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OCTOBER—RALLY MONTH

“Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity.”— 1 Cor. 16:13, 14.

OCTOBER HAS DAWNED. It is that month when, in the northern clime, the leaves take on their multi-colored hue, old nature preparing to enfold herself in the drapery of winter and rest. At this season of the year the spirit of the Church of God seems to incline more and more into a Rally effort. Each year the sentiment is stronger in this direction. It is strongly suggested that October be a Rally Month for the whole church, that not only the Sunday School but every phase of church work shall be prosecuted the fullest possible. We suggest that evangelistic efforts be put forth this month with all possible strength.

The Christian church is the one agency of the Father in this present day through which He is proclaiming the gospel of salvation to a dying world. The world is rapidly approaching the great change that will take place at the coming of our Lord. May then the church be strong in the Lord; may it “quit” itself

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EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

OCTOBER—RALLY MONTH

(Continued from front page)

fully and be true to its calling.

To this end we urge that October be used in every possible way to arouse the indifferent members of the church, to awaken new vision of God's truth, to create new ideals of service, and that with this Rally of devotion and Christian spirit the church everywhere will press its work and its influence among the people.

Let us Rally, not with the thought of a temporary arousing, but with the thought of holding the gain that may be made and with this increased strength to accomplish more for our Lord by our service to the people for whom He died.

—o—10—

DANIEL PRAYED

AND I SET MY face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land."—Dan. 9:3-6.

—o—

A PECULIAR PEOPLE

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 2:14.

Christians are of all people peculiar. They are peculiar in their zeal toward God; they are peculiar in their trust in God; they are peculiar in that, having voluntarily come out from among the people, their aims, activities and devotions are such that the people cannot understand them. With Paul in his letter to the Corinthians, the things which Christians visualize and to the accomplishment of which they consecrate life, are foolish unto the non-Christian as are also the Christians themselves.

Just these things are those which the Father looks for in the Christian. The Christian is called to deny "ungodliness and worldly lusts". He is called to "live soberly, righteously, in this present evil world".

Thus the Christian stands for something altogether different from what the non-Christian world stands. In the accomplishment of his ideals he lends himself with all the enthusiasm and strength of his being. The Christian has the highest aim in all the world. His is a life of greatest activity, a life of most continuous perseverance, a life dedicated with all of his abilities. These are things that make him peculiar.

For such Christ gave Himself "that he might redeem us from all iniquity". The great accomplishments of Christ necessitate these peculiar people in accordance with Him. It is in this sense that the apostle speaks of them as being peculiar. Let no one confuse the meaning of that word "peculiar" by applying it to some little unimportant characteristic of self. Such is not the meaning in which the word is used in this beautiful text.

Let us provoke ourselves unto love and good works. Let us see to it that the position which we severally hold in God's church is well served and the work well done. Let us awake in the light of faith in the strength of God's Spirit and "press toward the mark for the prize of the high calling of God in Christ Jesus". May zeal for Christ, zeal for truth, zeal for faith, characterize each one before the world.

—o—

"THAT THE DEAD ARE RAISED"

NOW THAT THE DEAD are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."—Luke 20:37, 38.

So important is the truth of the resurrection of the dead that Jesus paused before the ears of the Sadducees who denied that there would be a resurrection and assured them of its great truth, quoting God's words to Moses at the burning bush. Abraham, Isaac and Jacob were dead. For centuries Abraham had been in the grave when Moses appeared before God. Jesus said to the Sadducees that God's statement to Moses was proof that the dead would be raised: "That the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob . . . for all live unto him". Death has no power to annihilate

from God's hand. Not one but whom God has power to raise. Those patriarchs had long since gone back to the ground from whence they had been taken, but Jesus confirmed anew the glad promises and assurances of God which were declared in the early centuries of man's time.

Paul emphasizes the importance of this truth when he says in 1 Corinthians 15: "If there be no resurrection of the dead, then is Christ not risen". Furthermore, if the dead rise not Paul brings out the truth, v. 18, that "they also which are fallen asleep in Christ are perished". Without a resurrection there is no possible re-living and no continuance of life in any manner following death, extinction of life. With the resurrection, life is again provided, immortality is made possible.

To the Thessalonian church Paul adds, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him".

OUR BIBLE TRAINING CLASS

WE ARE GLAD to announce the opening upon Monday, October 1st, of our Bible Training Class for 1928-29. Five students are entering the class, four for the first year and one for the second year. The program for this Bible Class was considered at length at our last General Conference. Much discussion, pro and con, was presented. It was after careful and deliberate consideration that the board was directed to continue class work.

It is questioned whether very many of our members really appreciate the meaning of this Bible Class work. A Bible student is always shaping his life, molding his characteristics and altering his life's activities in such way that his influence must unavoidably affect many round and about him, both for the present mortal day and for all time to come. It seems to me that the importance of Bible work stands far above that of any other work known to man. He who engages in deep heart-study of God through God's Word is studying for eternity. He who thus studies with a view to representing God must faithfully before his fellowmen in the Sunday School room, in the Berean class, in the pulpit, in the home, study to engage in a service to man and to God that is greater than any or all other service.

For the Church of God to maintain a Bible Class from which workers may go forth into the various districts of the church into the many homes of the people is to maintain an evangelistic labor of the greatest kind.

It is urged that every member of the church will realize that the only way in which this work can possibly be done is for the church as a whole to carry the work. It is not enough to meet in General Conference and present a program for the board to carry out. The board must have the continued, unceasing cooperation of the church. The board or any member of the board can do only a little part. Immediately our expenses will increase. For the last three months the church has fallen short from provid-

ing the money necessary to carry on the labors ordered for the good of the General Conference and the work as a whole. It is unavoidable but that for the execution of the program as ordered, the church must immediately provide more funds. The funds recently invested in the Linotype cannot be used to carry on the clerical, editorial, secretarial, and Bible Class work.

Let us one and all learn by practice both the meaning and the joy of continuous, repeated cooperation in all of this line of labor. Let us cooperate to the end that we may aid willing ones in the preparation for life work in gospel activity.

—o—
"If you want your dreams to come true, don't oversleep."
—o—

THE TOASTING PROCESS

THE AMERICAN TOBACCO CO. recently sent out a pamphlet concerning their toasting process and the wonderful (?) endorsement Lucky Strike cigarettes have received on the part of physicians. One physician answered them as follows:

The American Tobacco Co.,
111 Fifth Ave., New York City.

Gentlemen: You have favored me with your brochure of the "Toasting Process as applied to tobacco."

To be entirely frank with you, it is biased, unfair, misleading, dishonest. It is based on selfish commercialism. It is un-American and detrimental to the best interest of our nation.

You deliberately and with malice pretense, if I may be so impudently candid, give figures only of such physicians and dentists as seemingly favor your nefarious goods. You make no mention or reference to such as may hold contrary opinions and convictions.

It is possibly true that cigarettes,—the most disgusting form of tobacco using, may not harm some types, such as carry their brains under a large waistband, for instance; but they are unequivocally hurtful to refined, nervous organizations of men, and especially to women.

I know no greater crime against civilization particularly our own America, than your debauchery of our Youth and Womanhood by your pernicious and wickedly persistent advertising of cigarettes. Verily, "these be the kind that enter into men's houses and lead silly women captive."

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

I recognize the folly of this letter, but since you presume to send me your carefully prepared and misleading letter, I am excusable if I acknowledge it by a conscientious reply. Personally, as a man, citizen and physician, I cannot too strongly condemn the use of cigarettes, particularly by youth and woman. Very respectfully yours,

Ernest Crutcher, M. D.

in *The No-Tobacco Journal*

LIKE JESUS

By Alice B. Curtis

O to be like Jesus, the Savior meek and mild,
Lowly in heart and gentle, loving, and undefiled,
Though He was rich, for our sakes He became poor that we,
Might share with Him in His glory, when King of kings He shall be.

O to be like Jesus, who is the sinner's friend
Who teaches us how we may win the life that shall not end,
Made higher than the heavens, He came as one who served,
And from the path of duty our Savior never swerved.

O to be like Jesus, the spotless Son of God,
Who to save man from sin and death, the road of suffering trod.
His precious life-blood crimsoned, and stained grim Calvary,
The Just died for the unjust to pay sin's penalty.

Let us strive to be like Jesus, counting earthly things but dross,
Let us follow in His footsteps daily taking up the cross,
May our lives be spent as His was, ever doing deeds of good,
And sometime we shall be like Him, if we live the lives we should.

Soon He will come in glory, from His place at God's right hand.
And before Him, who can read the heart, each one of us shall stand:
Those who have truly loved Him, and have served Him through the
years,
We are told shall be like Jesus when the blessed Lord appears.

What happiness it gives us, how wonderful it seems!
This truth more precious is to us than all earth's golden dreams.
It satisfies our longings, it irradiates the years,
To know we shall be like Him, when the Lord we love appears.

—o—
"How excellent is thy loving kindness, O God! therefore the
children of men put their trust under the shadow of thy wings."
—Psalm 36:7.

THE HOLY SPIRIT

By F. L. Austin

HAVING A NUMBER of times been requested to express his understanding of the subject of the "Holy Spirit" the writer has decided to again state his thoughts thereon in a few short articles.

Like every other basic subject in the Bible, that of the "Holy Spirit" cannot possibly be rightly studied by itself. Standing alone, disassociated with other Bible truths, the subject is of little moment, but in its right association it is one of the most important subjects in the Bible. Nor can other subjects be satisfactorily understood without a more or less thorough understanding of this one. "Few subjects," says E. W. Bullinger in his work, *THE GIVER AND HIS GIFTS*, "are of greater importance, or fraught with weightier consequences to our theology, than this."

The reader is asked to unite with the writer in laying aside every prejudice regarding this subject and with open Bible prayerfully study this theme with an earnest desire

to understand it as fully as possible in the manner in which God intended it to be understood.

HOLY

The "Holy Spirit" is not a single word in any Biblical language, nor are the words so united as to make them inseparable. "Spirit" in the phrase "Holy Spirit" is the same word, coming from the same root, as does the word "spirit" in every instance of the Bible. It is the word "holy" that sets this phrase off by itself. Nor does the word "holy" signify anything else than that "spirit", when used in this phrase, has been set aside from other "spirit" for some special service or purpose.

"Holy" is never used in the Bible to particularly indicate righteousness, or purity, or godliness, or anything of that kind. "Holy" has the same meaning whether it is used of "holy men", the "holy land", the "holy place", the "holy city", the "holy day", the "holy spirit", the "holy hill", Aaron's "holy garments", the "holy nation", or of any other noun. It means "set apart" or designated for a special purpose. And Rotherham adds, "For a special purpose in a good sense." It does not so much as hint that the particular land, or city, or hill, or garments, or man, or spirit, is righteous because of being called "holy".

The word "saint" with a few exceptions in the Old Testament is, throughout the Bible, the same word as the word "holy", other than that "holy" is the adjective while "saint" is the noun. The two words refer to the same condition. A saint is a person who has been set aside, has been declared holy, for a special work. Thus a holy man is a saint. It is not customary to say that the holy vessels of the tabernacle were saints, nor that the holy land was a saint. "Saint" is used with reference to a person, while the adjective "holy" may be used with reference to any object, animate or inanimate.

Therefore unless there is some other expression to indicate the meaning of the word "spirit" in a particular text, the word "holy" would only indicate that "spirit" as modified by this word was merely "spirit" of the same order as "spirit" in common, excepting that it was set apart for some special purpose or use.

—o—
"God keep you now and evermore,
Your days with gladness crown,
And from His own abundant store
Send many a blessing down."

TO-DAY

Build a little fence of Trust
Around to-day;
Fill the space with loving deeds,
And therein stay.
Look not through the sheltering bars
Upon to-morrow.
God will help thee bear what comes
Of joy or sorrow.—M. B.

IT WAS JESUS Himself, not a bullock or an he-goat, who bare our sins. "Who his own self bare our sins in his own body on the tree."—1 Pet. 2:24. No substitution here, as in the God-given instructions to Moses. There the high priest confessed sins upon the head of a bullock, or of a goat, and, after slaying the sin-bearer, its life blood was taken into the holy of holies. But Jesus "bare our sins in his own body".

None can appear before God in his sin—either in sin as introduced by Adam, or in sin as introduced by himself. Righteousness is essential for one to abide with God. Jesus bare our sins, "that we, being dead to sins, should live unto righteousness: by whose stripes we are healed".

Easter will mean more to him into whose life this eternal truth sinks deeply. "In his own body" he bare our sins—ours. We "were healed".

INSPIRATIONS FOR EASTER-TIDE

CROSS-WEARING

I am crucified with Christ,
With Him nailed upon a tree,
Not the cross, then, do I bear
But the cross it beareth me.
Solemn cross on which I died—
One with Him, the Crucified.

Shall I take that blood-stained cross—
Cross of agony and shame?
Cross of Him who fought my fight?
Cross of Him who overcame?
Shall I deck myself with thee—
Awful cross of Calvary?

Shall I drag thee through the crowd
Mid the laughter that is there?
Wear thee through the giddy waltz,
Bound upon my neck or hair?
Awful cross of Calvary—
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride?
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary—
Shall I deck myself with thee?

Shall I call this glittering gem
Made for show and vanity—
Shall I call this gaud a cross—
Cross of Him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

"If I in Thy likeness O Lord may awake,
And shine a pure image of Thee,
Then I shall be satisfied when I shall
break,
The fetters of death and be free.
I know this stained tablet must first
be made white,
To let Thy bright features be drawn.
I know I must pass through the dark-
ness of night,
To witness the coming of dawn."

"Oh, I shall be satisfied when I can
cast
The shadows of nature all by;
When this dreary scene from my vision
shall pass,
And there is an unclouded sky.
I feel that bright morning is now draw-
ing near,
When earth's fairest features will fade.
'Tis then in Thy likeness O, let me ap-
pear
In glory and beauty arrayed."

SINAI AND CALVARY

There are two mountains hallowed
By majesty sublime,
Which rear their crests unconquered
Above the floods of Time.
Uncounted generations
Have gazed on them with awe—
The Mountain of the Gospel,
The Mountain of the Law.

From Sinai's cloud of darkness
The vivid lightnings play,
They serve the God of vengeance,
The Lord who shall repay.
Each fault must bring its penance,
Each sin the avenging blade;
For God upholds in justice
The laws that He hath made.

But Calvary stands to ransom
The earth from utter loss,
In shade than light more glorious
The shadow of the Cross.
To heal a sick world's trouble,
To soothe its woe and pain,
On Calvary's sacred summit
The Paschal Lamb was slain.

The boundless might of heaven,
Its law in mercy furled,
As once the bow of promise
O'er-arched a drowning world.
The Law said—As you keep me
It shall be done to you.
But Calvary prays—Forgive them,
They know not what they do.

Almighty God! direct us,
To keep Thy perfect Law!
O blessed Savior, help us
Nearer to Thee to draw;
Let Sinai's thunders aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win.
—John Hay.

Gethsemane, can I forget,
Or here Thy conflict see,
Thine agony and bloody sweat,
And not remember Thee!

When to the Cross I turn my eyes,
And rest on Calvary,
O Lamb of God, my Sacrifice!
I must remember Thee.

"JESUS NAZARENUS REX JUDAEORUM"

(The following is the last poem written by Mr. Janvier, and unpublished at the time of his death.)

In the gray twilight of a dreary morn,
A Prisoner stood, defenceless and for-
lorn,
While, to a Roman judge, with boister-
ous breath,
His fierce accusers clamored for His
death.

It was the Christ, rejected and abused;
The King of kings, His sovereign claim
refused;
The Son of God, abandoned and be-
trayed,
An Outcast, in the world which He had
made.

It was His chosen people whose de-
mand
That timid judge was powerless to with-
stand;
And, while their baseless charges he
denied,
He gave their Victim to be crucified.

His chosen people! Those He loved and
blest;
Whose little ones He folded to His
breast;
Who cried more fiercely, as unmoved He
stood,
"On us, and on our children, be His
blood!"

Oh, Holy Savior! May Thy grace re-
verse
The dreadful import of that reckless
curse;
And, on their children, Thy atonement
prove
"The Blood of Sprinkling," through Re-
deeming love!
—Francis De Haes Janvier.

O morning Star! O risen Lord!
Destroyer of the tomb!
Star of the living and the dead,
Lift up at length thy long-veil'd head,
O'er land and sea Thy glories shed;
Light of the morning come!

Speak, mighty Life! and wake the dead,
Like statue from the stone,
Like music from long broken strings,
Like gushings from deserted springs,
Like dew upon the down's soft wings,
Rouse each beloved one!

F a r westward,
where the vener-
able mountains
rise as if to greet
t h e stars, t h e
traveler sees a
solemn sign in the
snow — the Holy
Cross. The sailor

in summer seas looks up at night and beholds in the
heavens the Southern Cross. In cathedral shades, where
prayers echo through the aisles and sweet child-voices
chant anthems half divine, the worshiper adores the
Roman Cross. There is a lovely flower in whose heart
the hand of God has set the Passion Cross. The Knights
of the Middle Ages bore on their blazoned banners the

Rèd Cross. And
we may behold
them all, and
even wear upon
our breasts the
Cross in gold or
pearl; but not
until we clasp
hands in brother-
hood of sorrow
have we seen the
real sign of the
cross — not until
we feel the pain,
the joy, of loving
sacrifice—do we
know the deepest
meaning of the
Cross of Christ.

THE RESTITUTION HERALD

EASTER NUMBER

“He is not here: for
He is risen, as He
said. Come see the
place where the Lord
lay.”-----The Angel,
Matt. 28:6.

MY PALESTINE TRIP

By Mrs. Elnora Skinner

(Continued from last week)

BETHELEM IS FIVE MILES south of Jerusalem and is a town set among the hills. The houses are much like boxes and their gardens are terraced. Here is the Church of the Nativity erected over the birth place of the child Jesus. It is situated in the center of the town. Two factions control the church, the Armenians and the Greeks. The stable and the manger are reached by a winding stairway that goes into a cave paved with marble. The site of the nativity is marked with a gold star in the pavement. Rachel's tomb is one place not covered with a church and may be the actual place of her burial.

We next made our trip to the Dead Sea which lies twenty-six miles from Jerusalem descending three thousand seven hundred ninety feet. Its level is thirteen hundred feet below the Mediterranean. It is fifty miles long and from six to ten miles in width. No vegetation grows very near its shores because of the salt which it contains. A few office buildings are here preparing the way for the chemical factories to be erected for the extraction of minerals and chemicals.

Jericho is now a city of squalid huts and lacks any interest only as the place where the Israelites fought their first battle west of the Jordan in their conquest of Canaan.

Now I must tell of the improvement of part of Palestine. We made part of the trip to Jordan and elsewhere along well paved highways in up-to-date American cars. The highways are concreted much wider than those of America and the sides are set with palm trees. There have been one half million trees set out in the past few years. One sees on the highways a sight probably not seen in very many countries in the variety of the modes of travel. Flashing along the highways one can see occasionally Packard cars, Fords, Chryslers and other makes, camel trains, men driving donkeys laden with produce and women carrying loads upon their heads.

On our return trip from the Dead Sea we had occasion to witness the impulsiveness and hot tempers of our Arab drivers. In going up a steep hill the car ahead of ours suddenly slowed up and stopped. Our driver did his best to avoid hitting the other car, but he bumped it a little, which so enraged the other chauffeur, that they both leaped from their seats and were pummeling each other. As the other cars drew up their chauffeurs joined in the fracas. The men of the party finally had to separate them so as to continue the trip. Our driver was pretty badly battered up and his nose and mouth were bleeding. Arabians are speed demons such as we have in this country. Many times the speedometers were registering seventy, but the distances were measured in kilometers which are about two-thirds of the English mile, and their speedometers register in kilometers.

One of the afternoons when we had arrived at Jeru-

salem to go with the main party another party and myself drove out to Nablus (the ancient city of Shechem.) It is situated between the mounts of Ebal and Gerizim, where Joshua separated the tribes having one-half of them to stand on one mount and the other half on the other mount. Here the blessings and curses were repeated that had been written or spoken by Moses. (Deut. 11:29; 27:12, 13; Josh. 8:30-35). Shechem was the first capital of the northern kingdom until Omri became king. He built Samaria six miles distant and made it his capital.

Farther to the west is the valley of Ajalon where the Israelites won the long day battle against the Amorites when the sun stood still upon Gibeon and the moon in the valley of Ajalon. (Josh. 10:12-14).

On our return trip from Jerusalem to our ships at Haifa we took motors and went through the scenic hills of Judaea to the Sea of Galilee. We passed through sites and towns too numerous to mention that were crowded with Biblical history. Ten miles north of Jerusalem is the Arab city of El Bireh, the ancient Beeroth, where the boy Jesus was missed by His parents. As we went on, mounts and ruins were pointed out reminiscent of former times innumerable. Galgalla the old Gilgal where Elijah lived before being taken up into heaven; Samaria the old capital of Ephraim and where King Ahab had his ivory palace; Dothan where Joseph was let down into the well and later sold to the Midianites going to Egypt; Jezreel the ancient town of King Ahab and Jezebel his wife and where stood Naboth's vineyard; Nain on the slopes of little Hermon where the widow's son was raised to life (Luke 7:11-18); Endor also on little Hermon where dwelt the witch that King Saul consulted. At Shunen on the slopes of little Hermon there is a good view of the valley of Jezreel sloping down to the Jordan. East of the Jordan can be seen the mountains of Gilead.

Then comes Mount Tabor the finest mountain of Galilee rising rapidly to a great height. It figures very early in Jewish history. Here Deborah assembled ten thousand warriors who swept down on Sisera's host at Megiddo. (Judges 4). The pass leads through to the plain of Sharon at the southern extremity of the Carmel Range. It is known as the mount of transfiguration, where the Christ was transfigured before His disciples. It was before this mount also that Napoleon fought the famous battle with the Turks.

A little further on after passing the new Jewish settlement of Balfouria one sees the pretty town of Nazareth spread out upon a number of hills and valleys and it reminds one much of the Savior's words; "A town upon a hill cannot be hid."

(Concluded next week)

Would you throw away a diamond because it pricked your hand? One good friend is not to be weighed against the jewels of all the world. If there is coolness or unkindness between us, let us come face to face and have it out, quick, before love grows cold!—Robert Smith.

GOD

Notes, by R. H. Judd

ELOHIM
and
JEHOVAH

THE WORD ELOHIM occurs 56 times in the first three chapters of Genesis; 2470 times in the Old Testament. Several commentators have supposed that "Elohim" is one name of GOD and "Jehovah" another, and have endeavored to divide the Pentateuch into "Elohistic" and "Jehovistic" divisions, and to thus discredit the authorship of Moses. The theory breaks down on examination. Others have endeavored to maintain that the two words are synonymous. They are not so. There is the same difference between "Elohim" and "Jehovah" as between Deus and Jupiter, or homo and Petros—the one expresses the race, the other the individual—for instance the man Peter.

"ELOHIM" answers to our word GOD or Deity, and is therefore used of false gods as well as the one true and living God. "JEHOVAH" is the personal name of the living GOD. This distinction is strongly marked in the words of Elijah, "If JEHOVAH be Elohim (God) follow him, if Baal, then follow him." Here it would be impossible to change the words "Elohim" and "Jehovah", or to say "If Baal be Jehovah". There is an essential difference in signification, and though Jehovah is the true GOD, and the true GOD is JEHOVAH, and therefore sometimes either might be used, yet in consequence of the essential difference there are cases where there is a peculiar propriety in using one rather than the other; and there are other cases where one *must* be used and the other *cannot*. As JEHOVAH is the proper name of GOD it does not take a genitive case or a suffix. It is therefore impossible to say in Hebrew "the *Jehovah* of Abraham, Isaac and Jacob", or my, thy or our Jehovah.

For the above information I am indebted to Prof. A. McCaul D. D. in his *Mosaic Record of Creation*. He was one time Professor of Hebrew in Kings College, London, England.

See also article by R. H. Judd *Herald* Dec. 12, 1922.

ECHAD
—“ONE”—

In his *Fundamental Doctrines of the Christian Faith* Rev. R. A. Torrey D. D.

says on page 69 that this word "denotes compound unity, not simple unity." Prof. Angel made the same statement in *The Evangelical Christian* published from Toronto. What are the facts? This Hebrew word occurs over 500 times, and the instances where it may be said to denote compound unity are comparatively rare and instances cited by them actually disprove their statement. To deny that "echad" denotes simply unity is a seriously misleading statement coming as it does from two such prominent men. Following are a few instances where the word occurs denoting simple unity—Gen. 2:21; 42:11; Exodus 29:23; Joshua 23:10; Num. 29:26; 2 Kings, 7:8 and scores of others. For further details see *Herald* Feb. 27, 1923, page 171.

YACHEED

See Article mentioned above.

GODHEAD

See article March 6th, 1923, page 179.

"US"

No proof whatever that "us" in Gen. 1:26 has reference to the trinity.

In many scores of passages throughout Scripture the pronouns, "I", "myself" "me", "he", "himself", and the definite article "the" unquestionably teach the unity, and not the trinity of GOD.

The distinctions made between GOD and the promised Messiah show as clearly as language can express, that two distinct personalities are in evidence throughout the whole of the Old Testament. The relationships maintained are absolutely incompatible with the doctrine of the trinity.

The same is true throughout the New Testament. In both Testaments, if the context is taken into account in those passages often quoted in support of the doctrine of the trinity, it will be evident to any careful reader that they lend no real support to that doctrine. Take for instance Psalm 45:6, 7. Perhaps no passage is more frequently quoted in support of the belief that Christ is GOD, but reference to the context will show that "God" in the first instance is used in a *secondary sense* to its use in the 7th verse where the words "thy God" evidence the fact that He (Christ) owes allegiance to GOD.

The famous passage beginning at Isa. 9:6 is another such. If the student will notice that the names *given* "shall be called" when "the government shall be upon his

shoulder."

The futility of basing important doctrines or inference must be apparent, and in due time its weakness will be made evident.

If comment is desired on particular passages in the Old Testament, may I suggest that reference be made to my book "JESUS CHRIST IN THE OLD TESTAMENT". Should you, however, desire remarks on any specific passage, if I can be of service please ask it of me.

OVERHEARD IN AN ORCHARD

Said the Robin to the Sparrow:

"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin:

"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

—E. Cheney.

THE BOOK OF THE REVELATION OF JESUS CHRIST

By Dr. A. W. Taylor

Chapter 20

A CAREFUL STUDY of this book reveals the fact that the entire events symbolized up to the twenty-first chapter have reference entirely to the present age and dispensation up to and including the judgment day and no part thereof refers to a future age or dispensation. This being true, how can it be shown that the events described in Rev. 20 take place in the present age?

A careful study shows that this is true of this chapter as well as every other chapter, excepting the two closing ones.

Here we are told that the dragon is bound and shut up, "that he should deceive the nations no more" for a certain period of time. This fact shows that nations were existing that could and would have been deceived had not this deceiver been shut up. Now then as the nations, "kingdoms of this world", become our Lord's at or during the sounding of the seventh trumpet the nations that could have been deceived by the dragon have ceased to have existence, as we learn from Daniel 2. The nations are driven away and no place found for them in the days of the kings symbolized by the feet and toes of the image of Daniel 2. When the God of heaven sets up an eternal, never ending kingdom, then 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." No deceiver can ever get into that kingdom. Hence it is that this imprisonment of this dragon must be in this present age while there are nations who would be deceived were he not shut up as was done for a period of time. When he is let out he immediately goes "out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sands of the sea." So there are nations in the four quarters of the earth after this dragon is let out and he deceives them—a work he was not permitted to do while he was shut up in prison.

But when the kingdoms of this age become our Lord's, as we are told they do thus become at the sounding of the seventh trumpet, then the time of the dead that they should be judged is come and the reward to the prophets and saints is given and the wicked are destroyed: all of which takes place at the close of the present age, at the sounding of the 7th trumpet, and can not mean in a future age or dispensation.

Thus it is shown that these events must and do refer to events of the present age. This is clearly taught in this chapter. When we have seen this to be true then we are prepared to inquire what does this dragon symbolize, and when and how have these events taken place in this age? The dragon of Rev. 12 is a symbol of Pagan Roman Government which was succeeded by Papal Roman Government at which time, A. D. 313, all pagans were deposed from civil authority, and offices. It was then that the dragon was cast out from the symbolic heaven. He had deceived the whole earth but, he was suppressed then not bound, and shut up until the time of Charlemagne the latter part of the 8th century A. D., when all pagans were either to accept the Christian religion, as held by the Roman Catholic Church whose head was the pope, or they were put to death. Thus and then was the dragon of paganism completely shut up and remained imprisoned for a thousand years, until the time of the French revolution. The Roman Catholic yoke was broken and atheism proclaimed to be the religion of France and of the world. We have abundant evidence of the work and deception of this dragon of atheism especially in Russia, the Gog and Magog of Bible times, and their propaganda is going forth like frogs in the spirits of devils, gathering the deceived nations to battle, "numberless as the sands of the sea-shore."

Evidently the fire of the wrath of God is next in the order of God's program in connection with the Great Day of His wrath and the Judgment Day. Behold He cometh as a thief, when peace and safety is being said, as at this present hour is the case, then sudden—unexpected, unlooked for—what? What, but the day of Doom?

(Though the HERALD is unable to harmonize the foregoing conclusions, especially those relative to Rev. 20, with Bible statements, yet place is gladly given to them that readers may profit by the study.—Ed.)

DECEITFUL CALM

The winds are still! The sea lies all untroubled
 Beneath a cloudless sky! The morn is bright
 Yet, Lord, I feel the need of Thee redoubled.
 Come nearer to me in this blaze of light!
 The night must fall; the storm will break at length—
 Oh, give me strength!

So well, so well I know the treacherous seeming
 Of days like this. They are too heavenly fair,
 Those waves that laugh like happy children dreaming
 Are mighty forces brewing some despair
 For thoughtless hearts. And ere the hour of need
 Let mine take heed.

Joy can not last. It must give place to sorrow
 As certainly as solar systems roll;
 I would not wait till that time comes, to borrow
 The strength prayer offers to the suffering soul—
 Here in the sunlight, yet undimmed by shade,
 I cry for aid.

I dare not lightly drain the cup of pleasure,
 Though Thine the hand that proffers me the draught;
 Such bitter lees lie lower in the measure
 I shall need courage ere the portion's quaffed;
 Then strengthen me, before that time befall,
 To drink the gall.

I need Thee in my joys and my successes,
 To make me humbly grateful and not vain;
 I need Thee when the weight of sorrow presses
 The tortured heart that cries aloud in pain;
 So close great pleasure and great anguish lie—
 O God, come nigh!
 Ella Wheeler Wilcox.

“One bitter feeling toward another shuts out the whole sunlight of God's love.”

THE TWO STICKS

By F. L. Austin

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.” Ezek. 37:16, 17.

Immediately following the vision of dry bones concerning which God expressly speaks to Israel saying, Ezek. 37:11, “These bones are the whole house of Israel”, the illustration is given of the two sticks which also illustrate the whole house of Israel. Just as Ezekiel was told to place these two sticks together that they should become one stick in his hand, so the record reads, v. 22, concerning Israel: “I will make them one nation in the land upon the mountains of Israel”.

God's word is yea and amen. He has said that He was going to make the whole family of Israel into one nation. This prophecy has not yet been fulfilled. It still stands upon the page of God's written Word. Many are the efforts that have been made to spiritualize the meaning of God's Word and to claim that this Israel must be a spiritual Israel rather than a literal one and that the unifying into one nation must pertain to the church of God set apart through Christ rather than to the nation of Israel set apart under Abraham from the nations of the earth.

The following words quoted from the lines of Rev. F. B. Collitt are worthy of the careful reading of every Bible student. He says, “No scripture can be properly taken by itself with no reference to its context or to the circumstances under which it was written. Especially must scripture be compared with scripture. Allowance must be made for every modifying and conditioning scripture. No scriptural revelation can deny an earlier revelation or be contradicted by a later one.”

In the light of these words let us go back to earlier record to learn something about Israel, the broken stick. At one time Israel stood as a single nation. In David she became strong. Following Solomon's reign the nation was divided, the stick was broken and became two sticks. Ten tribes settled at the north under the name of Ephraim, sometimes also called Israel, and the two tribes settled around Jerusalem under the name of Judah. Now Ephraim and Judah were the names of two of the sons of Jacob, Ephraim representing his father Joseph. It would seem at first reading that at this time, following the death of Solomon, the nation was first divided, the stick broken. But these two nations, Ephraim and Judah, were divided long before this.

GOD'S COVENANT

When God made covenant to Abraham that through him and his seed all the nations of the earth should be blessed, it is certain that God had a definite end in view and that He knew whereof He spake. As it became time for Abraham to select a wife for his son Isaac, prayer was made, God's direction was sought and the beautiful story of Rebecca's consent to become the wife of Isaac, as found in Genesis the 24th chapter, is familiar to all. But Rebecca's sons, Esau and Jacob, differed. A dispute arose. Jacob secured the birthright and under his mother's instructions he fled back to the land of her nativity, leaving Esau with the parents.

Arriving at the home of Laban, an uncle in the valley Euphrates, without any apparent request of God for guidance, Jacob made an agreement with Laban whereby he should receive Rachel to wife, but at first he was deceived and Leah was given to him. Later he was given Rachel. Some one will ask why it was that such deception was practiced? Why did God fulfill His promises through Jacob who had deceived his father, and again through Leah who was a deception to Jacob. Let us analyze these things from the Scriptures.

There is no record that Jacob was seeking God's guidance. There is much evidence that God held His own ends in view as He worked through Jacob. Jacob sought Rachel for wife. There was reason. Gen 29:17 states, "Rachel was beautiful and well favoured". According to the definition of the words given in the Companion Bible the statement would read: "Rachel was comely in form and in countenance". Her looks attracted Jacob's eye. The same verse reads: "Leah was tender eyed". But "tender" is here used in the sense of weak. She was weak eyed; she was not so attractive to the fleshly eye of Jacob. Jacob loved Rachel, not Leah.

But Leah was favored of God. Six sons were born to her. Among them were Judah and Levi. Two sons were born to Rachel, Joseph and Benjamin. Leah and Rachel were constantly at variance. Their sons also differed from each other. They quarreled. The eight sons of Leah and her handmaid were in the majority to sell Joseph into Egypt. Here was a division. At heart the "stick" was already broken. It was broken in the lives and hearts of the two mothers. They were not a unit in their service to God or to Jacob, nor were the sons.

There was also another reason which stands out clearly between the lines of scripture. Leah prayed the Father and looked to Him for favors as is indicated in Gen. 29:32-35. Not so Rachel. Rachel stole the idols from her father's house. She worshiped idols. In this she differed from Leah. It was the son of Rachel, the idol worshiper who was sold to Egypt. It was Reuben, the son of Leah who worshiped God, that interceded with his brethren in behalf of Joseph. Thus we see a line of demarkation between these two families back in those early days:

Joseph's sons born to him in Egypt were named Ephraim and Manasseh. When the twelve tribes settled in the land of promise, each of Joseph's received a portion, and when the kingdom was divided at the close of Solomon's reign, it was Ephraim's name that was given to the rebellious ten tribes. But Ephraim was the grandson of Rachel, the idol worshiper. These ten tribes at once set up their golden calves for worship. It was this same ten-tribed nation that wandered farther and farther into idolatry during its national history. This same ten-tribed nation still bearing the name of the grandson of Rachel, was overthrown and sold among the other nations.

But the tribe of Judah, who was the son of Leah, the mother who worshiped Jehovah, was the one in whom God placed the royal throne to ultimately rule over all of Abraham's promised seed.

THE MENDED STICK

Since the days of Zedekiah, six hundred years before Christ, both of these houses of Israel have been dispersed in the wilderness of the nations. God's prophetic promise is that they will return. His promise is that this people will again be reunited, that the stony, idolatrous heart of the people will be removed, that a new covenant, which He will write "in their hearts", Jer. 31:31-33, will be sealed

with them and they shall be "one nation in the land upon the mountains of Israel", Ezek. 37:21-26. The stick of Abraham's seed that was foreseen as weakening in the days of the patriarchs, that later broke completely will yet be mended. That nation will be one nation. God's purposes will be wrought.

It is with this consummation in view that every true Bible student is faithfully watching the return to Israelitish land of the people of the Jews. Not that this present regathering is the one of final mending, but that it is fulfilling prophecy and thus points the student toward the final fulfillment when all Israel will be gathered together under Christ the great King and will be molded into one nation abiding in the ages. When Christ shall sit upon the throne of his father David, Luke 1:32, 33, he will reign over the house of Jacob forever, and of His kingdom there will be no end. It was of this mended stick that Ezekiel was told.

O

"Slightest actions often meet the sorest needs,
For the world wants daily, little kindly deeds."

O

GROWTH

By J. J. Heckman

The following article was written by Bro. Heckman to be read at the Kansas-Oklahoma Conference. By request of the conference and permission of the author we are printing it entire with exception of the first paragraph which was personal to the conference.

AS A SUBJECT I have chosen "Growth," and for a text will use the old familiar words, "Grow in grace and in knowledge of our Lord and Saviour Jesus Christ."

The first question to be answered is, "What is grace?" By referring to the Diaglott we find that the word "favour" is used instead of "grace." Turning to Luke 2:52, we read, "And Jesus increased in wisdom and stature, and in favour with God and man." The same Greek word as in our text is here used, and it would not sound well to say, "Jesus grew in grace with God and man," so we decide that "favour" is the best translation.

Now if you will turn with me to Gen. 6:8 you will see this: "But Noah found grace in the eyes of the LORD." At this time the world was displeasing to the Lord, and the reason is found in Gen. 7:1: "thee have I seen righteous before me in this generation." And in v. 5 we read further: "Noah did according unto all that the Lord commanded him." This settles the question as to how we should find grace—favour—with the Lord.

Jesus is also an Example, "The Father hath not left me alone; for I do always those things that please him,"—John 8:29. We are commanded to "follow in his steps"; "walk even as he walked"; "let his word dwell in us richly"; "be not weary in well doing", because "in due season we shall reap if we faint not." This brings to our

minds another scripture, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. "Sowing" means action, and action is work; so when one is working according to the Spirit, he is working that he might obtain eternal life. Thus Paul puts it, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

How then do we get eternal life? By action. How do we grow in favor? The same way. And so we read again, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." How vividly this pictures to our mental gaze the way to grow in grace! They did something—gave witness—and received for it great favor from the Judge of all the earth. This great witnessing in the face of oppositions even unto persecution caused rapid growth, and placed great favor on the apostles.

For one, naturally speaking, to grow, he must have food. Spiritually it is the same. "Man shall not live by bread alone; but every word that proceedeth out of the mouth of God." The life here is the eternal. We must be partakers of the Word of God if we ever attain unto that. Jesus says, "Labour not for the food that perisheth: but for that which endureth unto eternal life." Again, "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; and no man is able to pluck them out of my hand." Following here again implies service, and again shows how essential it is for us to serve Jehovah if we would continue in His great favor, and reach the great goal—eternal life.

We are also told of two great highways, or roads, one broad the other narrow; one leading unto destruction, the other unto life; many traveling the one, few the other; one running through the broad gate, the other through that gate which is difficult, straight; many walking the broad way, few find that which is narrow. This again shows action as a necessity. We must strive, exert effort to travel the narrow way, while the broad way is easily traveled. But notice the pay at the end: "destruction" for travelers of the first, while "life, ETERNAL life" is the grand landing place for the second. We can afford to be a little flock for the difference. We can be evil spoken of, persecuted, and hated, if by this we may be allowed to live eternally. Many have suffered even death itself striving for the latter goal.

How glad we should be that "the grace of God that bringeth salvation hath appeared to all men", and that it is definite in "teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Is the way too hard? A thousand times no! The very life required of us to live is only what we should live had God never made His favor visible. It makes gentlemen of men, and every man

should be that for the sake of good company with his fellow man. But here the apostle adds more, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." That is picturing hope in very vivid terms.

But "grow also in knowledge". What does that picture before our mental gaze? Does it not also imply effort on our part? We think it does. To know the Lord according to our Master, "is life eternal." We can only know Him by the painting of Himself He has left behind. This is His inspired Word. We are told, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Here is the basis, or foundation upon which we must erect our spiritual castle. We must go to the place of knowledge if we would find it. Did we wish to know something of Andrew Jackson, we would peruse biography, or history to learn it. Just so it is with our dear Lord. To learn of Him we must go to His Book. We are not expecting much about Him in the life of a monarch of some earthly kingdom; we hear little of Him in the lives of our presidents, but much of Him in the books of the Bible. So here we must go to grow in His knowledge. We are commanded to "search the scriptures." The ministry are told to study to show themselves approved. Knowledge of the scriptures made Timothy "wise unto salvation." David made the Word "a light unto his path", "a lamp unto his feet." Isaiah tells us that those who "speak not according to it have no light." Paul says, "preach it." Peter admonishes those who speak to speak according to it. How could we do this without study? And why neglect this study? Paul kept his body under lest, after preaching to others, he might become a castaway. He knew it to be a duty to keep in memory the preached word, and so admonished the Corinthian church.

The Christian who refuses to study is generally a weakling, and is easily lead away from the path of rectitude. The present day is one of fables, and there is danger that we may be turned from the truth unto them. The lamp—the Word is our safeguard. Let us cling to it and grow in the knowledge of it.

There's nothing more pure in heaven,
Nor on earth so sweet and mild,
More full of the light that is all divine,
Than the smile of a little child."

TAKE A LOOK

The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly upon you, laugh at it and with it, and it is a jolly kind companion.—*William Thackeray.*

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

WE ARE GIVING THIS WEEK THE SECRETARY'S REPORT OF NATIONAL BEREAN DAY, AUGUST 6

ILLINOIS BEREANS, ATTENTION!

AS A STATE ORGANIZATION we have set aside the month of October in which to demonstrate the blessing of sacrifice. In order to prove that there actually is real benefit in store we are urging every person who is affiliated with or interested in the Illinois work to cooperate in making this a genuine self-denial month. Shall we do it?

Remember then, Bereans: beginning with the first of October, for thirty-one days we are conscientiously denying ourselves all little luxuries and costly amusements, and perhaps a few of the needful things, and on the first day of November we are sending the amount thus saved to the state Berean treasurer, Miss Phyllis Wood, 611 E. Fourth St., Kewanee, Ill. This fund is used to relieve the sufferings of needy ones of our Church through the winter months.

"If any man will come after me, let him deny himself, and take up his cross, and follow me."

Dorothy W. Lyon, President.

NATIONAL BEREAN CONFERENCE

The National Berean Society met in annual conference at headquarters Aug. 6, 1928. The meeting was opened at 9 A. M. by devotional service led by C. E. Randall.

All reports were submitted on the new blanks, and they seemed to get results, for practically every officer, committee, and state society reported. The reports of the various departments of work were as follows:

The treasurer reported receipts of \$660.72, expenditures of \$655.60 and a balance of \$5.12.

The book committee reported on the work done in getting out the new series of junior and senior books, and the plans for the coming year.

The tract committee reported on hand 50 copies of "Thief on the Cross" and 500 of "Our Stewardship". Practically no tracts were distributed. There is need for a new supply of suitable tracts, but lack of funds has prevented their being printed.

The senior social correspondence committee reported 1200 letters written and 905 received, also 500 tracts distributed.

The junior committee reported 45 letters written and

32 received.

The relief committee reported 236 letters written and 313 received. Money received for relief work, \$870.50; money paid out for relief work, \$938.18; and there remains a balance of but \$390.00. This is helping to care for 90 needy individuals, from 22 families. In addition to money, there were 599 garments sent out during the year. Help the relief work more this year.

The senior extension committee reported 110 letters written and 25 received, 15 students enrolled, and 25 lessons given. 350 tracts were distributed.

The junior extension committee reported 28 letters written and 15 received, and 5 students enrolled.

The editor reported 21 articles received for publication, from 5 states. He pointed out that there should be more co-operation from Bereans all over the country in sending in Berean news and articles. Tell about your local society on the Berean page.

The distributor of literature reported 818 books sold, of which 274 were the new Children's Story and Study Book, 80 the old junior No. 3, and 459, the new senior book. There are still on hand 2050 new juniors, 267 old juniors, and 2233 new seniors. Revenue from sale of books amounted to \$219.17, and total receipts were \$244.46.

The organization committee reported four new classes organized, but the report was incomplete. Letters written were 385 and letters received 439.

Reports from state societies showed a lack of progress in all of the four states affiliated. Illinois is by far the strongest state society, with about ten societies. Indiana has two, Iowa two and Michigan one. There is a need for more state societies and for better organization in the ones we have.

Judging from the reports sent in from isolated local societies, we have no isolated societies at all.

These reports, having been submitted to the conference, were then discussed and analyzed with a view to finding out why our departments are not functioning better than they are. The secretary was appointed a committee to formulate recommendations to be acted upon at the afternoon session.

At 1:30 P. M. the conference reconvened and Sr. Anna Drew presented the topic, "Junior Berean Work a

(Continued on page 15)



THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

SPIRITUAL GIFTS

PLANS WERE IN PROGRESS for Rally Day. A special program was being prepared for that event. The Ever-Ready Class was trying to do its part as usual. The President was thoughtfully assigning different duties to different members of the willing workers.

"First we must issue special invitations," said Miss Truworth. "Jean, you write so neatly. Will you please send notes to the ones we cannot call or reach by telephone? Mary, you call upon the friends whose names are given you." (Mary had a way of meeting and talking with others that was friendly and winning.)

Both girls were glad to do as Miss Truworth requested, and began planning what they should say or write.

"Now," said the leader, "what about our program? It must not be too long, for we have a regular lesson as well. Let us see. We must have music. Helen, will you play again that beautiful melody you played for us last Sunday? And Frances will surely sing something suitable. Jane speaks clearly so we will ask her to read the lesson; while Anna, sincere little serious Anna will make a wonderful prayer. We will have another surprise number by Catherine who is most original; and I'll give the benediction to complete the program. However," continued Miss Truworth, "those two new girls must have something to do. I am not sure what their talents are, but they will help, I know."

"Why not ask them to be ushers?" said Catherine. "They could thus become acquainted with others, and they could see that all were supplied with song books and quarterlies."

"True," said Miss Truworth, "a very good suggestion. I will also need all of you to help receive our guests, and do be sure to invite them to come again."

"Yes, indeed! We will remember!" promised the girls.

"You spoke of the lesson, Miss Truworth. What is the lesson for that day?" inquired Anna.

"Why the twelfth and thirteenth chapters of I Corinthians."

"Don't you think we should read those chapters today, so we will understand them better by Sunday and will have time to think about them in the meantime?"

Bibles were soon procured and the Ever Ready girls quickly turned to I Corinthians 12.

Miss Truworth explained that this was another part of Paul's letter written to the Christians at Corinth. The

girls found Corinth on the map, and talked a little about Paul's visit in Corinth.

Then each member read a verse in turn, asking questions, telling the thought conveyed, or looking up difficult words. Some of it was not easy to understand, but they really tried to grasp the truths.

