherds, in these local churches all subject to the Chief Shepherd. He has directed, 1 Tim. 3; Titus 1; Acts 20, that elders shall have charge of these local church enterprises.

Nor has God left it for these local elders, spiritual managers, to be selected by the majority who, as in private carnal enterprises, are less qualified. God Himself has pointed out these men. He has indicated their necessary and required qualifications. Only those who have these qualifications should be recognized by the local churches for such positions. And herein lies the great truth that the writer is trying to present: No man of carnal, mortal nature, be it ever so moral, can possibly, in his own strength, succeed in spiritual matters.

Spirituality is different, it is "contrary", to even the best, most moral carnality. It is a miracle in each and every individual in whom it exists. It is a gift of God. 1 Cor. 12. To succeed in spiritual matters the individual must be possessed of spirituality and of spiritual help, which can come from no other source than from Him who is Spirit, 1 John 4:24, and from His Son who was "made a quickening spirit".

Therefore the elder whom the Father would appoint as manager, leader, shepherd (call it what you will) over

His church, must be one who lives so truly and faithfully before his Father as to be ever recipient of the Father's directing power and assistance. God teaches the qualifications that must be in man in order for that man to successfully stay in the position of elder over God's church.

Let us awaken to a realization of the truth that every are revealed in the carnal business world and in the Bible of truth. Let us realize that God will positively succeed in this great enterprise over which He has placed His Son. He will permeate the world with the truth of Christ's life; He will eradicate sin; He will banish the curse; He will remove all sorrow. It is God's enterprise. He will succeed and Christ has been enthroned with that special end in view.

Let us awaken to a realization of the truth that every local church and every isolated member of Christ is a part and parcel of this great work of the ages. Let us realize that every Christian owes the full of his ability in this work and let us realize also that in every locality that one should be the head of the work who lives closest to his Lord, who receives most power of the spirit, who communes prayerfully with God most continually: that one whom the Father most favors for leadership.

Let us realize that every local church is given existence by the Father, not for the preservation of self, but for the extension of the gospel. Let us awaken to the great truth that the accomplishment of all the Father's plans through the gospel, is to be accomplished by His use in one way or another of the church of God. Let us realize that every Christian is a specially appointed worker of the Father's to the successful termination of His mighty plans and purposes through Jesus Christ our Lord.

The church is the enterprise of all enterprises. Let us rejoice that we have a part therein; let us faithfully obey the Master thereof; let us devote ourselves to the success thereof.

MY PALESTINE TRIP

By Mrs. Elnora Skinner

LOOKING EAST from the high wall that bounds the east side of Jerusalem and the Mosque of Omar, one sees the Mount of Olives that rises two hundred feet higher than the mount upon which Jerusalem lies. The walls of Jerusalem occupy a space of about three hundred acres. Outside the walls, along the side of the Mosque of Omar, is the Jews' wailing place, where every Friday the Jews assemble to weep and lament the destruction of Jerusalem. Their chant is repeated from the Lamentations of Jeremiah, which the guide interpreted for us. They repeat it for hours, "For the temple that is desolate we sit in solitude and mourn." Their chant is so weird and sing-songy that it almost makes the hair stand on end.

No faithful Jew will enter the enclosure of the court of the Mosque for fear that he will tread upon the spot where the "holy of holies" stood. In the east wall is seen the Golden Gate which has been walled up, but the Arabians say that it will be opened again on judgment day. A little farther to the north is St. Stephen's Gate, the place supposed to be the scene of the martyrdom of Stephen.

About two years ago a passageway was found to an underground grotto beneath the Mosque of Omar. I, with a party of the Masonic order made the descent into it. We had to carry flambeau to light our way. It is known as the quarries of Solomon, and here were hewn out the immense stones with which the temple was made. The stone is so soft that it can be cut with an ordinary knife, but when it is exposed to the air and sunlight it hardens till it is like marble. So the Bible account of the temple being built without the sound of hammer is little doubted when one realizes that the stone was quarried deep in the earth below the temple site.

On the Mount of Olives is a great Russian church which is the most beautiful of edifices found of recent structure. It has numerous domes that have the appearance of upturned beets. There also is the church of the Lord's prayer and the chapel of the ascension. In the floor of the chapel is a print that looks like the print of a human foot and which is said to be the foot print of the Savior when He ascended into heaven. The chapel belongs to the Mohammedans. Some of the walls on the mount had been thrown down by an earthquake of two weeks before.

At the base of the mount is the Garden of Gethsemane, occupying about two acres. It is divided into two sections and belongs to the Russians and Franciscans. There are seven olive trees nineteen feet in circumference. They are supposed to be about one thousand years old. They are gnarled and ugly. The name Gethsemane is from the oil presses that were situated here.