What they did agree upon was that Paul was telling the Corinthians about the relation of the Holy Spirit to the body of Christ—how the Spirit formed the body of Christ by uniting believers to Christ and to one another. To each believer is given a gift, or special ability to do some one thing better than some other things. One has more wisdom or knowledge, another more faith, another gift of healing, another miracles, another prophecy, discerning of spirits, different tongues or languages, and interpretation of tongues. God has placed some in the church to be apostles, some prophets, others teachers, others miracles, healing, helps, government and tongues.

"Why, that is like our program," said Mary. "Miss Truworth has given each of us something to do according to our gifts."

"Yes," said Miss Truworth, "and each one is as necessary as the other. All are needed to make a perfect program. And just so all are needed in the church, or body of Christ."

"And how plain verses twelve to twenty-five make that," said Jane. "'For the body is not one member but many', vs. 14" she read. "And verse 15, 'If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?' and on to verse 21, 'And the eye cannot say unto the hand I have no need of thee: nor again the head to the feet, I have no need of you.'"

"And notice verse 22," said Miss Truworth, "'Nay, much more those members of the body, which seem to be more feeble are necessary.'"

Then the girls read chapter 13. "That tells us much about charity," observed Anna.

"What is charity?" asked Miss Truworth.

"Oh, I know, it is *love*," said Helen.

"Yes, and how important is *love*?" inquired the President.

Then Mary read, "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."

(Continued on page 15)

With Our Sunday Schools

LESSON II.—October 14, 1928

SPIRITUAL GIFTS

1 Cor. 12-14

Devotional Reading: 1 John 4:7-16

GOLDEN TEXT

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

A STUDY OF THE SUBJECT

Spiritual Gifts. 1 Cor. 12:1 says that Paul would not have the Christian ignorant concerning spiritual gifts. Just as it is the same God who is operating all the various Christian operations, v. 6, and the same Lord, Christ, who is directing the various services, v. 5, so it is the same Spirit by which all are enabled or gifted for the various Christian services and operations, v. 4. These enabling gifts are made possible by the outpouring of God's Spirit on the individual. See Acts 1:8; 2:4; John 14:16; 15:26, 27. Christians with these varying gifts are directed in their services by the Master Himself. These all are operated by God, the Father of all. Thus, God has in the church at all times that provision by which every Christian service can be operated to the glory of the Father. 1 Cor. 12:28; Eph. 4:11-13. The particular gifts may not be necessarily continued throughout the age. Whenever a certain phase of service is no longer needed that favor or enabling gift is no longer graciously bestowed upon an individual.

Charity. This word, charity, sometimes called love, refers to that outflowing attention and service from one individual toward another that is not prompted or drawn forth by characteristics or likableness in the other, but is sent forth by the one who loves merely because he realizes the benefit that such charity can accomplish for the other one. It is this love that the Father manifested toward man when He "so loved the world, that he gave his only begotten Son"—John 3:16. There was nothing in the hateful heart, in the sin-distorted face of man to draw out the love of God. If there had been, God's act toward man would have been "phileo" love, not "agapao" love. It was this greatest love, John 15:13; Rom. 5:8, that both God and Christ manifested without measure toward man.

A careful meditation on the processes of Christianity will reveal that no one can have real faith in God, real love for God, real trust in God without first realizing in himself this love for his fellowman.

THE GOLDEN TEXT

"But now abide faith, hope, love; these three; howbeit, (the) greater of these (is) love."—1 Cor. 13:13, Roth.

Paul has enumerated many gifts in chap. 12 and ends it by, "covet earnestly the best gifts; and yet shew I unto you a more excellent way." Chapter 13 shows that "way" to be the "way" of love, or charity. Beginning at verse 4, we get a good understanding

of love by description. It is longsuffering, kind, generous, humble, courteous, unselfish, good tempered, guileless, sincere. Christian love is preferable to all other spiritual gifts. It is our most striking likeness to God, who is Love. John says, "We know we have passed from death unto life, because we love the brethren."—F. A. S.

PRACTICAL APPLICATIONS

God's Gifts to All. 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, it mattered not 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 speak in tongues—there were all kinds of gifts or abilities, all from the same Lord, all to be used in His service.

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.—F. E. S.

SENIOR AND ADULT CLASSES

Topic: The More Excellent Way.

There were bickerings in the Corinthian church over spiritual gifts. In 1 Cor. 12 and 13 Paul uses two arguments to eliminate this friction and division. In chapter 12 he declares that all parts of the human body are tempered, equalized, in one purpose—that is, God has given more abundant honor to those parts that seem most feeble and most uncomely. Then he declares that all members of Christ's body are similarly tempered, or equalized, and every member is essential to the well-being of the body. Those members who seem to be most feeble, least comely, are given more honor in service, more vital service.

Chapter 13 sets forth a more excellent way

to the same end. The more excellent way is knowing the true nature of love and letting it control the use of gifts. Paul knew that the Corinthians, as they absorbed its meaning, would automatically be unified in the one purpose of building up the body of Christ for service.

An understanding of these two facts—first, the members of the human body tempered or equalized by God to one purpose, and, second, the unifying power of love, paves the way to unity among Christ's followers.

—A. K.

INTERMEDIATE CLASS

Topic: The Work of Love.

When it was impossible for Paul to go preach and teach the people at certain places when help was needed, he often wrote long letters to them, endeavoring to assist them in their Christian work in this way.

The church at Corinth had had some contention among them. No doubt some of these differences of opinions were concerning the various gifts. In writing to them Paul said, "Some among you have received the word of wisdom; others, the word of knowledge, another, faith; some, gifts of healing; some work miracles and others prophesy; but these were all given to you by the Spirit of God. Therefore when God has given various ones among you these gifts, why do you not use them to further His cause? There should be no contention among you."

Paul tried to explain to them that all had been given special work to do in order that they might glorify their Father in heaven. Little would these various gifts amount to, if they lacked love for one another, and little could be accomplished if love was not found among them.—V. C. T.

JUNIOR CLASS

Topic: The Greatest Thing in the World.

Aim: To learn that, beautiful as the diamond is, it is made from the common chemical, carbon.

Paul talks of charity or love to teach us that it is made up of the common civilities of life. Class, read the thirteenth of First Corinthians and look at every meaning of love and see if you are practicing these Christian graces. Listen: Love "suffereth long and is kind", that is patience; "envieth not; is not puffed up". Love is not boastful, is free from pride. Can we all say that? "Doth not behave itself unseemly", having regard for the feelings of others; is courteous; "seeketh not her own". Love is not always seeking to have its own way, but realizes others have rights as well as we; "is not easily provoked". —M. A. W.

DOINGS AMONG THE CHURCHES

ILLINOIS

Mrs. G. M. Siple of Oregon leaves Wednesday for Hammond, Indiana, where she will spend a couple of weeks with her sister.

Bro. S. J. Lindsay who suffered a sudden relapse a week ago is again nicely convalescing at his home in Oregon. His many friends wish him an early recovery from his rather prolonged sickness and his early return to his gospel labors.

OREGON, ILLINOIS, RALLY

October is Rally Month for the Church of God in Oregon.

Three accomplishments are sought:

To revive any lagging interest in any members of the church in the various church activities;

To bring others into Christian obedience and hope;

To give increased vision of Christian opportunity and duty, and to encourage greater consecration to Christ for service.

Members and attendants, old and young, are urged to heartily cooperate in this work both by daily earnest prayer and by daily earnest labor.

Sunday, October 7 is designated as Berean Rally Day.

Sunday, October 14 is set aside as Sunday School Rally Day and Church Home-Coming Day. Non-resident members of the Sunday School and of the church, and former members and others are urged to again visit the Home-Church on that day. All are invited to unite in making that day a day of great good to Sunday School and to Christian life.

DIXON, ILL., OCT. 7

While the other churches are selecting a Sunday in October to emphasize as Rally Day we are urging the members of the Dixon congregation to put forth a special effort to have a large attendance on October 7. The writer cannot be present that day, but we are glad to announce the Bro. F. L. Austin will speak at the morning service and Bro. J. Arthur Johnson in the evening. How fine it would be if each one could bring someone else to both Sunday School and Church, making it a real Rally Day!

F. E. Siple.

Special plans are being made for the second Sunday in October with the Plum

River and Adeline churches. At the Plum River church a basket dinner will be served following the morning sermon, and then an afternoon service at 2:30. At Adeline the service will convene at 7:30. Don't forget the date, Oct. 14. Bro. Siple will be the speaker and people from a distance will be welcome at both these places.

MICHIGAN

Sr. M. A. Woodward is spending a short time at Dutton, Mich. She expects to speak there Sunday, Oct. 7.

Bro. and Sr. Lorenzo Decker of Blanchard, Mich., will, D. V., celebrate their Fiftieth Wedding Anniversary on October 12. The many true friends of Bro. and Sr. Decker will pray God's blessings to attend them for many years.

Several members of the Dorcas society went to the home of Sr. Taylor, on Friday afternoon of last week and canned two bushels of peaches for her. Sr. Taylor is convalescing quite satisfactorily and has been able to get around the house the past few days.

Sr. Proper, recently baptized, has moved to Muskegon Heights. Cards and letters from the members over the country would be very encouraging to her and would help her to remain true to her new faith. Her address is, Mrs. Mary E. Proper, 1626 9th St., Muskegon Heights, Mich.

Michigan will gladly unite with the Church of God through-out the land in making October a Rally Month. It would be well to start a nation wide evangelistic campaign. Evangelize old and new friends alike. The more we work the more interested we will be.

NORTHWEST CONFERENCE

Felida, Washington

The Northwest Conference will hold a Quarterly Conference at Felida, Washington, Oct. 6 and 7.

All who can make it convenient to attend this meeting are urged to be present and give a helping hand to the work. Bro.

Edward McIrvin, Rt. 3, Vancouver, Wash., is chairman of the Northwest Conference.

SOUTH BEND, INDIANA

S. S. Rally at South Bend Sunday, Oct. 7. Come one, come all.

Sunday, October 21, will be Bible Research Rally Day when all will be asked to rally anew around the Book of books to build ever more strongly on the unfailing Word of God.

Sunday, October 28 will be Decision and Consecration Day. Members who have been studying with us are urged to not let October 28 pass by without giving themselves to Christ; and all such, together with those already doing Christian service are urged to make increased consecration of life's powers and talents to Him who died for us.

All in connection with the Oregon work are urged to attend every service in October and to do all possible to make this the greatest of all months to date in the furtherance of the service of the Church of God in Oregon.

Pray and work.

MRS. NEILL JEFFREY

Dear Brother Austin: I have been requested to send you a notice of the death of Sister Neill Jeffrey who died at Cleveland, Ohio, Sunday, Sept. 16, 1928.

She had been a faithful member of the Church of God for over forty years, most of which time was spent in Cleveland, although she resided for some years at Salem, O., and Murphysboro, Ill. She was an ardent and zealous worker and greatly loved by all who knew her.

Funeral services were held at the church on Lee Ave., Cleveland, Ohio, Tuesday, Sept. 18 and burial was made in the family lot at Lake View Cemetery, where she awaits the coming of the Lord whom she so much loved.

W. S. Tomlinson.

HERALD RECEIPTS

Oscar Allen; George Wisner; A. J. Eychaner; Ethel Critchfield; Milton Long; Mrs. Rex. Arlington; J. T. Knife; Mrs. C. W. Telschow; Mrs. G. T. Updike.

THE RESTITUTION HERALD

Published by
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Oregon, Illinois

Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample Copy, Free.

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.

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.

ILLINOIS BEREANS, ATTENTION!

(Continued from page 11)

Complement to Other Church Activities". This was followed by discussion on "Our Junior Text Book and How To Use It", led by Sr. Verna Thayer, who wrote the Junior book. Next was a paper by Sr. Carrie W. Chambers, entitled "Search the Scriptures", followed by a discussion on "Our Senior Text Book and How To Use It", led by M. W. Lyon, who had charge of the preparation of the Senior book.

At the business session at 3 o'clock a motion was passed that a committee be appointed to consider and recommend changes in the constitution and to report at the next conference. The chair appointed to this committee M. W. Lyon and Leila E. Whitehead. There was considerable discussion of the system and lack of system in the different departments of our work and all seemed to feel that we are not getting the results we ought to get from the amount of machinery we have. We are still trying to operate with the same primitive organization with which the National Berean Society first started, and we have long outgrown it. So we shall try to reorganize the National, in order to be better prepared to organize and assist the state and local societies. The constitution committee will welcome suggestions along this line.

The following officers were elected for the coming year:
President, Mrs. Lydia Railsback, 621 S. Fellows St.,
South Bend, Ind.

1st Vice-pres., C. E. Randall, 101 West Hall St., Grand
Rapids, Mich.

2nd Vice-pres., L. T. Hanson, Franklin Grove, Ill.

Recording and Corresponding Secretary, M. W. Lyon,
14317 Darley Ave., Cleveland, Ohio.

Treasurer, Miss Sybil Guthrie, Mullin, Texas.

The following committee appointments were made by the executive board:

Lesson Book, F. E. Siple, Oregon, Ill.

Relief, Mrs. Orpha Sanford, 725 N. Parkside Ave.,
Chicago, Ill.

Literary, F. E. Siple.

Editor, F. E. Siple.

Tract, J. A. Johnson, Oregon, Ill.

Program, Paul Hatch, Oregon, Ill.

Social Correspondence, Senior, Mrs. May Moore, Box
44, Bartley, Neb.

Junior, Miss Dorothy Magaw, 1646 Sherburne Ave.,
St. Paul, Minn.

Organization, Mrs. W. H. Allard, Cedar Falls, Iowa.
Isolated, Miss Margaret Lyon, 535 N. Central Ave.,
Chicago, Illinois.

Senior Extension, Mrs. Edith Miller, 314 W. Chamberlain
St., Dixon, Ill.

Junior Extension, Mrs. Lillian Railton, Fonthill,
Ontario, Canada.

Distributor of Literature, Mrs. Vivian McGraw,
Oregon, Ill.

The board authorized the book committee to start a

colportage work to determine whether Berean literature can be successfully sold by house-to-house canvass, as other organizations do their books. It is hoped that some definite report and recommendation can be made at the spring board meeting next year. The chairman of the book committee would be glad to hear from any who would be in a position to take up this work, and who would like to engage in it or learn more of the plan of procedure.

It is felt that this conference was in many ways one of the most profitable ever held:

M. W. Lyon, Secretary.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—Jno. 6:47.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mk. 16:16.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.—Jno. 3:14-15.

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.—Jno. 3:16.

SPIRITUAL GIFTS

(Continued from page 12)

"And how is this love shown?" continued Miss Trueworth. Then the girls in turn read, "Suffereth long, is kind, envieth not, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, and thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

The girls seemed to realize that love was deep and covered nearly everything in life.

In conclusion the class read the last verse together, "'And now abideth faith, hope, charity, these three; but the greatest of these is charity.'"

Each one resolved to show her love in helpful service—a needed hand, or foot or eye.

"Now, girls, we must go home. Do be sure to learn your memory verse, and read the Junior notes by M. A. W. in your quarterly. And oh, yes, the Daily Readings, too."

Will the Rally Day be a success? What do you think?

SOMETHING TO THINK ABOUT

What will make the Rally Day a success? Which gift is yours? Are you using it?

SOMETHING TO DO

Read all the verses and material suggested in the story.

MEMORY VERSE

No. 40. I Cor. 12:12.

— TRACTS AND BOOKS —

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Essential Truths	.10	.60		
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The Resurrection, by S. J. Lindsay	.10	.60	The Gospel of the Kingdom of God	
How Much Do You Believe in the Lord Jesus Christ	.10	.60	The last two for cost of mailing; each 3c	.12
The Reasons Why	.10	.60	The Visitor, by Harriet E. Boice, paper, 212 pages	Each 50c
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Hell, What Is It?	.10	.60		
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The Rich Man and Lazarus	.20	1.25		
The Thief on the Cross	.20	1.25		
What Must I Do To Be Saved	.20	1.25		
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THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, OCTOBER 9, 1928

NUMBER 2

ANOTHER CHURCH DEDICATED CHURCH OF THE GOLDEN RULE

A NEW OPPORTUNITY has opened and a new day has dawned for the Church of God in Cleveland, Ohio, if indications of the past month can be judged aright. There is very little to recognize of the congregation that was, so great has been the change that has taken place since our dedication.

Our new church building, which had been under construction since the middle of April, was dedicated on Sept. 9. It is located at 13905 Diana Ave., about seven miles northeast of the Cleveland Public Square and a half mile south of the shore of Lake Erie. The community is thickly populated but had no church nearby. The opening was well advertised. We arranged to have 500 Sunday School quarterlies printed, with a cut of the church on the front, and with special advertising on the other covers. These were distributed to nearly all the homes in the neighborhood. In addition to this, we are having printed a small eight-page church paper, called the Golden Rule News, which was also distributed to the entire community just previous to the opening. Every home was called on personally by a volunteer committee of canvassers who collected information on each family as they extended the invitation to the church.

Many others of the congregation had been at work for many days previous getting the building in readiness. They installed the seats, washed windows and floors, put down the carpet and many other necessary things. On August 31st we had a shower on the church, in the church. Each brought some little article needed for furnishing,

such as mops, brooms, soap, towels, etc. The night before, the boys got together and painted the brick walls of the basement. All were busy day and night until the last day, and when Sunday Sept. 9 dawned everything was ready for the occasion.



Dedication Day was ideal in every way. The day itself was all that could be desired. Sunday School opened the program at 9:30, with 84 present. Having been accustomed to seeing about 15 in Sunday School month in and month out, we could hardly believe we were in the right place. After the classes the children were all treated with candy suckers.

The dedication service began at 10:45. For this the church was well filled. The exact number is not known, but there were easily over one hundred. Bro. G. E. Marsh delivered the dedication sermon, beautifully appropriate to the occasion. There were three special musical numbers and the program was carried out very effectively. All present seemed highly enthusiastic about the services throughout. A large number of the people from the neighborhood were there, in fact they constituted the majority of the congregation. Bro. and Sr. Clarence Doll, with their daughter and two neighbors, Mrs. Kirk and her daughter, all of Dayton, drove up for the dedication, a distance of 225 miles.

The evening service at 8 o'clock was also well attended. Bro. Conner spoke on "The Golden Rule", which the church has chosen as its new name. This name signifies,

(Continued on page 31)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

A PRAYER

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.—Dan. 9:17-19.

CHRISTIANITY

CHRISTIANITY does not consist of an act or of a series of acts. It consists of the abiding status of the mind and the set purpose of the individual. Actions are but fruits of chosen ways.

INCREASE OUR FAITH

LIKE EVERYTHING ELSE faith is increased by practice. He who would place much faith in God must exercise faith in the lesser matters also. The apostles had faith to a limited degree. They were chagrined that their faith was not sufficient to accomplish all that the Saviour had instructed. The Saviour's mild reproof was rather a revelation when He said, "O ye of little faith". Much faith would have meant more accomplishment by them in the name of their Lord.

That that was true of them is true also of us, to-day. Greater faith by the followers of Christ would bring them to do greater things in His name. Greater accomplishments in His name would proclaim greater honor to God. Greater honor to God would arouse greater numbers to accept God and to serve Him. Thus greater numbers would attain unto salvation.

Faith conquers the world.

Lord, increase our faith.

PRAYER CHANGES THINGS

THAT GOD answers prayer is evidenced both in the written word of God and in the experience of life. But prayer is not a mere formal act or expression except as such act or expression is the outgrowth of an abiding condition of life. The bare word without the heart of

the speaker is nought. The heart that earnestly prays is a heart that abides in God continually day after day. Such a one longs to be true to God; he hungers to be present with Him and to have Him present with himself. His life and aim are to honor God in all of God's ways. Self is abandoned. The petition of such a life, when answered brings the petitioner nearer to God in strength and ability of service, nearer to Him in communion, nearer to Him in understanding and aim.

"The earth is the Lord's, and the fulness thereof". He has appointed this to the leadership of His Son. His Son is selecting out a people whom He can crown by His own side in the discharge of this leadership of the world. Said crowning will be accomplished only when He comes. But, in the meantime, Christ is giving unto His called-out-ones an earnest of His promise to them. To-day, in measure, they are exalted with Him. To them He has given large tasks, like, "Go ye into all the world, and preach the gospel to every creature". For such tasks His followers need God's help. For that help and strength and wisdom and favor they are told to "ask what ye will, and it shall be done unto you."

God is willing, He is anxious to do for His children. He only asks that they shall be true to Him. For such He certainly works; He answers their prayers; He literally changes things to conform to their petitions.

"Lord, teach us to pray."

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God—Jno. 3:18.

RALLY DAYS

"We are laborers together with God."—1 Cor. 3:9.

RALLY DAYS are days of work. They call for work for the particular occasion and for even greater work to follow up.

All Christianity necessitates work. Christianity is based on faith; faith works. A Rally Day inspires one to put his faith into more strenuous activity.

It is pleasing to receive notes from different points of intention to designate some Sunday in October for Rally Day Sunday. May all such work be done in a way as to honor God most possible. Prompted by such motive there is no doubt but that the Father awaits His opportunity to aid His workers.

Let us pray that His guidance and blessings will be greatly witnessed in many places and in many ways through this rally effort.

FIVE OF YOU SHALL CHASE AN HUNDRED

If ye walk in my statutes, and keep my commandments, and do them; . . . five of you shall chase an hundred, and an hundred of you shall put ten-thousand to flight—*Lev. 26:2-13.*

“One hundred thousand men and women organized to promote a cause”, writes C. M. Filmore in *The No-Tobacco Journal*, “can accomplish more than one million holding the same sentiments but working each in his own way as individuals. By organization we mean people who are united in mind, heart, will, conscience and action.”

Such is Mr. Filmore’s estimation of the power of organization. In that he is in exact harmony with all of the great thinkers of the day. Organization has given to the world all of its masterly achievements—politically, socially, financially, and commercially. The great towering financial and commercial structures of this day are examples. The Standard Oil Company is not the property of one man. It belongs to thousands of men and women, some of whom live in the vicinity of each and every reader of these lines. The investments, large and small, of the many have been organized under the management of a few, and the result of such financial organization has resulted in the monster company of today. The same is true in all lines.

How strikingly is this principle illustrated in the workings of Israel under God. Always when they banded their forces together in true submission to God, their strength was greatly in excess of any and all other nations. True, God could have accomplished all by Himself, alone. But the manner in which Israel accomplished was by hearty earnest agreement and service with God. It was the best of organization.

Are not these same basic facts true today? Is it not true that in proportion as you and I will diligently co-operate in service to God our labors will prosper? No one man can do what many men can do co-operating truly in like spirit and earnestness.

“United in mind, heart, will, conscience and action”, is the description of Mr. Filmore, cited above. Here is the secret. Such a union of Christian people in devotion to Christian service can and do realize much in their Master’s name.

Brethren, let us unite more strongly for service. Throughout the nation let us Rally to carry the General Conference work rapidly forward in the name of our Saviour. Having ordered certain work to be undertaken let us *one and all* put our shoulders to the task and with prayer and strength and money proclaim the gospel through press and pulpit and personal influence to the limit of God’s good pleasure in us.

The Lord loveth a cheerful worker.—Fred Woehlers.

It behooves the Christian these days to watch his step lest he be run over by the devil’s Juggernaut.

CONCERNING THE GENDER OF THE HOLY SPIRIT

THROUGHOUT the King James translation of the Bible the pronoun used of the “Holy Spirit” is usually “he”. Some other translations capitalize the pronoun, writing it thus, “He”. The *Diaglott* and the *Concordant* versions refer to the “Holy Spirit” by the pronoun “it”.

The Greek language designates the gender in which the noun or pronoun is used by the spelling of the word. John 14:17 reads, “*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.” With *Bagster’s Analytical Greek Lexicon* before me as I write, I find that in this text the Greek word for “whom” is written in the neuter gender of the word that means “who, or which.” Being in the neuter gender, it could hardly refer to “whom”, but rather to “which” as it is here used both in the *Diaglott* and *Concordant* translations. The *Diaglott* here reads, “which the world cannot receive”. That this is most probably correct is assured by the pronoun in the following clauses, which clauses in King James translation read: “because it seeth him not”, and “neither knoweth him”. “Him” in both of these clauses is taken from the Greek pronoun *auto*, which the Lexicon defines as the neuter gender for the pronoun *autos*. Both the *Diaglott* and the *Concordant* versions read “it” instead of “him” in both of these clauses. Quoting from the *Diaglott*, the verse reads: “the Spirit of truth, which the world cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, and will be in you.”

This is but one of many citations that might be analyzed with the same result. I am not suggesting that the King James translation is erroneous. I am merely calling attention to the fact that the word “him”, as applied to the “Holy Spirit” seldom, if ever, is so written in the Greek text as to indicate the masculine gender; rather the Greek text indicates the neuter gender. “Holy Spirit” then, so far as the Greek text which the apostles wrote would indicate, is referred to as of neuter gender, that is, as inanimate, non-personal in itself.

This same truth is noted also with reference to “spirit” other than holy. Matthew 12:43 reads in King James authorized version: “When the unclean spirit is gone out of a man, . . .” According to the Lexicon above referred to the adjective “unclean” qualifying “spirit” is in the neuter gender. It must agree in gender with the word “spirit”. As the word “spirit” is not here written so as to indicate its gender, the adjective frequently provides this information. In this text “unclean” is neuter, therefore “spirit” is neuter. Therefore the “unclean spirit” was not a person, an individual within the man; rather the “unclean spirit” was something inanimate, neuter in gender, that was within the man. The *Diaglott*

(Continued on page 26)

A PETITION

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.

I love thee, Lord, and so I seek
To know and do Thy will;
But if through blindness I should err,
Forgive and love me still.

I boast no righteousness, nor yet
Is holiness my plea;
For ah! my heart knows none save His,
Who bled and died for me.

Nor am I perfect yet! this heart
Is human, not divine,
And still must bear the taint of sin,
Till it becomes like Thine.

For but one perfect, faultless life,
This earth has ever known
One spotless heart untouched by sin—
And that, dear Lord, Thine own.

But blameless, through Thy grace bestowed,
I strive to live each day,
Listening to hear Thy faintest call,
And waiting to obey.

And if sometimes, amid the strife,
Thy voice I fail to hear,
Lord, speak again, and make me know
What Thy commandments are.

Or if my feet should chance to stray,
O! holy One and just,
Look from Thy throne of perfectness,
Remembering I am dust.

And throw the mantle of Thy love
Around me as I roam,
Till warmed beneath its folds, my heart
Shall turn again toward home.
—Lilla M. Alexander.

LIFE'S HIGHEST GOAL

By Lydia Railsback

IN EVERY WALK OF LIFE, each member has or should have an object in view—something to look to, to lift him up and spur him on to greater efforts. True, some seem so low in life that nothing attracts, except the daily grind for something to satisfy hunger and thirst or other soulual pleasures. They have no aim in life other than to satisfy their worldly lusts. Their minds, what little they have are entirely occupied with something low and degrading. They know nothing as to Christ and His mission, nor do they care to know. All they ask is to be let alone in their degradation and sin—no thought of to-morrow nor of a future life. What a pity! What a shame!

Let us turn over the leaf. Here we see a tiny babe nourished and given all the care of a Christian home. What a difference! This child can and no doubt will have an aim in life; one that will constantly be reaching out for something higher and better. This child's mind can be filled with something useful and ennobling. It can be taught the life and character of Jesus, and afterward the love that the Father hath bestowed upon us that we may be called His sons. This child may also be taught why Christ came into the world and what it may mean to Him and all others who hear and obey His voice.

Coming to grownups. Have we been taught these things? If not, can we yet learn them? Do we desire to learn all we can of the Father and His Son and what they mean to us? If so, shall it be our aim to live for Him who died that we might live? Just what is our aim in life anyway? Do we deserve any credit or honor for what we do and what we are? I would say all honor and glory belong to the Father who put us here.

Christ died and was buried, but He was not left in the tomb. He was brought forth and became "the first-fruits of them that sleep. Do we want to be brought forth from among the dead? Paul says, 1 Thess. 4:14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him". Do we believe that Jesus died and rose again? I would say "yes" if we are true Christians. Then life's goal should be to attain unto the resurrection out from among the dead, to live and reign with Christ that He and the Father may be glorified through us.

REPENTANCE

AS TAUGHT IN OLD TESTAMENT AND BY JUDAISM

By C. E. Randall

REPENTANCE occupies a very unique and important place in the teachings of the Old Testament. The reasons for this are very evident. God is setting before sinful man the way to return and come back to Him. He not only directs the sinner—but is most urgent in persuading him to "consider his ways" lest sin bestow upon him its wage, which is "death".

The word which is used in the Old Testament for repentance is the every-day Hebrew word for "turn about; go back". Repentance, as used, does not merely convey the thought of turning back to God; but in substance, is the abandonment of evil deeds and evil intentions—a radical change of conduct and motive.

Dr. George Foot Moore, of Harvard University, in his book on "Judaism" says, "The essentially moral character of repentance is exemplified by the 'nine norms' of repentance (corresponding to the nine days intervening between New Years and the Day of Atonement), which are found in the nine exhortations God utters in Isa. 1:16: 'Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to

do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' " He continues, "Repentance, as a turning from sin unto God, involves not only desisting from sinful act, but the resolve not to commit it again."

Maimonides, in commenting on the teaching of Judaism, says: "What is repentance? Repentance is that the sinner forsakes his sin and puts it away out of his thoughts and fully resolves in his mind that he will not do it again; as it is written, 'Let the wicked forsake his way, and the unrighteous man his thoughts.' "—Isa. 55:7. If a man repents and then goes back to committing the same sins, there was no true repentance.

Centuries ago Sirach used the following figure: "A man who bathes (to purify himself) from (contact with) a dead body, and touches it again, what profit was there in his bath? So a man who fasts for his sins and goes again and does the same things—who will listen to his prayer, and what profit was there in his afflicting himself?" In the final analysis, repentance is a turning away from sin due to one's love for God and a refraining from thinking about and doing of those things of which the individual has repented.

"God", says Philo, "esteems repentance as highly as sinlessness. Repentance is a purification of the heart or mind. 'O Jerusalem, wash thine heart from wickedness that thou mayest be saved. How long shall vain thoughts lodge within thee?' " Jer. 4:14. There is nothing else that can purify from sin. To the unrepentant God says: "For though thou wash thee with nitre (mineral alkali), and take thee much sope, yet thine iniquity is marked before me saith the Lord God." Jer. 2:22. God's way of cleansing is the only way and that is the way of repentance. Even a man's good works do not assist him in the day that he transgresses. "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth." Ezek. 33:12.

The Father requires a full and complete acknowledgment of sin. There is sin in the concealment of sin. "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. 28:13. It should be remembered, that we cannot hide our sins from God. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3.

God's grace and mercy in granting sinful man the opportunity to repent, does not allow of continual usage to atone for sins which have been deliberately committed. That is, because God is long suffering is no reason why we should expect Him to forgive us for willing repetition of sins for which we have asked forgiveness. Jesus, son of Sirach, writes: "Say not, I sinned, and what happened to me? For the Lord is long suffering. Do not become rashly confident about expiation, and go on adding sin to

sins; and do not say His compassion is great, He will forgive the multitude of my sins; for mercy and wrath are with Him, and upon sinners His anger will rest. Delay not to turn to the Lord (repent), and do not put it off from day to day." Eccl. 5:4-7. This writer of the Apocrypha may not have been inspired to write these lines; but the truth contained in these verses cannot be justly questioned. They are highly illuminating on the mind and thought of Judaism concerning repentance. We will not go astray if we heed their timely warning.

FIGHT THE GOOD FIGHT

By Samuel E. Haney

AND THE KING SAID (unto Abner), Enquire thou whose son the stripling is".—1 Samuel 17:56.

Saul had previously inquired about the youth, v. 55, i. e., "And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth?"

After the "slaughter" Saul had a personal interview with David, and put the question himself, vv. 57, 58, "And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite". Saul's curiosity was aroused by the great discrepancy in age, stature and implements of combat between champion and challenger.

Now, David was Jesse's youngest son, a shepherd boy, while his opponent was a "man of war from his youth", v. 33, and about ten feet tall, v. 4: "All the men of Israel, . . . fled from him, and were sore afraid", v. 24; yet, the stripling youth entered the battle with five smooth stones and a sling, v. 40, and the giant with the full battle regalia, and the "staff of his spear like a weaver's beam", vv. 4-7.

Try picturing the psychological effect that this mountain of flesh should have had on David as he entered the battle royal. Then notice what discomfiture the Holy Spirit, operating in this honest, fearless youth, caused, and how it triumphed over the seemingly impossible.

Note the introductory remarks of the combatants, vv. 42-46, "And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied,

This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel".

From David and the Christian's viewpoint this battle was really between the "gods" of this world, actuated by the evil one, and the God of the universe—our heavenly Father. It has ever been so since the fall. Yet, the spirit so heroically manifested by David has been spiritually *radioed* all down the Christian era giving myriads of saints inspiration and courage to battle and overcome a greater than Goliath of Gath, even man's common enemy, the devil. For if we have God on our side, and Christ in our hearts, we are sure to conquer.

But notice particularly v. 47: "And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands." The same truth is recorded, 1 Samuel 2:9, "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail". And Jahaziel in comforting all Judah, the inhabitants of Jerusalem, and king Jehoshaphat, had this to say, "Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's. . . . Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD will be with you". 2 Chron. 20:15-17.

If we could but have the foregoing facts indelibly impressed upon our minds, what incentives they would be in battling with our Goliaths, which we imagine tower above David's antagonist! But, verily, there are but few Jobs, Davids, Daniels and Pauls in our day and generation, which is the result of viewing matters from the human instead of the spiritual standpoint: depending upon "sword and spear" when we ought to "set ourselves, stand still, and see the salvation of the LORD."

When a molehill suddenly looms into an imaginary mountain how we tremble with fear, losing sight of our "strength in the grace that is in Christ Jesus", 2 Tim. 2:1; and the fact that the Lord gives us "power . . . over all the power of the enemy: and (that) nothing shall by any means hurt you", Luke 10:19. But David had a receptive and retentive mind, which served him well in facing this big little man. When he said, "I come to thee in the name of the LORD of hosts", he became the little big man; for no power on earth nor among the evil spirits of Satan's invisible domain can vanquish a person motivated, as David was, by faith in "the God of the armies of Israel".

The person who has not his daily battles with the "old man" needs be "apprehended of Christ Jesus" (Phil. 3:12); and to be sincerely baptized into Jesus Christ's death, that he may be also in the likeness of His resurrection. Rom. 6:3-5.

Self to the Christian is a greater hostility than was Goliath to David. While the enemy cannot *directly* touch the new creature (1 John 5:18), he can via the flesh; hence, he is ever "seeking whom (of God's children) he may devour", (1 Pet. 5:8) from this angle. Let Paul explain: "That is how I run, not being in any doubt as to my goal. I am a boxer who does not inflect blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly, after I have been a herald to others, I should myself be rejected", 1 Cor. 9:26, 27, Wey., ("unworthy of the crown and the prize", Ellicott).

"Fight" should be the Christian's middle name. A coward gets nowhere in this warfare. Paul's teachings by precept and example: "Fight (Timothy) the good fight of faith, lay hold on eternal life". 1 Tim. 6:12. "I have fought a good fight, I have finished my course, I have kept faith". 2 Tim. 4:7.

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. . . . Nay, in all these things we are more than conquerors through him that loved us". Rom. 8:31-33, 37.

WHAT MUST I DO TO BE SAVED?

By W. J. Davis

FIRST OF ALL, I must hear the gospel. Why? Because the gospel "is the power of God unto salvation to every one that believeth".—Rom. 1:16.

We learn in the above the GOSPEL is the power of God unto salvation, therefore we must believe the gospel; have faith in the gospel. How does faith come? "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. In whom must we believe? "For there is none other name under heaven given among men, whereby we must be saved (speaking of Christ)." Acts 4:10-12.

We must repent. What is repentance? It is a godly sorrow for sins committed; a sorrow that need not be repented of. 2 Cor. 7:9-10. As the little girl said, "Repentance means to be sorry enough to quit." The word of God says, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."—Heb. 10:26.

After repentance, what? "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 (not may) receive the gift of the Holy Ghost."—Acts 2:37-38.

Jesus said "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.

I imagine some one saying: Why does any one want to drag in that old threadbare subject? I answer, why do all ministers of the gospel, keep hashing over the doctrine of Repentance, Pardon, Justification, Holiness, Sanctification, the Lord's Supper, etc.? Is not the ordinance of baptism given to us of the Lord equally sacred as other commands and ordinances? I believe, we must have a true conception of the gospel, in order to be saved; and obey from the heart, that form of doctrine which was delivered to you. That "form," not forms. Are there various ways of faith, repentance, sanctification? Is there more than one Lord? I think we all with one accord say, no! Well, are there several ways to baptize? The word of God says "one Lord, one faith, one baptism."—Eph. 4:5. Now, as I understand it, just as there is but one Lord, one faith, just so true is there but one mode in administering water Baptism. Is it reasonable that the Lord would have given several modes of baptism? If an intelligent faith is not necessary unto salvation, if simply because we are honest and conscientious in our belief, we are saved, if that be true, I say, there is no use, yea it is positively wicked to send missionaries to heathen lands to convert them to our Christian faith, because they all have a religion, a faith, to which they are far more devout than we Protestants. Are they saved? If not, why not? You will agree with me they are not saved, because their faith is not an intelligent faith based upon the gospel of our Lord and Savior Jesus Christ, and obedience thereto. Now, if this be true, and we go carelessly, and indifferently along, without "searching the scriptures" as Jesus commanded, and practice a false doctrine, how much better chance at the judgment will we have, than the ignorant heathen? you with the Bible in your hand, he without the Bible.

Is it reasonable that God, the Lord Jesus Christ, would require us to do a thing, to be baptized, and leave us in the dark, in uncertainty as to how to perform that sacred ordinance? I think not. What saith the Scriptures? "Then went out to him Jerusalem, and all Judaea . . . and were baptized of him in Jordan, confessing their sins." Matt. 3:6. Baptized in Jordan. We are told that this Jordan is a river. "And there went out unto him all the land of Judaea, . . . and were all baptized of him in the river of Jordan."—Mark 1:5.

It begins to look as if to administer the ordinance of Baptism, we need a good deal of water. We read on, "And John also was baptizing in Enon near Salim, because, there was much water there."—John 3:23. We observe that John was baptizing in Enon "because there was much water there." Well, some one may say, that does not say he put them down in the water, and immersed them! He might have dipped it up and poured it on, or sprinkled them.

We now read Acts 8:38-39, "And they went down both into the water, both Philip and the eunuch; and he

(Philip) baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." According to the foregoing, the one that does the baptizing, and the one to be baptized, both go down into the water, and come up out of the water; but, says the objector, even though they did go down into the water, it doesn't say Philip put the eunuch down under. Now, if sprinkling, or pouring a little water on a person is baptism, it seems strange, even foolish, that any one would go down into a stream of water. Why not just dip up a cup full and pour it on, or sprinkle it on? Well, we have learned it takes much water, and that the preacher and candidate went down into the water and came up out of it. We now turn to Rom. 6:3, "Therefore we are buried with him (Christ) by baptism into death."

Here we observe Baptism requires a death and a burial. This I understand, to be a figure, of Christ's death and burial; in Rom. 6:5-6, "For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection, knowing this that our old man is crucified with *him*, . . . that henceforth we should not serve sin." "Planted" in the "likeness" of His death; not a real physical death as His was, but in the "likeness" of it.

Now let us consider the word "planted." Jesus was crucified, killed; He was buried; put into the ground in the tomb; planted, out of sight. When the farmer plants the seed, he does not sprinkle a little dust over it, he puts the seed into the ground; he buries it; therefore the Word says, if we are "planted together in the likeness of his death, we shall be also in the likeness of his resurrection." You would have to be buried and then raised to be in the likeness of His resurrection, knowing our "old man" is crucified with Him, Christ, that henceforth we should not serve sin.

We know when any one dies, or any animal dies, it is customary to bury them. In the above we see our old man is crucified, together with the affections and lusts, the next thing in order is the burial, in the likeness of Christ's death and burial. Now the Word says if we follow Him in the likeness of His death and burial, we shall also be in the likeness of His resurrection: not that we will put on immortality as He did, and can not die, but in the likeness of that, inasmuch as the person will not remain buried; but raised from the watery grave to walk in newness of life, even as He walked. And how did He walk? "He was tempted as we are, yet without sin." We observe then, that baptism is a figure, or type of the death of Jesus, the burial of Jesus, and also His resurrection.

Who are eligible to this sacred ordinance, baptism? As we all know, it is first hearing, then faith. "Faith comes by hearing" and hearing by the Word, then repentance, then baptism. Can a baby, a little child, or an idiot exercise faith? Can they repent? Have they ever sinned that there is any need of repentance? "Then Peter said unto them, Repent and be baptized every one

(Continued on page 31)

UPHELD BY JESUS

When heart and flesh despondent sink,
And from life's war we fain would shrink,
One upward glance brings heavenly cheer—
Upheld by Him I smile at fear.

When troubles like a mountain rise,
And comfort from my bosom flies,
To Him I sue for sure relief—
Upheld by Him I smile at grief.

When life appears a sea of woe,
And all its waves my soul o'erflow,
I to the mercy-seat repair—
Upheld by Him I smile at care.

When earthly treasure fails and fades,
And chilling poverty invades;
He every needed good will grant—
Upheld by Him I smile at want.

When faith grows dim, and from its sight
My star of hope would veil its light,
Grace bids a beam of joy shine out—
Upheld by Him I smile at doubt.

When waisting anguish and disease
Upon my suffering body seize,
My murmuring lips will not complain—
Upheld by Him I smile at pain.

And if 'tis mine ere time shall close
To slumber in the grave's repose,
With joy I yield my failing breath—
Upheld by Him I smile at death!

Unknown

IMMORTALITY OF THE HUMAN SOUL

IS IT TRUE?

By S. T. Shirley

THE PREVALENT BELIEF IS that "man is possessed of an immortal soul, a never dying entity that leaves the body at, what we call, death and immediately enters a state of bliss or punishment according to the deeds done while in the body". The question is, Does the Bible teach such a doctrine? Are the words "immortal soul", "immortal spirit", or any living entity leaving the body at death in a conscious existence, mentioned in the Holy Book, generally admitted to have been written by men inspired by a divine creative power? If so, I ask in all candor, *where?*

The question of the ages is, *What is man?* Taking the Bible as holy writ, I appeal to it for information. "The LORD God formed man of the dust of the ground, and breathed into his (man's) nostrils the *breath of life*: and man became a living soul."—Gen. 2:7. Does this not say as plainly as words can explain it that man was made of the dust and by putting into him the *breath of life* the

man became a living soul, a living, active, moving creature? That breath of life, air we breathe, the life-giving principle—call it what you please—removed and man is but the lifeless corpse that we see at every funeral held. When, where, how can we find proof of any consciousness, except the functioning of the brain while the breath is in the body? Beside this we have the positive statement that Jesus Christ at His appearing shall show us, "*Who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see.*"—1 Timothy 6:15-16. More than this man is commanded to "seek for glory and honour and immortality, eternal life". Rom. 2:7. Why is mankind commanded to seek for immortality, if already possessed of it?

Read this account of creation as you would read any other book for information. Read the Bible as a whole—general knowledge, its history, etc., as a lawyer must study law in general—civil law, criminal law, specialties. In any case, the lawyer must study the law applicable to the particular case. So in Bible study. Reference Bible and Concordance in hand we can study the following subjects: "The Nature of Man", "Life of Christ", "God's Everlasting Kingdom", "The Location and Time of the Kingdom", "Future Life, When and Where"—all are of vital importance to the true Bible student. "Search the Scriptures" is the command and it is the only way of getting the "Truth" on these subjects.

Modernism, so-called Science and man-made creeds so differ on this question as to prove to any reasonable, comprehensive mind that they are not of inspired origin, therefore not reliable or satisfactory. God told Adam that if he partook of the forbidden fruit he would surely die, (become subject to death). The serpent approached Eve and told her that she would *not* surely die; that by eating the fruit, forbidden they would be as gods knowing good from evil. Gen. 3:1-5. Which told the truth, God or the Devil?

Truth: "Man dieth, and wasteth away: yea, . . . man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12. Job, realizing man's lost condition, asks, "If a man die, shall he live *again?*" And says: "all the days of my appointed time will I wait, till my change come. Thou shalt call, and *I will answer* thee: thou wilt have a desire to the work of thine hands." Job 14:14-15. For further proof of man's state in death read Eccl: 3:17-21; Job 17:11-16; 19:25-28.

WHERE ARE THE PATIARCHS?

"Faith is the substance of things hoped for, . . . By *faith* Enoch was translated that he should not see death; . . . By *faith* Noah, . . . prepared an ark . . . By *faith* Abraham, . . . sojourned in the land of promise, . . . These *all* died in faith, *not* having received the promises." Heb. 11:1-13. David "is both *dead* and buried, and his sepulchre is with us unto this

day." Acts 2:29. "David is not ascended into the heavens: . . . The LORD said unto my Lord, Sit thou on my right hand *until* I make thy foes thy footstool." Acts 2:34, 35.

HOPE IN CHRIST

He ascended to His father in heaven, but He will *come* again in like manner as He was seen to go into heaven. Acts 1:1-11. Hope in the resurrection of the dead: Christ died, rose again to redeem mankind from sin—man's only hope. 1 Cor. 15.

RESULT: REV. 11:15-17.

John the Revelator visioned the whole future of mankind, Rev. 1:1-3: Christ comes in the clouds and every eye shall see Him. The "kingdoms of this world are became *the kingdoms* of our Lord and of his Christ; and he shall reign for ever and ever." Rev. 11:15. Read Rev. 20. "A new heavens and a new earth"—a new constitution of things on the earth, the final restitution of all things promised, Acts 3:19-21—"then all tears shall be wiped away." Rev. 21.

THE KINGS OF ISRAEL AND JUDAH

By J. E. Hatch

DAVID REIGNED forty years over all Israel, seven years in Hebron and thirty-three years in Jerusalem. He did that which pleased God, and Solomon reigned after his death.

Solomon reigned forty years and followed his father's way, but in the end did evil in the sight of the Lord. After Solomon's death the kingdom of Israel was divided. Ten of the tribes revolted against king Rehoboam, son of Solomon, and chose Jeroboam, an Ephrathite, as their king.

Following are the kings of Israel and of Judah, as recorded in the two books of the Kings, in the order of their reign, and the length of time each reigned; also whether they did good or evil in the sight of God. All the kings of the ten tribes followed in the path of Jeroboam, who did evil in the sight of the Lord:

Kings of Judah			Kings of Israel		
	Reigned			Reigned	
	Years			Years	
Rehoboam	17	Evil	Jeroboam	22	
Abijam	3	Evil	Nadab	2	
Asa	41	Good	Baasha	24	
Jehoshaphat	25	Good	Elah	2	
Jehoram	8	Evil	Zimri	7 days	
Ahaziah	1	Evil	Omri	12	
Jehoash	40	Good	Ahab	22	
Amaziah	29	Good	Azariah	2	
Azariah	52	Good	Joram	12	
Jothan	16	Good	Jehu	28	
Ahaz	16	Evil	Jehoahaz	17	

Hezekiah	29	Good	Joash	16
Manasseh	55	Evil	Jeroboam	41
Amon	2	Evil	Zechariah	6 mos.
Josiah	31	Good	Shallum	1 mo.
Jehoahaz	3 mos.	Evil	Minaham	10
Jehoikim	11	Evil	Pekohiah	2
Jehoichim	3 mos.	Evil	Pekah	22
Zedekiah	11	Evil	Hoshea	9

Nine kings of Judah only, including David, did good and twelve were evil.

MY PALESTINE TRIP

By Mrs. Elnora Skinner

Continued from last week

HALF AN HOUR'S RIDE from Nazareth brings us to Cana of Galilee. Here the first miracle of Christ was performed of turning water to wine at a wedding feast.

From this place onward the mountains became more rugged and precipitous because of their volcanic nature. On the highest point of the plateau before descending the embankment of the lake there are some huge blocks of basalt. This is the place where Jesus fed the four thousand men besides women and children with seven loaves and a few fishes. At this point a full view of the lake was seen: a blue of crystal set in a bowl of green. For about a mile the muddy Jordan stains the waters at the north end of the lake forming a dark stream with the blue of Galilee on either side before it is warmed to the extent of assimilating itself in the water of the lake. The lake is fourteen miles long and six miles wide. The road doubled back and forth down the hill for six hundred feet before the shores of the lake were reached and we rode into Tiberias the most important and largest town on its shores.

The lake and its region around is the setting of most of Christ's ministry and miracles, where no doubt He spent most of His enjoyable moments before the time arrived for His passion at Jerusalem, and gathered most of His disciples. In truth, it can be called the cradle of Christianity. Situated around the lake are numerous sites of towns familiar to the Christian, Bethsaida, Capernaum and Chorazin.

At Zammarin the ancient custom of the Jews is adhered to. The gates and doors of the houses are made with tubes of olive wood with the ten commandments written upon them. The Jews kiss these tubes whenever they go in or out.

Returning to Nazareth we took the road to Haifa along the side of the Carmel Range through the plain of Esdraelon. Very soon we crossed the Kishon and drove along the side of Carmel to Haifa.

Much more time and space could be used in describing the towns and places of Palestine, but it would get monotonous to the reader no doubt, as the average reader is unfamiliar with the topography of the place, But this

much can be said. The improvements being brought about in Palestine are going to be of far reaching effect upon the country. There were some of the party that had made two or three trips before and they said that some towns even of two years back are hardly to be recognized to-day as being the same. Among the things I noticed were the extremes of temperatures between places not far distant from each other. At Jerusalem and Nazareth we almost froze while at Jericho and Tiberias one could hardly get one's breath for the heat.

Our next stop was at Port Said, where we took train to Cairo, passing through the Sinai Desert and the delta lands of the Nile, the ancient Land of Goshen. The Sinai Desert had a few settlements here and there. The houses were made of adobe and looked like places unfit for humans to live—animals, chickens and people all living together. The families live in villages or settlements and go to their farms during the day.

The land of Goshen is a little better and is the best part of Egypt. From the train windows one sees oftentimes hitched together to a plow, a donkey and a bullock, or sometimes a cow and a camel. Rude water wheels, which are revolved by blindfolded donkeys, buffaloes or camels are used in irrigation and the wheels raise the water from one level to a higher. Some times this is done by men and boys scooping the water up in baskets. Three yearly crops are reaped off of this land. The cereal crop is sown in November and harvested in May. The summer crops are cotton, sugar and rice and the fall crops sown in July are corn, millet and vegetables.

More could be written about Egypt: about the museums and buildings; gardens and parks; my ride to the pyramids and the Sphinx on a camel; and of Cairo Luxor express train that was burned with Eastman, the kodak man, as passenger; of the threatened uprising of the Egyptians and the British precautions, but I understand that is not wanted in the *Herald*.

The thing that most impressed me all through the East is the work of the Near East Relief. They are taking the war orphans and giving them a good education, teaching them to read and write, and a trade or useful occupation. After they have been taught to read, a Bible is given them printed in their own language. While we were at Cairo the orphans were having Sunday School on the street. Here the town party of four hundred and seventy raised over seven hundred dollars for this branch of the Relief as we had been informed that there was a shortage of funds. The children themselves will not accept any money from Americans, as they are thankful for what America has already done for them. Their desire is to make their own way in the world.

The End.

—o—

War is old—pathetically old,
Tragically futile, hopelessly antiquated.
Peace, heroic and sacrificial, is the New Vision.
Let us lift up our eyes to behold it.

—Faure,

JESUS LOVES ME

There is a little children's hymn
That childish voices oft repeat,
And when we come to man's estate
What can we find more true and sweet?
Out of the swiftly passing years
Since first we sang it long ago,
What have we salvaged from life's wrecks
Save:—"Jesus loves me, this I know?"
—Annie Johnson Flint

CONCERNING THE GENDER OF THE HOLY SPIRIT

(Continued from page 19)

reads thus: "When the impure Spirit is gone out of the man, it roves through parched deserts". The *Concordant* version reads similarly, expressing the neuter gender. These comments are also true as regards the parallel passage in Luke 11:24.

Mark 1:23 and 26 are other passages where the same comments are applicable. The qualifying adjective "unclean" in both passages is in the neuter gender, thus disabusing the mind of any thought of the "spirit" there spoken of as being a person of the masculine gender.

"Spirit" throughout the Bible is often used in such way as to leave no doubt but that it is merely a potent portion given forth from God into the world. It is inanimate, impersonal. In this respect it is like "soul". It is a portion provided by God to all animate creation, to every living thing. Like "soul" it is neuter in gender just as mind, or breath, or blood, or any other portion with which God has provided His creatures. Again like "soul", "spirit" is sometimes used of the entire being. Man is spoken of as "a soul", see Josh. 10:32; God is spoken of as "a Spirit", John 4:24. In such instances the word "soul" or "spirit" becomes masculine, or feminine, or neuter according as the being who is mentioned as "soul" or "spirit" is regarded as masculine, feminine, or neuter. But "spirit", like "soul", as used in the Bible, is, in itself, inanimate and therefore neuter in gender. The same is true also in the Greek usage of the term "Holy Spirit" or "Holy Ghost", being the same words in Greek. "Spirit" and "Ghost" are alike whether preceded by the word "holy" or whether they stand alone. "Holy", as stated on page four, indicates only that the "spirit" thus qualified is set aside from other "spirit" for special force or power of the individual in his service toward God.

We must therefore conclude that the gender of the "Holy Spirit" being neuter, indicates most conclusively that the "Holy Spirit" is not a person like Jesus, but that it is a portion provided by Him whose wisdom is unquestionable relative to the existence and activities of His creatures whom He endowed with life.

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DON'T FORGET THAT BEREAN TRACTS MAY BE HAD FOR FREE DISTRIBUTION.

ROCKFORD RALLY DAY

Friday, October 12, is the date on which the Bereans of Rockford, Illinois, will rally their full strength and talent to begin their third year of service.

Bro. F. E. Siple will be the speaker of the evening. Service will be held at the home of Sr. Martha Walls at 1016 North Ave. We cordially invite all who can to meet with us at this time.

An opportunity passed by is an opportunity forever lost. Brother and sister Bereans of Illinois, October is our opportunity-month for sacrifice.

TRACTS

Have you ever tried to spread the gospel by using tracts? Have you thought of the wonderful opportunity to reach people in this way that you cannot otherwise reach in any way?

A good tract inserted in your letter may mean a great deal to the one who receives it. Suppose he does not yet know Jesus and His power to cleanse from sin and redeem from death. A tract sent with your letter may be a light for his pathway.

The National Berean Society has tracts for free distribution, and will be pleased to send some to you, if you will only let us know you would like to use or read them.

The following are tracts on hand:—"Obedience", by F. E. Siple; "The Rich Man and Lazarus", by F. E. Siple; "Shall Never Die", by F. E. Siple; "Our Stewardship", by Jas. A. Patrick; "The Coming of Christ", by S. J. Lindsay; "The Reasons Why".

Others will be added as funds permit and as suitable tract material is submitted. Let us know what you have need of. Address communications to The National Berean Society, Oregon, Illinois.

Chairman Tract Committee.

BURR OAK, INDIANA

The Adult Berean Class at Burr Oak has weathered this storm four years. They have elected M. J. Osborn, Pres., Pearl Zechiel, Vice Pres., Leta Osborn, Sec., and Nettie Guge, Asst. Sec. Meets Sun. Evenings.

We are enjoying the new books,

In the Young People's Class that meets on Fri. night, we are finishing the study of the tabernacle. This has been quite difficult, yet interesting.

Much time is spent in paying strict attention and having the audience very quiet when we pour out our petitions to God in Prayer. Is not the scripture reading God's message to us? Do we not need to listen reverently to it?

Let us put our selves in a devotional attitude while we sing. Train ourselves to raise our thoughts above the worldly things such as our selves, our neighbor's dress, and the like, and dwell with God while we are in His sanctuary, the church. Think of the scripture as God's message to us. Then when services are over we can say, "God was there, surely it is great to be with Him." This is impossible if there is confusion and whispering during the service.

Watch, each of you, lest you keep someone else from meeting and communing with God. I am sure none of us would want to be guilty of such a sin. Therefore again I beseech you to watch yourself while you are in God's service. It is just as essential that we do that which is right as it was for the priest who had charge of the tabernacle services.

Sincerely, Leta Osborn.

REPORT OF THE IOWA STATE BEREAN MEETING

Thursday, August 23rd was observed as Berean Day at the Iowa Conference.

At the one business meeting held in the forenoon, the committees and societies reported on work done the past year and the following officers were elected for the coming year: President, Blanche A. Harland, Cedar Falls, Iowa; Vice President, Esther Sealine, Stanhope, Iowa; Secretary, Margaret M. Ellis, Waterloo, Iowa; Treasurer, Adelle Starbuck, Cedar Falls, Iowa.

The following committees were appointed for the coming year: Literary Committee, Leona Marsh, Ames, Iowa; Program Committee, Mrs. Pauline Prime, Omaha, Nebr.; Isolated Committee, Esther Sealine, Stanhope, Iowa; Tract Committee, Rosa Fish, Maxwell, Iowa; Junior Berean Committee, Alta King, Palmer, Iowa; Organization, Mrs. Mabel Kiger, Marengo, Iowa.

(Continued on page 31)



THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

Sr. Hunt's article for this page not having arrived, the following scriptural selections are offered for the study of our children.—Ed.

THE GOSPEL OF LOVE AND GRACE

FOR OCTOBER

First Day

"Hope thou in God."—Psa. 42:11.

Second Day

"O God, my heart is fixed: I will sing and give praise."—Psa. 57:7.

Third Day

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Psa. 46:10.

Fourth Day

Trust in him at all times.—Psa. 62:8.

Fifth Day

Thou art my hope, O Lord God.—Psa. 71:5.

Sixth Day

The hope of the righteous shall be gladness.—Prov. 10:28.

Seventh Day

Behold the beauty of the Lord.—Psa. 27:4.

Eighth Day

My cup runneth over.—Psa. 23:5.

Ninth Day

He will keep the feet of his saints.—1 Sam. 2:9.

Tenth Day

There shall no evil befall thee.—Psa. 91:10.

Eleventh Day

He giveth power to the faint.—Isa. 40:29.

Twelfth Day

I have loved thee with an everlasting love.—Jer. 31:3.

Thirteenth Day

God giveth to a man that is good in his sight wisdom, and knowledge, and joy.—Ecc. 2:26.

Fourteenth Day

With loving kindness have I drawn thee.—Jer. 31:3.

Fifteenth Day

He leadeth me beside the still waters.—Psa. 23:2.

Sixteenth Day

I will delight myself in thy commandments, which I have loved.—Psa. 119:47.

Seventeenth Day

Thanks be unto God for his unspeakable gift.—2 Cor. 9:15.

Eighteenth Day

By grace are ye saved through faith.—Eph. 2:8.

Nineteenth Day

Godliness with contentment is great gain.—Tim. 6:6.

Twentieth Day

He that overcometh shall inherit all things.—Rev. 21:7.

Twenty-First Day

I am the resurrection and the life.—Jno. 11:25.

Twenty-Second Day

This same Jesus shall so come in like manner.—Acts 1:11.

Twenty-Third Day

The Lord thy God in the midst of thee is mighty.—Zeph. 3:17.

Twenty-Fourth Day

The Lord liveth.—2 Sam. 22:47.

Twenty-Fifth Day

He shall give you another Comforter.—Jno. 14:16.

Twenty-Sixth Day

I will come again, and receive you unto myself.—Jno. 14:3.

Twenty-Seventh Day

I am the way, the truth, and the life.—Jno. 14:6.

Twenty-Eighth Day

We will . . . make our abode with him.—Jno. 14:23.

Twenty-Ninth Day

The dead in Christ shall rise first.—1 Thess. 4:16.

Thirtieth Day

Comfort one another with these words.—1 Thess. 4:18.

Thirty-First Day

Finally, my brethren, rejoice in the Lord.—Phil. 3:1.

—o—

Praise ye the LORD. Praise the LORD, O my soul. While I live will I praise the LORD: I will sing praises unto my God while I have any being.—Psa. 146:1, 2.

With Our Sunday Schools

LESSON III.—October 21, 1928

CHRISTIAN STEWARDSHIP

2 Cor. 8:1 to 9:15

Devotional Reading: Psa. 95:1-7a

GOLDEN TEXT

First gave their own selves to the Lord.—2 Cor. 8:5.

A STUDY OF THE SUBJECT

Christian Stewardship. In Gr., as in English, stewardship refers to the management and administration of the affairs of another. It often is limited to affairs along particular lines, as a hotel steward, a ship steward, etc. Christians are accounted "as good stewards of the manifold grace of God"—1 Peter 4:10. God's graces, gifts, are many fold. These gifts are made strong or able by God's Spirit. Whatever the gift to the individual may be, the individual is steward thereof. Like the steward of Luke 16:1, so Christian stewards must each give account to the Lord. It is undoubtedly in this that the apostle is urging Christians of Europe to use God's provided blessings to aid God's saints in Jerusalem.

The elder, pastor, etc., is steward in a still far greater sense. He is steward as the assistant, the keeper and caretaker of—responsible for—God's saint, Titus 1:7, over which he by the Holy Spirit is placed in charge, Acts 20:28. He in the great day of reckoning must answer to God for every lost sheep of the flock.

In like analysis each Christian is steward over his particular gift of service, in proportion to the measure of his gift, whether of faith, or of love, or of physical strength, or of mental ability, or of business ability, or of this world's goods. In each and in all he must answer to God for the use of his strength in each particular. The Christian's knowledge of truth, the Christian's ability to teach, the Christian's strength to do good, the Christian's worldly wealth are no more his exclusively than was Christ's ability to save. As Christ gave Himself ungrudgingly that others might live, so the Christian must give ungrudgingly of his own ability of service unto the Father's saints. He is God's steward of whatever gift and measure of gift God bestows upon him.

THE GOLDEN TEXT

"And, not according as we hoped, but themselves gave they first to the Lord, and to us through God's will."—2 Cor. 8:5, Roth.

Although the Macedonian brethren were poor—in deep poverty—they, by the power of God's grace, had determined to make a liberal collection apparently far beyond their ability for the poor saints down at Jerusalem. And now Paul is urging the Corinthian brethren by recommendation that they do likewise, saying, "this they (Macedonians) did, not as we hoped (far beyond it), but first gave their own selves to the Lord, and unto us (Paul and Titus) by the will of God."—F. A. S.

PRACTICAL APPLICATIONS

Being a Steward. Mr. Blank owns a farm. It is a large farm, well stocked with machinery and cattle, having substantial barns and wide, rich fields. This farm is capable of producing valuable crops and thus making a rich living for him who will work it, as well as furnishing a pleasant place in which to abide. But Mr. Blank lives in a distant city where he is engaged in business; so he rents the farm on shares, stock and all, to Mr. Jones who thus becomes his steward. Mr. Jones cares for the cows and sheep, but since they belong to Blank he must be responsible to Blank and make a report of their welfare.

You, as an individual, belong to God. You have a body well equipped, stocked with strength and intelligence, capable of producing splendid crops of service. But that body with all its gifts belongs to God. He has made you His steward; and you must make a full report to Him of how you have used that which He has placed in your charge.

Are you using it as you would want someone to use something that belonged to you?
—F. E. S.

SENIOR AND ADULT CLASSES

Topic: Equality.

"For I mean not that other men may be eased, and ye burdened: but by an equality, . . . as it is written, He that had gathered much had nothing over: and he that had gathered little had no lack."—2 Cor. 8:13-15.

These verses declare the principle that should guide the church in financial giving. The members who have been abundantly blessed with material wealth will give abundantly because they love the work, and also because they do not want members less abundantly blessed, giving until they are burdened.

Paul's equalization system of giving prompted by love is not generally urged. It seems to lack system. But it does not lack system. Paul elsewhere teaches that the Christ's follower should give in proportion to his blessing. He who has a bank surplus, a good business, and a beautiful home is blessed more than he who keeps his family on a daily wage of five dollars or less.

The best solution to the financial problems of the church is Paul's solution—preaching and living the principle of love. Results are sure to follow.—A. K.

INTERMEDIATE CLASS

Topic: God Loveth a Cheerful Giver.

The saints or workers at Jerusalem were in need of help. They were heavily taxed and severely persecuted, so the people of Macedonia had willingly and freely contributed to their relief. In our lesson to-day, Paul is encouraging the church at Corinth to do likewise. He is pointing out to them the blessing to be derived from giving.

God has given you and me a great work to do, as He did the people in Macedonia or Corinth. He has made us stewards to care for His possessions on the earth. Do you know what a steward is? He is one who manages an institution or the estate of another. And to be a good steward, one must manage the estate in such a way that the owner's property will be well cared for and the owner receive gain.

Then if we are God's stewards, He expects just the same things from us. Giving of our increase is one way of doing God service. This is one way of showing our love for God. Paul said, "He that soweth sparingly shall reap sparingly; but he which soweth bountifully shall reap bountifully", using this as an example of how we should give. So you see it will be gain to us if we give bountifully. But we must know how to give. We cannot expect to give to the Lord's work, when deep down in our hearts we keep wanting to spend that money for ourselves; no, we must give cheerfully.

To be good stewards then we must not give grudgingly or of necessity, but remember that "God loveth a cheerful giver."—V. C. T.

JUNIOR CLASS

Topic: What Paul's Call to Macedonia Meant.

Aim: To learn how we should give.

Paul had heard the call, "Come over and help us"; had answered it; and afterward realized the results of his work. The brethren in Jerusalem were poor. The Corinthian brethren had received great blessings in spiritual gifts, and were ready to respond to the needs of other brethren. It might cost them much self-denial, but that only proved their love to God for the spiritual gifts He had bestowed upon them. They remembered that Paul had told them of the blessed Christ: how that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Equalization of Burdens: Scriptures that enjoin; motive spirit back of; tenth system of giving financial support as a means to equalizing church burdens.—A. K.

DOINGS AMONG THE CHURCHES

Attention is called to the announcement of the Michigan Quarterly Conference.

Correspondents of Bro. Melville W. Lyon should hereafter address him at 14317 Darley Ave., Cleveland, Ohio.

Some difficulty is being experienced in the north central states in finding ministers to answer all the calls this fall.

Born to Mr. and Mrs. Delbert Hathaway of Corvallis, Oregon, July 6, 1928, a daughter.

ILLINOIS

PLUM RIVER AND ADELIN

Don't forget the rally day effort for next Sunday. The services at these two churches are scheduled as follows: Plum River church Sunday School at 10:00, preaching at 11:00, basket dinner, and a closing sermon at 2:30; Adeline evening service and sermon at 7:30. A cordial invitation to all. F. E. Siple, speaker.

RIPLEY MEETINGS

A series of special meetings is being advertised for the Ripley (Ill.) church. This work is to begin on Tuesday night, Oct. 16, and continue ten days. Bible class each night at 7:00, followed by sermon at 7:45. Bro. Siple will conduct the meetings.

FLORAL AND GIFT SHOP DISCONTINUED

The Floral and Gift Shop at Oregon has been discontinued. All floral work will be attended to at the Golden Rule Greenhouse and the Bibles, Books, and all N. B. I. matters, will be handled from the offices at The Restitution Herald building. Address all correspondence relative to the General Work, Printing, Books, Tracts, Sunday School Supplies, Bibles, etc., etc., and make all checks for same, to the National Bible Institution. Address all correspondence relative to Flowers or Floral supplies, and make all checks therefor, to Golden Rule Greenhouse. Bro. F. A. Stilson is in charge of the Greenhouse and Home properties, and F. L. Austin is in charge of the publishing.

The Bible Training Class has started off very nicely. The class is made up of five bright, wide-awake, earnest young people. May God direct all of its activities and the growth of its members, unto His own glory and honor.

CHURCH HOME COMING

The Oregon, Ill., church radios this call to all of its present and former members, and to all others: Come home for the services of Sunday, Oct. 14th. It is Sunday School Rally Day and Church Homecoming Day.

Program

- 10:00 A. M. Sunday School.
- 11:00 A. M. Sermon.
- 12:30 P. M. Basket Dinner.
- 2:00 P. M. Sermon.
- 6:30 P. M. Berean Service.
- 7:30 P. M. Sermon.

A place and plate for all. Come!

Bro. Jas. A. Patrick will take Bro. Austin's work at Oregon, Oct. 18 to 22. He will instruct the Bible Training Class and will preach on Sunday the 21st.

Bro. J. Arthur Johnson leaves Oregon this week for Iowa where he has been engaged to work with some of the churches for the winter. Let those who truly believe in prayer petition the Father's guidance of him.

Calling again at the bedside of Bro. S. J. Lindsay we regret to find him still bedfast, running considerable temperature daily. The doctor feels that he is slowly recovering from the relapse which he suffered after being out only a day or two. We pray his early return to strength and to work.

Several from nearby places report that they expect to attend S. S. Rally and Church Homecoming at Oregon next Sunday, the 14th.

MICHIGAN

The cause is reported to be progressing nicely in Grand Rapids, Mich.

The Grand Rapids Church has arranged with Bro. F. L. Austin to speak on Thursday evening, Oct. 18th. Grand Rapids is on his direct route to the Blanchard Conference.

Sr. M. A. Woodward has been visiting among the church members at Dutton and Kalamazoo the past fortnight.

A teachers' training class has been started in the Grand Rapids church. The class work will concern pedagogy and psychology in so far as they have a tendency to promote better teaching. A portion of the period will be devoted to a study of the structure of the Sunday School lesson.

At a meeting of the Grand Rapids church board, the following program was adopted as a means of pushing the RALLY effort during the month of October: every member present at every service; all members to try and bring some one with them; special prayers for the local, state and national work; members do extra visiting in the interests of the church; new subscribers for the Herald be sought; every member endeavor to become more consecrated and devoted to Christ and His labors. Sr. Skeels was appointed to head this effort.

NOTICE TO MICHIGAN BRETHREN

The Quarterly Conference will be held at Blanchard Michigan beginning Friday evening Oct. 19th and continuing over Sunday. We urge all to come, Bro Austin will be there and we can assure you that a real spiritual treat awaits you!

A real opportunity for service to God is at hand! We ask one and all to co-operate in supporting the work in the state. Conference meetings need financing, please bear this in mind and send your offering to Sr. Nellie Blakely, 1037 Lafayette Ave., S. E. Grand Rapids, Mich.

Wm. A. Hanson, Sec.

CALIFORNIA

On Sunday Sept. 30th we were pleased to have so many out of town visitors present. They were Bro. Hatch and Sr. Dressar of Santa Ana, Bro. and Sr. Enos Elton of Tustin, Bro. and Sr. Scroggs of Pomona and Bro. Hickox of the U. S. S. West. Va.

Bro. Enos Elton and family have recently returned from a three month's visit in Ohio.

Bro. Johnson is keeping house alone now that his brother Raymond is working at Zelzah with their cousin Glen Allard.

The Pasadena Bible class will resume studying again after two months discontinuance on account of the sickness in the home of Bro. Reid.

REPORT FOR SEPTEMBER

Sermons: Hillisburg, 10; Rensselaer, 2; North Salem, 2; Burr Oak, 1; Brush Creek, O., 4; Logansport, Ind., 1; Blush, Mo., 6; Bible Lessons, Blush, Mo., 3; Funerals, 2; Baptisms, 4.

Money received, Amount: Hillisburg, \$50; Rensselaer, \$30; Plymouth, \$15; North Salem, \$11; Burr Oak, \$10; Sr. Almeda Wertz, \$5; Total \$121. Expense, \$5.91. Turned over to Con. Board, \$15.09.

J. H. Anderson.

IOWA CONFERENCE AND BIBLE SCHOOL

The Iowa conference and Bible school report has been necessarily somewhat delayed. However we are glad to say that we had a very enjoyable week, even though the weather was rainy and bad.

Though attendance was below normal those who were able to be there were very faithful in attendance and joined heartily in the different sessions. Brothers A. J. Eychaner, J. W. Williams, F. E. Siple, A. M. Jones, M. W. Lyon, J. Arthur Johnson and Paul Johnson were our speakers and gave us many things to ponder over and edify us during the coming year.

One interesting feature was a reminiscence given by Brother Eychaner of the first conference held in Iowa at Watkins Wells in Story Co., and the succeeding annual gatherings up to the present time.

The officers selected for the coming year were: Pres., H. S. Hunt, Clarksville, Iowa; Vice Pres., J. W. Oaks, Gladbrook, Iowa; Recording Sec., Mrs. A. M. Jones, Eagle Grove, Iowa; Cor. Sec., Mrs. W. H. Allard, Cedar Falls, Iowa; and Treas., T. J. Ellis, 319 Cutler St., Waterloo, Iowa.

The conference in session expressed a desire to have more workers in the state another year and issued a call to Brother J. Arthur Johnson who we are glad to report has accepted and will assist Brother Williams commencing October 7th.

The leaky condition of our large tent clearly demonstrated the need of an auditorium and we hope to have something of that kind ready for our next conference.

May our workers in the field not only have the hearty co-operation, but, also the fervent prayers of the brethren everywhere that we may make great spiritual growth during the coming year.

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

MRS D. K. LEHMAN

Algerose Louise Haines was born on Jan. 18, 1855, in Miami Co., Indiana, near Bunker Hill. She was the next youngest of fourteen children of Isaac H. and Rachel H. Haines, eleven of whom grew to maturity.

On Dec. 25, 1878, she was married to Daniel K. Lehman, at Argos, Ind. In 1880 they moved to Iowa, where they lived for twenty years, after which they removed to the vicinity of West Milton, Ohio, where they resided until her death.

On a trip to Virginia to visit her sister she was stricken with sickness near Niagara Falls, on the return journey. For three weeks everything that could be done to save her was used without avail, and she fell asleep in Jesus on Sept. 22, 1928.

She leaves to mourn her loss the husband, one brother, Isaac Haines, of Argos, Ind., one sister, Mrs. Hannah Sager, of Vienna, Va.; and six children, as follows: Mrs. P. N. Benn, 108 Rockwood Ave., Dayton, O.; H. A. Lehman, Canfield, O.; Mrs. R. S.

Brewer and Mrs. R. R. Jones, Rt. 2, Tippecanoe City, O.; Miss Ethel Lehman, Canfield, O. Miss Martha Lehman, West Milton, O.; and twelve grandchildren. One child died in infancy.

In her girlhood days, under the teaching of Bro. Barnhill, she accepted Christ as her Saviour. This hope she has ever adhered to through all the years of after life. Her last words to her family were that they might meet her in the Kingdom of God.

Funeral services were conducted from the Brush Creek church Sept. 25, after which she was laid to "rest from her labors" in the adjoining cemetery to await the resurrection word of the Master.

M. W. Lyon.

JAMES RICHARD WATT

James Richard Watt was born in South Carolina, March 31, 1853, and fell asleep September 5, 1928, to await the coming of Jesus.

He came to Texas when a young man and

was united in marriage to Kittie Robinson on October 14, 1880. Five children were born to this union, and these with the widow are left to mourn his loss.

He was a member of the Church of God, having been baptized into the all-saving faith by Bro. W. H. Wilson on March 28, 1906.

In the absence of a pastor of like faith to conduct the funeral services, a short talk on the resurrection was given at the grave by Mr. Christian, a Baptist minister, after which he was laid away in the Buffalo Cemetery to awaken when the trumpet of Jesus shall sound on that bright morning.

Beula B. Harris

HERALD RECEIPTS

H. B. Hathaway; Geo. H. Holly; Mrs. Mattie Scott; Mrs. Cora Cole; Public Library, Waterloo, Iowa; Mrs. Ella Vickery; J. S. Lyon; Mrs. L. A. Griener; Enos E. Elton; Vernon Chaplin; Mrs. Hugh Longman.

WHAT MUST I DO TO BE SAVED?

(Continued from page 23)

of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Has a babe any sins to repent of? Some one may conclude that I believe that the physical act of immersion in water saves us; no, never. But the obedience from the heart, in doing what God commands, not only in baptism, but all other sacred ordinances. However we find this statement in 1st Pet. 3:20-21, "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water. The like figure whereunto *even* baptism, both also now save us."

"When we walk with the Lord, and abide in His word,
What a glory He sheds on our way;
When we do His good will, He abides with us still
Unto all who will trust and obey."

ANOTHER CHURCH DEDICATED

(Continued from front page)

in part, our affiliation with the Golden Rule Home activities at headquarters. It also serves to distinguish us from the many other "Churches of God" to be found in Cleveland. This congregation was formerly the "Parkwood Church of God", but henceforth will be known as "The Church of the Golden Rule". This service was the first Sunday evening meeting that had been held for over a year, but we now are having Sunday evening services every week.

Monday night there was a social at the church for all the neighborhood. Tuesday and Wednesday nights Bro. Marsh spoke to small but attentive audiences. This closed the special services in connection with the dedication.

We look upon this as only a first step. And we hope to see the interest grow larger rather than smaller as time goes on. The people are showing much co-operation in our work and seem to be very much pleased with our church. It seems as though the opportunity here is almost more than we can take advantage of, but we are doing all we can to follow up the situation. And we are going to succeed. Cleveland is on its feet once more.

BEREAN ITEMS

(Continued from page 27)

In the afternoon a delightful program was given by the children and young people.

The sermon in the evening was given by Bro. F. E. Siple.

The day was profitable to all and we thank each one who helped in any way.

Margaret M. Ellis, Sec.

THE RESTITUTION HERALD

Published by
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Oregon, Illinois

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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 18

OREGON, ILLINOIS, OCTOBER 16, 1928

NUMBER 3

The Unknown Glory

By Mrs. M. P. A. Crozier, deceased.

“Eye hath not seen nor ear heard.”

O brave one standing a picket guard,
For the army of the Lord,
Through the chill of night, in the face of the foe,
Have ye ever heard the word,

How that eye hath never seen the like
Of the country over there,
Nor beheld on earthly king such crown
As the conquering saint shall wear?

O sorrowing ones who have trusted so,
Through the dark of your earthly way,
The hand unseen that is leading you
Leads surely unto day.

Ye can never think what waiteth you,—
What sweetness of surprise—
When the veil that shadows your mortal life
Shall be lifted from your eyes.

O worn ones walking the pilgrim way,
Ye never can know how fair
Is the land your feet are tending toward,
Over the river there.

O loving ones who lay down your lives
By the little, day by day,
For the sake of Him who gave His own
With the throes of Calvary—



O dying one, smile for the future life—
It will all be what it best;
For a God who hath made a world like this,
Can be trusted for all the rest.

Who gathered the skirts of His glory up,
And went to the Father's throne—
Your hearts have never conceived the things
He will bring when He comes for His own.

O loyal ones who have waited so
For the Holy King's return—
Who have felt your eyes fill full with tears,
And your heart within you burn.

For the promise of the white-robed ones,
And the angels' Bethlehem hymn,
The love that hath filled your hearts so full,
And made your eyes so dim,

Is only an earnest of heavenly joy;—
Who hath given so much hath still
A store of His own love's sweetness left,
Your chalice of life to fill.



EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

Jesus saith unto her, 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:

And whosoever liveth and believeth in me shall never die. Believest thou this?—Jno. 11:23-26.

How were some of the promises demonstrated to longing and sorrowing hearts when Jesus stepped up to the bereaved sisters and assured them that their brother Lazarus would rise again! But how beyond words was their amazement when He opened the tomb and with His Saviour-voice called the sleeping one to life! Truly He is "the resurrection and the life".

Many seem to dread the coming of Christ. Why? They apparently expect Him to come as a monster executing vengeance. Not so. It is man's own insistently rebellious ways that bring on all of the wars and pestilences; all of the sorrows and pains. Christ comes a Saviour to heal and restore from sin's long reign of carnage.

"Even so, come, Lord Jesus."

KINGS AND PRIESTS

IN THE SAME SENSE that the Christian is here and now "risen with Christ", Col. 3:1, is he also here and now a "new creature" in Christ Jesus. In this same sense also is he "in the Spirit", Rom. 8:9; and in the same sense are Christians as a whole "a spiritual house", 1 Pet. 2:5, "an holy priesthood". In no other sense could they be, here and now, termed "kings and priests."

The Christian is "risen with Christ" only in that he has "put off the old man", Col. 3:9, and "put on the new man", Col. 3:10. This was done by having been buried with Christ into death, Rom. 6:4, and having been raised with Him to walk in newness of life. Such is a putting to death of self's carnal aims, repenting therefrom, and a turning to Christ, the one new man, to live in His ways. Faith in Christ is man's one requisite for this transformation.

But the foregoing promises can be applied only in part to present Christian status, only as an earnest of what is promised by God and expected by the Christian. The

Christian will yet be "risen with Christ" in fact. Then this old *body* will become new, in fact, 1 Cor. 15:51, 51, this carnal nature will become spiritual, in fact, 1 Cor. 15:44. Then and not until then, can Rev. 5:10 possibly be fulfilled, in fact, in its statement, "hast made us unto our God kings and priests".

The grandeur of working with Christ the "King of kings", the "great High Priest", in the age of "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", has hardly yet dawned upon Christian vision. Then, when the Christian shall in fact be like his Lord, glorified with Him, Rom. 8:17; Phil. 3:20, 21, will there be more than abundant cause for acclaiming in glad hallelujah, "Praise God from whom all blessings flow".

I will come again and receive you unto myself.—Jno. 14:2.

RALLY MONTH

WE ARE MORE than gratified with the bountiful and hearty response that has been given to the appeal for a nation wide Rally during the month of October. With the general response some have assured they would pray for the Father's guidance and assistance that the Church of God shall be directed forward in true acceptable service to God.

There is so much of opportunity in Christian service and God has blessed us so much with life and strength and income and property that we should one and all guard more cautiously to use life and means to enter wholeheartedly into the afforded opportunities.

The question is not, What ought I do? or, What must I do? Such questions spring from carnality. The question is, What, Lord, may I do? What is my opportunity? What is my strength of life? my strength of education? my strength of material things? with which to enter into Christian work and Christian service? When this question really grips the heart, and every Christian from youth to old age gladly sits down daily with pencil in hand to compute his own actual God-given ability to enter into Christian opportunity, there will be a rally of the Church of God that will awaken the nation.

God ever awaits opportunity to work through Christ's followers unto His own honor and glory.

Let us continue in united prayer and work for God's blessing on us, and honor to Himself through our Rally efforts.

AN OPPORTUNITY FOR PRAYER

SR. LEONA MARSH writes from Ft. Wayne, Ind., of having enjoyed herself very much in the presence of Sr. S. Roxana Wince on two occasions when she called on her at the Hospital. She reports that Sr. Wince spoke with feeling of the Golden Rule Home wishing that she might become a member thereof.

It would seem as though one who has given so long a life in Christian service as has Sr. Wince, and who has



abundance of means on which no other mortal has just claims, should be permitted the privilege of having the use of her property to afford her the comforts and surroundings of Christian fellowship which she longs for in Golden Rule Home. From another source the editor has been requested to ask that the prayers of the brotherhood be united in asking God's guidance that she may be properly and beneficially afforded these comforts and privileges according to her own desires and best good.

The Golden Rule Home is more than ready to receive Sr. Wince if it be God's will. Let us all unite in earnest prayer that God will direct her interests in such way as will honor Him most.

I will be their God, and they shall be my people.—Cor. 6:16.

LET US DOUBLE HERALD SUBSCRIPTIONS

IF EVERY SUBSCRIBER of The Restitution Herald will secure just one new subscriber even the blind could see that the subscriptions would be doubled. That in itself would be fine! Excellent!! There is also another side to it:

The present cost per year of publishing the Herald is fully \$1,200.00 more than is the income from subscriptions. At present the income from the job work takes care of the larger part of this deficit. But, if the number of subscriptions could be doubled they would then fully pay for the cost of publishing. This would then be as it should be. Then the profits from job work could be invested annually in new equipment to improve the Publishing facilities and cheapen production.

May we not ask that every interested subscriber will secure one new subscription, or more to The Restitution Herald at the earliest possible date? Not a third of the members of the Church of God subscribe to this official organ. Let us do all possible to double the Herald's circulation by Dec. 31, 1928. To the individual sending in the largest number of new subscribers we will present a copy of the beautiful Gift Bible advertised on last page of this issue—provided that said number shall exceed ten.

ALSO:

Now that the very abundant harvest which has blessed most communities has been gathered we ask that each one who is in arrears on subscription will remit same to us as soon as convenient. The subscriptions that are past due amount to several hundred dollars, all of which is much needed.

The Hebrew word "El" is "God" in English. Many of the Bible names consist of "El" compounded with a word indicating some attribute of God and which carries great meaning. Samu-el means, heard of God; Dani-el means, God is judge. Otheni-el means, God is force; Jo-el, Jehovah is God; Ezeki-el, God will strengthen.

"WE BELIEVE AND TEACH—"

By G. E. Marsh

IT REALLY makes no difference to anyone beside myself what "I believe" or what "I teach" or how "I understand" the Scriptures. The important thing, the vital thing, is that each should know for himself what the Bible teaches, what God reveals, what the Eternal Father requires of us His children, that we may find favor in His sight! Opinions are altogether human, and, therefore weak, faulty and subject to change. On the other hand, the Word of God is divine, and consequently, positive in its conclusions; powerful in its action; absolutely without error in its teaching; unchangeable in its purpose; supreme and final in its authority.

THERE'S ONLY ONE

"Whom have I in heaven but thee? and there is none upon the earth that I desire beside thee." Psa. 73:25.

There's only One on whose dear arm
We safely lay our thoughts to rest;
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One whose pity falls
Like dew upon the wounded heart;
There's only One who never stirs,
Though enemy and friend depart.

There's only One, when none are by,
To wipe away the falling tear;
There's only One to heal the wound,
And stay the weak one's timid fear.

There's only One who understands
And enters into all we feel;
There's only One who views each spring,
And each perplexing wheel in wheel.

There's only One who can support
And who sufficient grace can give
To bear up under every grief,
And spotless in this world to live.

Blessed Jesus, Friend of friends!
Come, hide us, 'neath thy sheltering arm:
And while amid this evil world,
Keep us from all its guilt and harm.

Thou art the One, the only One,
For whom no love too warm can flow;
Thou art the One, the only One,
In whom there's perfect rest below.
—Unknown.

THE GREAT APOSTACY

By C. E. Randall

"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.

THE APOSTLE has been discussing the "day of Christ" and he says, that that day shall not come except there come a "falling away first." A falling away from what? It is a falling away from the gospel—a turning away from the truth. "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. This departing from "the faith" was to take place in the "latter times" or a short period preceding the day of Christ. This prophecy does not concern the world, but is a direct prophecy relating to the ones that have been set apart by "the faith." The seducings of spirits and

the doctrines of devils caused them to turn from "the truth as it is in Christ Jesus" and go awhoring after the teachings of Satan's ministers, who, as Paul has declared are "transformed as the ministers of righteousness." 2 Cor. 11:15. In the light of the foregoing it is no wonder that Paul was most urgent in attempting to persuade the members of Christ's body to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. 6:11.

It is sad to think of people departing from "the faith" when so near the coming of Christ, thereby robbing themselves of the glorious hope of an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ. It is well to remember the words of Christ, "But he that shall endure unto the end, the same shall be saved."—Matt. 24:13.

The "prince of this world" and those that "walk after the flesh in the lust of uncleanness" are causing many followers of Christ to "turn their ears from the truth, and turn them unto fables." 2 Tim. 4:4. The "itching ears" of those that will not endure sound doctrine are easy prey for the "fiery darts of the wicked."

There is much information given in Scripture concerning the great apostacy preceding Christ's return and timely warning is given to all to beware of the "pernicious ways" of the false teachers that are coming, yea are present. 2 Pet. 2. The feigned or fabricated words of the false teachers that were to be so prevalent during the closing days of this present dispensation will make merchandise out of every individual who permits them to have their person in admiration because of their flow of "great swelling words." Jude 16.

The Master well knew how widespread this apostacy would be; and with this knowledge of the general condition compared the closing days of our time to that antedeluvian period when the "imagination of the thoughts of their hearts were evil continually." Gen. 6:5; Matt. 24:38, 39. Conditions of these two closing periods are so near alike that they are comparative. There were only eight that were found worthy of being saved in Noah's day. The Master presents a similar condition at the close of our day with the question. "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. The question indicates the scarcity of true faith when the Christ returns to earth.

We should keep our faith secure by staying close to the Master, "praying always with all prayer and supplication, in the spirit and watching thereunto with all perseverance."

"The world loves its own". So does a merchant love (with a hook and line attached) his customers.

But "God so loved the world (a lost, wicked race), that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life".—Haney.

WHOM DO YOU SERVE?

By Samuel E. Haney

"And he said unto them, How is it that ye sought me? wist (knew) ye not that I must be about my Father's business? ('be in my Father's house' R. V.; 'be in the COURTS of my FATHER?', *Emph. Diag.*)"—Luke 2:49, A. V.

RABBINICAL WRITERS SAY that all males from twelve years of age were required to attend the three festivals at Jerusalem. Jesus is here referring to His heavenly Father who is invisible to mortal eyes. But there is another "father" who is also invisible to mortal eyes. And every sane person from the age of accountability is spiritually, physically and morally influenced by one of these two "Fathers". To One David cries out, "O give thanks unto God of heaven: for his mercy *endureth* for ever". Psa. 136:26. The Jews, in their controversy with Christ, John 8, thought David's God was their Father: "We have one Father, *even* God." John 8:41. But Jesus disabused their credulous minds when He said, "Ye are of *your* father the devil, and the lusts of your father ye will do."

Paul makes a marked distinction between these two God-Fathers; and explains the respective resultant consequence of obedience to them: "To you Gentiles also, who were *dead* through your offenses and sins, which were once habitual in you while you walked in the ways of this world and obeyed the Prince of the powers of the air, the spirits that are now at work in the hearts of the sons of disobedience—to you God has given *life*". Eph 2:1, 2, Wey. The apostle here explains the respective effect of sin and righteousness: death—life; and the respective spiritual progenitors: Satan—God.

Business houses take annual inventories of stock on hand: its quantity and quality, and influence on the trade. This is a worthy precedent for Christians to follow. To prove to our own satisfaction that we are God's children, and influenced by His Spirit, we must examine the goods we are carrying in stock—the things and spiritual power by which we are being influenced in our every day life. Do we find that we love God above all else in heaven and earth and that our Redeemer and faithful brethren come next? And can we say with Job's emphasis, Job 19:26, I "*know*" this to be true? If we can, we may be sure that we are being influenced by the Spirit and love of God. This being true, we cannot do otherwise than to be about our Father's business in some manner and to some extent; for our spirit and thoughts unconsciously tend in this direction. Besides, it is our way (the only way available to man) to have continuous peace, contentment and joy.

Approximately six hundred millions of earth's inhabitants are classified as Christians. We wonder what percentage of this vast concourse of Adam's descendants is

being influenced by the Spirit of God.

I once had occasion to step into a gentleman's bedroom, and this is what I saw: a framed picture, supposedly a likeness of Mary the mother of Jesus, and kneeling on the floor with uplifted face and hands toward the picture was the occupant of the room. I instantly withdrew, not surprised, but naturally overwhelmed with pity and aversion. It was my brother. How could I have felt otherwise, for I had been a devotee to the same effeminate god for twenty years. Here was an intelligent man praying to an imaginary, grotesque picture of a person who is as dead as a smoked herring, and will remain so until Jesus comes and awakes her—Christ's dear mother. But my brother is but one of millions who, listed as Christians, are effeminating the Deity, which is a custom quite common among heathens. With my varied Christian experience it would be impossible to convince me that these deluded, though honest people, are being influenced by the Spirit of God.

There is another class of deluded souls countless in number, who are in evidence on every side. Ask one, "Are you a Christian?" "Yes," will be his answer. "Why do you call yourself a Christian?" "Well, I have two certificates, one of infant baptism, the other of church-membership. So I must be a Christian." Try and imagine what Paul would think of such evidence! Incidentally keep your eye on this Christian (?) and you will discover by his talk and actions that he is being influenced by the spirit of this world, he being both in, and a part of, the present order of things. Such is even the sad state of some enlightened Christians. Therefore, there should be no question about the spiritual influence by which all are being swayed, nor their zeal about their father's business, gratification of the lusts of the flesh being too manifest for doubt.

Peter (1 Peter 4:1-5, Wey.) referring to this class says, "At this they are astonished—that you do not run into the same excess of profligacy as they do; and they speak abusively of you. But they will have to give account to him who stands ready to pronounce judgment on the living and the dead."

Were Christians of all persuasions to *let go* of self and the world, what labor, trouble, expense and anxiety could be averted! Their time and thought could then be devoted to preparing to meet their Lord and Master at His coming. If we truly expect to be "made like him", it is high time—if we haven't yet done it—to transfer our affection from the "things of this world", to the "things above" (1 John 2:15-17: Col. 3:1-4), and thereby get the benefit of the Holy Spirit's influence.

It is manifest that the farther we get from the influence of this world the more susceptible we shall be to the

Spirit of God and heavenly things. For the spirit of the present order of things and the Spirit of God and His coming kingdom are more dissimilar than gall and honey. Besides, in order to accomplish anything for God and our brethren we must come out wholeheartedly on the Lord's side, as He has commanded: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD", Isa. 52:11; "Wherefore come ye forth out of their midst, and be separated, (saith the Lord,) and one impure do not touch; and I will give you welcome, and will become your Father, and ye shall become my sons and daughters, saith the LORD Almighty", 2 Cor. 6:17, 18, Roth; and John heard a voice on the isle that is called Patmos saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities". Rev. 18:4, 5.

A compliance with these commandments will equip us, to "be about our Father's business", of which the following is a sample: "And beholding the CROWDS (this is being repeated), he deeply pitied them, Because they were being harassed 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, Diaglott.

Brethren, there is work for all. Though we cannot accomplish all we should like, we can do our best, which is all God requires of any one.

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

KINGS AND PRIESTS

By Dr. A. W. Taylor

THAT CHRISTIANS are now in this present age, kings and priests will be understood by reading the following passages of New Testament scripture, 2 Peter 2:5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Again verse 9: "Ye are a chosen generation, a royal priesthood, an holy nation." This is what we Christians are now in this present age. The same fact is stated again in Rev. 1:5, 6: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father". And again in chapter 5, the four and twenty elders "sung a new song, saying, Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood . . . and hast made us unto our God kings and priests: and we shall reign on the earth."