About one-half the population of the city are Jews and they have every freedom accorded to them—unlike the Turkish rule which forbade any Jew to own land, and he was not permitted to stay in the country more than three weeks if he was not native born. Now this is all changed and they can own property at any place. Three years after the British took over the country seventy-five hundred Jews had returned to the country. At present there are one hundred fifty thousand Jews all through Palestine. Up to last year they had been returning at about twenty-five thousand a year. Last year, 1927, thirty-three thousand were admitted. They are reviving the ancient Hebrew language, establishing schools and industries. Their chief work is in reclaiming the waste lands and building cities with fine houses and broad avenues. No Jew can own any land in Palestine until he or she has taken a three year course in agriculture. This agricultural college is supported by the Zionist movement. The chief migration is from Poland and Russia.

(Continued next week)

WHERE IS HE?

A FRIEND, looking at a picture of our late father a few days ago, said, "Where do you think your father is—in paradise or heaven?" Our reply was that we were not "thinking" where he is, but that we know where he is. He is sleeping in the cemetery, waiting for the resurrection morning when the Son of God shall free

him from the fetters of the grave. The Psalmist says, "Thy dead men shall live"; not *are living*, but *shall live*; not present, but future tense. That is the teaching of the Bible. Hear the Apostle Paul in 1 Cor. 15, "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

(Continued on Page 815)

PRAY AND PAY FOR THE WORK

DURING THE SUMMER months there has been, as in former years, a continuous shortage of sufficient contributions to meet the expense of the National Bible Institution office and the editorial room.

This shortage has now grown to several hundred dollars and is becoming a real hardship to the two or three who must carry this undue burden.

As the Bible Training class opens on Oct. 1, the weekly expense will necessarily be increased.

We ask every member if you will not each contribute just a little, at once, to correct this condition.

Sincere earnest prayer for guidance will quickly bring each one to understand his proper service to God relative to this condition.

Every week there are the regular current expenses to cover for which there is no other source of income but from contributions. A small monthly contribution from each one will easily cover all these expenses, allowing the office force to devote its full powers to the furtherance of our work.

Please read the following. Then, each one, please fill in the printed coupon to indicate what you will undertake to systematically pay for the furtherance of this gospel labor, insert name and address and mail to us TO-DAY together with a small amount with which to relieve the present shortage.

Tithing meets God's approval and would multiply our financial strength many times.

THE GENERAL CONFERENCE OF THE CHURCH OF GOD

is doing all possible to herald "the gospel of Christ", "the power of God unto salvation", by means of the printing press and the pulpit. To this end it is editing and publishing a sixteen page weekly,

THE RESTITUTION HERALD

also, the Truth Seekers' S. S. Quarterly, Tracts and Books. It is filling one or more pulpits weekly; assisting in acquainting churches and ministers for mutual work; maintaining a

BIBLE TRAINING CLASS

from which young men are going forth for increased evangelization. It is also operating

THE GOLDEN RULE HOME

for aged and alone ones.

For increased power for effectiveness in this Christian labor the

FULL and CONSTANT COOPERATION

is solicited. Every such person old and of every member of the Church of God young, blessed with a revenue, is requested to frequently contribute a portion, be it ever so small, to the furtherance of this work.

For this purpose please mark pages 2 and 3, write plainly name and address, and mail this folder and remittances, to the

NATIONAL BIBLE INSTITUTION

OREGON, ILLINOIS

SUBSCRIPTION

To enable those carrying the responsibility of executing the work of the National Bible Institution to estimate the amount of money they will have with which to carry on these Christian labors in the name of Christ, I will, God granting, give the amount checked below, at such time or times and for such purpose or purposes as I have indicated by check mark "X", in (.....), thus (..X..).

PURPOSE FOR WHICH I GIVE

(.....) For the work in general, to be apportioned as the manager judges best.

(This is the more ideal way to give as it permits the manager to use the funds where and when most needed. But if you prefer to give to some particular phase . . . of the work you may so indicate by checking below that, or those phases. . . and your gift will be devoted thereto.)

(.....) For office expenses, including editing, correspondence, bookkeeping, the excess cost of publishing Herald, Tracts, S. S. Helps, etc., etc.

(.....) For Bible Training Class.

(.....) For Golden Rule Home.

(.....) For Evangelization, including Field Secretary work.

(.....) For balance on Linotype and further needed equipment and expansion of publishing department.

(.....)

.....

THE AMOUNT I WILL GIVE	THE TIME WHEN I WILL GIVE
(.....) \$.....	(.....) Cash herewith.
(.....) \$500.00	(.....) Each Month
(.....) \$400.00	till
(.....) \$300.00	(.....) Each Week
(.....) \$200.00	till
(.....) \$100.00	(.....) Date
(.....) \$ 75.00	(.....) Or
(.....) \$ 50.00	P. S. If paying "Each
(.....) \$ 35.00	Month" or "Each
(.....) \$ 25.00	Week" see that mark
(.....) \$ 20.00	in other column states
(.....) \$ 15.00	the amount you will
(.....) \$ 10.00	give per month or per
(.....) \$ 5.00	week.
(.....) \$.....	

NAME

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STATE

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. Mk. 16:15, 16.

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THE BASIS OF CHRISTIAN WORK IS SELF-DENIAL. CHRIST WILLINGLY DEPRIVED HIMSELF OF HUMAN PLEASURES THAT HE MIGHT DO SERVICE TO OTHERS.

SELF DENIAL MONTH

THE ILLINOIS BEREAN SOCIETY has set apart the month of October again this year as Self-Denial month. The object of this act is to encourage all Bereans, and others who are not Bereans, to actually go without a certain amount of the unnecessary luxuries for those four weeks, saving the price each time and then at the close of the month sending the amount saved to the state Berean Treasurer that the money may be used for the relief of *unfortunate ones*.

There are so many little things that most of us do, and little things for which we spend money to gratify our desires, which are not necessary, and it will make us appreciate life more if we make ourselves do without them for a few weeks. Some of us buy chewing gum and ice cream frequently, some go to a show occasionally, some to a ball game, and others spend quite a lot on tobacco and other non-essentials. Let us all with the right spirit face the month of October and determine to deprive ourselves of these things for the month, that the money which would have been so spent may go to help others who need it badly. And think how much richer life will be for us because of the denial.

Christ's whole life was one of serving others, and that can only be done by learning to hold fleshly whims and desires in check. One can little estimate the nobility and greatness of character which may be attained by this very principle of self abnegation.

So we are urging that *all* get behind the effort in the proper spirit and see how much can be accomplished by the 1928 Self Denial Month. Do not allow just a few individuals to make up the amount raised, as has been the case too often, and do not miss the whole value and joy of the service by yielding to your ordinary course of life through the month and then just sending a check to the Treasurer.

Shall we all become boosters of the October Self Denial plan? Beginning the first day let us practice it strictly, till we actually feel it, for the full thirty-one days.

We have received the report of the National Berean Conference from the Secretary, and regret to longer delay it, but it seems advisable to hold it over till next issue. Watch for it then.

The following comments on Social Correspondence work, written by one of the members of the committee has just been sent in by Sister Moore, the chairman.

BEREAN SOCIAL CORRESPONDENCE

THE WORK OF the Social Correspondence Committee is a wide-spread one. The hundred and over letters I have sent out this past year have gone from the Atlantic to the Pacific coast, from Minnesota to Louisiana, and to many of the states between these points.

They have been written to the very young, to those who have nearly reached the age of ninety, and probably to every decade between. They have been sent to the newly baptized; to those who have been bereft of their dear ones; to many shut-ins and those afflicted with severe bodily ailments; to those who are living in cities, and to those who are isolated on farms or in the mountains, far from neighbors and any who take an interest in the Word of God, and to those who were passing through the valley of the shadow of death.

I have tried to make these letters contain words of sympathy and love, helpfulness and cheer, encouragement and assistance; the key word ever being FAITHFULNESS to our Father and His dear Son, our Lord Jesus Christ, who "for the joy that was set before him endured the cross, despising the shame," and at whose coming the crown of life will be awarded to all who have held fast to the faith without wavering.

I have had many pleasant letters in reply, saying how the writers had been comforted, strengthened and cheered; that it had sometimes been a hard struggle to be true in the face of opposition in the family, and other reasons, but that they had overcome and were standing firm in the faith, eagerly looking and longing for the return of the Master and an earth made free from sin and sorrow, when we shall all meet never more to be separated.

Fellow members of this Committee, I know it takes our time, thought and energy, but if we have been able to help even the least "of these my little ones" may we remember the Lord said "ye did it unto me." So may we all continue in this work of love, and be not weary in well doing; for in due season we SHALL REAP if we faint not.

Lottie E. Young.



THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

REVIEW

Fill in the missing words.

1. "Remember thy in the of thy"
2. "Be thou unto, and I give a crown of"
3. This is a saying, and of all, that Jesus into the to save"
4. "Straightway he Christ in the, that is the of"
5. "I know how be, and I know to"
6. "If the Son shall make free, ye shall be indeed."
7. "Come into, and help"
8. "Rejoice in the always; and I say"
9. "For I not to anything you, save Christ, and him"
10. Behold, how and how it is for us to dwell in"

Answer these questions and *please* send the written answers to me.