Please notice that all this is what we are now in this present age while our great High Priest is in the heavens. Hence those who here and now are risen with Christ, we who were dead (see Eph. 1 and 2) in trespasses and

sins, have been quickened with Christ, raised up with Him and made to sit together in heavenly places in Christ as kings and priests. We, who have been raised up by the same power that raised up Christ from the dead and set Him at the right hand of God and put all things under His feet, we are made to sit together in this heavenly place of authority, and are here and now reigning with Christ and have part with Him in this "first resurrection on whom the second death hath no power." We are here and now kings and "priests of God and of Christ," as were these martyrs named in Rev. 20:6, all this during the present age before the judgment day of Rev. 20:11.

Then at that time Christ will deliver up to God the Father all rule and all authority, as we are told in 1 Cor. 5:25-28 He will so do. Amen and Amen.

"Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death."—Psa. 13:3.

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.—Jno. 6:40.

QUESTIONS AND ANSWERS

QUESTION.—Can you tell me what our Lord meant when He said: "Father, into Thy hands I commit My Spirit?"

ANSWER.—According to the Genesis account of the creation man became "a living soul," or "creature," only when God imparted to him the "breath" or "spirit" of life, so that all flesh now lives by the power of that spirit. It is plainly stated in Job xxxiv. 24, 15, Ps. civ. 29, and Ecc. xii. 7 that when God takes back to Himself the gift of that life-giving spirit the man returns to his dust as he was. Now our Lord, when He took upon Himself our nature, "was made flesh" (John i. 14), or, as the Apostle Paul says, when He emptied Himself and "was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death" (Phil. ii. 6-8), He became subject to the same law of life as other men, and when He died on the Cross it was the most natural thing that He should commend His departing spirit into the hands of His Father, during that time when He lay silent "three days and three nights" in the "heart of the earth." After three days the spirit of life returned, and He arose from the dead. In like manner Stephen, at his death, called to this Living Saviour, "Lord Jesus, receive my spirit!" and it remains safe in His keeping until the day of resurrection. And every Christian, similarly inspired, can echo the confident words of the Apostle Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12).

R. K. Strang, in *Words of Life*.

HOPE IN THE HOUR OF DEATH

By F. E. Siple

(The following, written by request, is a resume of the sermon given at Sister Slack's funeral.)

OCCASIONS such as to-day impress upon our minds still more forcefully the facts that we must face concerning our condition of mortality. It matters not as to how strong or how weak one may be; it makes no difference whether he be rich or poor; nor does it matter if he is king, or merely an humble servant—in each case mortality is the same and all come to one common end—death.

David, the king of Israel and a man of God, realized this and in several of his Psalms warned the people accordingly. Notable among these warnings are the words of Psalm 146:4: "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." If there would be any person among men who could be relied upon for help, that person David recognized to be a prince or one of royal family. Such a person would have unlimited financial backing and all the power of a kingdom with which to promote any course of assistance. But even such a person as that cannot be fully depended upon, because he may at any moment fall in death and leave you helpless and hopeless while he lies altogether unconscious of conditions.

In contrast to this frailty and mortality of man stands the ever living Father; so David went on to say: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ah, indeed what a comfort in face of man's mortality and death to have an ever living Lord who loves us!

The 14th chapter of Job brings out very forcefully the same thought. Its opening verse reads: "Man that is born of woman is of few days, and full of trouble." Taken by itself that statement might be considered pessimistic, but when connected with the rest of the chapter it gives a very different impression. Job was beginning his thought by frankly admitting man's condition. We are only here for a short time, comparatively. Even one hundred years when laid down beside God's great eternity shrink to a length not worthy of consideration. Furthermore, these years which are allotted to us here have their mixtures of sorrow and disappointment to such an extent that if this life were all, life itself would hardly be worth while. Looked at from the viewpoint of this life only, life is actually a tragedy. The child comes into the world in its innocence and gradually develops and unfolds as a bud, coming more and more to face the realities and problems of life. Sorrows increase and infirmities draw on apace, oftentimes with intensity of sufferings leading to the inevitable end—death.

Tragedy? Yes, if one can look no farther than this life. But what rich comfort Job actually gives in that

chapter! After showing plainly man's mortal condition and that he lies down helplessly in death, he asks in verse 14 this question: "If a man die shall he live again?" And then he answers the question as follows: "All the days of my appointed time will I wait, till my change come."

The length of time he would sleep in death did not worry Job; for death being an unconscious sleep there could be no knowledge of the passing of time. Whatever period it might be he would lie waiting for his change to come. "Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands."

There is our hope to-day friends, and we are thankful to say that Sister Slack had come to recognize the beauty of God's plan and promises and that she lived and died with the full hope and assurance of the resurrection of the dead. The sorrow of death is not found in the one who has fallen asleep, but in the heartache and loneliness of those who remain alive. To the deceased death actually brings rest from labors and an end to sufferings and pain. The man who goes forth at morn to labor, and works through the long, hard day does not look with dread upon the couch at night upon which he shall lie down to sleep unconsciously through the hours. He knows that the sun which sank in the west will rise again in the east, and **he lies down with the hope of rising in the morning to greet the new day.**

And so it has been with our Sister. She has lived her life's day; she has raised her family, done her work faithfully and well, and given to her children and neighbors the best that she had. She has now lain down to sleep, but she realized full well that a new day would dawn and her Lord would call her forth in that resurrection morn. Behold the same hope expressed by the Psalmist in Psalms 17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

The New Testament throughout carries the thought of death being a sleep at the close of life's day and presents to us Jesus Christ as the One in whom resurrection power abides. Our scripture lesson this afternoon from 1 Corinthians the fifteenth chapter establishes the fact that Christ died and was buried and rose again, and that if He rose, we shall rise also.

This, then is our confidence and hope to-day as we look forward to the future. The pain and heartache of separation is eased by the promise of the coming of Christ, and glad reunions in the resurrection morn. For this reason we "sorrow not, even as others which have no hope." 1 Thessalonians 4:16. But rather, with faith and confidence, we lay away our loved one, and turn our eyes toward the coming of our Savior and the grand reunion at the dawning of the new day.

THE TIME IS SHORT

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Thou grows my heart to other hearts more tender,—
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into nought
So seems my life, for some rude blast decaying—
The time is short.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet thy light is beaming,—
The time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought;
Hours lost to God in pleasure passing lightly,—
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught:
Soon thou may'st need the sympathy of others—
The time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought;
Keeping in mind, in word and action ever,
The time is short.

Where summer winds, aroma-laden, hover,
Companions rest—their work forever wrought;
Soon other graves the moss and fern will cover—
The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return in latter seasons wrought:
Forget thyself, when duty's angel calleth,—
The time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of heaven,—
The time is short.

—Unknown.

LIFE AFTER DEATH

By R. H. Judd

THE RIGHT REV. DR. E. W. BARNES, Bishop of Birmingham, who leans to modernism in the Anglican Church, insisted at the Church Congress at Cheltenham to-day, that there must be life after death because the spirit of man is too valuable to be lost. Dr. Barnes, who is a former lecturer in higher mathematics, admitted there were many problems science could not answer completely, but he used Einstein's theory of relativity as the bulwark for his case for a future life.

"The mind and body of man cannot be separated," he said, "for they are two aspects of a single unity. How,

then, can we continue to believe in the existence of human personality after bodily death? I would answer that this belief is bound up with our conception of the nature of God.

"If we accept Christ's view of God we cannot believe He will allow anything of value in the universe to be destroyed. We can confidently claim that in general the spirit of man is of such value as to be worthy of preservation. How man's spirit or personality will be preserved we cannot say. Shall we not be content with St. Paul's confident hope that God will give it a body?"

Time was when any utterance of men prominent in the world's thought was accepted without question, but not so now; for men are finding out that strong statement is not of necessity "proof", and that there is urgent need to distinguish between things that differ, and a more careful choice of language required to correctly express the results.

That the Scriptures do teach a life after death, the present writer believes few will question, but Dr. Barnes views death *as an act*, whereas Scripture recognizes it *as a state*.

According to the doctor, the individual loses neither *life* nor *consciousness*; according to Scripture, he loses both, hence to the former the expression "life after death" is in reality a misnomer. Not so with Scripture, for death must terminate before man can live again; for says Scripture, "In death there is no remembrance of thee."

A careful study of the doctor's phraseology and its comparison with Scripture show a distinct lack of proper application. Passing over the acknowledged fact that Dr. Barnes bases his remarks on "theory", let us consider his closing statement with reference to "the spirit of man" that "God will give it a body". It may be that a careful comparison of what the doctor has to say with the Scriptures, and further comparison of scripture with scripture will throw a new light on this much discussed subject of such perennial interest to mankind.

The whole of the doctor's argument is based on the unproved current supposition that "the spirit of man" exists as a conscious entity, apart from the body which lies buried in the grave. This, I believe, is a fair statement of the belief held by the doctor and the Christian church in common, and is generally understood as the doctrine of the "disembodied state". It is right here that careful thought, correct language and a logical and consistent application of Scripture is urgently required, and a willingness to accept Scripture statement, even should cherished doctrine break down in the process of investigation.

The doctor's closing remark carries in it the pith of the whole matter, and it is to that we wish to draw particular attention. He says, "Shall we not be content with St. Paul's confident hope that God will give it a body"? Give what a body? The spirit of man? Will Dr. Barnes will any other Bible student, please state where Scripture makes any such promise?

Perhaps a few questions, which may seem to digress for the moment from the main argument, will clear the

way for what is to follow. Does not the common conception of man's spirit as a conscious entity (apart from the body) of itself necessarily involve bodily being of some kind? Undoubtedly so. How then can the statement "disembodied state" be correctly applied; and still more to the point, how can the statement that "God will give it a body" be consistently advocated? Will one body be superimposed upon another already existing?

The above questions practically answer themselves and rule out the theory that "it" in the scripture quoted above applies to the spirit of man. The question at issue then is, to what does the "it" have reference? Unquestionably in the 15th chapter of 1 Corinthians, from whence the passage is quoted, the reference is to "seed". "God giveth it a body . . . and to each seed a body of its own."—1 Cor. 15:38. The wheat plant is "the body" of the wheat seed, the oak is "the body" of the acorn, and the man is "the body" of the "seed" from whence he came. No Bible student can deny that throughout Scripture man is frequently alluded to as "seed", even so early as Gen. 4:25, and in the writer's opinion before that; for in Genesis 1:11 the future life of the plant is contained in the seed in the vegetable world. In Genesis 1:20 the same is true of the animal world under the term "soul"; and in the 29th. and 30th verses of the same chapter we have these identical thoughts re-iterated. Indeed so similar are the processes in both the animal and vegetable kingdoms that both terms—"seed" and "soul"—are applied to both. See. Isa. 10:18.

Now to apply the foregoing (though more could still be said on Scripture usage of these terms) to our main theme of man in death: the patriarch Job asks the question "Where is he?" Daniel answers "Asleep in the dust of the earth". Jesus says, "Though he die yet shall he

live", and "Thy brother shall rise again." Paul frequently alludes to them that "sleep in Jesus", and to the resurrection (rising again) of the dead. Of others it is said, "They shall not rise."

"Sleep" is a common Bible term for death in both Old and New Testaments. It is also a recognized scientific fact that there is such a thing as "dormant (sleeping) life". The acorn is the dormant seed, and it does not *live* and *function* except through its "body" the oak. When it gives birth to the oak, it awakes to living individuality. "God giveth it a body, and to each seed a body of its own. So also is the resurrection of the dead". "Howbeit that is not first which is spiritual but that which is natural, afterward that which is spiritual."

The "resurrection of the body" has not unreasonably been a subject of ridicule by the unbeliever, while to the believer it has been acclaimed as a cardinal Christian truth. To the writer it would seem to be in direct opposition to St. Paul's statement, "thou sowest NOT that body that *shall be*", and he believes the suggestion put forward in this article will be found to reasonably harmonize with Scripture assertion and known scientific facts. He believes it will also help to a better understanding of such passages as Matt. 10:28, Luke 20:38; 2 Cor. 5 and other passages hitherto difficult of reconciliation.

The writer believes that the orthodox doctrine of the "immortality of the soul" and consequent "sudden death, sudden glory" in heaven, or "eternal misery in hell" are diversions from Scripture truth, but he also thinks God "knoweth how to *reserve* the unjust unto the day of judgment to be (note the verb) punished", 2 Pet. 2:9, and to "*preserve* all them that love him." Psalms 145:20.

CONVERTING THE RIVER JORDAN INTO ELECTRICITY

ROLL JORDAN, ROLL!" bids the famous old hymn, but those who sang it never pictured it as rolling turbine engines along banks lined with power houses," reads a recent press dispatch copyrighted by the American Weekly, Inc. What perhaps seem to be commonplace events that are rapidly taking place in Palestine are in reality events of mighty import which were foreseen by God long ago. The rebuilding of Palestine is of far more import to the world than would be the rebuilding of any other place on earth. The press dispatch above referred to says further:

"Modern progress, however, has at last taken this river, so sacred to Christians and Jews alike, and is harnessing it to turn out electricity to light the towns and run the factories of a modernized Holy Land. Great dams which will impound large bodies of water are being built, as well as miles of canals for irrigation, changing the whole face of the Holy Land. The electrical energy

generated at the power houses solely by the flow of the Jordan will be carried cheaply all over Palestine."

"It is from the Sea of Galilee" reads the article above referred to, saying, "that the Jordan emerges as a rushing torrent, finally emptying itself into the Dead Sea. Between its source and the Dead Sea there is a fall of over 3,000 feet, a tremendous drop, considering the total length of the stream. But the Jordan is one of the most serpentine streams in the world. As the crow flies, the distance between the Sea of Galilee and the Dead Sea is only 66 miles, yet owing to its many windings the river is almost three times as long as that.

"It flows for the most part between high banks lined with willow trees, tamarisk bushes, the wild oleander with its beautiful pink flower, and the reed with its feathery tuft or bloom, "shaken by the wind" and referred to by Christ.

"Intercepting its course are many islands, some fairy-

like and covered with luxuriant vegetation, others mere sandbanks and sedimentary deposits. Owing to the cataracts in the stream the river is unnavigable except for short distances and for that reason the Jordan could never become a highway of commerce. Its waters teem with various kinds of fish, and the thickets along its banks abound in bird life and harbor, among other animals, the wild boar. According to Jeremiah, it was formerly the haunt of lions.

"The Jordan discharges over five million tons of fresh water into the Dead Sea daily, which up to the present has not been utilized in any way. Now it is to be harnessed not only for power purposes, but for irrigating vast unproductive areas in the Jordan Valley. Here, on what is to-day waste land, thriving agricultural settlements will arise on which cotton and tropical fruits will be cultivated. Experiments have shown that in the hot Jordan Valley the cotton plant changes its character of an annual herb into that of a perennial bush."

It can hardly be interpreted that this vast irrigation is immediately to bring about the great restoration of the land mentioned in Isaiah 35, but it is nevertheless both convincing and interesting to realize that the great visions of Isaiah the prophet are even if only in the preliminary stages being fulfilled in our very eyes.

Concerning some of the vast water power that is being harnessed for service in this great river of Jordan, the following will give some picture:

"The first stage of the scheme centres about the Sea of Galilee. As a natural storage reservoir with an area of about two billion square feet, and an available volume of about 35 billion cubic feet, this sacred and historic lake will form the main basis of the regulation of the flow of the Jordan. The work now in hand comprises the utilization of the fall of 164 feet between the Sea of Galilee and Jisr-el-Mujameh. Topographical and geological conditions render it expedient to divide this fall into two parts, one half to be developed at Abadieh and the other half at Jisr-el-Mujameh. Abadieh lies some two and one-half miles south of the lake and Jisr-el-Mujameh seven miles.

"Jisr-el-Mujameh will be the site of the first of the power houses which are to eventually dot the course of the Jordan. Here, in the heart of the wilderness a modern construction camp has arisen. Some 400 workmen have taken up their residence here, but before long the number is expected to total 600.

"Work is now to be started on the dams, one across the Jordan and the other across the Yarmuk. The latter will be about 30 feet high. It will result in the formation of a lake with a water area of about 10,000,000 square feet. This will act as an intermediary reservoir for feeding the Sea of Galilee and insuring the requisite flow for driving the turbines in the power house. The dam will be provided with automatic flood gates with a capacity of 35,000 cubic feet per second."

Another interesting feature of present developments is given in the following extracts:

"These three power houses, all of which will be operated by the waters of the Jordan and its tributaries, will constitute the first stage of the project for the comprehensive electrification of the Holy Land.

"As already stated, the first of these power houses is expected to be finished and in operation by the end of next year. When the work it will entail at Jisr is finished, it will be historic not only because of the vast benefit it will bring to the country, but also because of the way in which it will change the face of the map of Palestine in the Sea of Galilee-Jordan-Yarmuk area in several important respects.

"High transmission lines will distribute the energy to all parts of the country. The poles for these lines are now being fashioned in the workshops at Haifa and their erection is to commence in July next.

"This scheme for the electrification of the Holy Land is unique in that it is designed to cover the needs of a whole country. In the near future every city, town and agricultural settlement in Palestine will be able to obtain electrical energy for lighting, heating and power purposes. Furthermore, the government will regulate the charges and cheap power will be the result. It should give a great impetus to the general development of the country.

"For the first time Jerusalem, Bethlehem, Bethany, Nazareth and scores of other places famed in sacred history will be lighted by electricity.

"Although Jerusalem is one of the oldest cities in the world, and Hebron dates back long before the days of Abraham, they have not even gas for lighting their streets and dwellings.

"It is somewhat startling to know that the Via Dolorosa, along which Christ passed on His way to Calvary, will be illuminated by modern electric standards operated by the waters of the Jordan in which He was baptized!"

REST

TWO PAINTERS EACH painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains.

The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; and at the fork of the branch, almost wet with the cataract's spray, sat a robin on its nest.

The first was only *stagnation*; the last was *rest*.

Christ's life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time until the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there.

At any moment you might have gone to Him and found rest. And even when the human bloodhounds were dogging Him in the streets of Jerusalem, He turned to His disciples and offered them, as a last legacy, "My peace."

Rest is not a hallowed feeling that comes over one in church; it is the repose of a heart set deep in God.

—Drummond.

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SERVICE SPELLS SACRIFICE ALWAYS. THE MASTER SERVED BEST BECAUSE HE CARRIED OUT HIS FATHER'S WILL RATHER THAN HIS OWN.

A NEW YOUNG PEOPLE'S Berean class is being born in Chicago. A splendid group of young people got together for a first meeting on Friday night, Oct. 5. They plan to meet every two weeks and we hope soon to be able to report their formal organization and more definite plans as to place and time of meetings. We are certainly thankful for this step forward.

Rumor from a distant state gives us reason to hope that we will soon have the opportunity of reporting a Berean class there. We are awaiting this with pleasant anticipation.

Illinois Bereans, did you read the heading at the top of this page? This is self-denial month for us. Think of the opportunity for service!

A LETTER FROM Sister Leta Osborn, one of our Bereans attending college in Indiana, contains some things so good that we quote the letter almost entire as follows:

Last night as I was reading Margaret L. Sangster's "Winsome Womanhood", I came to two paragraphs I felt were very vital. I should like to pass them on. Perhaps you can incorporate a few of the statements in your page writings.

"Girls, may I remind you to read your Bibles? Not merely a few hurried texts in the early morning, and a few verses at night when you are half asleep, but, with a listening ear, and with a reverent eye, realizing that you are in God's presence, and that He is speaking to you, read the divine Word. Do not omit the Old Testament, nor forget the New: the one is the following out of the other, and the two are inter-dependent. Do not read to criticize: come to the Book, as they who are thirsty come to a well; as they who are weary, to a pillow; as they who are afraid to a refuge. Learn the Bible by heart, whole chapters of it, and be assured the day will come, when the precious bits of truth, will be to you as fine gold and the fadeless gem. Choose where you will: the whole Bible is God's inspired message to humanity and you cannot read a single book without profit. Whatever other litera-

ture be noble, this is nobler; whatever else be full of sweetness and light, this Book of God surpasses it. It is as a lamp on a dark night, as a brook in the desert, as a flower in the fallow field, as a star in the sky.

"With other books, you may safely trust yourself to take up the reading at odd moments, or when their spell is upon you, or when you have an hour's leisure to fill. But the Bible should not be left to the chances of inclination; it should be read seriously and at stated seasons. The Morning Watch makes safe and sure the day. Before the business of the day intrudes, while you are still rested after sleep, sit down for a little while to listen to God's message to you. Read the Book, before you pray, and pray with its counsels fresh in your mind. Make the daily closet service a habit, not to be lightly broken, and do not leave your room until you have read your chapter or your own few texts, if you have time for no more. Take a text with you each morning as your motto for the whole day. The Book is meant to give us our marching orders."

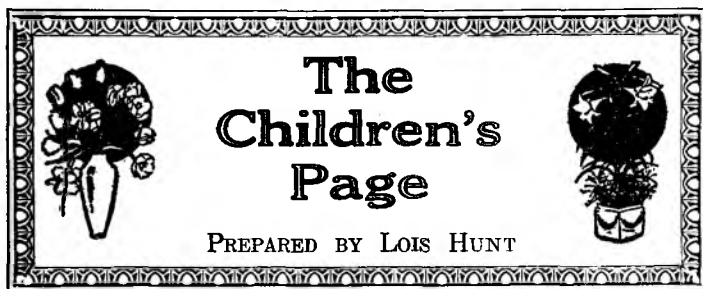
Then again in her message to the business girl she quotes,

"To serve the present age,
My calling to fulfill,
Oh, may it all my powers engage
To do the Master's will."

"I know not the way I am going
But well do I know my guide
With a childlike trust I take the hand
Of the mighty Friend at my side."

This book was recommended by our Dean of Women, with this remark, "Every young woman should read this. Four parts: Daybreak, High Noon, Eventide, the Rounded Life."

"Yah" in Hebrew equals "Jah" in English, and refers to Jehovah. In the word Isaiah, "iah" is in Hebrew "yah", and signifies, Jehovah is helper. Likewise "Jeremiah" signifies, Jehovah is high; Hosea, Jehovah is help; Micah, Who is like Jehovah?



PAUL'S LAST JOURNEY TO JERUSALEM

PAUL HAD almost finished his Third Missionary Journey: in fact, he knew he had almost completed his evangelistic services. He revisited many of the churches he had helped to establish, and now was on his way to Jerusalem to be there by the day of Pentecost.

He came to Miletus, about thirty miles from Ephesus.

"As he was in a hurry to reach Jerusalem, he called the elders of the church at Ephesus to meet him at Miletus. He wanted to give them a few words of helpful advice. You see, he knew and they knew that they would not meet him again, so it was very hard for them to say good-bye.

"Paul recalled to them how he had presented the truth at all times in the face of all dangers. He asked them to take good care of the flock, or church, because he knew false teachers would come among them, like wolves, trying to draw them away from the right belief. He also warned against disputing among themselves. He gave them into the keeping of God, who could save them from harm.

"He told them not only to help keep the members in the faith, but also to labor, as he had, and help supply the daily needs of those who could not work; reminding them of the words of Jesus, 'It is better to give than to receive.'

"When the time came for the apostle to leave he knelt down and prayed with them all. Many shed tears as they kissed Paul, and went with him to the ship.

"Would not you have been sad to part with such a dear, wise friend?"

SOMETHING TO DO

Read all of Acts 20, and trace Paul's journey on your map.

SOMETHING TO THINK ABOUT

Are we planning to leave as profitable a "Memory Road" as Paul left?

MEMORY VERSE

41. Acts 20:35.

THE SURPRISE APPLES

OUR SUNDAY-SCHOOL class has a birthday to-morrow, and we are going to have a picnic," said Janie,

"A birthday picnic for a Sunday-school class! I didn't know a class could have a birthday!" exclaimed her brother, Ned.

"A class can have a birthday just like boys and girls have," answered Janie. "The girls of my age and those of Dot's age used to be in one class, but the class grew too large for one teacher. So just a year ago to-morrow the girls of my age formed a new class with Miss Mary as teacher."

"Well, that is a birthday, all right," agreed Ned.

"I'm going to make sandwiches, but I wish I had something more, something for a surprise."

"Why not take some apples? I'll get them for you."

"Oh, Ned! That will be just the thing!" cried the girl.

The next day, when Janie was ready for the picnic, she went to the kitchen to see if Ned had brought the apples. On the table sat a basket of beautiful red fruit.

"How lovely!" she exclaimed.

As there were just six girls and Miss Mary in the class, Janie put seven of the pretty red things into a small basket and ran happily to the picnic place.

It was a lovely picnic. The cloth was laid on the clean grass, and the dinner was set out with the beautiful birthday cake in the center. Janie thought her bright red apples would look pretty on the white cloth; so she put one of them at each place.

When everybody sat down to dinner, Miss Mary noticed the red things. "How pretty!" she said. "Who brought them, and what are they?"

"I brought them, and they are apples," answered Janie.

"Apples!" exclaimed Miss Mary.

"Apples!" echoed Madge Brown.

Miss Mary and Madge looked at each other and smiled, but they said no more.

When the girls had eaten the sandwiches and the salad, they thought it was time for the apples.

"Let's all bite at once," suggested Lula. "One, two, three, bite!"

At the word *bite*, everybody but Miss Mary and Madge bit into their apple. Then what a noise there was, as the girls jumped up, sputtering and coughing and calling for water!

"P-p-pepper!" they cried in a chorus.

"Rinse your mouths well, while Madge and I get something from the freezer to take away the taste," laughed Miss Mary.

When the ice cream was served, the girls all laughed over the joke that had been played on them. "But Madge and Miss Mary did not bite theirs!" they said.

"We had seen red peppers before," laughed Madge, "but we thought the joke was too good to spoil."

When Janie reached home, Ned said, "Did you find the apples? I left them in the pantry for you."

Then she told him about the red peppers. "I thought they were apples," she explained.—*From Little Learner's Paper.*

With Our Sunday Schools

LESSON IV.—October 28, 1928

PAUL'S LAST JOURNEY TO JERUSALEM

Acts 20:1 to 21:17; 2 Cor. 11:28.

Devotional Reading: John 10:7-17

GOLDEN TEXT

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35.

A STUDY OF THE SUBJECT

The Church of God. Acts 20 strikingly reveals the church of God. The Bible student spends much time in studying the building up of God's nation, the chosen people of Israel. It was carefully organized. God assigned leadership and guardianship over it. Equally as carefully did God organize and establish His church, the Christians. Just as national membership was recognized by individual allegiance and national sovereignty, so is membership to the church recognized by this double standard: individual loyalty and God's sovereignty. The nation grew tired of God's sovereignty and sought another king. God granted it. 1 Sam. 8:1-9. God had previously appointed leaders responsible under Himself. Concerning the church, God only is Sovereign; its people are called-out-ones of God. They are His; He has appointed no human sovereign in His stead. God has, however, appointed Christ as the Head, the Leader of the church. Col. 2:19; Eph. 1:22; 5:23. Even in Christ's absence the church owes allegiance and loyalty.

Elders. Primarily the word "elder" means "older". Formerly the older ones were the patriarchs, the leaders, the rulers. Latterly, whoever led, directed, were called elders because of their position.

In the church the elders are those who, being molded and enabled by God's Spirit, are fitted for aiding, leading, encouraging, teaching, strengthening the members of the church. 1 Tim. 3:1-7; Titus 1:4-9.

THE GOLDEN TEXT

"In all things I gave you to understand that thus toiling it behoves to be helping the weak,—to be keeping in mind also the words of the Lord Jesus, that he said: Happy is it, rather to be giving than to be receiving."—Acts 20:35, Roth.

Paul is speaking here concerning the weak, saying, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Giving as the world gives, that is, to friends, relatives, etc., simply because of our affection for them, is not the giving by which we will merit the father's blessing. Give to the needy and you will receive the just recompense of your reward.—F. A. S.

PRACTICAL APPLICATIONS

A Shepherd's Responsibility. Two young men were given flocks of sheep to care for,

the same number each. Ralph loved his sheep; each day as he watched them feed he meditated and planned for their comfort, safety and welfare. Carefully he guarded off all wild animals till the sheep were safely in the fold at night. Naturally the sheep loved Ralph and felt safe with him. But Harold cared only for himself; and instead of considering what he could do for the welfare of the sheep, he spent his time planning for his own profit or good times. The result was that Harold's sheep did not prosper as did Ralph's. Many died from exposure and neglect; and on different occasions wolves and bears got into the flock and wreaked death and havoc.

Paul as a minister and an apostle was like Ralph. He loved the people of the churches where he labored, and constantly planned for their welfare and safety. A "wolf" to him was one who taught a wrong theory of God's plan, or introduced immoral or wrong conduct.

A true minister to-day will feel a similar responsibility. A true Christian will realize there are some who come under his care and influence, too.

Are you being a true under-shepherd for Christ?—F. E. S.

SENIOR AND ADULT CLASSES

Topic: Paul's Ministry.

"Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

Paul's ministry was to preach God's grace which is the golden thread that runs through all his work. He realized fully that Jesus came not to condemn the world, but to save the world. The church often loses sight of this fact. She delights to coerce by preaching condemnation to eternal hell fire or annihilation; or by pointing the unbeliever to the dark picture of the last days. The gospel of God's grace and appeal to the unbeliever to yield himself wholly to that grace is all too often in the background.

The world's one great need is wisdom that understands the needs and possibilities of the human heart; and the love and patience that holds through thick and thin, through death itself, to work out God's initial purpose of making man in His own image and likeness.

The dominant message of the "church" for ages has been condemnation, and the world has made little spiritual progress. Soon the true church shall be complete. Then grace and love and salvation shall come into their own through the kingdom of God's grace.

—A. K.

INTERMEDIATE CLASS

Topic: The Beauty of Fellowship, One with Another.

Paul was making his last journey to Jerusalem. On the way from Miletus, he stopped for a short while at Ephesus to bid farewell to the brethren there, and to encourage them to continue the work he had started. His time with them was so limited that it was necessary for him to have the elders of the church meet him at the port.

Paul had labored faithfully with these people. Their welfare lay very close to his heart, therefore he could not keep from giving them a farewell message, and this message to them contains some valuable suggestions to us.

He feared for their welfare, for he knew that after his departure, others would try to draw them away from the truth. But his faith in God was so great that he could now say, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

If God in those days was able to shield and guide those faithful ones whom Paul committed to His care, He is just as willing and ready to watch over and care for us to-day. May we be as willing to submit our lives to His care and guidance.—V. C. T.

JUNIOR CLASS

Topic: Paul Says Good-bye to the Church.
Aim: To point Christians to Christ.

Paul had stopped at Ephesus to leave his farewell message to the church. How much he had to say, for he knew when he was gone grievous wolves (wicked men) would seek to destroy what he had so faithfully taught them! So he wanted once more to remind them of his great love for them; and how he had kept back nothing of the gospel truths that would be profitable to them. He would once more admonish them that it was repentance toward God and our Lord Jesus Christ that would save them and give them eternal life. Their duty after he was gone would be to feed the Church of God and to be faithful, not only to one church, but wherever they could minister to the saints. After he had told them these things he said he must bid them good-bye, and what a fitting farewell! He kneeled with them; and in the little while the ship stopped, he had preached a sermon; had prayed with them, committing them to the care of a watchful Father; kissed them good-bye; and with tears and prayers was gone to meet whatever persecutions awaited him.—M. A. W.

DOINGS AMONG THE CHURCHES

Bro. E. C. Pearson of the Brush Creek, Ohio, church has been in poor health for several weeks, and is at present at Miami Valley Hospital, Dayton, Ohio, for a course of treatment. We trust that a few more weeks will make him well and strong.

Incomplete messages just received tell of a distressing accident in which Sisters Vickery and Chaplin of Arkansas City, Kansas, were killed. Bro. Siple was called for the funeral. Further details later.

Bro. Lyman Booth reports from the home of Sister Dr. Logan, St. Louis, that he is well, working every day.

The name of Bro. M. W. Lyon, as author, should have been given to the good report of the Church of the Golden Rule in issue of Oct. 9.

OREGON, ILLINOIS

Sunday, October 14, was Rally Day at our Sunday School. Each class showed an increase in number over the previous Sundays. After a short lesson, a program was given by the Primary Department.

The introduction of a six piece orchestra was one of the results of Rally Day. The orchestra assisted both at the Sunday School and Berean services.

The Berean services showed the result of rally effort with an attendance of forty—all interested.

The morning and evening sermons were listened to by large and attentive audiences. The afternoon service was not as largely attended but the interest was fine.

Bro. Jas. A. Patriek will occupy the pulpit next Sunday, the 21st. Rallying round the Word of God will be the special phase of rally thought, and it is certain that Bro. Patriek is especially qualified to make the most of this feature.

Sr. Nellie Cross, accompanied by her son, Clarence, with whom she has been visiting at Berlin, Wisconsin, returned to her home in Oregon, Sunday. Her son returned Monday to his home.

Brethren and friends from Rockford, Rochelle, Flag Center, Dixon, Franklin Grove, and Leaf River, attended Rally Day services and Church Homecoming at Oregon, Sunday.

Bro. Charles Gesin is taking his first vacation. He and Sr. Gesin left Monday morning to attend with their assistance the evangelistic meetings now being held at Ripley, Ill., by Bro. F. E. Siple.

Bro. Geo. A. Brown of Oregon, Ill., is taking residence at Golden Rule Home.

Bro. and Sr. I. E. Arnold of Trenton, Mo., with his sister, Mrs. Bird of Jamesport, Mo., and Mrs. Walden of Freeport, Ill., recently called on their old friend, Sr. Mary Renner at Golden Rule Home.

On Sunday the 5th., Sr. Renner of the Golden Rule Home was pleased to receive calls from her long-time friends, Mr. and Mrs. C. G. Pyper and Mr. and Mrs. S. Sprecher, of Leaf River, Ill.

Sr. Williamson of the Golden Rule Home suffered an acute sickness last week. She is much improved at this writing.

Since last report Bro. S. J. Lindsay has suffered a serious attack of pneumonia. The disease having favorably passed the crisis he has been slowly gaining for 3 or 4 days. This morning, Oct. 15, he is reported to have had the best night's rest enjoyed for some time.

A brief message announces that the editor's mother, Mrs. M. A. Woodward, was in an auto accident Saturday afternoon, Oct. 13, from which she suffered cuts and bruises. She was enroute to Blanchard, Mich., for Sunday.

Bro. F. E. Siple having been called to Arkansas City on account of the accidental death of Sisters Vickery and Chaplin, Bro. Jas. A. Patriek, of Ashland, Ohio, was called to fill Bro. Siple's Rally Day appointments at Plum River and Adeline, and an appointment at Kewance on the eve of October 15.

The Golden Rule Home is in receipt of one hundred pounds of nice new prunes—a gift from Bro. and Sr. Wallace Woolf of Vancouver, Wash. They are the more appreciated when it is known that Bro. Woolf's large prune orchard did not bear this year and he purchased elsewhere in order to continue this annual remembrance of his. Thanks, Bro. Woolf.

MICHIGAN

Sr. Woodward spoke at the Grand Rapids church, Thursday evening, Oct. 4. All enjoyed her message and we will be glad to have her come again. She also spoke at the Denton church on Sunday afternoon, Oct. 7.

Encouraging reports have been coming from Blanchard. We rejoice with all the sister churches that are prospering in the Master's service. The coming quarterly conference which will convene at this church Oct. 19-21 should prove very helpful to the local congregation. Quarterly meetings help the local churches more than they do the state work as a whole. Let every one co-operate to make this meeting a real blessing.

The baked goods sale conducted by the Dorcas society of the Grand Rapids church, proved a very lucrative affair. Great things can be accomplished where there is "Christian co-operation." The catalogue houses have also assisted one of the auxiliaries by contributing remnant goods.

Bro. F. L. Austin will speak at Grand Rapids, Thursday evening, Oct. 18. Those living within a near-by radius are urged to attend.

(The following good report was promptly received but was unintentionally overlooked.—Regretful Editor.)

Sept. 16th was Rally Day in Grand Rapids with one hundred sixty one present at Sunday School. The Adult class was the banner class with forty two persons present. You should have seen the teacher, Mr. Hall, smile!

The program consisted of one special

number from each class. This program was planned to tell the aim of our Sunday School (to make it the best in the land), and to show something the children are learning there.

MINNESOTA

The Minnesota fall conference will convene at Mora, Minn., commencing Oct. 26th and holding over Sunday Oct. 28th. Come and help make this a good conference.

Mrs. Thos. M. Savage, Conference Sec.

RALLY DAY, BLAIR, NEBR.

Sunday, Oct. 21 is Sunday school Rally day for the Church of God at Blair. Sunday school at 10 a. m.; Preaching at 11 a. m. Subject for morning worship, The Mission of the Church. Basket dinner at 12:30. Beginning at 2:30 p. m. the young folks of the Church and Sunday school will render a program that will be both entertaining and educational. Brecons meet at 6:30, preaching at 7:30 p. m. The Avery brethren will be with us on Rally day and we are looking forward to a great day for the Church. Sister Gordon of Holbrook, Nebr, was with us Sun. Oct. 7. This aged mother is a great lover of the truth and her presence and conversation is an inspiration to any one of like precious faith.

Our pastor was with the Avery brethren last Sunday and spoke to the congregation at three services during the day.

The Church at Blair is awake and doing things that will count in eternity.

Miss Leona Marsh of Ames, Iowa, who has for some time been employed in Philadelphia, has recently relocated in Ft. Wayne, Ind., where she is employed as chemist in the Research and Inventions Department of S. F. Bowers and Co.

Sr. Marsh may be addressed at 516 E. Taber St., Ft. Wayne, Ind. To those of the brotherhood in and near Ft. Wayne we are glad to commend Sr. Marsh.

GOLDEN RULE SUNDAY SCHOOL

Cleveland, Ohio.

Rally Day—October 21

The biggest success of the new Church of the Golden Rule is its Sunday School. A record attendance of 84 was present on dedication day, and every Sunday since, without exception, has set a new record for attendance. Sept. 16, the Sunday after dedication, it jumped to 103, the next Sunday there were 105, the next, 108 and the next, Oct. 7, there were 111. The steady growth has stimulated much enthusiasm to keep up the record, at least until Rally Day.

Rally Day has been announced for Oct. 21, and a further shattering of attendance records is expected on that day. A special program is being prepared, in which each class will present some feature of its own. Let every member of the Sunday School be present on Rally Day, and see that others come also.

The primary department is the most unwieldy. Classes have been so large that they have had to be divided. The teachers are taking hold of the work with the children with admirable enthusiasm, although some are entirely new to the work.

A contest between some of the classes is

going to be started shortly which it is expected will last until Christmas, and plans are now under way for that.

A Hallowe'en masquerade party will be held on the night of Oct. 26. It will be given by the Sunday School in conjunction with the Bereans.

NIAGARA FALLS ANNUAL FALL MEETING

The annual Fall meeting of the Niagara Falls, N. Y., Church of God will be held (D. V.) Sunday October 28, 1928. The program for the day includes four services, as follows:

10 a. m. Sunday School, conducted by superintendent E. L. Moore;

11 a. m. Sermon by the pastor. Topic: "The Gospel of the Kingdom of God."

3 p. m. Sermon by the pastor. Topic: "The Meeting in the Air."

7:30 p. m. Sermon by the pastor. Topic: "Finally Brethren, Farewell."

This service will conclude the pastorate of Elder G. E. Marsh at Niagara Falls, N. Y. and at Fonthill, Ont., which has been extended over a period of nearly seven years. The Niagara Falls choir will be assisted in the musical part of the program by the Fonthill choir. Dinner and supper will be served at the home of Mr. and Mrs. Alex. Moreland, 1023 South Avenue, two blocks from the church.

LUTHER ABBOT WORLEY

was born in Miami County, Ohio, June 2, 1852, and died Oct. 7, 1928 at the age of 76 years, 4 mo. and 5 days. He was the eighth of nine children of Thompson and Melinda C. Worley. His entire life was spent in the community in which he was born, and he died within sight of his birthplace.

He was married on New Year's Day, 1882, to Orinda C. Rice. To this union there were two sons born, Charles Herbert and Ora L. Worley, both of whom survive him, together with one brother, David, of Englewood, O., and three grandchildren.

He was baptized into Christ about 35 years ago, by Bro. George Elton, and has been closely associated with the Brush Creek church ever since, having served as an officer of that congregation for many years.

He and his faithful wife established their home by the side of the road near the church where they lived for 41 years until his death. This became known as "Cozy Corner" to all the neighborhood. The Worley home is known far and near as a haven for young and old, for no one was ever turned away who was in need. It is safe to say that those who have shared the hospitality of this home can never be numbered by man. It was their delight to be always serving others, lending the helping hand to the one in need.

Thus the record of a faithful life is closed, and another of the Lord's jewels is laid away to await the day when He shall have need of them, and shall call them from slumber of death to meet Him in glorious resurrection life.

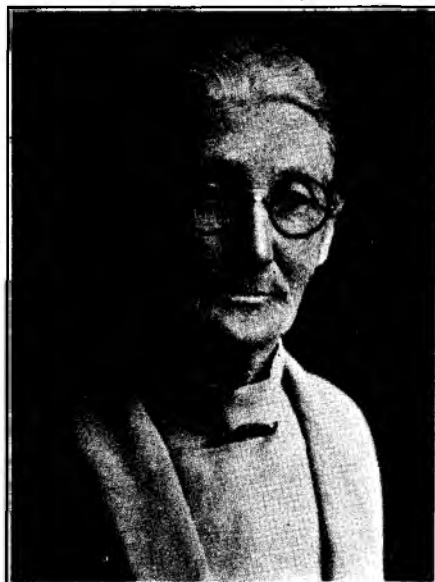
Funeral services were held at the Brush Creek Church Sept. 9, 1928. The neighbors

who gathered to pay their last respects filled the church to overflowing, mute evidence of the esteem in which Bro. Worley was held by one and all. He was laid to rest in the little Curtis cemetery to join the many others who are waiting there for the Master.

M. W. Lyon

MRS. EUNICE LEWIS

Eunice R. Long born Nov. 21, 1848, daughter of David and Emily Long, the last surviving member of that family of ten children, passed away at her home near Ripley, Oct. 4, 1928, nearing her eightieth birthday. She had spent her entire life in this com-



munity with the exception of one year spent in Colorado.

She was united in marriage to Thomas F. Lewis, Oct. 19, 1876. To this union were born four children, two dying in infancy and Catharine at the age of sixteen. Her husband preceded her in death twenty one years, after which she made her home with her daughter, Mrs. W. F. Paisley, where she was tenderly care for until death.

She united with the Church of God at Ripley in 1864 under the ministry of Bro. J. M. Stephenson, remaining firm in her faith throughout life. Her life was one of true Christian womanhood, beloved by all who knew her.

Besides her surviving children, Mrs. W. F. Paisley and A. H. Lewis, she leaves an adopted sister, Mrs. Wm. Densmore, nine grandchildren, four great grandchildren and a host of other relatives and friends to mourn her passing.

To the foregoing which was handed us to be read at the funeral the undersigned would like to add that in all our experience we have never known a person who was more self-sacrificing or more universally loved. To bring peace, harmony, good will,—this was her constant effort in life and it endeared

her to all who knew her.

Funeral services were conducted on Saturday, Oct. 6, at Ripley, and a large crowd of genuine mourners were present to lay "Aunt Eunice" or "Grandma Lewis" to rest. How deeply the little church there will miss her quiet, smiling presence!

F. E. Siple.

MRS. GEORGE SLACK

Mollie Woods was born Nov. 13, 1861 near Wakefield, Illinois, and spent her entire life in that section of the state.

In the year 1884 she was united in marriage to George Slack, and seven children came to grace their home, two of which died as children. The other five who remain alive are: Henry, of Newton, Ill.; Earl, of Scranton, Iowa; Alfred, of near Wakefield, Ill.; Mary, of Lincoln, Ill.; and Mrs. Wm. Lansbery, Casey, Ill. The husband and father passed away in May, 1927. Remaining to mourn her loss are the five children, one brother of Chicago, one sister of Wakefield, nine grand children, besides the many neighbors and friends.

Mrs. Slack had been in failing health for the past few months, and all that medical skill could do was done to bring relief. Nine weeks ago she was taken to the Effingham hospital, but after six weeks it was found that nothing could be done for her and she was brought back to the home of her daughter, Mrs. Lansbery, where she was tenderly cared for till death came to end her sufferings on Saturday evening, Oct. 6.

More than 25 years ago Sister Slack was baptized by Eld. J. E. Hatch, of the Church of God, and she remained true to her faith, falling asleep in death with full assurance of the resurrection of the dead.

Funeral services were conducted from the Lansbery home in Casey and at the Christian Church near the old home some forty miles south west of Casey on Monday, Oct. 8, after which she was quietly buried in the cemetery close at hand.

She sleeps, and thus is added one more reason for yearning and praying for the resurrection morn.

F. E. Siple.

HERALD RECEIPTS

Mrs. Mattie Vinyard; Mrs. Marie Truesdale; Mrs. Laura Pentland; Jno. E. Orchard; Mrs. S. E. Buosell; M. C. Brake; Mrs. Flora E. Hogue; Mrs. C. E. Hilsabeck; Miss Patricia Corbaley; Mrs. Ida Allen; Mrs. J. D. Murray; Albert Siple; Geo. L. Holley; Mrs. R. D. Leonardson; Mrs. Elizabeth Frier; David Bowen; F. H. Knodle; Mrs. Harold Ries; Mrs. Frank Moran; F. A. Johnson; Mrs. Allan Thompson; Mrs. Harriet Reed; Mrs. Lillie McMillin; Mrs. Wm. Hadicke; Mrs. Mitta Chandler; Mrs. Lillias Sweeney; Mrs. E. L. Cronk; Henry M. Daniels; Elwyn Daniels; Mr. and Mrs. M. T. Wells.

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It is interesting to know that the cathedral of Milan, Italy has three thousand statues.—Haney.

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THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, OCTOBER 23, 1928

NUMBER 4

The Wonderful Book



“The Bible, the Bible, blest volume of truth,
How sweetly it smiles on the season of youth!
It bids us seek early the pearl of great price
Ere the heart is enslaved in the bondage of vice.

“The Bible, the Bible, we hail it with joy;
Its truths and its glories our tongues shall employ;
We’ll sing of its triumphs and tell of its worth,
And send its glad tidings afar o’er the earth.

“The Bible, the Bible, more precious than gold;
The hopes and the glories its pages unfold.
It speaks of the Savior and tells of His love;
And shows us the way to give pleasure above.

“The Bible, the Bible, the valleys shall ring,
And hilltops re-echo the notes that we sing;
Our banners inscribed with its precepts and rules
Shall long wave in triumph the joy of our schools.”

Selected by R. Humphreys.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE POWER OF THE SPIRIT

IT BEING CLEAR from Scripture, as noted on page 4, that "Holy Spirit" is in itself no different from spirit not designated holy, and it being clear from Scripture, as noted on page 19, that "Holy Spirit" is not a living being, but that it is equally inanimate and neuter as is spirit in any other phase, we can then enter into a study of spirit itself to ascertain, if possible, a definition therefor from the pages of sacred writ. It is possible to accomplish this best only when we take Lexicon and Concordance in hand and endeavor to ascertain the inspired use of the word as it was used in the language through which the inspired word was expressed.