1. What can you tell of Paul's boyhood?
2. How were Saul and Stephen alike?
3. Where did Paul preach first?
4. Name four of Paul's helpers.
5. Name five cities Paul visited.
6. Who were Paul's enemies?
7. Who were Lydia, Crispus, Chloe, Silas and Jupiter?
8. Where did the believers in Philippi worship?
9. How many journeys did Paul make?
10. How should Christians live?

"May we fight against all sin
Trying love and truth to win,
May we ever ready be
Jesus Savior to meet Thee."

THE HIDDEN BOOK

HELEN AND DONALD had brought their new schoolbooks from school, and now, at home, they were busy looking at the pictures and reading.

Suddenly, bang! there was a loud noise.

Helen was so frightened that she jumped. "What did you do?" she asked her brother.

"Nothing, only I'm through reading; so I put my book

down," he replied drowsily.

"You didn't put it down: you banged it down," contradicted Helen. "And that's the way you spoil your books."

"That's what I say," a voice spoke to Donald.

"Who are you?" asked the boy.

"I'm the picture you knocked out of your book by banging it so hard. I think I'll be going. Goodby."

"You come back here," commanded Donald. "I want you in my book."

"Good-by," said the picture, and away he went.

"Come back here," called Donald, and he started after it.

The figure went on and on, leading Donald through the town, and out into the country. Finally he came to a castle. When he darted into the great hallway of the castle, Donald followed. But here he found himself all alone; the figure had disappeared.

It was but a minute until two guards appeared and seized Donald by the arms and marched him away. Soon he found himself in a great throne room, standing in front of a king.

The king looked very cross. Pushing his crown on one side of his head with an impatient air, he demanded, "What did you do with Helen's book?"

"Why—why—your majesty," stammered Donald. "I haven't even seen Helen's book."

"Stuff and nonsense!" exclaimed the king. "How could a page be in the castle every day and not see Helen's book?"

Donald looked down at his costume and was surprised to see that he was dressed in a page's velvet suit. Then he saw Helen sitting in one corner of the room dressed in royal silks.

"Be quick and tell us what you did with that book!" went on the king.

"But please, your majesty, I haven't had it," insisted Donald. "Maybe Helen has mislaid it among her other books."

"Her other books!" screamed the king. "What do you mean? Helen has only one book."

"But, please, I thought boys and girls always had a great many books," replied the boy.

"I should say not," answered the king very crossly. "They cost too much."

Then the king said to the guards, "If he won't tell us where he hid the book, search his room."

So the guards marched the boy through several rooms

(Continued on page 815)

With Our Sunday Schools

LESSON I.—October 7, 1928

PAUL IN EPHEBUS

Acts 19:1-41; Eph. 4:1-16

Devotional Reading: Eph. 3:14-21

GOLDEN TEXT

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. 2:10.

THE GOLDEN TEXT

"For his workmanship are we, having been created in Christ Jesus for good works, which God before prepared, that therein we might walk."—Eph. 2:10, Roth.

The new man, that is the man in Christ is the creation of God; for man has no power of himself to lift himself above the carnal—the natural. He is not created by good works but for good works and he should walk therein. God hath before ordained or prepared us for good works by the gift of His Spirit working faith in us.—F. A. S.

PRACTICAL APPLICATIONS

The Power of Being Calm. A shout of "fire" brought the whole audience to its feet in wild alarm. Thousands were in that huge auditorium, three floors from the ground. The stampede which was starting would unquestionably mean that dozens upon dozens would be trampled to death in the mad rush through doorways, halls and stairs. But a man with a smiling face sprang to the platform. His clear, persuasive voice rang through the air, and thousands paused to be influenced by one who was calm. Because of his calmness the house was quietly and orderly emptied, and dozens owed their lives to him.

How like Paul in Ephesus! Confusion had broken loose and had he lost his head all would have been disaster. With calm and courageous will, he faced the crisis; calmed both friend and foe; and saved the day.

So many times in church work a little gossip or a little dissension starts. Each one who adds his word or even his interested curiosity only kindles the flame. What a privilege at such a time to hold back the rising tide with a word or an act! Keep calm and reasonable and you'll avert many a catastrophe.—F.E.S.

SENIOR AND ADULT CLASSES

Topic: The Way.

"But when divers were hardened, and believed not, but spake evil of that way."—Acts 19:9.

By creation man possesses the soul life that all animals possess. The activities of this life are prompted and controlled by the instincts of the flesh. But at the time of creation God declared His purpose that man should possess the life that He Himself lives, a life whose activities are prompted and controlled by intelligence permeated with love—a life of light. He decreed that this life should flow from Himself unto man through Jesus. To this end He centered in Jesus all truth and also the power to nourish God's life in man

until it displaces the soul life with the darkness of instinct rule.

Jesus is "the way, the truth and the life." When Paul was at Ephesus the way was evil spoken of. Why?

Is it not here that Jesus is so necessary to man's development? He alone has the wisdom and the power to bring the experiences of God's life within man's reach. As man submits to His influence, he is drawn to the Father in love and reverence. Having thus tasted of God's life, a life guided by intelligence and love, he no longer speaks evil of the way but praises it, for it brings peace and joy, life in fullness and beauty.—A. K.

INTERMEDIATE CLASS

Topic: Efficient Service for Christ.

When Paul arrived in Ephesus, he found a group of Christian workers there. True, they were not thoroughly taught concerning the gospel, but Paul taught them, and as he laid his hands on them, twelve received the gift of the Holy Ghost and were able to speak with tongues and to prophesy.

Ephesus was a city of great wealth and learning. The temple of the goddess, Diana, was located there. Much wealth had been spent in the building of this temple. Offerings of great value were brought to the temple, and much wealth spent in its operation. It was really a place where much business was also transacted.

Therefore, when Paul began to preach of the true God, and of Jesus, His Son, many of these people who were deriving benefit from the work done in the temple of the goddess Diana, opposed Paul and his works. But Paul worked patiently with the people in Ephesus for two years, and many of these people were converted, inasmuch that they burned their books on witchcraft, jugglery, sorcery, and declared they would do these evil things no more. This meant a great financial sacrifice for these people, but they were willing to do this, to further the cause of Christ.

May we as willingly give up the things that we do, that are contrary to God's law and at all times live such lives that will bring glory and honor to God and His Son.—V. C. T.

JUNIOR CLASS

Topic: Paul, Brave Through Persecution.

Aim: To learn how much one can do with God's help.

Paul was in Ephesus preaching to a class of people who had been idol worshippers. For

three months he preached Christ to them. Some believed, but others, who had made much money selling idols and books teaching them how to use witchcraft, were very angry, for it was spoiling their trade in selling these things. Those who accepted Paul's teachings brought their books and burned them, to the value of about \$10,000. So "mightily did the word of God prevail", that Paul rejoiced even in his persecutions, for he knew he was raising up others for pastors, teachers, and helpers in the gospel work. He went into the synagogue or any other place where he could get his hearers, for he was striving to make a united body of workers to go into different cities to preach this same blessed gospel that would save people from their sins.

What a lesson for us! We may all work for this same Jesus, if we are willing to do as He wants. He is not asking for wealth or education particularly, but honest workers with faith and determination to do for God. Boys and girls, begin now to trust God and try to do His will.—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Life: Meaning of the word; difference between life as it is manifested through Jesus, and life as it is manifested through lower orders of creation, including man; what prompts and controls each. Kind by creation; when and how acquired.—A. K.

Fitly joined together. "—being perfectly fitted together"—C. B. Wholly harmonized through the sweet, tender influences permeating it from the head. **Compacted.** "Knit together"—C. B. Each united with the other as the various stitches are knit together to make one complete whole, no individual one standing alone. Thus, a real society in Christ. **Joint supplieth.** "Assisting joint".—Diag. "Joint of supply".—Emph. Test. "Ligament"—C. B. "Ligature, by which the different members are connected"—Anal. Lex.

Effectual working. Gr., "energeia", same as 1:19. **Increase.** Same as in Col. 2:19. not found elsewhere. It refers to increase by growth, as a being grows by assimilation, not as a house grows by being added to. Each person baptized into the death of Christ loses, in a manner, his own identity and is taken by the body of Christ for assimilation. Thus the body grows, increases. Cf. 1 Cor. 3:6, 7. **Edifying. Upbuilding. Of itself.** It is the body of Christ that is edified, built up; that grows. The apostles, prophets, etc., were gifted with a view to all this, nor has there been any revealed change in God's method.

DOINGS AMONG THE CHURCHES

CHICAGO

Preaching services next Sunday, Sept. 30, at the home of Sister Jessie Wilson, 625 Long Avenue, at 10:30 A. M. Bro. Siple will be the speaker, and he urges a full attendance as some thoughts may be expressed with reference to future possibilities.

CALIFORNIA

Bro. Fenton Hickox of Ill., and now on the U. S. S. West Va., after trying for several months to get in touch with the Los Angeles brethren, succeeded finally in locating us at our regular meeting place at 264 West 42nd St.

We have an addition to our Sunday School Class in the person of Miss Pearl Shearer of Douglas, Ariz., who is spending the winter with her aunt, Sr. Saylor, and is attending Los Angeles High School.

Bro. Johnson is now nicely located at 3843 Mentone Ave., Culver City, Cal., and would be glad to have his friends from the east call and see him if they should happen to be sojourning in the city.

FROM THE FAR WEST

After a very pleasant trip through country which was all new to us my brother, Raymond, and I arrived safely in the busy city of Los Angeles. On the way we spent one night with the brethren of the Kansas-Oklahoma Conference where we saw the familiar faces of Bro. Siple and Bro. Magaw.