Young's Concordance records 377 occurrences of the Hebrew word *ruach*. 232 times this word is translated into the English word "spirit", 91 times into the English words "wind" or "windy", 29 times into the English word "breath". The same Concordance records the use of the Greek *pneuma* about 387 times in the New Testament. This word is translated into the English word "spirit" (without capital "s") 151 times, "Spirit" (printed with capital "S") 133 times, "Ghost" modified by "Holy" 4 times, "ghost" twice, "breath" twice, "wind" once, "life" once, and others.

It will be noted that in both the Old and New Testaments there is no other Hebrew word used in the Bible from which the English word "spirit" is derived, excepting the word *neshamah* which is used twice: Job 26:4; Prov. 20:27. There is no other Greek word from which the English word "spirit" is derived in the New Testament, except the word *phantasma* which is so used only twice: Matt. 14:26; Mark 6:49.

It will be noted that the thought conveyed by these words in the three languages is the thought of some action or force or energy resultant from spirit or breath. It is with this thought that we have such phrases as "the spirit of jealousy", that is, the energy or activity that is characterized by jealousy; "the spirit of love", that is, action or energy characterized by love; "Holy Spirit", that is, energy or activity set apart for the performance of some special work of God. This truth is so vividly emphasized by our Savior at the hour of His ascension; Acts 1:8, when He said, "Ye shall receive power (Greek *dunamis* the word from which we derive the English words dynamics, dynamo, dynamite and such), after that the Holy Ghost (Spirit) is come upon you." The Spirit was not that power, but they were to receive power as a result

of the Spirit being upon them. But this was Holy Spirit, "Holy" meaning Spirit designated for special edifying work.

On the day of Pentecost Peter explained, Acts 2:17, 33, that Christ had "shed forth" the Holy Spirit upon those gathered and that as a result they were empowered to speak and act as they did upon that day of Pentecost. Peter expressly attributed their works as resulting from their reception of the Holy Spirit when he said, Act 1:16, 17, "This is that". It was a fulfillment of Joel's prophecy.

In like manner when God breathed into Adam, He gave to Adam that which invigorated, energized him to move, his heart to beat, his lungs to breathe, his mind to think. As the electric current that is led to the dynamo imports some unseen power to energize that machine, so God's Spirit imputed to every new born babe releases in some way energy by which the creature lives, acts, performs.

Likewise, by God's own wireless means, He conveys to Christians additional Spirit, Spirit set aside for special labors, namely, Holy Spirit, that the Christian may carry on in ways that are beyond the ways of the carnal, beyond the grasp of the natural man; activities that are made possible by the Father by His Spirit—spiritual activities.

—o—

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks."—Isa. 26:1.

—o—

TWO BLADES IN PLACE OF ONE

TO MAKE two blades of grass grow where but one grew before is a principle which has revolutionized the world. Every advancement on farm or in city has been made by the employment of this principle. To increase production; to increase efficiency: these are the slogans that have made man's world grow. The Church of God needs this ideal ever before its eye. To increase its usefulness before God it must of necessity utilize more fully and energetically its powers, reach larger numbers and secure increased results.

This is the prompted motive of our effort to double the subscription list of The Restitution Herald. We long to accomplish greater work in the service of the Master; we long to reach more readers and students of the gospel

of salvation; we long to acclaim the name of Christ to larger numbers. To this end we ask every reader of the Herald to co-operate, each in his or her own vicinity or among distant correspondents and friends, by adding one or more subscribers to the Herald list. This is your work and your responsibility, dear Reader, equally as much as that of the Herald office. We are all of the same body of Christ. Each one has his part to do.

We urge that each will do his or her best to see that two Heralds are distributed where only one is now found, will aid so that two servants of the Master will be found where only one now exists.

Let us use our prayers, our strength, our influence to double our gospel labors that are being wrought through the Herald.

As stated last week, to the one who will send in the largest number of subscribers in excess of ten by December 31st, the Herald will present the beautiful gift Bible advertised on the last page of this issue.

If each blade would grow one additional there would be two in place of one.

If each Herald subscriber will become missionary-salesman and sell one additional subscription, two would then grow and do good for every one now busy in the Lord's work.

Present subscribers can do it.

LET'S GO!

WHY AND HOW SHOULD CHRISTIANS SUPPORT THE EIGHTEENTH AMENDMENT?

The following so nicely expresses some of the editor's own private thoughts, and it seems to fit so well into the moral needs of the day that it is given place in the Herald.
—Ed.

WHY SUPPORT IT?

IT IS A LAW of the country; while it so remains there is but one attitude for Christians to take toward it—obedience.

It is a law for the protection of the home and society.

It is in accord with the teachings of God's word.

It does not take away personal liberty; it grants liberty to all—freedom to live their lives without the handicap of the temptations of the saloon.

Liquor has always been a deceiver and a stealer of health, morals, happiness.

It is a means of safeguarding life; intoxication is extremely dangerous in this age of high-powered machines.

It has been largely responsible for the high tide of prosperity that our country has enjoyed—money, formerly going into the saloon, being now turned into productive channels.

It outlaws the brewery and the saloon, which were menaces to home and morals.

It is succeeding in spite of handicaps and opposition. Among its opponents we find bootleggers, criminals, gamblers.

Most of the newspapers of the country are "wet;" the support must come from those who stand for moral betterment.

Its benefits for outnumber the evils which grow out of non-enforcement.

Liquor drinking is incompatible with efficiency required for success to-day.

It is the greatest adventure in economic progress that the world has made in many generations.

It is better at its worst than was legalized traffic at its best.

Science and experience both have proved that liquor drinking is detrimental to health and longevity.

HOW TO SUPPORT IT

Giving personal obedience to law.

Reporting to proper officers cases of violation.

Protesting against plays and movies and newspapers that make light of law enforcement.

Refusing to jest or laugh at jokes that make light of law violation and drunkenness.

Boosting for it in our conversation.

Writing occasional letters supporting it, for publication in local newspapers.

Educating those younger than ourselves as to its advantages.

Familiarizing one's self with facts to be used in argument for it.

Praying for the arousing of public conscience on the matter.

"When thy judgements are in the earth the inhabitants of the earth will learn righteousness."—Isa. 26:9.

KEPT IN THE WORLD

OUR LORD JESUS not only saves, but He keeps; in the forgiveness of sins and regenerating power there is an instantaneous and marvelous work, a gracious change; it is being born again. It is to become in Christ a new creature; but life stretches out ahead, many temptations and conflicts await this new creature, and the keeping power of Christ is necessary. One must not only be saved in the great work of pardon and regeneration, but one must be kept from sin in a sinful world.

It will be remembered that in His prayer contained in the 17th chapter of John's gospel, speaking to the Father of His disciples, our Lord said; "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jesus saves people for service. He would keep them in this world and use them for His glory in the salvation of others. All Christians should get this truth very clearly fixed in their minds.—*Selected.*

"ASK, AND IT SHALL BE GIVEN YOU"

Luke 11:1-13.

AND IT CAME TO PASS, that as he was praying in a certain place." Luke records more instances of the Savior's praying than any of the others. In Luke alone do we find that He prayed at His baptism, at His transfiguration, after He cleansed the leper, and before He chose the twelve (3:21; 9:29; 5:16; 6:12, 13). If we were more intimate with our Father in heaven, we would more often be found in communion with Him; the earth would be a more lonely place to us, and we would have more heart craving for Christ Himself.

"Lord, teach us to pray, as John also taught his disciples." In the sermon on the Mount Jesus had already taught how to pray (Matt. 6:9-13), but as it was after that the twelve were chosen, it is probable that the disciple who asked this question was not present at that time.

"And he said unto them, When ye pray, say, Our Father which art in heaven." In His sermon on the Mount Jesus said, "Your Father which is in heaven," or "your heavenly Father," eight times, "Thy or your Father" seven times, "My Father which is in heaven" once, and "Our Father which art in heaven" once.

"Hallowed by thy name." In His last prayer with His disciples Jesus said to His Father, "I have manifested thy name;" "I have declared unto them thy name." At another time he prayed, "Father, glorify thy name" (John 17:6, 26; 12:28).

"Thy kingdom come." The God of heaven shall set up a kingdom which shall break in pieces and consume all the kingdoms of this world and it shall stand forever.

"Thy will be done, as in heaven, so in earth." When this petition shall have been manifestly answered, then the kingdom shall have come. But until God's will is done on earth as it is in heaven let no one say that the kingdom has come. In proportion as we now delight to do His will we shall individually have a foretaste of the kingdom in our hearts and lives.

"Give us day by day our daily bread"—sustenance for body and soul as each day shall require; but one day at a time. "A daily rate for every day all the days of his life" was what a certain king gave to one who was his captive (2 Kings 25:30).

"And forgive us our sins; for we also forgive every one that is indebted to us." When He taught them this prayer in the sermon on the Mount, He added: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

"And lead us not into temptation, but deliver us from evil." God did tempt, or try, or prove Abraham; and James says, "Blessed is the man that endureth temptation;" but he also adds, "God cannot be tempted with evil, neither tempteth he any man" (Gen. 22:1; Jas. 1:12-15). Temptations, in the sense of trials, are our greatest blessings (Jas. 1:2; 1 Pet. 4:12, 13); and God is faithful who

will not suffer us to be tempted above that we are able (1 Cor. 10:13). Perhaps the best explanation of this petition will be found in the light of Matt. 4:1, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil," and in the fact that He, knowing what it means, would as far as possible spare us.

"Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." Jesus now uses the illustration of a friend coming to a friend, on behalf of another friend, and at a very unseasonable hour, but with a very urgent request; and the request is denied, for the man of whom the request is made thinks more of the comfort of his children, who are in bed with him, than of the need.

"Because of his importunity he will rise and give him as many as he needeth." The word for importunity is used only this once in the Bible, and signifies literally "shamelessness" or "impudence" or "rough earnestness." Here is an earnestness, not very seemly, but which accomplishes its end, even at the expense of the children's comfort. He seems to teach us that there is a taking hold of God in prayer as Jacob did when in his helplessness he clung to the angel, saying, "I will not let thee go, except thou bless me."

"And I say unto you, Ask, and it shall be given you." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "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." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Matt. 21:22; John 14:13, 14; 15:7). These are a few of the many plain, emphatic words of our Lord upon asking and receiving, but who believes them? Who thus asks and receives?

"Seek and ye shall find." "Ye shall seek me and find me when ye shall search for me with all your heart." "Those that seek me diligently shall find me" (Jer. 29:13; Prov. 8:17, R. V.) When we seek according to the mind of God and with the whole heart; when we seek spiritual good as men seek silver or hidden treasures, then we may expect to find.

"Knock, and it shall be opened unto you." "In Christ is redemption" in all its fullness, and "in him are hid all the treasures of wisdom and knowledge." No one knocking at His door can knock in vain, for his own promise is, "Him that cometh to me I will in no wise cast out" (Eph. 1:7; Col. 2:3; John 6:37). How sad the contrast in Rev. 3:20, where Jesus is seen standing at the door of the church that bears His name, but He is shut out; and He asks so pitifully if there is any individual that will let him in, that He may sup with them.

"For every one that asketh receiveth," etc. **And**

these promises and statements about asking, seeking, knocking, are prefixed by His emphatic "I say unto you." How comforting are the words of 1 John 5:14, 15: "And, this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him."

"If a son shall ask bread of any of you that is a father, will he give him a stone?" In the previous illustration He encourages to ask, and now He encourages to expect what we ask for.

"How much more shall *your* heavenly Father give the Holy Spirit to them that ask him?" If a father will give to a friend, how much more will a father give to his son?
—Selected

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"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60:1.
—o—

LOOKING UP IN THE STRUGGLE

A CONSECRATED CHRISTIAN LIFE has many a struggle. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Yet these spiritual forces of darkness often use human instruments in their attacks upon us. "If after the manner of men I have fought with beasts at Ephesus," was one of Paul's descriptions of his human foes stirred up against him in all the depravity of their hate by spiritual powers of darkness. Among his perils, not the least distressing, were those "among false brethren." Many are the records throughout sacred Scripture of powerful Satanic forces operating in and through mortals, and it would seem that even good and well-meaning persons may, unless they watch and pray, lend their influence to these malicious and destructive powers; this we may learn from Job's wife advising him to curse God and die, and Peter's effort to get our Lord Jesus to pity Himself rather than to boldly face the cross.

Our weakness is to see only the human hand, and to forget to reckon with the unseen power behind the scenes. David, in the fifty-sixth Psalm, gives a striking example of such a conflict and of the soul's struggle to retain its bouyancy and confidence in God. This Psalm was written when he fled to Achish king of Gath in view of the determination of Saul to slay him. *The conflict is one of faith against feeling.* A fear, no doubt more than natural filled his heart, yet all he was able to reckon with was Satan's instrument, man. At first it is just man that he fears, "Man would swallow me up," "he fighting daily oppresses me"; but as spiritual darkness increased, the number of his enemies seemed to increase—"They be many that fight against me." "Every day they wrest my words." "They hide themselves, they wait for my soul."

"The fear of man bringeth a snare," yet have not we, too, at some time been faced by most trying circumstances when it would seem that man would swallow us up? Some have suffered from those of their own households, others from associates who professed the Christian name; the world has proved no friend to grace, and, like David, in seeking to flee, even this has brought new sorrows. *Feelings* would cause us to despair, but *faith* bids us to find in God our hiding place. There is yet something in us which must be reached, a work within that must be done.

The heart may be beset with great inward struggles; David's soul seemed enmeshed in fear. All he could see by day, or in his dreams by night, were his enemies plotting against him to swallow him up. There was no need of his denying his fears; they were very real to him; yet, in spite of them he determined to trust, "What time I am afraid, I will trust in thee." And, my friend, because you are at times sorely tempted is no reason you should cease to believe. Even Paul had times of "fightings within and fears without," and the fear of man caused the bold Elijah to flee from the threats of the unholy Jezebel. But did God desert His servant just because he feared? Be honest with God, acknowledge your weakness and wherein you fail, nevertheless be determined to trust.

It may be necessary time and again to take yourself afresh in hand as the burdens press and Satan tempts. Declare aloud if need be, "What time I am afraid, I will trust in thee." It is not an evidence that you are without faith because the soul at times would falter. The proof of faith is found in the return of the soul to its trust in God. Peter had faith when he started to walk on the water; he lost the sense of it as the billows absorbed his attention; beginning to sink, his soul was almost swallowed up with fear, but the immediate turning of his heart to Jesus proves he was not void of faith, and faith saved him. There is more faith in your heart than you sometimes think. It is a living, vital principle of Christian life, without which it is impossible to please God; and though feelings often seem to choke it down, yet it rises afresh from almost unknown regions of the heart, and the fight is won. It is not, how much faith do we *feel*, but what is the outcome when the tests come? "What time I am afraid, I will trust in thee."

In this conflict of faith, one must not only be resolved to trust when sight and feeling are contrary; he must also often remind and assure himself that he has so determined. "In God I have put my trust; I will not fear what flesh can do unto me." I have done it, says David—I do not see the victory and I do not feel the victory, but my trust has been placed in One greater than all my foes. Ah, brother, what does "Fight the good fight of faith" mean if it does not mean conflict, adverse winds, disappointed feelings, darkness, and at times even the misgivings of our own hearts, and the sense of the entire frailty of our humanity? Never mind your feelings. If you are a child of God, underneath them is faith, that faith that

(Continued on page 58)

A PROPHET'S VISION

THE PROPHET DANIEL'S vision as recorded in the seventh chapter of the Book of Daniel presents a prophetic scope of rare interest.

This prophecy is comparatively easy of interpretation, for while many prophecies in the Word are mysteries which have not yet been revealed even to faithful and able students of Scripture, here the key hangs just beside the door, so that the eager student may readily open the treasure-house and secure the riches within.

The four beasts which Daniel saw are said to be kings (v. 17), and are also spoken of as kingdoms (v. 23). So here at least no room is left for a diversity of opinion. Nor are we long in doubt as to their identity, for the characteristics and successions of these kingdoms are so clearly given as to make the meaning plain to any one at all familiar with the history of nations.

There is such a remarkable parallelism between this vision of Daniel and the dream of Nebuchadnezzar (see Dan. 2), that we are entirely justified in concluding that they cover the same ground, viz.: The entire scope of Gentile world domination. In both prophecies the history of nations is carried to the very end of their existence, when they are destroyed, and succeeded by that kingdom which the God of heaven shall set up (Dan. 2:44), even the everlasting kingdom which shall be given to the saints of the Most High (Dan. 7:27).

But why should two prophecies be required to cover the same period? And why should there be this diversity in the symbols employed? The answer to the first question is found in the fact that it is a common method in the Word to present the various phases of some great truth by means of several parables or metaphors given at different times. A doctrine or a revelation may be too great to admit of its being represented in merely one treatment. Second, the symbols in the two prophecies differ because the one represents the outlook upon the scene from the standpoint of a proud, heathen king to whom the imposing image—which he saw in his dream—with himself as the head of gold—was an appropriate figure of world dominions; whereas to God's prophet considering them from God's viewpoint, the nations appeared in their true character as ravenous beasts. That this description of them is not misapplied is fully proven not only by their past and present conduct, but by their own proudly vaunted coat of arms and national emblems, in which wild beasts, birds and even reptiles are so conspicuous.

There has been little or no question among interpreters that the first beast which Daniel saw in his vision stood for the Babylonian empire—the empire which under Nebuchadnezzar marked the beginning of Gentile world-power, and whose sun was about to set when Daniel had his vision. It here appears as the noblest of beasts, with the addition of the wings of the noblest of birds, just as it appeared to its most illustrious head as the noblest of metals shaped according to the noblest part of man. The

Scriptures elsewhere liken Nebuchadnezzar to a lion and his armies to eagles (Jer. 4:7, 13; Ezek. 17:3, 12), and the characteristic marks of his empire were great savage strength, magnificence and irresistible conquest. It was a lion with eagle's wings. But its aggressions soon flagged, its eagle wings were plucked and its career of conquest stopped. By the lessons which God taught its most distinguished king it was lifted up from the crouching attitude of a beast of prey, and made to stand erect as a man, whilst the weaker and gentler heart of a man was given to it. Thus all the features of the description answer to the facts recorded concerning this power.

The second beast well represents the Medo-Persian empire which conquered Babylon, and succeeded in the sovereignty of the world. The burly animal described answers to the heavy chest of Nebuchadnezzar's image. The two sides fit to the dual composition of the empire, the higher and stronger side representing Persia, which possessed the greater influence and power. History tells of the vast armies of Medo-Persia, and of its conquests, though these were achieved with the slow ponderous efforts characteristic of the awkward and heavy bear. The three torn ribs in this beast's mouth significantly correspond to the three countries, Lydia, Babylon and Egypt, which the Medo-Persian empire seized and held.

The leopard is a true figure of the next world-power: the Macedonian empire as extended and established by the conquests of Alexander. With the fleetness, cruelty and cunning of the leopard, Alexander the Great overran the world. It is written of him, "he was impetuous and fierce in his warlike expedition as a panther after its prey, and came on his enemies with that speed as if he flew with a double pair of wings."

At the death of Alexander the empire was divided into four portions, which fell to his four principal generals, and this fully explains the description of the four heads of the leopard.

Interest centers, however, in the fourth beast, of which the description is the most extended, and which because of its character and end is of most importance. No name is given to this animal, and the description of it differs from anything known in nature. Its terrible strength and ferocious actions seem to tax the prophet's power of expression. There are certain very clear marks of identification. It represents a kingdom, and more definitely still "the fourth kingdom upon the earth," that is, the conqueror of and successor to the three kingdoms that preceded it. There is only one world-power, that can be intended by this description, viz.: the Roman Empire. Crushing power was its chief characteristic. All else was obliged to yield to its relentless conquests.

The point that will require most explanation to the average reader is the bringing of the Roman Empire—thus represented by this terrible beast—in contact with the denouement when the Son of Man takes the kingdom, and destroying all other authority, becomes the monarch of the world. This has not yet occurred, and we have been taught to believe that the Roman Empire ceased long ago

to exist. How is this hiatus to be spanned? Only as we see to-day the Roman power still essentially existent in present day governments, especially those that now occupy the territory that was once Imperial Rome. They are practically Rome still, though at present in fragments. The basis of their laws, as well as their spirit of earthly pomp and martial conquest prove them to be the lineal descendants of the Roman mother. They are as ambitious and sanguinary, and when occasion offers, hesitate as little to shed blood, to seize territory, and to increase their national prestige and power.

What other explanation can there be? Rome is the fourth beast, there is no fifth described to fill the place or time that would intervene before the Eternal One assumes His rights; therefore the fourth beast or Rome must under its continued form still occupy the period.

Moreover, that there will be a revival of the Roman Empire under the form of ten kingdoms, is the firm belief of the ablest students of prophecy, and the belief is based on what seems to be clear teaching of the word of God. Note the lesson conveyed by the figure of the ten horns of the fourth beast. They are said to be ten kings. Ten kings predict ten kingdoms. Further they appear, or rise, at or toward the end of the epoch of the fourth beast. These ten kings or kingdoms are paralleled in other portions of the Word. In the image of Nebuchadnezzar's dream they are presented under the figure of ten toes, which are also designated kings (Dan. 2:44). Also, in Rev. 17:12, there is a description of them identical with that which we have in this seventh chapter of Daniel.

From these evidences what other conclusion can be drawn than that the Roman Empire (though not necessarily in name) will be revived: ten kingdoms occupying its former territory (indeed it is quite possible that their boundaries will be formed as an outcome of the present war)? From among them will arise the wonderful ruler called "the little horn," who will exceed in ability and power all who have ever gone before him among men, so that he will captivate the imagination and win the admiration of nearly all people, who will gladly render him homage and accept his domination as a relief from the confusion and strife that have rent the world. He it is who, intoxicated with power and a sense of his own super-human ability, will exalt himself as the object of human adoration (See 2 Thess. 2:4).

It is to this that humanity is tending. Every setting sun brings it nearer the climax of its own unregenerated efforts, and the final result of its boasted evolution. These will end in man-worship!

But the consummation of God's plan will quickly follow. What a calm and yet conclusive sequel is given in vs. 11, 13, 14, 26 and 27! As truly as God created the universe, and Christ died and rose again, will the Son of Man in due time be invested with universal power and rule with undisputed sway. (See Ps. 2, and Rev. 5.)

By Chas. C. Cook in "End of the Age Themes,"

"THE SERPENT RATIONALLY INVESTIGATED"

This article was selected from an old "Restitution" and may be of interest to our Bible students.

I RECENTLY CAME ACROSS the following short article from the "Jewish Occident," showing the origin of the word "serpent," which may be of help to Bible students. It endeavors to show from Isa. 14: 29, the origin of the serpent. The following is an extract from the "Occident":

"The common and highly pernicious idea is, that the serpent which entered the Garden of Eden was a crawling and inferior animal as now bears the name of serpent. We must first try to correct this idea, and obtain the true idea of the figure which the serpent made in paradise. We will first try to prove that the serpent was a seraph. In the fourteenth chapter of Isaiah and twenty-ninth verse, we read: 'For out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.' If we examine the original Hebrew, we will find that the first word translated serpent in this text is *nahash*, and that the serpent at the end of the text is seraph in the original. Now, if serpent (*nahash*) generates the cockatrice, and the fruit of the latter is the flying seraph, it is not a wild conclusion that the serpent and the seraph belong to the same family. Further, if we examine the Hebrew of the twenty-first chapter of Numbers and sixth verse, we will find that certain serpents are pointed out particularly as being seraphs or seraphim. The brazen serpent which Moses lifted up in the wilderness to cure the people that were bitten was called a seraph. The geologist, in all his searches among the strata of the earth, finds the serpent as the most marked specimen of animal degradation.

"Let us suppose that the seraphs or fiery flying serpents in the time of Moses were specimens of physical degradation—a vast degradation from the seraphs that moved on the earth when Adam was still a holy being. And let us suppose that Isaiah in the vision of his sixth chapter, when he saw the heavenly seraphim before the throne of God, then saw that noble form of the serpent or seraph which it originally had on earth. How noble was this form of the seraph as Isaiah saw it! The Lord was sitting on the exalted throne, and then Isaiah saw the seraphim above: 'Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain did he fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.' The interesting conjecture to which these texts lead us is, that the animal, serpent, or seraph had, before the curse of sin came on the earth, the same glorious form in which the heavenly seraphim appeared to Isaiah, that it was elegance of form and sagacity, the head of all the beasts of the field, and that it was in this glorious form that the angels of heaven visited para-

(Continued on page 63)

OH, IS IT TRUE?

Say, is it true, Oh, is it true,
That Christ, the Son of God, did come?
That on this earth He lived and died
And purchased with His blood, our home?

And is it true, Oh, is it true,
That Calvary's cross and Joseph's grave;
Have proven Christ, our Savior dear,
Atonement made, with power to save?

Say, is it true, Oh, is it true,
That He now lives, in Heav'n above;
At God's right hand, He intercedes,
For all who will accept His love?

And is it true, Oh, is it true,
That He from heav'n again shall come
Shall He on earth be yet enthroned,
The earth redeemed be made our home

Say, is it true, Oh, is it true,
That signs proclaim His coming near?
Shall He in clouds now soon draw nigh,
This very Christ, Our Savior dear?

Then let me tell this story true,
Of this dear Savior, Helper, Friend;
And when at last He shall appear,
Enjoy that life that ne'er shall end.

—Selected.

CREATION OR EVOLUTION— WHICH?

By Jas. A. Patrick

SOME TIME AGO I showed that the theory of evolution cannot account for the plant life in the original soil. Evolution starts with a hot nebula that could contain no plant life because of the intense heat, so the original soil must have been a direct act of creation.

I wish to show here that plants must have also been the result of a direct act of creation. There are certain elements in every plant that are not found in nature. Woody fiber, starch, sugar, albumen, etc., are not found in nature; we never meet with these substances except in the plant itself. This goes to prove that the plant is the factory in which these substances are manufactured. A factory must have all its parts in working order before it can manufacture that for which it was intended.

As the substances mentioned in the foregoing do not occur in nature and are a product of the factory, the plant, this proves that nature did not make the factory, because it did not possess the materials with which to make it. The factory must first have been put together by some power outside of nature before it could do the work for which it was intended. This proves the necessity for a direct act of creation; therefore the Creator.

So from the above argument, which cannot be success-

fully contradicted, it is clearly shown that the slow process of development could not have brought the plant into existence. Furthermore, we deduce that the days of Genesis were twenty-four hour days, because no part of the plant could have been formed very long before every other part, or decomposition would have set in and destroyed the part first made. The parts must have been formed and put together at one and the same time and started to work. Thus we have the only scientific account of the origin of plants in the Bible: The LORD God made . . . every plant of the field before it was in the earth, and every herb of the field before it grew."—Gen. 2:4, 5. Every thing in connection with the growth of the plant shows that this statement is literally true, and that there is not the least thing figurative about it.

The same argument holds good in the case of animal life. Blood, digestive juices, lymph, etc., are not found in nature, therefore the animal organism is the factory in which these elements are made. Nature, not possessing these elements, could not have made the factory, and since these elements help to provide the material that enters into the composition of the factory, and because of their perishable nature, it is very evident that the act of creation was a very short one. When the factory, the animal, was made it had to be put into operation at once or decomposition would have set in.

So again, we have the only scientific account of the creation of man and animals in the Bible: "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. And out of the ground the LORD God formed every beast of the field, and every fowl of the air."—Gen. 2:7, 19.

GOLD DUST

By Anna Drew

LOVE IS THE PASSWORD of the Christian, and the entering signal to the brother's affections. Love is the mark of a Christian."

"Your fellows have but one way of estimating you, and that is by results. Every one makes mistakes, but if we profit by them as we should, we shall reduce the number. Everybody fails sometimes; but no one has a right to fail all the time. It is a good thing to mean well, but the world has a right to expect us to do well. Get results."

"May we so search, aided by the true Light, that we may not break one of the least of Christ's words, and teaching them to others, may be called great in the kingdom of heaven."

"It is more needful to be able to 'suffer long and be kind,' than it is to preach with the tongue of an angel."

The Lord's coming will be "in a moment," and if we have become entangled with the affairs of this life, that "moment" will pass by, and we will be among the "left" ones,

THAT THE FATHER MAY BE GLORIFIED

By F. L. Austin

THAT THE FATHER may be glorified in the Son", is the express reason given by the Savior for His promise to do "whatsoever ye shall ask in my name". The glory of God has always been the chief object of Christ. He sought not His own will, He stated in John 5:30, "but the will of the Father which hath sent me". It was to glorify God, to magnify Him before man, before the eyes of all God's creation that Jesus labored. And having thus labored through His mortal life, He sought still to so labor after His ascension. He was going away, He notified His apostles; nevertheless He would not leave them helpless and to the end "that the Father may be glorified in the Son", "whatsoever ye shall ask in my name, that will I do."

That this principle was always uppermost in the mind of the Savior is also made plain by His introductory words in that heart-searching prayer of John 17: "I have glorified thee on the earth"; "glorify thy Son, that thy Son also may glorify thee". In His every expression of purpose, His effort was to glorify His Father. It was for this that He lived and labored in the ministry; it was for this that He petitioned increased strength at the right hand of His Father, namely, that He might do more to magnify God before man.

Every effective prayer of the Christian must therefore seek the same end. Nothing can be sought in the name of the Savior that does not seek the Savior's aim. As Christ's aim was the glory of the Father, so also must be the aim of him who would follow Christ and the prayer of him who follows Christ cannot have other thought or aim than that of assistance and strength to carry out the aims of Christ.

Does this reveal one reason why so many prayers fail in their answer? Does this reveal a reason why so many would-be Christians fail in their Christian strength and life? Man is sinful. The thoughts and imaginations of his heart are evil continually. Such was not God's good pleasure, but man has turned to evil and follows thereafter. He seeks to serve self, to please self, to satiate his own longings. In so doing, he sins against the very highest motives of God, against the highest pleasures God has designed for man. His prayers so frequently are mere petitions that the Father will aid him in satiating his own cravings, his own carnal aims. Christ has never taught that such prayer was even legitimate.

God is the Leader of the universe. He is not only the Creator, He is the great Ruler, the great Leader. Man, in serving self best must serve God most. He must willingly be the one who is led. His every will must be to please and exalt the Father. In no other way can man realize his own best good. Therefore, his every prayer must be, in order to his own best good, a prayer that will seek first to glorify God, to exalt God's name and life before the world.

Not only is this true of prayer life, it is equally true of Christian living. The Christian life, like the life of the Savior, must be a life devoted to magnify the Father, to exalt His name, to honor His labors, to glorify Him. In no other way can man successfully follow Christ. Not only did the Savior seek the Father's will, He sought His words, He sought His works. It was because that in all things, in work as well as word, He magnified God that the Father anointed Him "with the oil of gladness above thy (His) fellows", that the Father crowned Him "with glory and honor, and didst set him over the works" of God's hands.

So too of the Christian. If he would follow Christ in word and work, he must seek to glorify God in every work of his life, in every pleasure that is enjoyed, in every vision that he seeks to realize.

With such constant purpose of life one is in readiness to realize the beauty of the Savior's assurance in John 14:13, "Whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son."

All prayer, as all Christian life, should seek to glorify God. The prayer that cannot be answered of the Father not only fails to glorify Him, but deprives Him of glory already established. The prayer that can be but partially answered radiates but partial glory to the Father. God is glorified by answering man's prayer. Such answer magnifies God in the eyes of man; it magnifies God in the eyes of the world; it reveals to the petitioner and to others the great truth that God lives and moves and has His being; it reveals to the petitioner and to others that God is watchful of the interests of man; it reveals that man can place trust in God—it glorifies God.

Thus again the Savior's statement grows in magnitude. He would grant whatsoever is asked in His name. Not alone to the benefit and to the advantage of the man, but to the aggrandizement of God, of all of God's plans, of all of God's purposes. Prayers thus answered can but draw others unto the Father.

As Christians, let us live to the glory of God. Let us pray. Let us pray with a realization that through prayer God has opportunity to glorify Himself through man. Let us so live that we *can properly pray*. Let us pray, not for the satisfaction of our own carnal purpose, but that the prayer shall redound to the honor and glory of God.

"Whatsoever ye do, do all to the glory of God."

The gold of our best motives is so mixed with the dross of selfishness and unworthiness that we can neither take too much credit to ourselves for any of our good deeds nor afford to throw discredit upon any performed by our neighbors.

LOOKING UP IN THE STRUGGLE

(Continued from page 53)

overcomes the world. It must be stirred up, your pure mind must be put in remembrance. It may be necessary, over and over, to reaffirm the fact to your own soul, "In God I have put my trust." The words may seem to mock you, but they do not. They are a testimony, they strengthen you, they lead you up among the overcomers. The fear you feel is the weakness of your mortal flesh; the faith beneath is the testimony of the majestic and redeemed spirit within, upheld by the power of the Holy Ghost.

This conflict of faith is not just the tenacity of human will, it is the soul counting on God to lift it from its dungeon of doubt, and it rests upon the promises of the eternal Word. Here it was that David in his dark hour found comfort and hope, "In God will I praise his word." Let us look at this again. "In God"—not in self and human power. It is a full acknowledgment that he could not trust except by help from God, but by that help he will praise His Word. There it is, worship in the midst of doubts, praise from the darkest caverns of gloom, the Word of God exalted as a light that shineth into a dark place. What God has written is sure. Could we only grasp the value of praiseful faith! What a power it is! Praise brought the walls of Jericho down, praise gave Gideon and his men a great victory. Praise is comely for the upright, and, "Whoso offereth praise glorifieth me." It was at midnight that Paul and Silas sang praises unto God and an earthquake shook the Philippian jail. Try praising in the test and see what God will do. Do not wait to feel; have faith, begin to rejoice.

Trust in God is always sure to bring victory. Surroundings may not be changed, enemies may still be near, but the soul is raised above the strife. No change had come in the circumstances of David as he wrote this Psalm, yet as he draws near its close we hear him exclaim, "This I know: for God is with me." When we become conscious of God, all is well. It was perhaps a struggle when Shadrach, Meshach, and Abednego went into the fiery furnace, but the struggle was over when the form of the fourth appeared. When the eye of faith can clearly grasp the truth: "If God be for us, who can be against us?"; "The Lord is on my side; I will not fear what flesh can do unto me,"—that is victory.

This brings us to a glorious walk with God in sweet communion and fellowship, "That I may walk before God in the light of the living." Who would not enjoy such a walk? But to do so David knew he must pay his vows. "Thy vows are upon me, O God: I will render praise unto Thee." These were perhaps promises he had made during his awful distress. You know how often we promise when we are in trouble, yet how many forget as soon as the conflict is ended. Do not think God has forgotten the promises you have made, "It is better not to vow than

to vow and not pay." Here David's vow seems to have been a promise to praise the Lord, a sacrifice well pleasing to God. But we must not mistake praise—it is not just a shout in church; it is walk of worship. We hear some who seem to praise loudly in the place of assembly, while outside its doors their lives are a constant contradiction. They find fault with the sermon, the singing, the saints, and their general deportment is inconsistent. Theirs has not been praise, it was just a shout. "Praise is comely for the upright," and it is their praise that is a sacrifice well pleasing to God.

Look up. Our God reigns. Though the battle may rage, keep your eyes upon His promises. David felt his own weakness when he said, "Wilt thou not deliver my feet from falling?" Knowing of himself he could not stand, his trust was in the keeping power of his great Shepherd. So let us trust, and let us praise for His goodness and grace who hath said, "I will never leave thee nor forsake thee."—*Selected.*

—o—
 "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."—Isa. 58:12.

CHEER UP BRETHREN

WHY DON'T men go to church? Someone has made a study of a typical New England village and observed the habits of 129 prominent citizens. This is what he found:

Only 17 of them go to church regularly, and they but once each Sunday. There are 13 more who go occasionally, and there are 99 who never go at all.

A generation ago no man could stay away from church in a little New England town and be considered respectable. What has made the change? They tell us:

(1) Lack of parental authority requiring church attendance when these men were young. (2) The Sunday newspaper, "the non-church goers' gospel." (3) The automobile rage, "which sends thousands whizzing to the country." (4) Sunday visiting, which keep both visitors and hosts at home.

Possibly the investigation was conducted on too narrow lines. If, instead of asking how many go to church, the question had been how many are kindly men, loving their families and doing what they can to lighten the burdens of those who are weary and heavily laden, these prominent citizens might have given a better account of themselves.

The important question is not how much religion there is in the churches, compared with fifty years ago, but **HOW MUCH RELIGION THERE IS IN THE HEARTS AND LIVES OF MEN.**

—o—
 Efficiency is that precautionary faculty which makes a man build a fence at the top of the precipice instead of a hospital at the bottom.

National Berean Department

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"HE THAT HATH A BOUNTIFUL EYE SHALL BE BLESSED; FOR HE GIVETH OF HIS BREAD TO THE POOR."—Prov. 22:9.

WE ARE GLAD to observe the added interest in Berean work which is being manifested in many places. May this winter be the best ever in Berean activities.

Illinois Bereans are showing a real interest in Self-Denial Month this year, for which we are thankful. We have observed several instances where desired things have been given up in order to live true to self-denial principles. Don't forget that the Treasurer is Miss Phyllis Wood, 611 East Fourth St., Kewanee, Illinois.

Two Junior Bereans of Grand Rapids, Mich., were asked to write why they liked to go to Berean class, and we give their statements below. Their ages are ten and eleven years.

WHY I LIKE TO GO TO BEREAN

I like to go to Berean because I learn more. I like my Berean class and my teacher and the work we do. She reads us a Bible story and asks us questions about the story.

I think I learn more in Berean because there are not so many children and not so much noise.

Richard Townsend, Age 10.

WHY I LIKE TO GO TO BEREAN

I like to go to Berean because I learn of Jesus' love for us, and the wonderful miracles He has done. This leads us to believe that we will go into the promised land that He has prepared for us, if we do His will.

Our Berean studies are very interesting, our teacher makes it so interesting.

Harold Thomas, Age 11.

One of our active Senior Bereans of Marshall, Illinois, has written the following article:

THE TWO WAYS

Jesus in His sermon on the mount, said: "Enter ye in at the strait gate; for wide is the gate, and broad is the way

that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which, leadeth unto life, and few there be that find it."—Matt. 7:13, 14.

Jesus, in the above texts has given us two definite statements, or facts, concerning the ways in which mankind must follow. One leads to destruction; the other to life eternal. The broad way that leads to destruction is the way in which many people are traveling to-day. They are looking for the pleasures and joys of this world only and fail to realize that in the not far distant future a day of reckoning is coming in which every man will be judged according to the deeds done in the body, whether they be good or bad. Then how shall those people be judged who sought after the pleasures of this world only? Too late will they realize that they were following the broad way that leads to destruction in which so many people are traveling to-day.

How much different will the judgment be for those people who followed the strait and narrow that leadeth unto life. The way, perhaps, was filled with hardships, suffering and sacrifice, but always before them was a vision of happiness and contentment that should never perish. Are you following the way that leads unto life, or are you following the way of destruction?

David, the man after Gods own heart, said: "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies."—Psa. 27:11.

Let us all strive to follow the strait and narrow way which leads unto life; for there is no other way by which we can enter into the kingdom of God. Jesus, in John 14:6, left us this ringing message: "I am the way, the truth and the life, no man cometh unto the Father, but by me."

Harry Goekler.

"Let favour be shown to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."—Isa. 26:10.

"O Lord, thou art God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth."—Isa. 25:1,



WORLD'S TEMPERANCE SUNDAY

ELECTION DAY! A new President! Wet or Dry! Mr. Smith! Mr. Hoover!

How many of you hear this almost everywhere you go? What does it mean? Well, in November (almost the time you will have this story as Sunday School Lesson) a new President is to be chosen to preside over the United States for the coming four years. What about "wet and dry"?

We have a law of the United States called the Eighteenth Amendment. It forbids anyone in the United States making or selling intoxicating liquor. And, of course, anyone who breaks this law is as guilty of law-breaking as one who steals from another. Even you, little children, know about the evil effects produced by liquor. How harmful it is, and how much unhappiness its use has brought into many lives and homes!

Now, we are told that one of these candidates believes the Eighteenth Amendment should be done away with and the other does not.

So there you are!

If Jesus were on earth I wonder what He would say about it? (Matt. 17:24-27; Matt. 22:15-22; Mark 12:30, 31).

Let us turn to our Bibles, and read Romans 13:1-14. This is another letter written by Paul, and must give us as guiding thoughts as to the Romans to whom it was written.

Paul was a Roman citizen as well as a Jew, and believed in law and order. He warned the Roman Christians against resisting the "higher powers" or rulers.

The "Little Learner's Paper" tells the thoughts contained in Paul's letter as follows:

"Paul knew that all people want to live in a happy home and in a happy nation.

"Our homes are happy when we are loving and obedient. Our nation is happy and peaceful when we obey the laws of God and the laws of the nation.

"The best way to obey the laws of the home and the nation and of God is to love God and each other. Those who live right need have no fear of rulers; only those whose deeds are evil need to fear them. Not only must we obey those set over us, but we must also honor them and treat them with respect.

"God requires children to thus honor and obey their parents, and teachers, and all who are in authority over

them. Besides these duties to our rulers, we have duties to all around us.

"Paul said, 'Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.' We should give to God that which we owe Him—our love and obedience.

"Paul wrote; 'Let us all live honestly, peaceably and shun envy and strife.'

"He warned all against strong drink and rough living."

So you see if we are really Christians, and love God and our neighbors we will want to keep the law, and be "temperate in ALL THINGS."

SOMETHING TO THINK ABOUT

How are we showing love to God? Just how temperate are we?

SOMETHING TO DO

1. Read what Jesus says about the law of the land. Matt. 17:24-27; Matt. 22:15-22.
2. Draw two oblongs side by side. On one print the verse Mark 12:30; on the other print the verse Mark 12:31.
3. Make a list of the things in which we should be temperate.

MEMORY VERSE

42. Matt. 7:12.

THE WAY

By H. O. Spelman

"Can you tell me the way to Happy town?"

"Oh, yes," the wise man said.

"It's the way of the boy who will always share. His bicycle, cart or sled."

"Can you tell me the way to Helpfulville?"

"It's the way that is very old;

The way of the girl who sees things to do. And does them without being told."

—*Little Learner's Paper.*

"The water placed in goblet, bowl or cup
Changes its form to its receptacle;
And so our plastic souls take various shapes
And characters of good or ill, to fit
The good or ill in the friends they choose.

"Therefore, be ever careful in your choice of friends.
And let your special love be given to those
Whose strength of character may prove a whip
That drives you ever to fair wisdom's goal."

With Our Sunday Schools

LESSON V.—November 4, 1928

WORLD'S TEMPERANCE SUNDAY

Rom. 13:1-14

Devotional Reading: Psa. 15

GOLDEN TEXT

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.—Rom. 13:10.

A STUDY OF THE SUBJECT

Temperance. Temperance must be considered from two points of view; from the Christian and from the citizenship; or from the Spiritual and the carnal. Let us consider the last first—citizenship, which is based upon nationality and national government. Government was ordained by God. In the beginning the parent was the ruler. As population increased, government came to include a group of families under a single head; thus, the nation. Government as ordained of God is to the end that equity and righteousness shall prevail for all the governed. While God exalted one nation over all others, ruling that one Himself and submitting all others to man's rule, yet He did not wholly leave the others without His watch care. Of Medo-Persia God foretold her king, Cyrus, years prior to his birth, Isa. 45:1. He was concerned about Persia. Daniel instructed Nebuchadnezzar, Dan. 2:21, that God exercised His rights in the appointment and removal of kings. See also 4:17. As to Christians God did not separate them into an independent political organization, but left them amidst the nations and called them aside to engage in spiritual activities. Thus while they would be in the world, they should not be of it. John 17:11, 14, 16. Temperance by the world is enforced through two motives: one, political; the other, moral. The moral man may exercise temperance even though the nation does not.

Political Temperance. Here is an effort to enforce temperance by law. Law among other things, represents the duties and responsibilities of the executive upon the governed. Whatever the Christian's ideal may be, he is duty bound to respect the law of the land. Rom. 13:1.

In this connection it should be noted that every propaganda to defeat the law of the land regarding the 18th amendment carries with it to-day, the breaking of that law. The judiciary, the legal talent of the land, the police force, the legislative member, the business man, the rampant criminal, bootlegger, road-house proprietor, etc., etc., all classes of whatever type, whether or not of the church who wink at the breaking of this law are equally criminal in act. They are law breakers, violators with those who would treat likewise any other law such as murder, theft, etc. And the winking at such criminality in regard to this law is undoubtedly doing more to debase and debauch manhood and womanhood and childhood; doing more to encourage vicious crime than perhaps any other one thing in America. Let the Christian in obedience to Rom. 13, maintain conscientious observance of and obedience to the 18th amendment.

Christian Temperance. Temperance as referred to in this study pertains mostly to temperance regarding intoxicating liquor. It should also include the use of tobaccos, which intoxicate as surely, though differently.

God is building the Spiritual life within the carnal. His order is first the natural, afterward the Spiritual. 1 Cor. 15:46. That which changes the character of the individual from the carnal to the Spiritual is the Spirit of God controlling the natural man. Rom. 8:7-16. To accomplish this necessitates the purest and cleanest development of the natural or carnal man. The defilement of self by any means whatsoever is to impede, if not to thwart, the development of the Spiritual in the individual. Paul says, 1 Cor. 3:16-18, to defile not our bodies. That which poisons, intoxicates, corrupts the natural purposes of the body can but defile it. Therefore from the Christian point of view temperance is obligatory in order to perfection in Christ. Thus the Christian, both in obedience to his government to-day and in obedience to the words of Christ, is obligated by the word to maintain temperance. This obligation originates with God.

THE GOLDEN TEXT

"Love to (one's) neighbour works not ill; love, therefore, (is) a fulfilment of law."—Rom. 13:10, Roth.

In verse 8 Paul says, "Owe no man any thing, but to love one another," that is, "Owe Nothing to any one—unless love to each other." (Diaglott). If you owe a debt to another, it should be paid. This is just as true of the debt of love, which we owe to all mankind, and try as we will, it can never be fully paid—you will always owe it.—F. A. S.

PRACTICAL APPLICATIONS

Does It Pay to Obey Law? Mr. Jones was raising a son. He was proud of this boy and anxious to see him become a fine man. In his home life Mr. Jones frequently complained of different laws and openly boasted how he violated them. He ridiculed the eighteenth amendment and had a private bootlegger call each week. He exceeded the speed limit and violated traffic laws whenever he thought he would not get caught. If he could sneak by on a street car without paying his fare, he bragged of how smart he was.

His boy was not very old before Mr. Jones was surprised to find that the lad would tell stories; steal things from mother's cupboard or pocketbook and deny it; brag of how he broke the rules at school. He became a reckless, immoral young man, with no respect for either civil or social law, and brought sorrow and humiliation to his parents.

He who would raise a son, or influence some other to be true and law-abiding must teach that principle constantly by action as well as by word. If parents ridicule one law or standard, the child feels he has the right to disregard others.—F. E. S.