So far the California climate and the California people have treated us well. Neither has disappointed us at all.

May we have your prayers for the success of the Master's work among the people of this community.

Paul C. Johnson.

KANSAS-OKLAHOMA CONFERENCE

In writing up the report of the Kansas-Oklahoma Conference, we failed to mention the visit to our Conference of Brother Paul Johnson, of Oregon, Ill., who with his brother was enroute to Los Angeles, Calif. They stopped over night with our church folks here, and Bro. Paul gave a short talk preceding the evening sermon, which all enjoyed. We are sorry that this was omitted in our conference report, for we were all pleased to have Bro. Johnson with us, and to bid him God speed in his work in California.

Ella R. Vickery, Sec.

Houser-Barker

The marriage of Miss Edna Houser, of Lakeville, Indiana, and Mr. Charles Barker, of Mishawaka, Indiana, was solemnized on September 1 at the home of Sr. Railsback at South Bend, Indiana. Sr. Barker will be remembered by many of the brethren of Indiana and Illinois, having spent some time as assistant at Golden Rule Home. They are at home at 222 Channing St., Elgin, Illinois, where Mr. Barker is engaged in watchmaking.

We pray that the Father's blessing may go with them to guide their path unto happiness and salvation.

J. Arthur Johnson.

A NEW BOOK

Christ In The Old Testament is the title of a new book by the well known writer, R. H. Judd. In this well printed book of 88 pages, this widely known author has very ably treated many of the Old Testament texts which foretell God's ways regarding the world's Savior. The sufferings of Christ and the glory that should follow were frequent themes of God's prophets. And steady and sure progress toward the birth of that sin-bearing, suffering One is so treated as to unfold to the reader much of the rich beauty of Scripture and to increase faith in His Father and in Him.

Christ In The Old Testament

has been published in answer to requests of readers who followed the author's articles in The Restitution Herald under the title "Christ—Who is He?" It is worthy of large distribution among your friends and a place among your own books. The neat clear-faced type makes it easily read. Paper covers, post-paid, 40 cents. Address The National Bible Institution, Oregon, Illinois.

MRS. SHERMAN KISTLER

Sarah Ellen Dick was born June 27, 1860 and died Sept. 13, 1928, aged 68 years, 2 mos., and 17 days. She and Simon Grose were united in marriage in 1875 and to this union were born six children. Her husband fell asleep in 1913.

Later she and Bro. Sherman Kistler were united in marriage. Bro. Kistler fell asleep April 11, 1928. She and Bro. Kistler were baptized into Christ about 30 years ago by Elder Waggoner.

Funeral services were held in Logansport Sept. 15, 1928 by the writer who spoke words of comfort from Job 14:14, a text that she had selected.

J. H. Anderson.

DAVIS PEARSON

Bro. Davis Pearson was born Jan. 31, 1845 and died Sept. 14, 1928 at the age of 83 years, 7 mos. and 14 days. He and Deborah Davis were united in marriage on April 30, 1867 and to this union were born six children, four sons and two daughters, one son and one daughter preceding him in death. E. C., H. D., L. E., Nora May and their mother are left to mourn his departure.

Almost 20 years ago he was baptized by Bro. Rufus Curtis, since which time he has been a faithful member of the Church of God at Brush Creek, Ohio. Besides the wife and children there are 27 grand children, 12 great grand children and one brother living. His three sons are active members of the Brush Creek Church. Funeral services were conducted by the writer, Sept. 17, 1928, after which he was laid away to sleep until Jesus comes.

J. H. Anderson.

MRS. DANIEL LEHMAN

After an illness of about three weeks, Sister Algierone Louise Lehman, aged 73 years, beloved wife of Brother Daniel Lehman of West Milton, Ohio, passed into the last long sleep in Memorial Hospital, Niagara Falls, New York, Saturday, September 22, 1928. As reported in a recent Herald Brother and Sister Lehman had been enjoy-

ing an automobile tour through Virginia, where the latter visited a sister whom she had not seen for many years; thence to Niagara Falls.

Sister Lehman was suddenly taken ill in Ontario, where they were spending the night in the vicinity of Fonthill, intending to attend the service there the following Sunday. As soon as she was able to make the short journey back to Niagara Falls, she was taken to the home of Brother and Sister G. E. Marsh, and from there to the hospital a few days later. All that medical skill and careful nursing could do was of no avail, and she fell quietly asleep in the presence of her loved ones to await a glad awakening when Jesus comes. With hope undimmed, she assured those at her bedside that she looked forward to meeting them all in the kingdom of God.

Her husband and two of her daughters left Niagara Falls Sunday morning on the train that conveyed her to her Ohio home. Funeral arrangements had not been completed when this announcement was made.

G. Eldred Marsh

MRS. I. T. HILLMAN

Mrs. I. T. Hillman, of Downsville, Wis., died Sept. 5th at the city hospital at Menomonie following an operation.

Jane Olive Leigh was born in Harrisburg, Ill., Jan. 15 1866. She was united in marriage to Isaac Hillman on Feb. 22, 1883, in Aurora, Ia., and came to Downsville about seventeen years ago. To this union were born ten children, five boys and five girls. She leaves to mourn her loss, her husband, ten children: Arthur and Lee of Oelwein, Ia., John and Alfred, of Menomonie, Wis., Ora of Downing, Wis., Mrs. Alice Earl, of Souix City, Ia., Mrs. Ross Strawn, of Colfax, Wis., Mrs. Percy Eighmy and Mrs. Fred Witt, of Forest Center, and Mrs. Elmer Manthie, of Menomonie, one sister, two brothers, and three half brothers, twenty-five grand children and one great grand-child, besides many friends.

Mrs. Hillman was a member of the Church of God, being baptized, Aug. 1st 1926, at Graytown, Wis., by Bro. Clyde Randall. She was a kind and loving wife and mother, a faithful church worker, and was loved by all who knew her. Funeral services were conducted from the First Evangelical Church at Menomonie by the Rev. B. O. Maschman, and burial was made in the River-view Cemetery at Downsville.

How sad to lose a mother, a wife 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.

Mrs. Harry Thomas

SUBSCRIPTION FUND

Miss S. H. Mitchell \$5.00

HERALD RECEIPTS

Mr. and Mrs. B. F. Colhouer; Ray Galeener; Mabel Fisk; Flossie Hardy; Mrs. Merritt Knodle; Geo. Graves; Mrs. Mary Williams; R. A. Humphreys; Frank E. Siple; E. L. McDaniel; Mrs. M. E. Bray; D. Hatten; Paran Anderson; Lily M. Hobson; Alice Hobson.

WHERE IS HE?

(Continued from Page 810)

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. (Then) O death, where *is* thy sting? O grave, where *is* thy victory?" Oh, yes, there is coming a glorious time (at the resurrection) when our father, restored to life by the voice of the Savior, shall stand on the broken portal of his grave and cry, "O grave, where is thy victory?" The grave has the victory now! It holds the inanimate form of our father in its embrace. But the shackles shall be broken by Him who asid, "I am the resurrecton and the life", and our father shall come forth to immortality—to life everlasting.—*L. E. Y.*

THE HIDDEN BOOK

(Continued from page 812)

of the great palace, where he saw a queer sight. There were books chained with strong chains to tables.

The guards led Donald up the long stone steps and into a room, which they began to search. Donald was sure they would not find the book, for he did not remember a thing about it.

Then, all of a sudden, a guard exclaimed, "Here it is! It was under his pillow."

"Aha! What will the king say," inquired the other guard as they marched the frightened boy back to the king.

"What was he doing with that book?" asked the king.

"He must have been reading it," replied the guard.

"A page reading!" exclaimed the king. "That is against my laws."

Then the king handed the book to Helen. "Chain this to your table," he commanded, "and don't take it off again. It costs too much."

Then he scowled at Donald. "I can't think what to do with you for reading that book. It is terrible!"

Donald was very much frightened. But suddenly he saw that queer little figure that he had followed into the castle.

"Sh!" said the figure, putting his finger over his lips. "If you will follow me, I can get you out of here."

"Oh, my! I'm glad to get away from there," declared Donald, when they had left the castle. "What a strange place. Where was it?"

"Well," explained the figure, "that was the kingdom of Long Ago. Years ago there were no printing presses. Books were made by hand by people who could write well and draw pictures. They could make only one book at a time, instead of thousands as they can now. So books cost a great deal, and only very rich people could have

them. These people chained the books to tables, so no one could steal them. People who were not very wealthy were not allowed to read. It was all quite terrible."

"Oh, I'm glad we have books nowadays," declared Donald.

"Yes, of course, for one cannot know much if he cannot read. And after our lessons are done, there are stories to read that are a great deal of fun."

Then, of a sudden, the figure disappeared, and Donald found himself sitting near Helen. He had been asleep.

He told his sister his queer dream. My, how glad he was that he was not a frightened little page who dared not read books that were chained to desks. He was happy because he was living in the days when everybody could read as many books as he wished. And he knew he would never slam his book friends around again.

—*Selected.*

MORNING SONG

(This was written as a companion hymn to the "Evening Song" by S. Baring-Gould.)

Now the night is over;
Day begins to dawn,
As the veil of darkness
From the earth is drawn.

Jesus, give us courage,
Banish doubt and fear;
For the tasks before us,
Bless us with good cheer.