SENIOR AND ADULT CLASSES

Topic: The Debt of Love.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."—Rom. 13:8.

There are debts that can be paid, but there is one debt that is never paid—love to another. The more one gives of it, the greater becomes the urge to give, the greater becomes the necessity of giving. The very giving reacts to increase the weight of love that bears on self. Love can not be stored, nor decreased by giving.

This knowledge made them calm and patient though there was as much then as there is now which seems to prove the inefficiency of love and grace to claim man, which seems to say that God's condemnation and the death it brings has greater power and is to be credited with more victims than God's grace and forgiveness.—A. K.

INTERMEDIATE CLASS

Topic: Be Ye Temperate in All Things.

In every land there are certain laws which the government of that land asks its citizens to obey. Officers are selected to see that these laws are obeyed. As long as we are good law-abiding citizens we need have no fear of these officers. They are really a protection to us and to our property. Only when an evil act has been done do we begin to feel afraid of those officers.

This is the thought that Paul was trying to place before the people in Rom. 13:1-14. He was trying to demonstrate to them how they should live and he sums it up by saying, "Thou shalt love thy neighbour as thyself." Not one of us wishes to do harm to himself, so if we love our neighbors as ourselves, we will do no harm to them. Could you imagine one practicing that principle, who would not make a good law abiding citizen?

Christ is our great High Priest (or officer). He tells us we must not spend our time in riot and drunkenness, in strife and envying, but we must walk uprightly. "Love one another" and so we fulfill the law of Christ.

TOPICS FOR STUDY AND DISCUSSION

Love: Origin according to Scriptures: nature of; why a debt that is never paid; purpose and efficiency in God's dealings with man; as a means to "reform".—A. K.

DOINGS AMONG THE CHURCHES

OREGON, ILLINOIS

Brother and Sister Glynn Starbuck of Rockford, Ill., Brother and Sister Harold Starbuck of Woodstock, Ill., and Brother Lansbery of Gary, Indiana visited the Oregon Berean class and church Sunday evening, October 21st.

Sister Williamson who has been seriously sick is much better now and is able to be downstairs for the meals.

Mrs. Wm. C. McGraw and children, who have been quarantened for scarlet fever the past month, are now able to be out. The Oregon church welcomes them back to the various church activities.

The Oregon Sunday School and Berean class have been favored the past two Sundays with music rendered by a seven piece orchestra. We invite all to come and hear our orchestra play. It's fine!

GOLDEN RULE HOME

Sister Mary Renner is visiting with friends at Leaf River and Lanark, Illinois.

We are glad to report that Mrs. Mary A. Woodward of 223 W. St. Joseph St., Lansing, Mich., was not seriously hurt in the auto accident that was reported last week. She was considerably wrenched, bruised and shocked, but no bones were broken and apparently no internal injuries resulted. Although still confined to her bed on the 19th she is resting well and feeling quite comfortable.

A NEW BOOK

"The Way of Life Eternal" by Lyman Booth is now ready for distribution. The book is 8 x 5 1-2 inches and is 40c per single copy. You will enjoy reading this book. Address the National Bible Institution, Oregon, Illinois.

DIXON, ILLINOIS

The Ladies Aid Society at Dixon, Ill., is busy again. Each week a meeting is held at one of the homes, and at this time many aprons, fancy-work and other articles are made which are sold in their Peddler's Pack, accumulating a neat sum which is applied on the church debt. At noon sandwiches and coffee are served.

On or about November 1st, Bro. G. E. Marsh of Niagara Falls is expected to arrive in Dixon to make his home. Sunday November 4th, will be his first service in the Dixon church. It is the aim of the brethren here

to make this a Banner Day for the church. Sunday School convenes at 10 a. m. Sermon at 11 a. m. In the afternoon at 2:30 a program will be given, the Junior Bereans providing the music. Evening services at 7:30. A basket dinner is planned to be held in the basement at noon. You are invited to attend all of these services, as a spiritual message awaits you.

Come one, come all!

MARSHALL, ILL.

The Salem church observed Rally Day, Sunday, October 14, with an attendance of fifty-six. The usual attendance had been about twenty-five or thirty so this was quite an increase. Although we had no special program, everyone received just as much benefit from the services anyway.

We hope that this Rally Day service gave to each of us a larger vision of service and will help us to be more worthy of our Savior's love.

Harry Goekler.

MARSHALL, ILL.

The last regular monthly appointment for this season is scheduled for the Salem church, near Marshall, next Saturday night and Sunday, Oct. 27 and 28. Bro. Siple will be the speaker, and a special attendance is urged at this, our closing fall appointment. It is the last Sunday of Rally month, so let's make it a Rally Sunday at Salem church.

Reports from Ripley, Illinois, are to the effect that the meetings now in progress are going along nicely. They are to close this Friday night.

MICHIGAN

Bro. Austin spoke to a good-sized and interested audience at Grand Rapids last Thursday night. His subject was, "Jesus is coming". The meeting was well advertised and due to this special advertising several new faces were seen in the audience. The Church of God is losing a great deal of support in man-power through failure to properly advertise.

We are glad to report Sr. Woodward improving from the bodily injuries received in an auto mishap as related in last week's Herald. We will not ascribed her escape to "luck" but will give "credit to whom credit is due" and say God again demonstrated His power to protect.

Sr. Clyde Thomas of the Grand Rapids church has been under medical care for the past two weeks. She is still confined to her

bed and a little friendly line in way of encouragement will be very welcome. Her address is, Mrs. Clyde Thomas, 111 Himes St., Grand Rapids, Mich.

Sr. Pearl Beneway is also entitled a cheery word. She has been confined to home and the bed for several days and a little Christian encouragement would act as "soothing balm". Her address is Mrs. Pearl Beneway, 2012 Coit Ave., N. E., Grand Rapids, Mich.

October 28 will be a big day in the Grand Rapids church. It will be anniversary day. An extensive program has been arranged and we hope and pray to make this the biggest day for the Master that we have had so far.

CALIFORNIA

Brother and Sister Oscar J. Johnson, of Sac City, Iowa are spending the winter in southern California, and were with us on the 1st Sunday of this month.

Brother Hickox brought one of his buddies with him, Mr. McVay, of Iowa, for our all day services on the 7th. They are on the U. S. S. West Virginia and are wintering in the harbor at San Pedro, Calif.

Brother Paul Johnson has given up his bachelor quarters and has a room at 3633 Empire Drive, Palms Sta., Los Angeles. He has made two discoveries lately; viz., that it is not good for man to live alone, and that pots and pans are hard to handle when hot.

A DOUBLE FUNERAL

MRS. ALLEN CHAPLIN

Minnie Vickery was born April 16, 1868, in Doniphan County, Kansas. She came to the vicinity of Arkansas City in 1883, with her parents, the late Mr. and Mrs. Ira M. Vickery, where she resided the major portion of her life.

She was united in marriage with Allen Chaplin in 1890, their ever increasing attachments for each other being of a transcendent beauty. She was the mother of eight children, of whom she was passionately fond. Two of these are in their graves. The living members residing in the near vicinity at the time of her death by auto accident Oct. 11, 1928, are Vernon W. Chaplin; Mrs. C. P. Morgan; C. Stedman Chaplin; Miss Georgia Chaplin; Mrs. J. C. Curtiss; and Byron Chaplin.

Sister Chaplin was baptized into Jesus Christ by Elder Clover, of the Church of God, at the age of seventeen, and through the

years she has ever been faithful and true to her Christian faith.

The dominant characteristics of her vivacious life was her deep and abiding attachments for her family, relatives and friends. Like a little girl in beauty of confidence she ever commanded their valiant loyalty of love and respect.

MRS. IVAN W. VICKERY

Ella Reed was born November 16, 1872, in Stark County, Indiana. She came to Kansas with her parents in 1884, residing near Arkansas City since that time. She was the daughter of Mrs. Harriett Reed of 608 North B Street and the late Jacob Reed.

She was united in marriage to Ivan W. Vickery, Sept. 16, 1894, and was the mother of two sons, Firman E., and Homer W., both of whom lived near her at the time of her death by auto accident, October 11, 1928.

Sister Vickery was baptized into Jesus

Christ by Elder S. C. Oliver of the Church of God at the age of nineteen, and has ever led an active Christian life.

Her relatives and friends will remember her for her outstanding beauty of deep sympathy for the afflicted. Through storm, or over commanding home duties she promptly went to them with her gracious touch and loving concern.

Funeral services for both Sister Chaplin and Sister Vickery were held from the Christian Church in Arkansas City, on Sunday, October 14, 1928, with the largest attendance that the writer has ever seen at a funeral. The two ladies were sisters-in-law, had lived close to each other and labored in the same church cause during life and died together in the same auto accident and therefore it was deemed proper that they should be buried together in a double funeral.

More than fourteen hundred people were reported to have been in the church for the

services, while many were turned away for lack of room. Floral pieces of every kind and almost beyond number were present, a large number of which were afterwards distributed to the sick rooms of the various hospitals.

The little church band in Arkansas City will miss these two sisters beyond words, but they sorrow not as others who have no hope.

The prayers of the brotherhood are requested for Mr. Vickery, the other occupant of the wrecked car, who was seriously injured, but is slowly recovering at the hospital.

F. E. Siple.

HERALD RECEIPTS

Merle A. Patrick; Eva Rounsavell; Wm. J. Halls; Mrs. Anna Cady; Elsie V. Olmstead; Charles Self; Mrs. Lewis Goeke; Mrs. Richard Lake; Mrs. A. M. Scroggs; Mrs. Anna Smith.

"THE SERPENT RATIONALLY INVESTIGATED"

(Continued from page 55)

dise, and appeared before our first parents to hold conversation. If this conjecture is true, it follows that the lying serpent was not the first seraph that stood, or walked, or flew in paradise. Dismiss, then the pernicious idea, that it was a 'footless, venomous, sneaking serpent that spoke to Eve, and discussed religion with her; believe rather that it was a splendid seraph, having six wings, with two covering his face, with two covering his feet, and flying with the other two,—that it was the same figure in which the angels of light often came down from heaven and appeared before Adam."

I submit the above to the readers of THE RESTITUTION without expressing my own convictions for the present.

Yours in the Blessed Hope,
W. H. WILSON.

The ocean is salty because of the mineral salts brought down by the rivers in solution.

WHAT WE HONOR

WE DO NOT place flowers upon the graves of the dead or honor their memory simply because they died. A man may perish on the gallows or in the electric chair; he has died, but there is nothing glorious in the manner of his going. In his desire to evade the responsibilities of life or to escape the burden of shame, a man may end his life by his own hand; we do not honor the kind of courage that sent him to his death. Others have run heedlessly into danger, and have perished for their folly;

we do not esteem them worthy of any special honor. Death in itself brings no glory. Death must be made glorious by life. We honor the soldier who died upon the field of battle, or the sailor who sank in the waves, because both the sailor and the soldier were using their life to advance the cause which they espoused. It is what death finds one doing with his life that makes death glorious. Jesus suggests this fact in His famous words, "Greater love hath no man than this, that a man lay down his life for his friends." It is the cause for which one has lived that makes death glorious.—Forward.

Two poisons, sodium and chlorine, are combined to make common salt.

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 RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, OCTOBER 30, 1928

NUMBER 5

The Other Side



- “We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often we are deaf to sigh and moan,
Too often to the weak and helpless blind;
Too often, when distress and want abide,
We turn and pass upon the other side.
- “The other side is trodden smooth, and worn
By footsteps passing idly all the day:
Where lie the bruised ones who faint and mourn,
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide—
They lead us all too oft upon the other side.
- “It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones:
To take the smitten, and the sick and sore,
And bear them where the stream of blessing runs:
Instead, we look about—the way is wide,
And so we pass upon the other side.
- “Oh, friends and brothers, gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears;
I pray you, listen to the thrilling call,
You cannot, in your selfish pride,
Pass *guiltless* upon the other side.”

—Unknown

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE GIFT OF THE SPIRIT

JUST AS GOD is the Giver of spirit that animates and energizes all mankind for their every life motion, so is God able to increase or decrease the measure of spirit to individuals as He will. That He controls the spirit in man is evidenced by different scriptures. David, in Psa. 104:29, 30, says, "Thou hidest thy face, they are troubled: thou takest away their breath (spirit), they die, and return to their dust. Thou sendest forth thy spirit (same Hebrew word as for "breath" above), they are created." In this passage the Hebrew word for "breath" and the Hebrew word for "spirit" are the same. God takes away the spirit, evidenced to observing man by the cessation of breath, which results in death to man; God sends that spirit forth again and man lives, resurrection is accomplished. "The Lord giveth, and the Lord taketh away." In Eccl. 12:7 Solomon wrote, "Then . . . the spirit shall return unto God who gave it." Thus we see that man's use of spirit is in God's hand and keeping. God gives, imparts, it to man; man lives, is energized; God withdraws it, man is weakened, dies.

Spirit as thus used is in common measure to all animate beings. The wise man tells us, speaking of beasts and of men, Eccl. 3:19, that "all have one breath (spirit)".

For special services of various kinds, God has throughout the ages imparted to different ones spirit in special, or holy measure to energize the particular individuals, enabling them to accomplish work. Thus, "holy men of God spake as they were moved by the Holy Ghost". 2 Peter 1:21. It was only by God's endowing them with ability that they could foretell prophetically the great truths which God revealed to the human race. Likewise, Moses was gifted with added measure of spirit, that is, with Holy Spirit, which enabled him to carry out the great works of God in leading Israel out of Egypt; Solomon was by the Holy Spirit gifted with wisdom; Daniel was in like manner enabled to recall the king's dream and to interpret the same; Jesus was enabled to heal the sick, raise dead ones; the apostles were with Holy Spirit gifted to speak with tongues and perform many works beyond the ability of those who were possessors of only the common measure of spirit, that is, of spirit for the performance of things necessary to the carnal, Adamic life. So the Holy Spirit, which God imparted to one person, gifted or enabled him to perform service along one line while the Holy Spirit given or imparted to another person gifted or

enabled him similarly, or differently even as he was in need, in the discharge of service to his Father.

That Holy Spirit is purposed for all Christians for enablement to rise above the carnal and abide in Christ unto Christian action, is revealed by Peter in Acts 2:38, 39: "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 (Spirit). 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." "Ye shall receive power, after that the Holy Ghost (Spirit) is come upon you." Acts 1:8. Paul, as though to emphasize the great importance of the gift of the Holy Spirit, charged, Eph. 4:30, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption," and this sealing he previously stated, Eph. 1:13, 14, "is the earnest of our inheritance." "Earnest", that is, an advanced portion. God has promised that every Christian will eventually become spiritual in fact; as an earnest to that promise He has sealed each one with a measure of Spirit, Holy.

The gift of the Holy Spirit may not be the same in one person as in another, nor in one age as in another. This is clearly taught in 1 Cor. 12. It is clear, however, that certain enablement may be expected by being recipient of Holy Spirit, for in 1 Cor. 12 and 13 Paul, after stating that some certain gifts would vanish, assures that other certain gifts would continue: "And now abideth faith, hope, charity".

The study of the Holy Spirit is a subject of great importance and one requiring diligent effort. The above and foregoing articles, written because of repeated requests from different ones, have been written merely to endeavor to clarify the Biblical meaning of "Holy Spirit" and to emphasize that such spirit ought to be expected and recognized by Christians everywhere. The writer does not pretend to claim that the Christian to-day, being recipient of Holy Spirit, is therefore a miracle worker as were the apostles in early Christian days, nor does he even suggest that the Christian of to-day should even expect or aim to do any such miracles. He does believe, however, that it is only with the aid of the Holy Spirit that the Christian can rise above the natural, carnal life to live the new life of Christ Jesus by faithful, earnest devotion to God. God enables him by His spirit to put down carnality in self and to stand and work in Christ.

It is God's spirit that energizes all life to the performance of whatever is wrought and to that man who recognizes God as the Giver of life and who in faith serves God

therewith and in faith and obedience craves to rise above the carnal and the sinful, God has assured His desire to enable or empower such man with spirit sufficient to make it possible for him, by faithful perseverance, to rise into such life service as would probably be impossible excepting for such enablement. Such gift of the spirit seems to be waiting at the door of whomsoever through faith in Christ rise to serve Him and to gain the victory to which Christ beckons His every follower.

"GO . . . PREACH"

AMONG THE LAST WORDS of our Savior to His disciples was, "Go ye into all the world, and preach the gospel to every creature". How urgent was this injunction is increasingly realized as the Christian prayerfully studies the Scriptures. The success of the Father's assurance that through Christ He will bless all nations of the earth depends upon the faithful discharge of this command by the disciples of Christ. If any are to be saved, it will be because someone shall have put this injunction into active, living force. Everything redemptive depends for victory upon the living reality of this truth

"Go ye into all the world, and preach" was no idle or thoughtless word of the Master. It was the key to all future victory; it was the opening of the gate to the great age of eternal righteousness.

The events surrounding and accompanying the birth of our Savior were no more essential and important to the fulfillment of God's promises through previous prophecy than are the activities and devotions of the church essential for the fulfillment of God's promises to save those who believe. This latter cannot be accomplished without the obedience of the church to "Go . . . preach the gospel to every creature". This is one of the vocations, Eph. 4:1, to which Christians are called.

The preaching of the gospel may be properly taken up under two separate and distinct headings. The first is that of actual proclamation by a speaker speaking the truths of the gospel. This is commonly recognized. The second phase may be defined as consisting of the activities and co-operations of Christian people in making the delivery of the actual words and sentences of preaching both opportune and efficient. This is by far the larger phase of the work. It must be always recognized that there are individuals who are empowered with personality and ability to stand out even almost alone and successfully draw to themselves multitudes to whom they proclaim the gospel and from whom many may be "called out". But never in the history of Christianity has an individual been able, alone and single handed, to follow up such work and to continue day after day and year after year in preaching the gospel to the hundreds and thousands of homes that need continual gospel encouragement for their growth and for their abidance in Christ.

The children of to-day will be the men of to-morrow.

The time most opportune to proclaim the gospel to one is in his childhood and youth. But the great majority of parents to-day all but ignore the rights of the child as regards Christian truth. The examples and activities of the vast majority of parents tend rather to educate the child in ways contrary to the ways of Christian action and life. They may not so intend, but such is the result. Ever in increasing percentages will mankind, brought up under such environments, tend toward anti-Christian activities.

"Go . . . preach", as applied to-day, places before the vision of the earnest followers of Christ a need for guarding the homes and childhood and youth of our land. Such work calls for the personal touch, individual laboring with individual ever in increasing ratio.

For all this the active, fervent, zealous co-operation of every individual member of every church is more and more needed. Some in one way, others in another can and should co-ordinate their abilities looking to the great vision of effectively preaching the gospel to-day so as to reap results in the early to-morrow, when childhood shall have approached mature thought and adult life.

It is too much to expect that such preaching or any other preaching will influence large numbers to salvation, but it is not too much to expect that such continuous efforts would be effective upon the workers, increasing their standard in Christian fortitude and worth.

"Go . . . preach the gospel" has many angles requiring the active co-operation of every individual disciple of the Master. Who, bearing His standard, will decline to engage in this work authorized by the Master Himself?

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WAS JESUS REAL AFTER HIS RESURRECTION?

By Jas. A. Patrick

WAS JESUS REAL before His resurrection? What constituted Jesus? Mary was told that she should conceive and bear a Son and call His name Jesus. What did Mary conceive and bear? Was it not the physical being?

In Gen. 5:1-3 we are told, "This is the book of the generation of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." What constituted that which was begotten and born? Surely the physical image. Then Adam's physical being was made in the image of God, for in Gen. 9:6 the man made in the image of God had blood.

"But", some one will say, "what has this to do with the reality of Jesus after His resurrection?" Very much. Whatever it took to constitute Jesus before His resurrection, it took to constitute Him after it. If it did not, if He was changed to something else, was He still Jesus?

I was talking to a lady a short time ago who believes and teaches that Jesus is here now, and if asked where He is, she replies, "He is all around us like the air, or ether." If this be true, is He the real Jesus that is the Savior from sin?

In John 19:38-42 it is said of Joseph, "He came therefore, and took the body of Jesus", and then we are told of the coming of Nicodemus, and it is said of the two, "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." And then John describes the sepulchre "wherein was never man laid. There laid they Jesus." They took the body down and wrapped it in linen, but when they laid it in the tomb, John calls it Jesus. Was the dead body Jesus? If not, did John tell the truth?

In Matt. 28:1-6 Matthew, in describing the coming of the women to the tomb and the appearance of the angel to them, tells us that the angel said, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Now, if we analyze the foregoing language very carefully, can we come to any other conclusion than that the body that was taken from the cross, and was wrapped in the linen, and the Jesus that was laid in the tomb, and the Lord that the angels said had lain there, and that they sought, and the one that had risen and was not there, were one and the same being?

Let us take in connection with the foregoing Acts 2:30-36. Speaking of David Peter said, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing

this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus (whose flesh saw no corruption) hath God raised up, whereof we all are witnesses." There is no word for "soul" in the Greek in verse 31. So He, Christ, "was not left in hell", or hades; no, for His flesh saw no corruption, and He was raised up in that flesh which saw no corruption. In verse 33 it is said that the Jesus spoken of in the 32nd verse was exalted by the right hand of God into the heavens, where David has not been exalted. In the 36th, verse it said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What same Jesus? The same Jesus whose flesh saw no corruption, who ascended up and sat down at the right hand of God.

This all agrees with the language of Christ to His disciples when He so plainly told them "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have." If Christ had become gas, air or some other intangible substance, could they have handled Him? What did He mean when He told them to handle Him and "see that it is I myself." Could any other being than that which they had known before and handled be the "I myself" which they were now to handle? If so, I would like to know what it could be.

Some one may ask, "What is meant by the expression, 'Flesh and blood cannot inherit the kingdom of God.'" Flesh and blood are here used (1 Cor. 15:50) as a synonym for mortality and corruption, as indicated by the following verses: "For this corruptible must put on incorruption, and this mortal must put on immortality." However, Paul did not say that flesh and bone cannot inherit the kingdom. If he had, that would have cut Christ out, for He said He had flesh and bone.

It also may be asked how a flesh and bone body can become a spiritual body. Well, Christ said He had flesh and bone and Paul says that He is a spiritual body. "It is sown a natural (soulical, Emph. Diag.) body and is raised a spiritual body." So we see that the body that is sown a soulical body is raised a spiritual body. It lives by the blood, in which is the soul, in this natural state and when raised to the immortal state, it lives by the spirit. Some say that the mortal must pass away or disappear before the immortal can appear. That is true of the mortal nature. Mortality is swallowed up of life by the "mortal putting on immortality."

Then the Jesus that now sits at the right hand of God is the same Jesus that the disciples saw and handled, excepting that now He lives the spirit life. So we see that He cannot have come the second time as a spiritual force or power.

ONE GOD—ONE GOSPEL

By R. H. Judd

"We reckon then that a man is justified by faith apart from the works of the law." Or, "Is GOD the God of the Jews only? Is he not the God of the Gentiles also? Yea, of the Gentiles also; if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through the faith."—Romans 3: 28-30, R. V. (See margin)

TRUTH is always consistent from whatever angle it may be approached. It "fits in" in every circumstance in which it may be called upon to bear testimony. It is without limit in its capacity and scope, and is never out of harmony with known facts. As surely as "coming events cast their shadows before", so surely does truth forecast the knowledge of truth yet to come. Romans 3: 29, 30 is a splendid example of this latter fact, and is an excellent illustration of the concentrative power of thought so frequently exhibited by the masterly mind of Paul the Apostle.

The injunction to "meditate in the law of the Lord", as contained in Joshua 1:8, and Psalm 1:2, must have been a very real matter to Paul, for there is abundant evidence of this in all his writings. No mere surface reading sufficed with him. He knew GOD'S Word was true at its face value, but he knew also that there is always to be found more truth "deeper down"—not in conflict with, but in confirmation of that already known; not a mere repetition of the same truth that is found on the surface, but an enlargement—knowledge added to knowledge.

Paul desired to show that "a man is justified by faith apart from the works of the law." How could he do it in a way that would be convincing to the Jew, and to the Gentile? The Jews believed that JEHOVAH was their GOD, for did He not call Himself "the God of Abraham, the God of Isaac and the God of Jacob", and was not Israel His own peculiar people under covenant of circumcision? To such an extent was this believed by the children of Abraham that they *practically denied* that GOD was also "the GOD of the Gentiles". They had not reckoned with the inevitable conclusion that necessarily arises from such a belief.

What would be the logical result if it were true that GOD was "the God of the Jews only"? The question is a momentous one. It is worth while to pause here a moment and think, and think deeply. IF GOD "is the God of the Jews only" then—

1. He cannot be the God of the Gentiles.
2. The Scriptures are made void, they are truth no longer; for the claim of the Jew, yea, and of Jehovah Himself, that "GOD IS ONE" is thus proved false, there must be a "God of the Gentiles also."

But, the truth that "GOD IS ONE" stands. GOD must therefore be "the God of the Gentiles also". Thus

the very claim that He is their GOD involves of necessity a plan of salvation for them also. But the law (circumcision) was for the Jew only, therefore the Gentile could not be saved through the law. If GOD is therefore "the GOD of the Jews" and is also "the GOD of the Gentiles", thus proving that GOD is one in all the earth (for there are but Jew and Gentile), then if the Gentile is justified by faith, the Jew must also be justified by the same, seeing "there is but one God" or in other words that "GOD IS ONE." Were the Scriptures for one moment to relinquish the claim that "GOD IS ONE" the whole fabric of salvation for mankind would vanish like a dream.

The same GOD that justified Abraham before his circumcision now justifies, *through faith* in JESUS, not only the Jew but the Gentile also and "the faith" (notice the article added in the R. V.) of Abraham becomes the *one faith* for sinful man the world over. The truth that GOD "is the God of the Jews" foreshadows the truth, as it must do, that He is "the GOD of the Gentiles also". Therefore "if so be that God is one" therefore must be salvation for Jew and Gentile—circumcision and uncircumcision through faith, as one text says. HENCE: "GOD so loved THE WORLD, that he gave his only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life."

Let us thank GOD that the Scriptures stand for the truth that "GOD IS ONE."

"He shall cover thee with his feathers, and under his wings shalt thou trust."—Psalm 91:4.

TRUTHFUL GEMS

Life is a measure to be filled, not a cup to be drained.

Stick-to-a-tive-ness is a prime virtue, but let us be careful, brethren, that we are not found sticking to a helpless, hopeless, lifeless proposition.

Face the sunlight, then the shadows will always be behind you.

The infidelity that hurts is the infidelity of the man who makes out that he's on God's side when he is not.

Find me a man preparing himself to hear the gospel and I will show you a man that is going to be benefited by the gospel.

If we're right we can't be hurt by the truth, and if we aren't right we ought to be hurt righteously.

Run into God's kingdom barefooted and bareheaded rather than miss it on account of anything in this life.

If you live in impure thoughts you will be impure in your life.

E. W. Kapp

The man who laughs last is the man whose laugh lasts.—Haney.

NOT "WHY", BUT "WHO"

By Verna C. Thayer

THERE LIVED in the land of Uz, a man by the name of Job. He had a family of seven sons and three daughters. Job was what we would call a wealthy man, and the Bible tells us that he was a great man, one of the greatest in the land. The Lord said of Job, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil."—Job 1:8.

Picture with your mind's eye, the life and position of such a man. Then imagine if you can, how changed it all would be should this same man be stripped of all these possessions, even his sons and daughters.

These all befell Job, but his reply to it all is summed up in these words, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly."—Job 1:21, 22. Such was the record of what may be termed Job's first affliction.

After having endured all these things Job was smitten with boils from the soles of his feet to the top of his head, a terrible affliction.

His friends came to visit him, that they might comfort him in his afflictions. But Job seemed to resent their lines of reasoning as to the source of afflictions. They seemed to think that afflictions are the result of sin; hence Job was so afflicted. (Were you ever comforted? in this manner?) Job argues very forcibly with them that he has been a righteous man, but keeps asking the question, "Why am I afflicted?"

Finally, Elihu came on the scene with the thought of chastisement from a different standpoint. How changed it made these afflictions appear, and in what a different spirit Job accepted this reasoning! He could see very clearly that were he to be tested and tried he must remain faithful regardless of what befell him.

What a beautiful picture is revealed to us in Job 42:1-8; "Job submitting himself to God"! And the record tells us that Job was doubly blessed for having withstood his endurance test.

We are all more or less familiar with the story of Job, but in reading the story, these verses are called to our minds, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6. "Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him."—James 1:12.

But wherein did Job fall short and where do we fail to-day? Job's question was always "Why?" He resented his afflictions. When he was brought to the point where he could see "who" and stopped asking "why" he was doubly blessed. Our problem is the same. When afflictions and great trials come upon us, we begin to cry "Why, O, Why?" When we get to the position where we

say, "It matters not, we commit ourselves into the hands of the Father", our afflictions and trials will seem so much lighter, in fact we will not consider them as afflictions.

May we be comforted by these words, "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."—Heb 12:11. Job remained firm in his hope. Let us remain firm in our hope, and let us refrain from the cry "why" and consider "who".

"The path of a righteous man is even,—O Upright One! the track of a righteous man thou makest level."—Isa. 26:7, Emph. Bible.

GREATER POSSIBILITIES

"According to your faith be it unto you."—Matt. 9:29.

I BELIEVE THESE WORDS spoken, by our Lord, to the two blind men is the yard stick by which we may measure the extent of our blessings and attainments, spiritual, physical, and material, and I also believe they measure the extent of our success in Christian work. He who expects much, and meets the conditions, will get much, while he who expects little will get the little in experience and in results of his labor.

I think it was William Carey who wrote:

"Ask great things of God,
Expect great things from God,
And attempt great things for God."

I am persuaded that we have men in our ranks, in whom lies wonderful potentialities in doing great things for God and humanity. They are accomplishing small things as compared to the larger things they should accomplish in these days.

"We can do as much as we think we can,
And we'll never accomplish more:
If we're afraid of ourselves, dear man,
There is little for us in store,
For failure comes from the inside first,
It's there if we only know it,
And we can win, though we face the worst,
If we feel that we can do it."

"We can do what we think we can do. We can be what we think we can be. We can have what we think we can have. What we do, what we are, what we have depends upon what we think."

We have the same Holy Spirit working in and through us that worked in and through the apostles and has worked in and through fully surrendered souls ever since. I believe, if we will make a more complete surrender to this mighty God-given power, and work and pray accordingly, that we will see great things accomplished.—*Selected.*

THE CHRISTIAN'S GREATEST NEED

By Rev. E. W. Bullinger, D. D.

THERE IS ONE THING that the Christian needs more than he needs any other thing. One thing on which all others rest; and on which all others turn.

It is certain from the Word of God, and also from our own experience, that "we know not what we should pray for as we ought." But "the Spirit Himself helpeth our infirmities" (Rom. 8:26). He knoweth what we should pray for. He knoweth what we need. He maketh intercession for us and in us. He teacheth us how to pray, and in Eph. 1:17, we have His prayer set forth in these words: "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."

This then, must be our greatest need: *A true knowledge of God.*

If the Holy Spirit thus puts it before all other things, it must be because it is more important than any other thing; yea, than all others put together.

This, it is, that lies at the foundation of the Christian Faith; at the threshold of Christian life.

It is the essence of all *trust*.

We cannot trust a person if we do not *know* him. At least, it is safer for us not to do so; and as a rule we do not.

But on the other hand, when we know a person thoroughly well, we cannot help trusting him. No effort to trust is required when we perfectly know a person. The difficulty then is, not to trust.

Why, then, do we not thus trust God? Is not the answer clear? *It is because we do not know Him!*

Thus we see how this knowledge of God is our greatest need; the very first step of our Christian course. Our trust will ever be in proportion to our knowledge.

If we knew, for example a billionth part of God's infinite *wisdom*, we should see our own to be such utter folly, that we should not merely be "willing" for His will, but we should *desire* it. It would be our greatest happiness for Him to do and arrange all for us. We should say, "Lord, I am foolish and ignorant; I know nothing, and can do nothing; I can see only this present moment; I know nothing of to-morrow. But Thou canst see the end from the beginning. Thy wisdom is infinite, and thy love is infinite; for, our Saviour and Lord could say of us to Thee, as Thy beloved Son—"Thou hast loved them, as thou hast loved me", John 17:23. Do, then, Thine own will. This is my desire, the desire of my heart. This is what I long for above all things."

This is far beyond being "willing." We may be willing for a thing, because we cannot help it. It may be even a low form of Christian fatalism. A Mohammedan

may be thus resigned to the will of his god.

But what we are speaking of is far, far beyond the modern gospel of holiness; far in advance of merely being "willing."

Those who are in the still lower condition; not "willing," but "willing to be made willing," do not see that this condition arises from not knowing God; not knowing how infinite is His love, how vast is His wisdom, how blessed and how sweet is His will. If they did but know something of this, they would yearn for His will. It would be the one great earnest and longing of their hearts for Him to do exactly what is pleasing in His own sight, in us, and for us, and through us.

Not knowing this secret, Christians, everywhere, are striving and labouring to be "willing" by looking at themselves; and by some definite "act of faith" to do something of themselves. Instead of thinking of His wisdom and His love, they are thinking of themselves and of their "surrender."

But this is labour in vain. Even if it should seem to accomplish something, it is only like tying paper flowers on a plant. They may look natural and fair; but they have no scent, no life; no fruit, and no seed. It is an artificial, fictitious attempt to produce that which, if they did but know God, would *come of itself, without an effort*: yea, the effort would be to stop or hinder the mighty power of a true knowledge of God.

The trouble with us is, if we prove our hearts to their depth, that, at the bottom, *we think we know better*. We would not say it for the world, we would hardly admit it to ourselves. But there it is; and the difficulty of being "made willing" is the proof of it.

If we really knew Him, and believed that He knows better than we do what is good for us, there would be *no effort whatever*, but only a blessed irrepressible *desire* for His will.

Before we proceed further to consider some other of the practical effects of this knowledge, let us notice the fact that there are two words in the original for this knowledge of God. Two verbs which mean *to know*. As these are used sometimes in the very same verse, it is very important that we should carefully distinguish that which the Holy Spirit has so especially emphasized. There are, indeed, six Greek words which are translated *to know*, but these two are the most common.

1. The one, *oida*, means *to know* without learning or effort; and refers to what we know intuitively, or as a matter of fact or history.

2. The other, *ginosko*, means *to get to know*; by effort, or experience, or learning.

This difference will be clearly seen, if we examine one or two passages:

John 13:7. "What I do thou *knowest* not now." This is the former of these two words, and tells us that Peter had no intuitive knowledge of what the Lord was doing; and had no means of knowing. It was impossible. The Lord, however, goes on to say, "but thou shalt know (*i.e., get to know*) hereafter." Peter would learn, and

TELL ME ABOUT THE MASTER

Tell me about the Master!
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light,
Light with a radiant glory
That lingers about the West;
But my heart is weary, weary,
And longs like a child for rest.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and the blood of His anguish
Dropped down on Judea's sod;
For to me life's seventy milestones
But a sorrowful journey mark;
Rough lies the hill-country behind me,
The mountains before me are dark.

Tell me about the Master!
Of the wrongs He freely forgave,
Of His mercy and tender compassion,
Of His love that was mighty to save;
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow,
Or pain, or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm;
And the heart that was bruised and broken
Grows patient and strong and calm.

Selected.

THE TIME OF THE END

By Samuel E. Haney

IT IS INTERESTING AND, in these days really essential, to investigate the word "watch"—its definition, vigilant observation; wakefulness: "One who watches; a watchman; guard"—Funk and Wagnalls. Now let us trace the word in both Old and New Testaments as it relates to two phases; general and the time of the end (our day) using eight references in each case.

General: Psa. 37:32, 33, "The wicked watcheth the righteous, and seeketh to slay him. The LORD will not leave him in his hand, nor condemn him when he is judged". Psa. 102:7, 8, R. V., "I watch, and am become like a sparrow that is alone upon the housetop. Mine enemies reproach me all the day; they that are mad against me do curse by me". Psa. 141:3, "Set a watch, O LORD, before my mouth; keep the door of my lips". Prov. 8:34, 35, "Blessed (happy) is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD". 1 Cor. 16:13, "Watch ye,

stand fast in the faith, quit you like men, be strong". 2. Cor. 6:5, "In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings". Eph. 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints". 2 Tim. 4:5, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry".

Time of the end: Psa. 130:6, "My soul *waiteth* for the LORD more than they that watch for the morning: *I say, more than* they that watch for the morning". Isa. 56:10, 11, "His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs which can never have enough, and they *are* shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter". Jesus seems to express the same thought satirically: "Can the blind lead the blind? shall not both fall into the ditch?" Jer. 51:12, "Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon." The writer's understanding of this whole chapter is that it refers to a period of years preceding the setting up of God's kingdom, the inception of this period being in evidence. Note a few cogent parallel verses: Jer. 51:8 and 29, "Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed." "And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant". Compare Rev. 18. Jer. 51:6 and 45, "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity for this *is* the time of the LORD's vengeance; he will render unto her a recompence". "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD". Compare Rev. 18:4. Jer. 51:13, "O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness". Compare James 5.

But verse 12 (quoted above—re-read it) is particularly germane to our subject. Something that every child of God can do is to assist publishers, editors and preachers in announcing the coming of the King of kings and Lord of lords. Remember, Amalek was overcome by the holding up of Moses' hands. When Moses held up his hand Israel prevailed, and when he let down his hand, Amalek prevailed. But "Moses' hands *were heavy*; . . . and Aaron and Hur staid (held) up his hands." Any one, even an illiterate, blind, mute could have taken Aaron and Hur's part in overcoming Amalek. Nevertheless, this work had to be done. Exod. 17:8-14.

There is really no legitimate excuse to shirk our duty. Besides, if we do nothing, it will not be long until we shall wish that we had done something. I could weep for those striving for the good and beautiful things of this life, and expecting to do likewise in God's kingdom.

Matt. 10:39; Gal. 6:6-8. Ezek. 7 is similar prophecy to that of Jer. 51. Read it entire; noting particularly vv. 6 and 7, "An end is come, the end is come: it watcheth for thee; behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains". Matt. 24:42, "Watch therefore: for ye know not what hour your Lord doth come". Mark 13:35-37, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly (unexpectedly, Diag.) he find you sleeping. And what I say unto you I say unto all, Watch." 1 Thess. 5:6, "Therefore let us not sleep, as *do* others; but let us watch and be sober." Rev. 16:15, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

What are the watchers watching for? They are watching for indications of their Lord's return, a few of which are specifically stated: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken".—Luke 21:25, 26. "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places".—Matt. 24:7. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man".—Luke 21:36.

The watchers are aware that all these things, and many similar prophecies are in evidence. Note Nahum's vision of the ubiquitous automobile, 2:3, 4, and the increase of knowledge, Dan. 12:4. It would require a volume to describe recent year's precursors of our Lord's return. Dr. Charles Frazier, in addressing the Episcopal Church Club in Philadelphia, said, "The number of mentally ill in the state of Pennsylvania equals the number of patients *in all the hospitals of the commonwealth*". Likely this is an approximate criterion of the whole country. The race is paying the inevitable price for its violation of natural and moral laws.

During the past fifty years wars, famines, pestilences, earthquakes, tidal waves and hurricanes have become so numerous and commonplace that they cease to be a "seven-day-wander". During the fifteen years between 1851 and 1866 the floods which altered the course of the Yellow River of China caused the death of 30,000,000 people by drowning and malnutrition. It is authoritatively reported that 1,500,000 people are starving in China. The number of deaths and something of the wreckage of the race caused by the late war is common knowledge. We read nearly every day of earthquakes destroying life and property. But the man of the world has become so selfish and self-centered that he is not interested in his fellow man's sufferings. He says, "That's their hard luck. I am on solid ground, and all is going well". But in the "trouble" the world is facing (Dan. 12:1), no one will

say, "This is the other fellow's hard luck", "For as a snare shall it come on all them that dwell on the face of the whole earth".—Luke 21:35. None but the overcoming watchers (Heb. 9:28) shall escape this trouble such as never was since there was a nation even to that same time".

The Lord only knows what the next great event will be. But we do know, to an absolute certainty, that Jesus will soon fulfill His promise to "All them also that love his appearing", for at His departure He said "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye be also".—John 14:2, 3. Glory to His name!

THE LIFE OF A HAPPY MAN

I COPIED THE FOLLOWING 37 years ago in a hotel in Humboldt, Iowa. The general sentiment is so good that I decided to pass it on. It has been hidden all these years among other gems which I have always made a practice of preserving. It has been said that if one wishes to keep a pretty flower or rose, to pluck it and press it in a book. It is also good practice to preserve precious thoughts, which are "like apples of gold in pictures of silver" in the same manner.

"The happy man was born in the city of Regeneration, in the parish of Repentance unto Life. He was educated in the school of Obedience and now lives in the plain of Perseverance. He works at the trade of Diligence notwithstanding he has a very large estate in the country of Christian Contentment. Many times he does jobs of Self-denial. He wears the plain garb of Humility, but when he goes out on extra occasions he has a better suit to put on called the robe of Christian Righteousness. He walks in the valley of Self-abasement and sometimes climbs the mountain of Spiritual-mindedness and he breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the Word. Thus happy he lives and happy he dies.

"Happy is he that has gospel submission in his will, due order in his affection, sound ease in his conscience; sanctifying grace in his soul, real love in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory on his head.

"Happy is the life of such a man which, in order to attain, prays fervently, believes firmly, waits patiently, lives holy, dies daily, watches his heart, guards his senses, redeems his time, and lives for glory."

"Most happy man thou shalt surely be;
Through Christ, in God, who died for thee.
That happiness shall never wane or die.
May God grant this to you and me."

—Author Unknown.

find out, by experience and revelation, what the Lord was then doing.

John 8:55. "Ye have not known him (*i. e.*, gotten to know him. No. 2 of these two words); but I know him (No. 1); and if I should say I know (No. 1) him not, I shall be a liar like unto you; but I know him (No. 1)." Here the Lord declares His immanent knowledge of the Father; and declares that those whom He was addressing, not only had no such innate knowledge of God, but had not even attained to that knowledge.

1 John 5:20. We *know* (No. 1, *i. e.*, we know as a historical fact, without learning it) that the Son of God is come, and hath given us an understanding, that we may know (*i. e.*, *get to know*, No. 2) him that is true."

Here the truth is taught that, before any one can *get to know* God, he must have a spiritual understanding imparted to him. With this agrees 1 Cor. 2:14. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he *get to know* them." Why not? Because "they are spiritually discerned." The natural man has no means of getting to know spiritual things. A spiritual understanding must first be "given" to him. Then he is able not only to discern, but to love and delight in the revelation of spiritual things, and to get to know Him, "the only true God, and Jesus Christ whom he hath sent." "This is life eternal"—John 17:3.

The importance of *getting to know* God is thus again wondrously emphasized as our one great need. This knowledge is not only the basis of trust in God; not only the foundation of Christian faith; but of Christian life. Practical Christian life and walk will be in direct proportion to our knowledge of God. Look at Col. 1:9-10, where we have the practical outcome of the prayer in Eph. 1:17. In Eph. 1:17 we have the prayer itself. In Col. 1:9, 10, we have it applied for our correction and instruction. Carefully weigh the words. "For this cause, we also, since the day we heard it, do not cease to pray for you, and to desire"—Desire what? "that ye might be filled with the knowledge (the noun from No. 2, *i. e.*, acquired knowledge) of his will in all wisdom and spiritual understanding." Why? For what purpose? To what end? "THAT YE MAY WALK WORTHY OF THE LORD UNTO ALL PLEASING, being fruitful in every good work, and increasing in THE KNOWLEDGE OF GOD."

Then, to walk worthy of the Lord, I must know Him? Exactly so. If I would please Him in all things I must know what will please Him. Is this all that is required? All that I have to do? Yes, this is all. Then I have not to rush hither and thither; from Convention to Convention? No, I have to sit down before God's Word, and *get to know* Him through that. There is no other way of getting to know Him. And He has given us His Word, and revealed Himself therein, on purpose that we may study it and find out what it is that pleases Him; what it is He loves; what it is He hates; what it is He does. To get to know His wisdom, His will, His infinite love, His

almighty power, His faithfulness, His holiness, His righteousness, His truth, His goodness and mercy, His long-suffering, His gentleness, His care, and all the innumerable attributes of our great and glorious God.

See how this knowledge is absolutely necessary, if we would please God.

We cannot please any of our friends unless we know what they are pleased with. If we would make a present to one of them, we naturally think, or try to find out, what it is he or she needs or would be pleased to have. If we are receiving a guest, we naturally try to remember or find out what pleases him in food or drink, in occupation or recreation. If we cannot find this out, then we have to guess at it, and we may or may not succeed in our efforts to please. We may take the greatest trouble and pains, and yet, after all, we may arrange for or provide the very thing which is most disliked.

It is even so with our God. How are we to find out the things that please Him? How are we to discover the things He approves?

(The answer to the above question "Only from His Word," will, D. V., appear in the Herald next week.—Ed.)

DOUBLING HERALD SUBSCRIPTIONS

AS STATED LAST WEEK, we have designated November and December as two months in which we wish to double the subscription list of The Restitution Herald. Two very important benefits would result from such an accomplishment. First, the truths that are issued weekly through The Restitution Herald would at once receive double the number of readers. Thus the efforts being put forth by the General Conference to circulate Biblical truths through the Herald would at once have doubled in efficiency. Again, with such an increased subscription list, the income would be increased sufficiently as to cover the costs of printing and publishing. Each of these is an important result.

There are few interested subscribers who could not well afford to use their personal influence to secure the subscription of some acquaintance or friend to a periodical that contains so many vitally important truths as does The Restitution Herald. We prayerfully ask that each and every reader will enlist in this effort and earnestly strive to interest as many as possible in this laudable effort.

We again call attention to the fact that the Herald will present a copy of the Gift Bible announced on last page of this issue to the one who, on December 31st shall have sent in the largest number of new subscriptions at \$2 each, accompanied by cash. Send these subscriptions from time to time as they may be secured and they will be totaled on December 31st. If desired, use the following form. Other blank forms will be furnished on application.

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"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.

OUR OBSERVATION of different workers and classes over the country causes the above passage of Scripture to come forcefully back to mind. Some persons hear the gospel message, go to the waters of baptism where they are buried in the likeness of their Lord's death, and then return to their homes where they seem to content themselves with paying little further heed to the church.

While we believe strongly in baptism as being a necessary step in a Christian's life, yet we are frank to say that we feel a person might better never be baptized if he is going to stop there and put forth no further effort in advancing the cause of Christ among men. Jesus Himself said in Luke 12:48, "Unto whomsoever much is given, of him shall much be required." The person, therefore, who has come to understand enough of the gospel plan to realize his need of baptism has been given a privilege in life that many others have never received, and every privilege brings with itself an equivalent responsibility. How untrue the person is to his responsibility, then, if he goes his own course of life carelessly and does not actively and earnestly help to keep the cause of truth burning brightly at his local church or in his home community!

There are only a few years of strength and privilege given to each of us. Then at the close of those few years we each lie down quietly and there is nothing more that we can do. How pertinent, therefore, the words of Solomon when he said, "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."

Whatever place or standing we will occupy in the coming day of our Lord's kingdom will depend upon the manner in which we have qualified here. While it is true that faith is the basis of salvation, and not simply a matter of good works, yet it is equally true that where Christian works and efforts are not visible there is in reality no existing faith. Works are the outward manifestations of the inward faith, and there is no faith

existing where works are not found.

Many of our local churches and Berean societies are moving along in only a sluggish way because so many of those who should be actively working are dragging along doing nothing to push the cause. How wonderful it would be if we would all get busy and think and plan and work to see that our services were more regularly attended and that real, live interest were put into the meetings! We would get more joy out of life ourselves, bringing more blessings to others, and come to face eventually the hour of death with no regrets or fears, because of the knowledge that we had done our best. What a comfort!

TO ILLINOIS BEREANS

This is the last week of Self Denial Month and it is time now to mail your savings to the Berean Treasurer, Miss Phyllis Woods, 611 East Fourth St., Kewanee, Illinois.

We sincerely trust that you have found a real joy and satisfaction in "sacrificing" with Christ during these four weeks, and that therefore the benefit to you in the giving will be even larger than the benefits of the gifts to the poor for whom they shall be used.

How true it is that it is more blessed to give than to receive!

THERE IS A WORLD of practical philosophy in Christ's teachings about losing one's life to save it. Only as a man spends himself in unselfish toil for others does he gain an insight into the true secret of existence. Not until he is lifted up on a cross of sacrifice can he obtain the broad vision of life, the clear understanding of brotherhood, and the full perception of truth that are the richest rewards the human soul can know this side the kingdom. If you would save your life from smallness; meanness, selfishness and death, then lose it by fearless service.—Selected.



PEACE AND GOOD WILL AMONG MEN

MOTHER AND JOHN enjoyed studying the Sunday School lessons together. Mother often asked questions, John found the answers, or John asked questions which Mother answered, or explained difficult verses. Many happy hours were thus spent, happy in profitable thought and exchange of confidence.

To-day Mother's first question was, "When Jesus was born what did the angels say to the shepherds about 'peace and good-will'?"

John soon remembered, "On earth peace, good will toward men."

"Did Jesus bring lasting peace and good will?"

"No," said John, "we have had many wars since then."

"Yes, and we see and read about many evil people and their deeds each day," added Mother.

John now asked a question, "Couldn't we have world peace now?"

"I think not," replied Mother. "People are not ready to be really, truly followers of Christ. However, by reading Romans 12 we find a way given whereby people might enjoy much peace and good will."

"What was the first thing Paul said the Christian should give to God?"

John then read, "'Your bodies a living sacrifice, holy, acceptable unto God'. You have to give yourselves."

"Yes, what kinds of selves?"

"Pure, clean in mind and body."

Mother's next question was, "Should we live after the fashion of the world or God's will?"

John answered, "The will of God," but could not understand just what verse two meant, so Mother explained that we should study that we will know what the good and acceptable and perfect will of God is.

A few weeks before, John had learned that love was the greatest thing in life. To-day he learned that Paul said it must be genuine—not make-believe love.

"What should Christians hate?" asked Mother.

"They should hate evil."

"To what should they cling?"

"They should cling to the good." John read, "'Be not overcome of evil, but overcome evil with good.' How can that be done?" he asked.

"By doing kind things for people who are not your friends," replied Mother. "We must not try to hurt

others when they hurt us; or wish something would happen to them; for God attends to all things."

"But what if Harry hits me and calls me names?"

"Do not pay any attention to his names and keep out of his way. Before long he will be ashamed of his actions."

"John, is there a verse in this lesson that tells you to be friends with people even if they are not rich or have a high office?"

"Yes, 'Mind not high things, but condescend to men of low estate.' Why, that's making the newcomer welcome, and trying to make the shy fellow feel that he's one of the gang, isn't it?"

"Very true, son. Now, which verse applies to Dick when he brags about how much money his father has, or how clever he is in school?"

John soon found, "Be not wise in your own conceits."

"Does he know about 'in honour preferring one another'?"

"No, he considers himself first always. And, Mother, they never give to poor people, even if they do have so much."

"Then they do not observe, 'Distributing to the necessity of saints, given to hospitality'."

"And, what else will show that one is trying to be a Christian?"

John read the verses, and Mother explained that a real Christian will rejoice in hope of eternal life, be patient in time of trouble, prayerful, and, above all, serving the Lord earnestly and intensely by doing all the good he can for others.

"If everyone lived with all this in mind, wouldn't it be a happy world?"

"Yes, indeed! And now we must learn the Memory Verse and read the Daily Reading for to-day."

SOMETHING TO THINK ABOUT

Am I the kind of person described in this lesson?

SOMETHING TO DO

1. Learn the two verses given on this page.
2. Cut out two hearts. On one print "Evil", on the other print "Good". Paste the good heart on the evil heart so as to cover it up.

MEMORY VERSE

43. 1 Corinthians 2:9.

We should ruler's laws obey
True and upright live each day;
Love our neighbor with a love
Every selfish thought above.

Jesus gave a golden rule
We should keep at home and school
If at work or if at play,
Think of others first always.

—Little Learner's Paper,

With Our Sunday Schools

LESSON VI.—November 11, 1928

PEACE AND GOOD WILL AMONG MEN

Rom. 12:1-21

Devotional Reading: Phil. 2:5-11

GOLDEN TEXT

Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

A STUDY OF THE SUBJECT

Peace and Good Will Among Men. The Christian life is strikingly outlined in this study of Paul. He does not suggest that Christianity of the present day can establish peace and good will over all the earth; rather, that the individual endeavor to establish peace in the midst of his associates. Every admonition cited is influential in aiding one's fellow toward peace. Self is omitted excepting as self is committed to God.

This lesson brings the individual Christian into a comprehensive experience of the life of Christ. At His birth the angel proclaimed concerning Him, "On earth peace, good will toward men"—Luke 2:14. Not with sword, but with kindness of speech, with love toward His enemies, with forgiveness for his crucifiers. Jesus gave place for God's wrath and punishment while He made for Himself multitudes of friends peaceful toward Him. His way was diametrically opposite to the way which all men regard as best. instruction to "avenge not"? Define "wrath" Discuss vv. 20, 21.

THE GOLDEN TEXT

"Be not overcome by evil, but be overcoming evil with good."—Rom. 12:21, Roth.

If any shall injure you, do not imitate their evil example by doing anything revengeful unjust, or harmful to them; but diligently labor to do such things as are manifestly good, generous, and honorable in the sight of God, and especially of man, that your enemies may never be able to charge you with anything indecent and unjust. Let no ill treatment discompose your spirit of meekness and kindness and thus allow an enemy to triumph over you.—F. A. S.

PRACTICAL APPLICATIONS

A Recipe for Peace. For years Mr. Smith had been putting up with the unkindness and unfairness of his neighbor Brown. The latter would not properly keep up his portion of the line fence. He would purposely allow his hogs and cattle to get into Mr. Smith's crops. Unkind and biting things he would say; and though Mr. Smith's heart was heavy at times, still he did not retaliate.

One day Mr. Brown was taken suddenly sick. His wife who was frail was soon exhausted by the heavy strain and loss of sleep; and there was no one to attend to the many chores. Furthermore they would have been ashamed to ask their neighbor to help, for they had been so unkind to him.

But Mr. Smith who read his Bible every

day had not forgotten, "If thine enemy hunger, feed him". So when he learned that Brown was sick and in distress he went over and took charge. The chores were faithfully done each day, and Mr. and Mrs. Smith helped nurse Mr. Brown back to health.

The result? You need not ask as to whether or not Brown was willing to do his part and be a proper neighbor after that.

When wronged or insulted, if you would eventually gain a friend and establish peace, be kind to the one who has wronged you.

SENIOR AND ADULT CLASSES

Topic: Peace and Good Will Among Men.

"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.

This scripture declares that God has purposed that, through Christ man shall become conscious of God's good will toward men, and that this shall bring peace and cause man to admit God's glory.

Romans 12 tells how this development takes place. First there is the presentation of the body a living sacrifice, holy, acceptable to God. The body dominated by the instinct life resident in the flesh by nature is a body of death, a vile body, incapable of appreciating and revealing God's glory. It becomes a body acceptable unto God by a process of transformation through a renewing of the mind, which renewed mind can be conscious of and can prove what is that good and acceptable and perfect will of God in man, God's highest created work.

Romans 12:3-21 tells how this holy body, given to God's service under the mind of Christ, manifests its life. Its every activity is prompted by good will toward man, even enemies, and works toward peace. The flesh mind can conceive of peace only through law and brute force. But, growing into consciousness of God's love and grace and thus dwelling in light, the holy body, giving acceptable service to God, is a reservoir of strength that far out-measures war and law as the means to world peace.—A. K.

INTERMEDIATE CLASS

Topic: The Art of Christian Living.

Study the lesson text carefully and you will find a long list of things or rules given which every Christian man, woman or child should follow. If all these rules were followed to-day would there not be peace and good will among men? If we would devote our whole life in such a way as would be pleasing and acceptable with God, would not this be

a grand old world? But such a condition does not exist to-day, for few are living up to this standard, therefore we find evil everywhere.

Indeed things would not look very bright, to this earth, and when He does return there if the present day's condition were to exist always. But there is a time coming when there will actually be "peace and good will among men." Christ has promised to return will be peace and good will among men.

This is the hope, we look forward to, and what an inspiration for earnest labor on our part! And best of all we have been promised the privilege of assisting our Savior in this great work of peace if we but hold fast to the end. May we be worthy of His acceptance on His return to establish "peace and good will among men."—V. C. T.

JUNIOR CLASS

Topic: Our Attitude to Others.

Aim: To learn how the Bible teaches us to live with others.

This lesson is for every age group. Children should be taught at home the art of lending and giving to others. Teach them that others have rights that must be respected; teach them to be unselfish. Children reared with these early lessons seldom grow into selfish, unkind people. Paul begins this lesson with great humility; "I beseech you . . . brethren." No Christian has a right to address another in a domineering manner; no church can grow with such a leader; no sinner be reclaimed by scolding. Humility must characterize a leader if he would reach people.

Paul's next thought is sacrifice, and if we are God's children we must learn its meaning. What father is not willing to sacrifice for his child? Christ never took from one of His, but was always giving, giving, until He gave His life for us. Paul understood this so well that he admonished all to give their bodies living sacrifices. That means to give until it hurts. That is sacrifice, and is one of God's ways of proving us. This is what the Apostle is teaching in this lesson. May we learn to give our love, our substance, our time, our all.—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

God's Good Will: Man's idea of the attitude of nature's powers toward himself as manifested in idolatrous religions; the spirit that dominates in such religions; God's purpose through Christ as stated in Luke 2:13, 14; Romans 12 as a partial working out of this purpose; Romans 12 as the basis of world peace.—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

NOVEMBER CHANGES

With the first of November several changes are expected to be made by different ministers which will affect both them and the work. Bro. G. E. Marsh will enter the Illinois state work locating at Dixon; Bro. F. E. Siple will become assistant to the Executive Secretary of the National Bible Institution with headquarters at Oregon, while the Secretary thus being released will, as far as possible, respond to the long-time urge to enter the field at large doing convention and evangelistic work and seeking general understanding and information for the furtherance of the cause. He and Bro. Siple will exchange with each other from time to time in common effort to advance the services of the General Conference to the churches and the state conferences.

The first appointment of the Secretary is at Hammond, Louisiana. From there he will probably go to Brumfield, Ky. In order to so plan his appointments as to economize traveling expenses, he solicits early correspondence with any who may wish his services.

Bro. Patrick will temporarily take up the work at Fonthill and Niagara Falls left vacant by Bro. Marsh's removal.

The Dixon, Illinois, church has planned an all day meeting for Sunday, Nov. 4, when the State Conference will receive Bro. G. E. Marsh into its services and the Dixon church will gladly welcome him as their first resident minister in several years. Services morning, afternoon and evening.

Bro. F. E. Siple will begin his work as assistant at the Oregon church on Nov. 4th, when he will speak morning and evening.

Bro. Stilson and family are visiting Sr. Stilson's parents, Bro. and Sr. Hugh Shaffer, Plymouth, Ind., for a few days. For some time Sr. Shaffer has been half sick. Last word reported her feeling better.

Bro. and Sr. McGraw and family are much elated over Sr. McGraw and Billy and Betty being released from quarantine. Billy and Betty have been in about six weeks with scarlet fever. They are celebrating by a visit to Bro. McGraw's mother, who has been sick at her home in Macomb, Ill.

Our much appreciated Linotypist, Lyman Thompson, is the proud father of a first-born, a bright girl. Mother and child are happy at the Oregon Hospital.

DIXON, ILLINOIS

On or about November 1st, Bro. G. E. Marsh of Niagara Falls is expected to arrive in Dixon to make his home. Sunday November 4th, will be his first service in the Dixon church. It is the aim of the brethren here to make this a Banner Day for the church. Sunday School convenes at 10 a. m. Sermon at 11 a. m. In the afternoon at 2:30

a program will be given, the Junior Bereans providing the music. Evening services at 7:30. A basket dinner is planned to be held in the basement at noon. You are invited to attend all of these services, as a spiritual message awaits you.

Come one, come all!

GLAD

The Herald is always glad to receive word of appreciation to Herald articles. In this way the writers come to know in part the value of their labors.

Nor does this apply alone to Herald articles. Expressed appreciation of any phase of the General Conference work helps to indicate the reception of the efforts and of the effect thereof on the church as a whole. Such expressions are needed something as the pulse is needed for the Doctor's guidance.

LOUISIANA

HAPPY WOODS SCHOOL HOUSE

Evangelistic meetings will be conducted at the Happy Woods School House, three miles west of Hammond, Louisiana, by Bro. F. L. Austin, beginning Sunday, Nov. 4, and continuing as conditions warrant. Services are announced for Sunday at 11 a. m. and 8 p. m. and each evening at 8 p. m.

In connection with the above meeting I am anxious to become acquainted with as many as possible of the brethren in the Alamis district and by consultation ascertain what can be done therein for the good of the cause. Will those in the above named section who have the Lord's work at heart correspond with the undersigned, c/o Mr. Geo. Siple, Hammond, La. and also watch this page for further possible announcement.

F. L. Austin, Exc. Sec'y.

BIBLE TRAINING CLASS

Bro. Jas. A. Patrick was a welcome instructor by the Bible Training Class from Oct. 18 to 24 and his services much appreciated.

The personnel of the class this year consists of four brothers and one sister in Christ: Grover Gordon, Holbrook, Neb., Harvey Krogh, Blair, Neb.; Paul Hatch, Harvey, Ill.; and Richard LeCrone and his sister, Lucille, of Omaha.

The regular work to date have been studies of the books of Isaiah and Matthew. Bro. Patrick's presentations had to do with the study of Evolution and of various doctrinal subjects.

Bro. F. E. Siple will be daily instructor of the class when Bro. Austin is engaged at other places.

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Word comes from Texas that Brother A. S. Bradley died in Mullin Monday, October 22, at 11:00 p. m. He had been in poor health since the first of July. He was buried in Mullin, October 24. A full obituary will appear in the Herald next week.

Brother Austin was called to Plymouth, Indiana to conduct the funeral of Brother Charles C. Kanarr. Full report will appear next week.

A COMMUNICATION

Dear Bro. Stilson,

Enclosed please find bank draft from the Los Angeles church for the N. B. I. work. We rejoice that we are able to have some part in the promotion of the cause of truth. To those who are so unselfishly giving of their time and means, we would give words of encouragement and assure you it will ever be our desire to lend a helping hand. The different phases of the work have been characterized by a true Christian spirit. May the good work prosper and grow and many become obedient to the truth is our prayer.

Yours in hope,

Ella H. Wyman, Sec'y.

CALIFORNIA

Bro. Hammond of Omaha, (a brother of our Bro. "J. E.") is spending the winter in Los Angeles and meeting regularly with the brethren.

Sr. E. H. Wyman has returned to Los Angeles after a pleasant summer spent with her daughter in Des Moines. It is good to see her in her accustomed place again. Her present address is 1033 S. Burlington Ave.

Bro. and Sr. George Rahn and family of Sacramento spent a week in Los Angeles looking after business and visiting relatives and friends. They were present at three church services and were heartily welcomed.

Sr. Marie Foley and family are motoring to Los Angeles and plan to make this their home. They will be a welcome addition to our number.

BLAIR, NEBR.

Our Rally Day, Oct. 21, went over with a bang. We had a house full, and a good program. There was thought to be about sixty outsiders present and all seemed to enjoy the day.

Preparations are now being made for Christmas program. The writer does not know at this time just what the activities of the day will be, but do know that whatever our program committee gives us will be good.

The church at Blair has begun to do things that are really worth while. There is real steel among our membership and they are willing to do, so we are looking forward for great things.

E. E. Giesler, Pastor.

BURR OAK, INDIANA

Sunday, Oct. 14, was Rally Day at our Sunday School. Each class showed an increase in number over the previous Sundays. After a short lesson, a talk was given by Mrs. Skinner on her trip to the Holy Land.

OHIO

RALLY DAY REPORT

"The Golden Rule Sunday School, Cleveland, Ohio, had 140 in attendance at the Rally Day program today (Oct. 21.," wrote M. W. Lyon, last Sunday. He made an effort to get the report to the Herald in time for the previous issue and failed only by a few hours. His report continues:

"This is a new high record for our six week's old Sunday School. Not so bad for our first attempt, is it? This is 41 over our last week's record, and 29 over our former high record of two weeks ago."

May God strengthen those on whom such opportunities and responsibilities come. These growing Sunday Schools mean larger and better churches resulting in more being

enlisted earnestly with Christ.

Mrs. M. A. Woodward, 223 W. St. Joseph St., Lansing, Mich., is rapidly recovering from the bruises and shock she sustained recently in an auto accident.

Bro. Rance Lake of Birmingham, Mich. our first manager of the Golden Rule Home and his son Richard and wife were the other occupants of the car. All were badly "hook up" and stunned but no serious injuries were sustained by any, for which we all thank God. Bro. Lake returned to his work after two or three days of nursing.

Bro. S. J. Lindsay, of Oregon, was recently removed to the hospital in the belief that the change will do him good. Having caught cold once or twice his recovery has been tediously delayed. His physician assures us that his condition is good, and that due caution on Bro. Lindsay's part and submission to necessary routine will go far to his speedy recovery. Last report announces improvement.

The editor much enjoyed brief meetings with the South Lawn Park church at Grand Rapids, Mich. on the evenings of Oct. 18th and 23rd. The earnestness with which the members of this church and Sunday School are working is worthy of emulation by all. Bro. Randall, their pastor, is in the forefront with his face and heart ever toward the Master.

The Michigan quarterly conference at Blanchard was well attended, and an excellent spirit was manifest. A full house

graced the Sunday services, when the visiting brethren were numerous and the entertainment was of the best. Such gatherings create desire for more. The secretary's report will probably be received soon.

While at Blanchard, Mich., the editor was called to Fonthill, Ontario, because of the death of Bro. John Crysler whose sickness had lasted for several years. His death occurred on the evening of Oct. 19. His was the fourth death in his family within two years. We hope to receive an obituary soon. Sr. Crysler will continue for the present in her home.

Fonthill and Niagara Falls churches greatly regret the closing by Bro. G. E. Marsh of his pastorate with them on Oct. 28. During his seven years of work with them Bro. and Sr. Marsh have ingratiated themselves greatly with these good people.

Bro. Patrick has consented to serve the Fonthill and Niagara Falls church temporarily, beginning about the middle of November.

HERALD RECEIPTS

Mrs. D. C. Richardson; Mrs. P. N. Benn; Mrs. A. J. Moore; Mrs. F. A. De Camp; Mrs. Paul Magnus; Mrs. J. E. Lent; Mrs. Mae Mick; Levi F. Coffin; Mrs. H. G. Pier; Mrs. J. H. Pier; J. H. Barber; C. B. Compton; Laurence Chaplin; Mrs. Martin Hall; Frank Smalley; Jas. A. Patrick; Mrs. Nora Johnson.

A LETTER TO A FRIEND

ON THE

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WARMTH OF IMAGINATION, ardor of feeling, acuteness of reasoning, and fluency of expression can do but little. The true agent is a perfect abandonment before God, in which we do every thing by the light which He gives, and are content with the success which He bestows. This continual death is a blessed life known to few. A single word, uttered from this rest, will do more, even

in outward affairs, than all our most eager and officious care. It is the Spirit of God that then speaks the word, and it loses none of its force and authority, but enlightens, persuades, moves and edifies. We have accomplished everything, and have scarce said anything.—Fenelon.

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.

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.

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THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, NOVEMBER 6, 1928.

NUMBER 6

THE LIGHT OF THE WORLD

By Samuel E. Haney

HOW INTERDEPENDENT are our five senses! The inconvenience, unpleasantness and regretfulness of being unable to see what we hear, taste, smell and touch are incomprehensible. The blind are always groping in the dark. They go to bed in the dark; they awake in the dark; and breakfast in the dark. Then with their improvised tentacle-sticks in hand they take a walk. The sun has risen making luminous the blue canopy of the heavens; but they do not see it: all is darkness!

There is a marked distinction between being born blind and becoming blind later in life. The latter keenly appreciates what they are missing, while the former have but an imaginary conception formed by one or more of their senses. There is a spiritual parallel to this, i. e., an unregenerate man has no conception of what heavenly sunshine means to the soul, spirit, mind and body. He was born blind: "In sin did my mother conceive me". Psa. 51:5.

As bacteria exist on putrefaction, so evil spirits operate on sin; which, due to the fall, is hereditary. Jesus says, "When the unclean spirit is gone (driven) out of a man (by conversion) . . . he (the spirit) saith, I will return unto my house (note assumed prerogative) . . . and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there",—*if allowed*. This man could once see; but, if he become blind again (by allowing the evil spirits to enter) "his last state will be worse than his first". Luke 11:24-26. Peter says, "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". 2 Pet. 2:20. Those who do not utilize their spiritual sight are jeopardizing their chance of eternal life by trifling with the precious blood (life) of the Son of God. This rule applies to temporal matters also. If we be adept in any art, and then leave our knowledge and skill lie dormant, we soon become inefficient, and our work ceases to commend itself to the purchasing public.

John 9: "And as Jesus passed by, he saw a man which

was blind from *his* birth". And He gave him sight, v. 6; which caused much controversy among the Jews, who finally consulted the man's parents; and they, fearing the Jews, hedged and dodged their questionnaires lest they be put out of the synagogue. "Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see." "Then they reviled him, . . . and they cast him out ('and they put him out of the synagogue, Dr. Weymouth')." And the "they" class, of our day, will do the same to you, reader, should your eyes be opened to spiritual things; and should you flash your light too freely in most of the modern antitypal "synagogues". Others doubtless were similarly blessed; for in Jesus' testimony of His Messiahship to John (Matt. 11:5), He said, "The blind receive their sight". Inferentially, it would seem He gave sight to many blind, which were not recorded.

While the apostles had power to awake the dead and to heal the sick and afflicted, they lacked the power to give sight to the blind. There is probably a symbolic significance to this. None but Jesus, through the Holy Spirit, can open the eyes of the spiritually blind. The best that man can do for such blindness is to direct the afflicted ones to Jesus Christ, the Great Physician.

While Jesus "went about doing good; and healing all that were oppressed of the devil" (which includes the physical blind, Acts 10:38), His mission, at His first advent, was chiefly spiritual. It is interesting to note how He discriminates between physical and spiritual sight in John 11:9, 10: "Jesus answered, Are there not twelve hours in the day? If any man (the natural) walk in the day, he stumbleth not, because he seeth the light of this world ('the sun of the sky', Wey.). But if a man (the natural) walk in the night (spiritual darkness), he stumbleth, because the (note definite article) LIGHT is not in him". Diag. and R. V. It is quite evident that v. 10 refers to spiritual darkness and spiritual

(Continued on page 90)



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

A SONG OF DEGREES

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."—Psa. 121.

THE SONGS OF THE DEGREES

NUMEROUS ARE THE interpretations of the Songs of Degrees recorded in Psalms chapters 120 to 134 inclusive. They are fifteen in number. That "steps" is also a correct word to express the meaning of the Hebrew word is accepted by all. But that these refer to fifteen steps of the temple is advocated by only a few.

The fact that "degrees" are mentioned in scripture in no other place than in connection with the miracle of the returning shadow of the dial of Ahaz, at once arouses thought. In Isa. 38:8 and 2 Kings 20:8-11 are found the only other records of "degrees". Second Chronicles 32:27 also refers to the same events.

King Hezekiah was completely surrounded by Sennacherib's Assyrian army. He was overwhelmed by excessive numbers. There was no hope in man.

It was "in those days" that Hezekiah was sick unto death. He was instructed to set his house in order for he should die and not live. Whereupon Hezekiah prayed the God of heaven for his own life, for Jehovah's honor, for Jerusalem's preservation. His prayer was granted. Not an arrow of the enemy fell within Jerusalem, and Hezekiah's life was prolonged by fifteen years all to God's glory and honor. But in anticipation of the fulfillment of the answer, Hezekiah asked for a sign. It was granted. A miracle of miracles was wrought. The sun's shadow was returned by ten degrees, or steps.

The fifteen Psalms entitled "Songs of Degrees" become very interesting and full of meaning when attention is called by a European writer of years ago to the apparent fact that these songs are probably songs of Hezekiah expressive of his great joy and of his homage to God. The central song he chose from the songs of Solomon as expressing his own heart's thanks; two of the first seven and two of the second seven were from the heart of David,

chosen as expressing Hezekiah's deep feelings; the remaining ten are supposed to be from the pen of Hezekiah himself. The whole number of these degree songs, fifteen, agree with the number of years that were added to Hezekiah's life, while the ten which Hezekiah wrote correspond to the number of degrees by which the sun returned.

Each of these songs emphasize one or more conspicuous facts emphasized from these great deliverances—from the Assyrian army and from death. The one at the head of this column witnesses that God was his help. The army of Assyria was as nought compared to the strength of Jehovah.

What beautiful testimony inscribed for centuries upon the walls of time! God is our help too, brother. He and He alone can and will be the strength of His people. Let us too look to the hills, the hills of the eternal God, for our help. He will not slumber, nor will He "suffer thy foot to be moved".

EDITORIAL AND FIELD SECRETARIAL WORK

THE LAST General Conference urged that the secretary should do a large amount of field work during this conference year. It was also urged that the other lines of work should be kept up. Accordingly arrangements have been made whereby Bro. F. E. Siple will assist in the office from this time forward. He and your secretary will cooperate with each other in doing the work in the office that has heretofore been done by the secretary and will take on the additional work of one or the other being in the field practically all of the time.

From this time on Bro. Siple will be Assistant as Editor of The Restitution Herald, teacher of the Bible Training Class, all office work and as pastor of the Oregon church. Beginning in next issue of The Herald Sr. Dorothy Lyon will be editor of the Berean Page.

The writer's first visit into the Field is at Hammond, Louisiana where he announced a meeting to begin on Nov. 4. Other appointments in various states will be made from time to time. This field work will be done through series of special meetings running into weeks in length, or by sectional conventions or week-end appointments at various churches. If you are desirous of having our cooperation in staging some work of this kind com-

municate at once with the secretary himself or with the N. B. I. office. The sooner we can know what places are anxious for a boost the more economically we can arrange our journeys and appointments.

Let's all get together and make this the greatest year for advance work that the Church of God has even known.

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THANKSGIVING

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WE ARE AGAIN entering the month that has been set aside throughout the United States as the time of thanksgiving to Almighty God for His wonderful blessings to His people. Bountiful harvests have been gathered in many sections of the country. Prosperity has been reported along many lines of industry throughout the year. For all these things the heart wells up in thankfulness to the Giver of every good and perfect gift.

In connection with this season, it has become our custom to encourage a Thanksgiving Offering to the Father through the National Bible Institution. Our Christian effort is the united effort of us of the Church of God throughout this country. This is the one central medium through which all can unite for one common work of service in the Master's cause. Our labors looking to increased evangelization, to increased publishing of gospel literature, to increased strength of local churches, to helpfulness of individuals, as well as congregations, make this National Bible Institution a medium common to one and all for service. It is for this reason that we earnestly advocate an annual Thank Offering through its treasury.

All contributions to this Institution are carefully devoted to the furtherance of Christian effort and these efforts must be measured by the financial strength with which the people in common contribute to the support of the same. We will welcome these offerings from day to day and will report the amount thereof from week to week as the month progresses.

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JESUS CHRIST IN THE OLD TESTAMENT

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THE ABOVE TITLE of a book by R. H. Judd recently published is a book of great value to every earnest Bible student. Reaching back to the beginning of Bible revelation, the author brings out many prophetic references to our Lord and Master, sighting New Testament fulfillment and knitting all together in such certain yet pleasing method, as to greatly strengthen the reader's conviction relative to Him who is the Way, the Truth and the Life.

This neat little book of 88 pages is already receiving

favorable commendation from different points, including points in England and Canada. We commend it to the readers of The Restitution Herald. The book is well printed on good paper, making it pleasant and easy to read, paper binding at 40 cents per copy.

Order from:

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Walk before me, and be thou perfect.—Gen. 17:1.

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THE BOOK

By M. A. Woodward

ABOUT A WEEK before the death of Sir Walter Scott, he said to his son-in-law, Lockhart, "Read to me from the Book." "And when I asked him from what book, he said, 'Need you ask? There is but one.'"

"The Bible in Scott's literature". Thus begins the interesting words from *The Book Nobody Knows* by Bruce Barton, and if you have not read it, get it from the library and read it, as well as *The Man Nobody Knows* by the same author. You will be well repaid. I want to copy some of his first chapter. It is worth re-reading.

"An intelligent and talkative lady found herself at dinner seated beside a Bishop. Having a social gift, she knew that most men are flattered to be met in conversation on their own grounds and so she started to talk about the Bible. 'I can't pretend that I read it as much as I ought,' she confessed, 'and really you know parts of it seem to me hopelessly out of date. Yet,' she added broad-mindedly, 'I'll admit that there are some very beautiful passages.'

"'Yes?' said the Bishop, 'For instance?'

"'Well, for example, that line about God tempering the wind to the shorn lamb.' (On the chance that there may be one or possibly two readers whose knowledge is no more exact than that of this fair lady, let us hasten to remark that 'God tempers the wind to the shorn lamb' is in *Sterne's Sentimental Journey*, a book which resembles the Bible about as much as *Robinson Crusoe* resembles the *Encyclopaedia Britannica*.) 'And now you must tell me your favorite verse,' the lady continued brightly.

"'It would be hard for me to pick a single verse,' the Bishop answered, 'but I can give you my favorite passage. It is the one that tells about Eliza crossing the ice.'"

Not long ago I met a man who wanted to know which of the Old Testament books contained the verse, "Thus saith the Lord, Every tub shall stand upon its own bottom." The answer is that both Jeremiah and Ezekiel give expression to bits of philosophy that resemble this, but not in words that bear any resemblance to it whatever.

It would be easy to multiply such stories. They illustrate a strange phenomenon. Here is a book, or more properly a collection of books, which is beyond comparison the world's best seller. New novels grip the public fancy for a few weeks or months and then disappear, but the Bible stands continuously at the top of the list. Go "somewhere east of Suez" where there "aren't no Ten Commandments" and what do you find? A fine big bookstore in Rangoon which city you have to visit "on the road to Mandalay", centrally located and up-to-date, with a modern printing office in the rear. American presses are turning out text-books and literature of every sort. And Bibles, cords of Bibles, literally cords of them, go into the finest hotels in any American city and on the stand at the head of your bed—the last thing to meet your

glance at night and the first thing in the morning—is a copy of this same most circulated book. Nearly every home has at least one copy. Millions of copies are given as birthday gifts. It is a book that everybody buys and concerning which almost everybody is ready to engage in debate at the drop of the hat. Yet how many read it? How many know what it really contains?

It is worth knowing. Not all of it, of course. There are long pages of genealogy which are no more edifying than pages of the telephone directory; there are First and Second Chronicles, which recite the tedious mistakes and sins of kings who were no better than the kings of England and not half so important in their influence on our lives, but when you have passed over such passages and every thing else, what have you left? These four great treasures: A bird's-eye view of the development of civilization, a sort of outline of history, as Mr. Wells would say. The story begins with the origin of the earth, just as Mr. Wells does, and for the first eleven chapters it deals with the human race as a unit. Coming down to the time when races were grouped and nations arose, it traces the development of a particular people, the Hebrews, their beginnings as nomadic shepherds, their conquests and settlements of homes, and their emergence into national life, their rise to splendor under kings David and Solomon, their overthrow and captivity, and the reestablishment of their national cult or worship, though with very limited authority in the matter of government, a century later. The recital brings us finally into definite touch with the civilization of Greece and Rome, the latter being the dominant power throughout the whole period of the New Testament. Considered simply as an historic outline, this is a venture to challenge respect. Certainly no one can claim to know history who has not read and understood it.

In his third reason for studying the Bible Mr. Barton says, "It is the best of all textbooks in human nature." William Lyon Phelps is a college professor, as well as an interesting writer and a remarkable human being. When he speaks of education, it is fair to assume that he knows what he is talking about. He says "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible; for in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the work of any novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York."

O, there is so much in this book of Mr. Barton's that is good that one does not know where to stop. He says, "Start in with the first chapter of Genesis and you are gripped at once. Here is no preface, no argument, only a great declaration: 'In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.'

Viewed only as a piece of good writing that paragraph is superb. What a way to begin a story! How dignified, how impressive! How swift and sure the movement! How nobly superior to the Greek mythologies, and free from their grossness and puerility". And so he goes through nearly all the Old Testament on into the New and begins it with the gathering mob who came to torture and put out the life which Mr. Barton calls "the most successful life ever lived on this planet, a life that changed the course of human thought and that still is able, after more than nineteen hundred years, to transform individuals, and nations."

Surely it is worth our time to acquaint ourselves with such a Character. We have no time to lose, beloveds, in searching this wonderful book. I think I derive more lasting good and real joy while writing the Practical Junior Lessons for the quarterlies than any one reading them. The more time we put into the study of the Bible, the more faith we have in God. We rest in a sweeter frame of mind, each day.

Mothers, do not let the dear children go to their beds before you have read with them a portion of God's word and knelt in prayer with them. When they are past the paternal roof, out in the busy world they will look back on these little events with a joy you cannot imagine now, and thank God for a praying mother and father. Select something very appropriate for each evening's reading, or let one of the children do the selecting, and you will all soon wait with joy for the evening lesson, and the restful prayer. May God help us as guardians of our youth to take time with them to lead them nearer God.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.—Psa. 86:7.

THE SWORD, FIRE AND DIVISION

By Emma C. Railsback

THINK NOT that I am come to send peace on earth: I came not to send peace, but a sword." Matt. 10:34. "I am come to send fire on the earth; and what will I, if it be already kindled? . . . Suppose ye that I am come to give peace on earth? I tell you nay; but rather division." Luke 12:49-51. "A man's foes shall be they of his own household." Matt. 10:36.

These positive statements of the Savior were uttered to the disciples. Jesus came into the world to introduce a higher life: "I am come that they might have life, and that they might have it more abundantly." He came as the long promised Seed of the woman who was to bruise the serpent's head. God had said that He would put enmity between the seed of the woman and the seed of the serpent. When Jesus came rebuking sin, particularly the self-righteous scribes and Pharisees, their enmity was aroused. "Every one that doeth evil hateth the light."

Jesus first told His disciples, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil", and later He said, "I have chosen you out of the world, therefore the world hateth you." "Ye shall be hated of all nations for my name's sake." Sin and death; righteousness and life are opposites: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

All that will live godly in Christ Jesus shall suffer persecution. It is through much tribulation, ye shall enter the kingdom of God. The Christian is exhorted to glory in tribulation, knowing that tribulation worketh patience. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Christ was made perfect through suffering. Those who suffer with Christ shall also reign with Him. "If any man suffer as a Christian, let him not be ashamed; but rather let him glorify God on this behalf."

While tribulation and sorrow are the portion of all who will live godly in this present life, yet there is a promise of peace of mind and heart to all such. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Just before His cruel death on Calvary, He could say to His followers, "My peace I give unto you." He had the peace of mind and heart that passeth understanding, because He knew He was doing the Father's will, and He has left that peace of mind as the heritage to all His followers, who are likewise striving to do the Father's will. "Therefore being justified by faith, we have peace with God through our Lord, Jesus Christ." "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Long before the Savior was born, the prophet announced that He should come as the Prince of peace, and the multitude of Angels announced to the shepherds on the hills of Judea at His birth, "On earth peace; good will toward men." The time draws near when the Prince of peace shall return to establish His righteous reign and then "the mountains shall bring peace to the people, and the little hills, by righteousness."

May the desire of all nations soon come.

Rejoicing in hope; patient in tribulation; continuing instant in prayer.—Rom. 12:12.

QUESTION.—Seeing that the Scriptures, both Old and New, have so much in them that teaches that eternal Life is conditional, can any man claim to be led by the Spirit of God and yet believe the soul or any part of man is immortal?

ANSWER.—There is nothing to prevent any one making "claim" to speak by the Spirit of God, but the acid test is: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

A WONDERFUL GIFT

By Lydia Railsback

IT IS NOT AN unusual thing for one person to present another with a gift. It may be something of little worth, or it may be of great value. Whichever it is, it is usually given because of the intimate friendship existing between them. Many a gift has been received that was not appreciated. There are many reasons for this, one of which is that proper friendship did not exist between the one who gave and the one who received.

Many parents have worked hard for years and made many sacrifices that they might be able to bequeath to a son, or a daughter, an estate such as should make the family comfortable all their lives. But is such an estate appreciated? I dare say a few of them are, but the majority are not.

Our Father has much in store for His children. Do we appreciate it? Some perhaps do, but many undoubtedly do not. Notice, it is "Father for His children". Are you one of them? If not, do you want to be so He will bequeath to you a portion of what He has? Remember He has power, wisdom, eternal life. Do you want them?

Listen, John 1:12, "As many as received him, to them gave he power (margin, privilege) to become the sons of God, *even* to them that believe on his name." Do you believe on Him? Remember 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."

God did not send His Son for the unbeliever, but that the believer might be saved. Then the believer should be "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."

Do we make a friend of our Father who has promised all this? Do we live close to Him every day? Do we realize what it meant for Christ to die that we might live? Is there anything too hard or too great for us to do for one who has done so much for us? For after all we are wholly dependent on the Father for everything we have or ever hope to get. It is the Father who provides our daily food and the air that we breathe.

It is the Father who gives us life and health and strength. It is the Father who gave us a mind that we might praise Him. It was the Father who gave His Son that we might live. It is the Father who will bestow the wonderful gift, "eternal life through Jesus Christ". Will we believe that we may receive it?

The measure of a man's life is the well spending of it, and not the length.—Plutarch.

"A true heart knows nothing of sects, but only of needs."

THE CHRISTIAN'S GREATEST NEED

DERIVED AS FROM HIS WORD

THERE, AND THERE ALONE can we *get to know* Him. There alone shall we learn the fulness of the Spirit's prayer for us in Eph. 1:17 and the blessed practical outcome of it in Col. 1:9, 10.

No man has this knowledge of God intuitively. No minister can even help in imparting it, except in and by the ministry of that Word. His own thoughts are valueless. Only so far as he enables us to understand that Word can he be of any assistance to us. He may be mistaken himself, and very easily be a hinderance instead of a help. God has revealed Himself in His written Word, the Scriptures of truth, and in the Living Word, His Son, Jesus Christ. And it is by the Communicated Word revealed in our hearts by the Holy Ghost that we begin thus *to get to know* Him, whom to know is Life Eternal.

This is the one great reason why the written Word is given to us. It is not given merely as a book of general information, or of reference, but is given to make known the invisible God.

Why do we read it? Why do we open it at all? What is, or ought to be, our object in reading it?

Do we read a portion that someone else has selected for us? Do we read that portion because we have promised someone we would do so? Or do we open it, and sit down before it with the one dominant object *to find out God*; to discover His mind; to get to know His will.

Those who are not thus engaged make their own god out of their own thoughts and imaginations. They have to fall back on what they *think* their god likes!

Thousands make their god with their hands, out of wood, or stone, or bread. Thousands more make him out of their own heads. But, being ignorant of God's Word, they are alike ignorant of the God who has there revealed Himself.

See the power of this truth as it is applied to what is called "Public Worship," or "Divine Service." How many still worship "the unknown God", and serve themselves, and do what is pleasing in their own eyes, studying only their own tastes! Ignorant of that great rubrick, John 4:24, "God is a Spirit: and they that worship him **MUST** worship *him* in spirit and in truth" (*i.e.*, truly in spirit), they talk of the kind of service they prefer, and say, "I don't like that at all", or, "I do like that so much", as though "places of worship," so-called, were opened merely for persons to go in and do what please themselves, forgetful of that word "**MUST**," which dominates the whole sphere of what we call worship.

Worship "**must**" be only with the spirit. We cannot worship God—who is a Spirit—with our *eyes*, by looking on at what is being done. We cannot worship God with our *noses*, by smelling incense, whether ceremonially or otherwise used. We cannot worship God with our *ears*,

by listening to music, however well it may be "rendered." No! worship cannot be with any of our *senses*; or by all of them put together. It must be spiritual, and not sensual. The worshippers must be spiritual worshippers, for "the Father seeketh such to worship him" (John 4:24).

How many of such worshippers frequent our churches and chapels? How many are still worshipping "the unknown God" (Acts 17:23)?

Is it possible that, if the true God were known—the great, the high and holy God, who dwelleth not in temples made with hands; the God who inhabiteth eternity; the God in whose sight the very heavens are not clean, and who chargeth His angels with folly—is it possible, we ask, that any who know Him could imagine, for one moment, that He "seeks" or could be pleased with, or accept, or regard a congregation turning the Bible into "a book of the words," and listening, for example, to a girl singing a solo, getting as high a note as she can, and holding it out as long as she can? Is THAT what The Great and Infinite God is seeking? Is that the occupation of the heart with Himself which He says He "MUST" have? No indeed! and the greater the ignorance of God, the deeper and more degraded will become the accompaniments of what is called "Public Worship."

Consider further, the effect of this great truth on our daily life. What rest and peace it brings! Look at its influence on our prayers. What is prayer for? Why are we told so often to pray? Why? Because prayer is intended to humble us by putting us into the place of helplessness and dependence. Prayer is meant to put us with our faces in the dust before the Mighty God.

Instead of that, what do we find? We turn that place which is meant to humble us and keep us in the low place, into a throne, from which we dictate to God what He shall do in our affairs, how He shall help to carry out our plans, what He shall do among the governments and political affairs of the world. That is the outcome of the pride of the "old man" within us. So that we, who cannot manage our own affairs, do not hesitate to take on ourselves the management of the universe, and "move the hand that moves the world."

A true knowledge of God would lead to a very different condition of things. Our prayers would be frequent indeed, but we should be so filled with a sense of God's wisdom, and power, and goodness, that we should cease to pray as though we had more compassion than He had; as though we were more concerned about sins and sinners than He is.

We should be "definite" indeed, as well we may be, in many things where, *from His Word*, we know "what to ask." But we should be equally "definite" in leaving all our cares with Him. We should cease to take the responsibilities of life upon ourselves. We should say, "Lord, what Thou wilt! Do not heed my requests if Thou seest they are not good. Do not do or give this or that because I ask for it or think it good. Withhold it, if Thou, who seest the end from the beginning, seest it will not be for my good. I am so foolish and ignorant before

Thee: and Thou art so wonderful, so wise, and so good: Goodness and mercy itself; and Thy love is so infinite that Thou canst do only what is right, and wisest, and best. Thy will is love itself. Oh that I may be filled with such a knowledge of Thy will, in all wisdom and spiritual understanding, that I may enjoy the perfect rest which that knowledge will give."

In proportion as we have this knowledge of God and of His will, shall we thus pray without ceasing; and in this manner make known our requests unto Him.

When we pray definitely for our will to be done in any matter, it means (if we are honest enough to confess it), that we are willing to take all the responsibility if that request be granted. Oh, what a solemn responsibility and how unnecessary, when God has provided us with One who is our Surety, and who is responsible for us in life and in death (John 6:39).

How much better to leave our affairs in His hands.

When we employ a person to do any labour for us, and we ask him how much we are to pay him, he replies, "*I will leave it to you, Sir.*" Why? Because he knows perfectly well that we shall be very likely to give more than he would dare to ask.

It is even so with our God. If we know Him well enough we can surely say in making our request, "I will leave it to Thee, Lord." We have His assurance that He is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). If *we* do the *thinking* we shall surely limit Him. How much better to leave the limit to Him: and we shall do this in proportion as we know Him.

Take another illustration. Here is a friend in great difficulties; and we have a plan that will lift him right out of them, and set him on his feet again. He, meantime, comes to us to borrow some small sum that will only give temporary relief, and leave him to struggle on still with his difficulties. *He limits our power.* His poor thoughts cannot rise to the extent of what we are able to do exceeding abundantly. If we answer his prayer, and grant him his request, and lend him what he asks, how small will be his blessing. Why does he not "ask or think" more "worthy" of our ability and love? Because he does not know us well enough! That is the secret, and that is why he is not delivered. He thinks he knows better than we do; and measures our willingness to give by his poor power to ask.

Oh to know the love, and power, and wisdom of our God. What a revolution it would make in our prayers, as well as in our lives.

But look again at another effect of this knowledge of God as applied to missionary work. What is the work of the missionary? He offers himself and is accepted. He is trained for his service, and he learns the particular language. The moment at length arrives when he is able to speak that language, and the opportunity comes to speak. Now, what is he going to say? What is the first thing that must come out from his opened lips? Is it not to explain his God to that heathen man or woman?

(Continued on page 90)

THE CHILD OF GOD

The child of God is one
 Who following in the footsteps of the Lord,
 In whose almighty strength he is renewed day by day
 Being made a conqueror,
 Beneath whose feet is crushed again
 That cunning and malicious thing—the serpent
 Which if not crushed may gain admission to the breast,
 And with malignant and Satanic hate,
 Entwine, and coil itself above the heart,
 Making him in time the slave of lust.

'Tis strange, yet nevertheless 'tis true, that man
 Who has no love for Christ, and His grand truths,
 Invariably carries in his breast concealed from view
 This creeping loathsome thing,
 Petting, pampering, and caressing
 As though 'twere his best, his truest friend,
 Refusing to part company, even in the dark mysterious night,
 When overcome with worldly strife, and turmoil
 He seeks that rest which cannot ease a guilty troubled
 conscience.

'Tis strange, but nevertheless 'tis true, the child of God
 Carries in his breast concealed from view
 The Spirit of the living God,
 Which like a white and spotless dove of purity,
 Dwells ever in the secret chambers of that place
 Consecrated as a temple to the Eternal God—His heart.
 H. B.

WHO OWNS YOU?

By Lottie E. Young

HOW MANY TIMES have we heard persons say, "I'm my own boss and can do as I please. It's nobody's business what I do with my time or money." Possibly we have said this ourselves. But is it true? Do we belong to ourselves, and is life a cup to be drained? Is it not rather something to be filled with good, helpful deeds which shall rebound to the glory of God, who made us, and the Savior, who bought us? Life is not a possession but a stewardship, and instead of saying "the world owes me a living," our thoughts should be "I owe the world a life." Everything we have comes from the Giver of all, and every member of our body, and faculty of our minds, is only ours for the using and not abusing of same. 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.