Grant to all Thy children
Kindliness of heart;
Let no words of malice
From our lips depart.

Every evil passion
Help us to restrain;
May the voice of conscience
Never speak in vain.

Let no gracious impulse
Stir our hearts, we plead,
But that it may blossom
In a lovely deed.

Pour our waking hours
Full of work and play,
That in paths of folly
We may never stray.

When the shadows lengthen
And the day is spent,
In our Father's goodness
Let us rest content.

—Arnold Gloor in *Faith's Record.*

"I GO UNTO THE FATHER"

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:12, 13.

AS THE SAVIOR opened His public ministry with His disciples by the sermon on the Mount, so He closes it by the parting address preserved to us by John. In both He speaks more than once of prayer. But with a difference. In the sermon on the Mount it is as to disciples who have only just entered His school, who scarcely know that God is their Father, and whose prayer chiefly has reference to their personal needs. In His closing address He speaks to disciples whose training time is now come to an end, and who are ready as His messengers to take His place and His work. In the former the chief lesson is: Be child-like, pray believingly, and trust the Father that He will give you all good gifts. Here He points to something higher: they are now His friends to whom He has made known all that He has heard of the Father; His messengers, who have entered into His plans, and into whose hands the care of His work and kingdom on earth is to be entrusted. They are now to go out and do His works, and, in the power of His approaching exaltation, even greater works: prayer is now to be the channel through which that power is to be received for their work. With Christ's ascension to the Father a new epoch commences for their working and praying both.

See how clearly this connection comes out in our text. As His body here on earth, as those who are one with Him in heaven, they are now to do greater works than He had done; their success and their victories are to be greater than His. He mentions two reasons for this. The one, because He was to go to the Father, to receive all power; the other, because they might now ask and expect all in His name. "Because I go unto my Father. And (notice this and) *and whatsoever ye shall ask in my name, that will I do.*" His going to the Father would thus bring the double blessing: they would ask and receive all in His name, and as a consequence, would do the greater works. This first mention of prayer in our Savior's parting words thus teaches us two most important lessons. He that would do the works of Jesus *must pray* in His name. He that would pray in His name *must work* in His name.

He who would work *must pray*: it is in prayer that the power for work is obtained. He that in faith would do the works that Jesus did, must pray in His name. As long as Jesus was here on earth, He Himself did the greatest works: devils the disciples could not cast out, fled at His work. When He went to the Father, He was no longer here in the body to work directly. The disciples were now His body: all His work from the throne in heaven here on earth must and could be done through them. One might have thought that now He was leaving the scene Himself, and could only work through commissioners, the works

might be fewer and weaker. He assures us of the contrary: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do". His approaching death was to be such a real breaking down and making an end of the power of sin; with the resurrection the powers of the eternal life were so truly to take possession of the human body and to obtain supremacy over human life; with His ascension He was to receive the power to communicate the Holy Spirit so fully to His own; the union, the oneness between Himself on the throne and them on earth, was to be so intensely and divinely perfect, that He meant it as the literal truth: "Greater works than these shall he do; because I go unto my Father." And the issue proved how true it was. While Jesus, during three years of personal labor on earth, gathered little more than five hundred disciples, and the most of them so feeble that they were but little credit to His cause, it was given to men like Peter and Paul manifestly to do greater things than He had done. From the throne He could do through them what He Himself in His humiliation could not yet do.

But there is one condition: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. *And whatsoever ye shall ask in my name, that will I do.*" His going to the Father would give Him a new power to hear prayer. For the doing of the greater works, two things were needed: His going to the Father to receive all power, our prayer in His name to receive all power from Him again. As He asks the Father, He receives and bestows on us the power of the new dispensation for the greater works; as we believe, and ask in His name, the power comes and takes possession of us to do the greater works.

Alas! how much working there is in the work of God, in which there is little or nothing to be seen of the power to do anything like Christ's works, not to speak of greater works. There can be but one reason: the believing on Him, the believing prayer in His name. This is so much wanting. Oh, that every laborer and leader in church, or school, in the work of home philanthropy, or foreign missions might learn the lesson: prayer in the name of Jesus is the way to share in the mighty power which Jesus has received of the Father for His people, and it is in this power alone that he that believeth can do the greater works. To every complaint as to weakness or unfitness, as to difficulties or want of success, Jesus gives this one answer: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. *And whatsoever ye shall ask in my name, that will I do.*" We must understand that the first and chief thing for every one who would do the work of Jesus is to believe, and so to get linked to Him, the Almighty One, and then to pray the prayer of faith in His name. Without this our work is but human and carnal; it may have some use in restraining sin, or preparing the way for blessing, but the real power is wanting. Effectual working needs first effectual prayer.—By Andrew Murray, in "With Christ".