If our heavenly Father gives us possibilities and power to make money, to acquire influence, or even to do the every day things we all have to perform, can we say it is our ability? Remember the parable of the talents which Jesus told; two men used what their lord loaned them, and even though one had five talents, and the other but two, they invested the money of their lord so well that when it was returned to him with interest, he bestowed the same praise upon each, but the one who hid what his master had entrusted to his care, even though he returned

the original amount, was called "unprofitable" and severely punished. Some day the Great Judge will ask each of us "What have you done with the talents I entrusted to your care?" Will the answer be a glad one, or a sad one? This is the question for us to decide now.

Everybody who is, or has been, in business, knows that fidelity to the interests of the firm by whom they are employed is of the highest importance, and obedience to God should stand above all else in our lives. Jesus Christ said "Seek ye FIRST the kingdom of God," but instead, what we want (not always what we need, or what is best for us) is made of prime importance, and so we disobey the divine command, and make crosses for ourselves, sometimes so heavy that we would faint under them if we had to carry them alone.

The first chapter of Genesis says "So God created man in his own image," and the next chapter tells of the beautiful garden where Adam was placed, where permission was given to eat of every tree in the garden but one, and the punishment threatened if they disobeyed was "thou shalt surely die." Chapter three tells how Adam and Eve first listened to the voice of the tempter, looked at the fruit of the tree of the knowledge of good and evil, handled it, then tasted it, and so merited the divine wrath.

But "God is love" and so in due time came the "Lamb of God which taketh away the sin of the world," and we read in 2 Cor. 5:15 that "he died for ALL, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." "The wages of sin is death" was the punishment meted out to the human race, but by the sacrifice of the Sinless One He has purchased mankind, so He really owns us. But ownership and possession are two different things. I may own a house, but not possess it, and so unless the spirit of Jesus Christ really animates our lives, and we can say with one of old "Speak, Lord, for thy servant heareth," even though we have been baptized, we are not faithful stewards of the blessings which have been bestowed upon us. Jesus Christ OWNS you, but does He POSSESS your time, money, life itself?

Charlemagne was one of the greatest of earthly kings, but the legend has it that after death he was arrayed in all his gorgeous robes and seated on his throne. An open Bible was on his lap, and his finger pointed to the words "What shall it profit a man if he gain the whole world and lose his own soul?" This old monarch, who lived eleven hundred years ago, recognized the emptiness of life without God, but are the men and women of this generation as wise? What use have you made of your talents, for some have been given to every one? Will you hear the Lord of the harvest say, "Well done, thou good and faithful servant," or "Depart from me, I never knew you"?

This old Persian motto sums it up:

"God does not ask thy race,
 Nor does He ask thy birth;
 Alone He will demand of thee,
 What hast thou done on earth?"

WHAT IS THAT IN THINE HAND?

By Alice B. Curtis

AND THE LORD SAID unto him (Moses), What is that in thine hand? And he said, A rod."—Exod. 4:2. And with God's power the rod became, for Moses, a serpent, and when Aaron stretched the rod over Egypt's river the water became blood.

What is in your hand and mine? Is it not strength God has put there for us to use in His service? With His help we can do much for Him even as Moses and Aaron did wonders before Pharaoh. Consider the mechanism of the hand. Man has made many implements of labor, but nothing he has made can equal the human hand for the skill and diversity of work it can perform. The hands are referred to as "keepers of the house" in Eccl. 12:3, because with them man defends his body and toils for his daily bread. With his hands the artist paints the most ravishing pictures; the musician produces entrancing melodies from his well-loved instrument; and the physician performs wonderful operations, many of which would have seemed impossible a few years ago, but which are now relied upon to prolong and save life.

While machinery has greatly lightened man's labor, there will always be work that even the best machinery cannot do. In Eccl. 9:10 we are told that "Whatsoever thy hand findeth to do, do it with thy might," This does not mean that our hands should be employed in any wrongdoing as is apparent from Paul's teaching in Eph. 4:20-29 where, after speaking of the change that takes place in our actions after we have put on Christ, he says, "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

Each one of us has some God-given work to do. Shall we shirk that work and be "found standing idle in the market place," when the great Householder has bidden us work in His vineyard and promised to pay us for the labor? What we can do may seem but little, but Daniel says, "The people that do know their God shall be strong, and do exploits." Dan. 11:32. Everyone cannot be a great evangelist and thrill vast audiences with the wonderful message of God's love and salvation for man, nor can we all express the same sweet message in beautiful song, and captivate and hold the listening multitude. Most of us are unable to become public benefactors by large gifts bestowed upon charitable institutions. But for the sake of Jesus, who died for us, let us do what we can, not passing by the little every day duties of life that need to be done, in a vain endeavor to do something for which we are altogether unfitted because that work seems more exalted. Let us try to live pure and holy lives for we are living epistles known and read of men, and our influence for good will not be lost. And if we cannot sing like angels, nor preach like Paul, we can keep busy and help

furnish the means to send those who can sing and preach to the perishing ones. Unless we obey God's commands our lives are an utter failure; for Christ says, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Mark 8:36. Helen Keller, blind and deaf almost from infancy, says it seemed there was nothing she could do, but when she made the effort to do she found no end to opportunity for labor. We can glorify God by our lives: we can visit the sick and infirm; we can encourage others; we can write something for the "Herald" even though we may not be able to write eloquently if we are kind and sincere, the message will touch some heart, and at least we will die trying to do. We do not want to hear addressed to us and feel we need the admonition, "Go to the ant, thou sluggard; consider her ways, and be wise." While we are able to work we do not wish to sit with folded hands.

We should help those who are bearing the burden and heat of the day, working almost beyond their strength to carry on the work of the N. B. I. at Oregon. Let us encourage them and help with our means the good work that is going on there. Each branch of that work is needed and is most helpful. We need the Bible Training Class for the young; we need the Golden Rule Home and the publishing plant, but it all costs money, so let us stand by and count it a privilege to help. Let us work for God lest our hands get useless.

"O wretched man, with a withered hand,
In a house where Jesus taught;
I looked with pity of deepest kind,
For down in my heart I thought
What useless life was his indeed
Then my own came in review,
And I fell on my face, for, O I found,
My right hand withered too.

"Year after year I had passive stood,
A weak and worthless thing,
Scarcely as much as a moment's thought
Gave I to the suffering,
Until Jesus into my life has come,
Now I see and understand
How less than little I used to be,
When I had a withered hand.

"So I came to charge you in Jesus' name,
To see that your hands are strong,
Does the rich, red blood course readily,
Are they moved to strike down wrong?
Are they eager to lift the fallen up;
Some loving service do?
Look well, look well, look well,
For your hand may be withered too."

—o—
Thou art my hiding place and my shield: I hope in thy word.
—Psa. 119:114.

THE LIGHT OF THE WORLD

(Continued from front page)

Light. Note John 9:5, "As long as I am in the world, I am the light of the world". To paraphrase, "An unregenerate man walking in spiritual darkness stumbleth:—spiritual Light not being in him."

Let us consider a few texts relative to spiritual sight and blindness—just for remembrance sake. 2 Pet. 3:1, 2. First, note another kind of "blindness" whose prevalency makes comment superfluous, Deut. 16:19, R. V.: "Thou shalt not wrest justice: thou shalt not respect persons; neither shalt thou take a bribe: for a bribe doth blind the eyes (all italics mine) of the wise, and prevent the words (or, cause) of the righteous". Psa. 146:8, "The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous". Isa. 42:7, 16, 19, 20, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. . . . And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. . . . Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not". Paul seems to give an echo to verses 19 and 20 (2 Tim. 4:3), "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".

Much as the physical blind are handicapped, and sad as their plight is, the spiritually blind are in a more deplorable state. They hardly know whether they are standing on their feet or head. Symbolically, "They reel to and fro, and stagger like a drunken man, and are at their wit's end" (margin, all their wisdom is swallowed up). Like literally drunken men, who imagine they are millionaires, these poor, blind dupes of the devil's try to make themselves, and others similarly afflicted, believe they are rich. Jesus refers to them thus, "Because thou sayest I am rich, and have become wealthy, and have Need of Nothing; and knoweth not that thou art the WRETCHED and the pitiable one, even poor, and blind, and naked; I counsel thee to buy from me Gold which has been refined by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and the SHAME of thy NAKEDNESS may not be manifested; and Eye salve to anoint thine EYES, that thou mayest see". Rev. 3:17, 18, Diag. Standing at the heart's door, the dear Master continues pleading, "Behold! I have stood at the DOOR, and I knock; if any one may have heard my VOICE, and opened the DOOR, I will enter in to him, and feast with him, and he with me". Rev. 3:20, Diag.

O how solicitous we are to lead the indifferent, "luke-warm" Christians to Jesus that their eyes may be opened to the beauty of the Lord, and to the glory of His kingdom!

Personally, were I compelled to discard either my spiritual or physical sight there would be no hesitancy about yielding the physical. Even death would be preferable to yielding up "The Heavenly Sunlight":

"Before I came to Jesus, my heart was full of sin,
My soul was lost in darkness, no sunshine beamed within;
But since the hand of Jesus my guilt away did roll,
O the Sunlight of heaven is beaming in my soul.

Tho' pleasures oft would tempt me to turn from Christ
away,

Tho' trials would impede me, or Satan bid me stray,
Yet I am still determined to reach the heavenly goal,
O the Sunshine of heaven is beaming in my soul.

Some day I'll reach the valley when thro' my journey
here,

And with the Savior near me, the shadow I'll not fear,
But shout when underneath me the waves of Jordan roll,
O the Sunlight of heaven is beaming in my soul.

When I behold His glory within the jasper walls,
When one eternal sunlight forever on me falls;
I'll sing thro' all the city, while endless ages roll,
O the Sunlight of heaven is beaming in soul".

—Rev. J. Oatman.

Like the voice of Mother Nature
Calling to the race of flowers
To come forth to meet the Springtime
With her troop of golden hours,
God shall call us from our places
In the shadows of the tomb,
And shall clothe us with a beauty
Fairer than the lily's bloom.

THE CHRISTIAN'S GREATEST NEED

(Continued from page 87)

Is it not to show how far the living God is above all their ideas? Is it not to tell how God has revealed Himself in His word and to explain that revelation, and to minister that Word?

We thus see how a true knowledge of God lies at the threshold of all missionary work. How can a man explain God unless he knows God? and how can God be known apart from His Word? Hence the supreme necessity of so studying that Word that we may not only enjoy but be able to speak of Him of whom that Word is sent to testify.

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A NEW BEREAN EDITOR WILL BEGIN NEXT WEEK. GIVE HER YOUR HEARTY SUPPORT.

WITH THIS ISSUE the writer steps out of the position as Berean Editor and introduces to you another who will carry on the work. Since the beginning of the Berean Page in The Restitution Herald it has been our privilege to talk to you each week in a Berean way, and we have enjoyed the association very much.

Since the writer, however, at this time takes up work with the National Bible Institution and necessarily will have charge of a large portion of Herald copy, we feel that it would be improper to continue as editor of this page, also; hence the resignation.

We are glad to be able to say, however, that our National Berean President has procured the consent of one of the best of our young writers and Bible Students to carry on the work. Sister Dorothy W. Lyon, 215 N. First St., Rockford, Illinois, is well known in Berean and church circles, and is more than ordinarily well qualified to do a work of this kind. We are free to predict, therefore, a very interesting and profitable Berean Page for the future.

As we step now to one side to usher Sister Lyon into this position we wish to urge upon you that you give her your whole hearted support. Send in items of interest concerning your local work, or write short articles on matters of general interest. Do not expect the Berean Editor to produce all the copy for the page.

We are giving below a brief article by one of the Junior Bereans of South Bend, Indiana, which shows that some good work has been done there.

WHERE THE ISRAELITES CAME FROM

How many people, know where the Israelites came from, and how they got their name?

To find out these things, we must go back to Abraham, who went to far countries at the call of God. Abraham had a son, Isaac. If you want to read or study about Abraham and Isaac, you must turn in your Bible to the

11th chapter of Genesis, 10th verse, and read to the end of the 27th chapter of Genesis. (Of course there are many other references, but this is the main one.)

Isaac, in turn, had two sons, Esau and Jacob. In Jacob we find the real father of the Israelites.

Returning from his first journey, to see his brother, Esau, Jacob wrestled with an angel. "And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed". Genesis 32:27-28.

Jacob was afterward called Israel, from which comes the word Israelite. He had twelve sons, ten of whom were the founders of the ten tribes of Israel.

—William T. Hunt

The following report from Waterloo, Iowa, is very interesting:

The Waterloo and Cedar Falls Berean Societies met and elected the following officers: President, Blanche Harland; Vice President, Chas. W. Howe; Secretary and Treasurer, Ferne Moore. The President talked over the work for the coming year, and it was decided that we send The Restitution Herald to the Waterloo Public Library.

We have a Junion Berean class and they have their own officers as follows: President, Ronald Howe; Secretary and Treasurer; Virginia Phillips. Blanche Herland is the teacher. After business meeting we had a social time. We meet once a week on Friday night.

The Young People's Berean class of Chicago adopted a constitution and elected officers at the home of Sister Edna Anderson Beck on Friday night, Nov. 2. The election resulted as follows: President, Mrs. Sam Kee, 5920 N. Paulina Ave., Vice-President, Mr. John Marsh, 5955 Midway Park; Secretary-Treasurer, Miss Margaret Lyon, 535 N. Central Avenue. Thirteen were present for a very interesting lesson led by the president. They have at present a prospective membership of about twenty, and if you know of any other young people in Chicago who would cooperate with a class of this kind please notify the secretary, giving full name and address of the parties.



THE PRAYERS OF PAUL

CHILDREN WHAT IS a really genuine prayer? Is it talking to God through our loving mediator Jesus? Yes, pouring out our gratitude to Him for His manifold blessings, asking His guidance in our daily lives, and expressing our hope for things now and in the future.

Dear Auntie Wince once wrote me that after making a prayer she always waited quietly for the answer. It usually came by some Bible verse being suggested to her mind. Isn't that a beautiful trustful attitude?

We have now come to the thankful season of the year, when the crops are stored for winter, and so much of God's bounty is in evidence. Count up all the blessings He has given you and then say a real prayer of "thank you" to God.

"Help me, Lord, to think indeed
Of thy Word which I have read,
Of the nobleness and grace
Which they find who seek Thy face.
Let me feel Thy blessing o'er me
Till the new day lies before me."

—Edna A. Collamore.

In our lesson this week we have several of Paul's prayers, and the evidence of his trust in, and need of prayer.

"The Little Learner's Paper" tells the story as follows:

"Again we read of Paul's good-by to the Christians at Ephesus when they went to visit him at Miletus. Paul told these dear friends how he had tried to serve Jesus humbly and how he had suffered tears and temptations. He warned them to watch, and overcome temptations.

"He told them they would see his face no more and he kneeled down and prayed for them all. They all wept and kissed him and went to the ship to see him sail away on his journey to Jerusalem and bade him good-by.

"When he was a prisoner he wrote beautiful letters to this church at Ephesus. He told them that he had heard of their faith in Jesus and of their love for the churches. He wrote that this good news gave him joy and that he thanked God in his prayers.

"He prayed to the Father that they might know the riches of God's glory. He prayed that they might be made brave and stay strong by the spirit of their Lord. He asked the heavenly Father that these dear true

Christians at Ephesus might know more of the greatness of the love of Jesus.

"Paul then closed his prayer for them saying: 'Unto him . . . be glory throughout all ages of the world without end. Amen.'"

SOMETHING TO THINK ABOUT

Do we regard prayer as a real privilege, and use that privilege aright? Do we pray sincerely, or because we think we should?

MEMORY VERSE

No. 45. 1 Thess. 5:18.

SOMETHING TO DO

Monday. 1. Read in the quarterly the paragraphs of Lesson VIII signed V. C. T. and M. A. W.

2. If you do not know the Lord's Prayer, learn it at once.

Tuesday. Make a Thanksgiving poster. Upon a large sheet of plain paper paste pictures of everything, or the many things for which you are thankful. Print other things like "God", "Prayer", and "Love".

Wednesday. 1. Read 1 Tim. 2:1-8.

2. Learn the Golden Text.

Thursday. Start a Prayer Booklet. Make an appropriate cover and tie a number of pages together. On Page 1, copy the Lord's Prayer.

On the following pages copy the following prayer suggestions:

Ephesians 1:15-23.

Ephesians 3:14-21.

Colossians 1:9-14.

Then, when you find other prayers, copy or paste them on the other pages.

Friday. Now, write a Thanksgiving Prayer of your own, and send to me. I will ask that it be printed very soon.

Won't you have a busy week!

"Praise to Jesus let us give,
Every day and hour we live,
Praise Him for His care and love
Praise Him for His watch above."

WILL I PRAISE HIM?

THAT WE SHOULD be to the praise of his glory, who first trusted in Christ.

In whom ye also *trusted*, after that ye heard the word the truth, the gospel of your salvation: 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. 1:12-14.

With Our Sunday Schools

LESSON VII.—November 18, 1928

PAUL'S EXPERIENCES IN JERUSALEM

Acts 21:17 to 23:35

Devotional Reading: Eph. 6:10-20

GOLDEN TEXT

Finally, my brethren, be strong in the Lord, and in the power of his might.
—Eph. 6:10.

A STUDY OF THE SUBJECT

Paul gladly received. Paul's experiences at Jerusalem were shaped largely by the friendship or enmity of others. The accuracy or erroneousness of his words had little to do with them. His friends, because they were his friends, and because both he and they were followers of Jesus, received him gladly and accepted his every word of exhortation. In so far as that people were led by God's Spirit this was both proper of them and encouraging to Paul. But for one to receive another's words merely upon the strength of his friendship for that person is an injustice. Friends more than any other should carefully consider the words of a leader and ascertain through study and prayer their accuracy. Being accurate, then friends should receive them—not because of the friendship but because of the truth of the words.

Paul, however, knew by previous information, Acts 21:11, that he was later to experience far different reception by others.

Paul before his enemies. Having purified himself and those with him according to the Mosaic law, Paul entered into the temple. Here the reverse of what Paul had experienced with friends began to take place. Because these people were his enemies, both his words and his deeds were disregarded excepting in so far as they might draw further upon them to excite the people. Although Paul complied with the requirements of the law, yet his enemies disregarded all this and exercised themselves according to their enmity. In this, they were the opposite of his friends. Too often neither friends nor enemies weigh the words of him who carries the responsibility. Either or both treat such an one according to their own personal feelings toward him.

Experience from service to Christ. With Paul it was not a question of whether he was faced by friends or foes. His only question was how to serve his Lord regardless of the anger of the multitude, 21:36 to 40. Though knowing full well that his testimony for Jesus would intensify its anger, Paul, nevertheless, recited anew the experiences of his conversion at Damascus, and his instructions from the Lord to herald the gospel tidings not only to Jews but also to Gentiles. The experiences that followed pertained to his standing before Christ. One must remember that with Paul the only question was his service to his Lord. He was living as unto Him. With him, man, either as friend or foe, was but incidental in his career. His career was entirely given over to his Lord. To witness for Him to serve Him; to exalt His name before men: these were matters of principal concern for Paul. His resulting experiences, though

viewed one way by man, could by Paul be regarded only as indicating his faithfulness unto and his standing before Christ.

Paul witnessing. According to the law, Deut. 17:6-7, witnesses were more than mere observers. The witnesses were they who must perform the first act in executing the death penalty; that is, having witnessed a crime, the witnesses must be the first to throw the stones in execution of the death penalty for the crime. In similar way, Paul was witnessing for Jesus. Jesus was the great Life Giver. It was He who brought righteousness and peace and all phases of Godliness unto man. At Damascus Paul was made to realize this fact. Throughout his life thereafter he was hurling not stones of death against his Savior, but arrows of truth in His behalf. He was witnessing for the honor of Jesus on every occasion presenting itself. Not only by words was he thus serving, but he was putting his life energy behind the truth which was revealed to him. So in Jerusalem Paul was exalting and honoring and proclaiming his Lord and Savior in the eyes of all men. He was a true witness for Christ, the Life Giver.

Witnesses to-day might well realize that witnessing for Christ is not completed by the mere statement of words in His behalf, but that such witnessing necessarily requires the service of life's strength and of devotion of the one testifying.

In this, Jesus was a true witness for God; Paul, John, and other apostles were true witnesses for Christ and God. To this it is not improper to add that Luther, and all present day Christians who give their lives in support of their convictions of truth are the ones, after all, who really add to the witness for God and God's truths.

THE GOLDEN TEXT

"For the rest: Be getting empowered in (the) Lord, and in the strength of his might."—Eph. 6:10, Roth.

Isaiah said, "He giveth power to the faint; and to them that have no might he increaseth strength."

With God all things are possible. Gideon, with three hundred, put to flight an army because his strength was in Jehovah. Paul said, "I can do all things through Christ which strengtheneth me."—F. A. S.

PRACTICAL APPLICATIONS

Standing Firm For Truth. Henry had been born and raised with parents who belonged to

a certain religious sect. From infancy he had been taught their theories and viewpoints, and instilled with their prejudices against all others. After coming to maturity, however, he suddenly in a most unusual way, came to realize that his people were wrong and their religion incorrect. After making a thorough study and full investigation of matters Henry returned to his people to tell them what he had discovered.

Imagine the reception! Picture in your mind their hardness of heart toward him and their scoffing. How they despised him, and yet he faced them patiently, accepting all their hard treatment that he might at least gain a few of them.

This was the apostle Paul's experience. Having been a Jew, a Pharisee, he knew how bitterly they would fight any leader of a differing thought. It takes courage to face such opposition and still go on.

If the truth you hold is saving truth is it not worth standing firmly for in face of everything?—F. E. S.

SENIOR AND ADULT CLASSES

Topic: Jewish Opposition to the Christ.

"And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live."—Acts 22:21, 22.

Paul was in the hands of the Romans, accused of stirring up a riot. The officials had granted him leave to speak to the Jewish mob surging around him. They gave him audience—until he said that Jesus had commissioned him to go far hence unto the Gentiles. This was as a match to a fuse. Their whole being revolted at the idea that their God was extending to Gentile dogs the privileges that He extended to them, His special and chosen people.

The Jews are not the only people afflicted with selfish pride. Called of God from among the Gentiles, we sometimes give evidence in our lives that we believe that there are some who are outside the circle of God's love, beyond being touched and saved by His influence. Let us look diligently into our hearts. —A. K.

TOPICS FOR STUDY AND DISCUSSION

Opposition to the Christ: the real cause of Jewish opposition according to Acts 22:21, 22; evidences of the same spirit among Gentile called-out-ones: our attitude toward the social outcast; the one who has wronged us; those who "followeth not after us" religiously; the enemies of Christ on whom we would call down fire from heaven.—A. K.

DOINGS AMONG THE CHURCHES

The poem on the front page of issue of Oct. 23, was selected by Bro. R. A. Humphreys. Someway, in the shuffle, the "A" got lost out of his initials. Sorry.

This office has learned with regret of the recent death of Bro. P. J. Graham, Fredricktown, Missouri. Bro. Graham was for many years a firm defender of truth in his locality, and will be greatly missed as the months roll by.

ILLINOIS

Bro. S. J. Lindsay who has been ill now for many weeks is still being cared for at the Dixon Hospital. Some days he is better, others not so well. The Herald is urging the brethren throughout the country to remember at the throne of grace this brother who has proclaimed the truth for so many years.

Born to Bro. and Sister Chris Hutchings, Martinsville, Illinois, on Oct. 30, a daughter, Elizabeth Marthell. Miss Hutchings weighs eleven pounds, and according to her father is not only good, but pretty! Congratulations!

Two of our young men of east central Illinois have recently taken unto themselves wives. Bro. Percy Murphy, formerly of Marshall, Illinois, is now at home with his bride at 2121 First Ave., Terre Haute, Ind. Bro. Austin Claypool, also of Marshall, is married and located at Urbana, Ill., where he is finishing some work with the University of Illinois. Our best wishes accompany these two young couples as they face the opportunities and responsibilities of life, and we trust they may realize the advantages of keeping Christ enshrined in the home.

PLUM RIVER—ADELINE

For next Sunday, Nov. 11, Bro. Siple plans to make the Plum River, Adeline trip, speaking at the former place at 11 a. m., and at Adeline at 7:30 p. m.

Bro. G. E. Marsh is being announced to speak at the Oregon church next Sunday, Nov. 11.

MARSHALL

Sunday, Oct. 28, dawned clear and bright at the Salem church, and good attendance graced this closing appointment of the summer's preaching season. Sister Leota Hanson, of St. Louis, was a very welcome visitor with the brethren there for the week-end.

A very interesting program was staged at the Dixon, Illinois church on Sunday afternoon, Nov. 4, when Bro. Marsh was welcomed into his new field of labor by Bro. Siple, representing the Dixon church and the Illinois State Conference. Special features, including numbers by the Junior choir, were enjoyed by all.

RIPLEY

We are glad to say that during our ten days of meetings at Ripley four were obedient to the gospel and were baptized in the name of their Lord. They are: Mr. Robert Vincent, Dale Long, Vernon Robins and Mr.

Jesse Robins. May God guide them always in connection with their Christian efforts.

The Church of God at Ripley, Ill., has closed a series of meetings beginning Oct. 16th. There was a Bible class each evening at 7 p. m.; subject studied was "God's Plan with Relation to Mankind Through the Ages," followed by a sermon by Bro. F. E. Siple. The services were attended with more interest and larger crowds than we have had for years.

To add more to these meetings, we had the privilege of visiting with Bro. and Sr. Chas. Gesin of Oregon, Ill., who spent six days among us. Some of our members from a distance were able to attend part of the time.

On Sunday four yielded themselves to Christ's service by baptism. The church membership was not only enlarged, but also the other members derived much good and we trust in a larger church work than heretofore.

The meetings were to close Friday night Oct. 26 with subject on "The Signs of the Times". A large crowd was expected, but as the shades of night settled upon us a down pouring rain was falling; so the service was abandoned. Bro. Siple was taken to a station that evening to meet a train in order to fill another appointment. All felt much disappointed over the abrupt closing.

May each individual realize the frailty of man and the need of making himself ready, for we do not know the hour our Lord shall come to grant eternal life, which is the Christian's hope. Tessa Laning, Sec'y.

MICHIGAN

Sr. M. A. Woodward is recovering nicely from her recent injuries received in an auto accident. She is able to get around and has been making a few calls on isolated members in Lansing. She expects to fill the pulpit at Dutton Sunday, Nov. 11. All in this place please take notice and plan to attend.

GRAND RAPIDS

The second birthday of the Grand Rapids church in its present location was appropriately celebrated Sunday, Oct. 28. The program presented was well received and proved to be a drawing card for a large attendance. A progressive work has been developed during this short period of time and is a good example of what the Church of God can accomplish if it will unitedly and energetically push the Father's work. The Church of God has many fields that offer as great or even greater opportunities and if developed along scriptural lines will become real "producers".

Bro. Fred Hall again proved to be a good "pinch-hitter" by supplying the local pulpit while Bro. Randall was at Coats Grove.

Sr. Townsend's Sunday School class sold in a few days five hundred boxes of jello. The proceeds were turned on the church debt. The younger people make "willing workers" if given opportunity.

The church basement presents a marked

difference of appearance with its new ceiling; woodwork newly painted and the cement re-finished. It is inspiring to see members of Christ's body take as much pride and interest in the "house dedicated to the worship of God" as they do in their own homes.

ASHLAND, OHIO

Mr. and Mrs. Irvin Ferguson and Miss Theda Miller, who is making her home with the Fergusons, stopped with us one day on their way from Indiana to Pennsylvania, where they will make their home this winter. Sister Ferguson was formerly Miss Gladys Hughes. While they were here I had the pleasure of burying the three of them in the likeness of the death and burial of the Master, and it gives me much pleasure to introduce them to the household of faith.

Their address is Waterford, Pa., Rt. 6. A letter of encouragement will be appreciated by them, especially Theda, who will be away from her mother and sisters. Let some of our Bereans drop her a card or letter.

Jas. A. Patrick

Bro. D. K. Lehman of West Milton, Ohio, is reported a little better from a serious attack of pneumonia.

Report says that Mr. and Mrs. Mahlon Bauerle, Hammond, Louisiana, are the parents of their first born son. Mrs. Bauerle was formerly Sister Thelma Alexander. Congratulations! The young man's name is Fredrick Eugene.

IOWA

An early snowstorm, which greatly impaired the ease of traveling in rural districts prevented Bro. Jones from filling his regular appointment with the Marathon brethren on Sunday, November 4. During the summer months, Bro. Jones has met regularly with the Marathon and Pleasant Prairie churches on first and third Sundays, respectively.

KOSZTA

Sunday, Oct. 21st, was Rally Day. Attendance at Sunday School was 37; sermon at 11 by J. W. Williams; basket dinner at noon; sermons in the p. m. by Bros. Williams and H. S. Hunt.

H. S. Hunt, President of the Iowa Conference, and wife of Clarksville, Iowa and Mrs. Williams enjoyed the day with us.

HICKORY GROVE

I am somewhat late with the report of our meeting held by Bro. J. Arthur Johnson.

The meetings were announced for Oct. 7th, but owing to a slight mistake Bro. Johnson could not be here till the 9th, Bro. Williams came over from Gladbrook and commenced them on schedule time. Bro. Arthur arrived on the 9th. We then continued over the next two Sundays, closing the 21st. The weather, corn husking and sickness prevented the attendance considerably, but with all this we had about the largest attendance the last night, coming out in the rain too. We have heard since that many more were ready to come but did not when they found out it was raining. How strange it is that

people won't come out to church in the rain, but never stop for it if they want to go to a show or such like. However we have heard many praises for Bro. Johnson, which we hope will encourage him as he goes forth to spread the gospel. He commenced his meetings with "Sin", showing how to get cleansed from it, going on to "The Coming of Christ", admonishing us to hold fast to the faith and urging others to accept Christ. We pray that his labor here will not be in vain. He left for Eagle Grove commencing a meeting the 23rd. Our prayers go with him.

Mrs. I. Fish, Sec'y.

Bro. Williams preaches at 11 a. m. and 2:30 p. m. every third Sunday in the month.

The Dorcas Circle of the church met at the home of the President Mabel Bean Kiger, at Marengo, Oct. 25th. 28 were present. A good program of music and readings was enjoyed by all present. Nov. 1st 19 of them braved the storm and drove to Gladbrook, Iowa, where they were entertained by Sister Williams at the cabin in the Park. With a big fire in the fireplace, a piano, rocking chairs and a feast, none could help but say, "I've had a good time." Mrs. F. W. Clark gave the devotional. The visitors from Gladbrook were Mrs. F. W. Clark, Mrs. Pearl Rosenberger, Mrs. Henry Moeller, Mrs. Earl Reinhard, Mrs. Ray Allard, Mrs. Hester Berry, Mrs. Edna Luckow, Mrs. Melissa Allard and Mrs. J. W. Williams.

The Golden Rule circle of the church meets at the different homes each Sun. eve. with Norma Cronbaugh as president. They are using this year's "Book of Bible Studies of the Gospel Plan." Their average attendance is about 20. Tues. eve., Oct. 30 they enjoyed a real Masquerade Hallowe'en party at the Warmie Cronbaugh home.

Mabel Bean Kiger, Sec'y., Marengo, Iowa.

CALIFORNIA

On Oct. 23 we (the Crundwell family) were thrown into a state of grief on receiving a telegram stating that Bro. A. S. Bradley, of Mullin, Texas had died the day previous. Not so much because he had fallen asleep; for we know that his life is hid with Christ in God, and when the chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away, but because we know that the cause of Christ in Texas has suffered a real loss. He was a bold defender of the truth and his place will be hard to fill.

The evening of Oct. 27th was a time of merrymaking for our church folk and friends. The occasion was a Hallowe'en party given by Mr. and Mrs. Claude Martin in honor of Bro. Johnson. About eight o'clock the guests, in the likeness of ghosts, witches, gypsies, etc., began to arrive and were met

at the door by a ghost, wearing a wet glove, who later escorted them into the "chamber of horrors." There each one "saw things" that they did not tell the new arrivals about, but let them see for themselves.

After lots of fun and frolic refreshments—pumpkin pie, coffee and fruit—were served. Someone suggested that we might be late for church if we did not disperse, whereupon those present made a grand rush for home. We had a nice crowd for meeting the next day even if we were out until the wee hours of the night.

REPORT FOR OCTOBER

Sermons: Pl. View, 2; Rensselaer, 2; Lucerne, 2; Hillisburg, 2; Guthrie Grove, S. C., 5; Welcome, S. C., 1; Gallimore Gap, N. C., 1; Dana, N. C., 3.

Money received in Indiana: Pl. View, \$29.75; Rensselaer, \$30.00; Hillisburg, \$25.00; M. Fetters, \$10.00.

Expense, \$8.80.

Turned over to Con. Board, \$10.95.

J. H. Anderson.

BLAIR, NEBR.

We were honored last Sunday, Oct. 28, at the morning worship with a message from Rev. J. A. San De Fur, one of the secretaries of the Anti-Saloon League. The gentleman spoke on Law Enforcement in regard to the Eighteenth Amendment and his message was enjoyed by all.

Five of the leading churches of our city cooperated with Rev. San De Fur and Rev. Shick of the Anti-Saloon League in a dramatic debate, "Can the Law be Enforced?" held at the Baptist church Sunday evening, and a trial, "Who Killed Earl Wright?" held at the Methodist church Monday evening. These five churches furnished the local talent for this trial. Twenty-one characters were necessary for this play and our church furnished three.

We join in the sympathy and sorrow with all who mourn the loss of our beloved Sisters Vickery and Chaplin.

AN EXPLANATION

The following explanation regarding the accident in which Sisters Vickery and Chaplin were killed was received from Sister A. J. Chaplin.

Will you please say to the household of faith that the sister killed in the auto accident was not Mrs. A. J. Chaplin, but Mrs. Allen Chaplin, whose husband is a nephew of Bro. A. J. Chaplin. The other sister who was killed, Sister Ella Vickery, was Sr. A. J. Chaplin's only sister.

The accident occurred 18 miles from Emporia, Kansas; cause not definitely known, except that a spike found in a tire on the

left-hand side seemed to indicate that a flat tire had caused the disaster. When the car, a new Dodge, struck some loose gravel, Mr. Vickery says the last he remembers was that he lost control of the car. It went over an embankment and dropped something like 35 feet into a rock bottom canyon. Both Sisters Vickery and Chaplin were instantly killed, and Mr. Vickery seriously injured. They were enroute to Hiwatha, Kansas to attend the funeral of Mr. Vickery and Sister Allen Chaplin's cousin when this terrible accident occurred.

Because of the numerous letters received in regard to the accident and the misunderstanding, as to which Mrs. Chaplin was killed, we submit this explanation.

A COMMUNICATION

Dear Brothers in Christ:

I am enclosing a check for \$2.00 to pay my subscription for our church paper for another year which was due October 1st. I do so thoroughly enjoy the many splendid articles published from week to week from the pens of our capable writers; for that is all of the spiritual help I have except letters and tracts from our people.

May the Lord bless and direct your efforts put forth in His name that all may better understand God's will and plan of salvation for us, is my prayer.

Your sister striving for the kingdom.

Nora Johnson.

TEXAS

"We buried Bro. A. S. Bradley yesterday. Will send report later." T. A. Drinkard.

The above brief report under date of Oct. 25 announces the death of one who in past years, has been a faithful worker in the vinyard of the Lord. Many of the brethren in Texas, Arkansas and other places owe their Christian hope to his faithful labors. For some months Bro. Bradley lay at his home in Mullin, Texas, much enfeebled by age and disease. Our prayers are extended in behalf of Sr. Bradley, that her faithful life and companionship will be rewarded with the Father's blessings.

HERALD RECEIPTS

Mrs. Frank Rogers; Hugh Logan; Geo. Claypool; Mrs. Alida Ritchey; Mrs. Roland Cox; Melvin Burnett; Mrs. Ora Burnett; Mr. Jesse Robins; Mrs. James Hendricks; L. T. Hanson; Burr Gregory; A. L. Corbaley; Mrs. Virgil C. Barch; Mrs. W. M. McWilliams; Mrs. Elsie F. Doll; Mrs. Helen M. Doll; Mrs. Louisa Imes; Mrs. Emily J. Harris; Miss Mattie Benjamin; The Public Library, Rensselaer, Ind; Miss Nellie Grant; Mrs. Theresa Martindale; Mrs. Diana Murphy; Mrs. Ida Jefferey; Walter Koontz; W. H. Boyer; Mrs. S. A. Horn; Thos. Weldon; Mrs. Ried.

THE RESTITUTION HERALD

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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.

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.

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Hell, What Is It?	.10	.60
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The Gospel of the Kingdom of God
The last two for cost of mailing; each 3c .12

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THE RESTITUTION HERALD

VOLUME 18.

OREGON, ILLINOIS, NOVEMBER 13, 1928.

NUMBER 7.

HOW THANKFUL ARE YOU?

By F. E. Siple

A MOTHER granted a special favor to two of her daughters, bringing much joy to their hearts. One of them was quite profuse in her words of thanks, but went right on in a course of life that showed very little appreciation; the other, with a deep understanding of what it meant to the mother, tried to arrange her own life so as to bring more joy and comfort to mother. Which one was really thankful?

On the whole, we as a nation of individuals have been wonderfully blessed of the Father this past year. Thanksgiving time is here. Shall we simply express our thanks in words as we continue to use God's bounties largely on our own selves, or shall we order our course of life and our use of income (be it large or small) so as to do the things that are well pleasing in God's sight?

Your General Conference is doing its best to advance the cause of truth and righteousness. It is publishing these things to the world through The Herald and special literature; it is sending a Field Man to proclaim the gospel far and wide orally in every part of the land; it is maintaining a Training Class to develop young men and women for pulpit and active church work. Can you serve God as fully in any other way as in helping in this great labor? The more backing, morally and financially, that is given, the greater the labor of love can be!

Just how thankful are you? If it is five hundred dollars worth, all well
(Continued on next page)

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

HOW THANKFUL ARE YOU?

(Continued from front page)

and good; or if it is fifty, or ten or five. As God has prospered you, we are urging that you manifest an appreciation by a Thanksgiving offering to His cause.

Mail your check to the National Bible Institution, Oregon, Ill., stating that it is a Thanksgiving offering, and it will be prayerfully used as God directs the ones in charge.

How much shall we have to report in next issue?

THE ELECTION

ANOTHER ELECTION is over. Another individual has been chosen to the highest office that the world can give to a man. Another family is appointed to a home in the White House with its spacious halls and rooms, its beautiful lawns and gardens. It is indeed a long step for an orphan boy to rise from nothing in a northwest town to President of the United States!

There is coming, however, an election that will make this one of Nov. 6, 1928, look very small and insignificant. The home will be far more grand than the White House; the lawns will be more extensive and more beautiful; the honor will be far higher and more permanent. It is the election to the office of being rulers with Christ—co-rulers with the great King of kings.

If we took an interest in the recent election; if we watched carefully the developments of the campaign and awaited the returns anxiously, think how much more we should be interested in the greater campaign which is now on, and which affects your and my own personal election to office!—*F. E. S.*

THE CAMPAIGN—THE REST— THE PRESIDENCY

THE CAMPAIGN is over. Weary and worn with the effort, a smile of satisfaction across his tired face, Mr. Hoover seeks isolation and rest, glad for the months which intervene before inauguration.

Our campaign is now on. In order to win the election we must be alert and active, ready to exert our full strength and to make every sacrifice. That makes one tired. We shall come to the end of the campaign, to the

close of life's walk, weary and worn, thankful for an opportunity to rest. There should be no dread of the days of isolation and peaceful rest between death and the resurrection morn—our inauguration day.

If we can come to the close of our campaign of life with a smile of recognized victory, with what joy will we be able to lie down and rest! The resurrection day with its inauguration to life everlasting will soon dawn—*F. E. S.*

BEHOLD, WHAT A GOD!

KNOWN UNTO GOD are all his works from the beginning of the world." Acts 15:18.

The heathen people of ancient Ephesus cried out with great fervor, "Great is Diana of the Ephesians!" But what had Diana done?

We have been made acquainted with a God who is not a product of imagination, but who is real and genuine, who really does things.

The more we study the plan of the ages the more we come to admire the accurateness and definiteness of that plan and the more we come to respect and reverence the God who could foresee and execute such a plan.

A God indeed supreme; all wisdom and foresight His; all power His, and yet, withal, a God of love; a loving Father!

He stands before you to-day ready to grant blessing and favor commensurate with your proving yourself worthy of them.

Behold, what a God!—*F. E. S.*

FIELD WORK

By *F. E. Siple*

WITH THIS MONTH of November the General Conference is entering a new field of activity, one that many of us have earnestly and anxiously looked forward to for a long time. We are putting a man out to do field work.

One of the greatest weaknesses of the Church of God in the past has been a lack of evangelistic or missionary spirit. We have not reached out sufficiently to proclaim to the world the beauties of God's great plan, and to exhort men and women to bring their lives into obedience to the Heavenly Father.

The present effort on the part of the General Conference is to do that very thing, and we are anxious to assist every church and community to establish the truth more firmly and arouse a real working interest.

Bro. Austin, who is doing and will do a large per cent of this field work, is a very capable man to bring just the results needed. He is refined, courteous, and a forceful speaker that any church, regardless of its size or location might well be proud to have in its pulpit. He is one of the best Bible students that this generation of the Church of God has had an opportunity to listen to. But above all these things stands the fact that he is conscientious and deeply spiritual, and puts the spiritual development of an individual or of a church as of much more value than mere material advancement.

Can you use such a man to help build up your local work? Or, reversely, can you afford not to take an advance step of that kind?

Remember that the time when such an effort is needed most is not when things are booming, but when they are lagging and all look dismal. If things have been going down and you feel you cannot afford such a meeting, that is the very time you cannot afford not to have one. When Sheridan came dashing up and found the army retreating he shouted, "Boys we're going back," and they went back, to victory. If your church is retreating, if it is not advancing, let us help you put it on its feet. We will all be benefited in this way.

Correspond with us freely, and ask any questions that you wish. Tell us your local conditions, and your ambitions in the Lord's work. We will be glad to advise with you, to help in any possible way, and to send a field man if it is thought best.

We of the National Bible Institution are here to serve the church, and we are anxious to be in constant touch with you, to enjoy your joys, to help face your problems, to sympathize in your sorrows. Write us freely and frankly. Address

NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS.

DOUBLING OUR MAILING LIST

WE FEEL that the movement now on foot as a campaign for new subscribers is a most commendable effort in every way. There is everything to gain and nothing to lose; in fact, it is one effort that is evidently the opposite from selfishness from both sides of the question.

The Restitution Herald is the only church organ which the Church of God has which can go weekly into the homes of its families bringing them comfort and cheer, and surrounding them with that spiritual atmosphere which is so vitally necessary. Therefore you can hardly do another a greater favor than to urge that he take our family paper. Furthermore, from the standpoint of those who already receive The Herald there is a benefit,

also. The larger the mailing list, the less expense per copy for publishing, and hence the office would be placed in position to give a much better paper for the same price.

A REAL REWARD

We are going to give a very beautiful Gift Edition of the Bible to the person who turns in the most new subscriptions before December 31, 1928, providing the number exceeds ten.

That, as a useful and valuable gift and keepsake is worth working for. But that is not the *Real Prize*. No, the real prize is a prize of service in the Master's vineyard, the joy that can come to one only when he knows he has done a noble task, or put forth a noble effort in the Lord's service. Such a joy goes with one through the experiences of this present life, and keeps him in the course that gives assurance of eternal joy when the Master comes.

In order to keep you informed on the progress of this movement we are publishing below the names of those sending in new subscriptions, together with the number sent in, and will continue to publish the list as received each week until Dec. 31.

Remember that The Herald is the best Christmas gift you could present to a friend who does not get it already.

The list is going to grow! How many can you send in to help swell the number? Even if you can only send one, remember that you have doubled the list so far as your name is concerned.

E. V. Olmstead	2
M. W. Lyon	2
G. E. Coats	2
Mrs. Peter N. Benn	1
Mrs. Carrie Hilsabeck	1
Mrs. H. G. Pier	1
F. E. Siple	1
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STATE

OUR CHILDREN

By M. A. Woodward.

FROM MY WINDOW I have been watching a mother and her two year old boy, given to her in middle life. She evidently has never had the care of children, knows very little of their natures, and I cannot help but pity this bright little fellow. In disapproval of her wishes, he has run into water on the walk. She commandingly orders him out of it; he stands looking at her and stamping his foot saying "No! No!" I wonder why she does not turn his attention to something away from the water—some pretty bird, a flower—anything to make him forget the water. But no, she insists on being obeyed, and he just as strenuously refuses to be bossed, so he sets up a howl. A spanking follows and neither mother or son has conquered. What will he be in a few years from now? The Mother and Father love that little fellow. O these children! They are God-given gifts, and we fail, to turn their minds back to the great Giver.

Mothers, Fathers, here is your greatest missionary work. Begin at home to bring recruits into the church. Let them see you often in prayer, and before they are three years old, they will be seen and heard kneeling alone some place and talking to God as if He were their dearest Friend. Remember, these children are not here because they chose to be? They are gifts sent from God, treat them as such. They are gifts to mold for eternity. Begin by planting seed-thoughts of love in their hearts. Plant one at least each day and watch them take root and grow. Teach them that selfishness is sin; that disobedience is sin; that you are not correcting them because you are the older boss, but because you love them and are anxious for them to grow up into "workers together with God", helping you to be better, more patient, proving to them that God helps you to be patient and loving, and that you are trying to show them the better way. When they insist on doing what your better judgment knows is wrong, ask them to go alone with God in their room and tell Him about it, and ask Him to direct them aright. You will be surprised how quickly they learn to take their troubles to the dear Father.

Mothers, with your many household duties, do not think you have not time to spare with them. Remember, this is your first duty, your present duty. Do it well and then you will not have to regret in the future that you neglected the greatest duty of all, the care of your children. Be sure you know what kind of company they are keeping. Remember that the first few years of their lives count for all their future years, so give them good company, plenty of work, or amusements that will keep them in touch with home. God has given you this work in trust. Do not fail Him. Lead them to God.

"How sweet 'twould be at evening
If you and I could say
Good Shepherd, we've been seeking

The sheep that went astray.

Heart sore and faint with hunger,
We heard them making moan,
And lo, we come at nightfall,
And bear them safely home.

We may have to sacrifice many pleasures through their young growing years, but when they have grown into noble men and women, if we can hear them say, "Mother loved us so well that she gave up any pleasure willingly to make us happy and comfortable and lead us to God", will that not pay us for every sacrifice we may have made? God help us to do our duty by these gifts He has left in our care.

"The changes of thought in Scripture are sometimes very abrupt, but always suggestive." From "Jesus Christ in the Old Testament", page 28. R. H. Judd.

FISHERS OF MEN

JESUS, WALKING by the sea of Galilee, saw Peter, and Andrew, his brother, casting a net into the sea: for they were fishers. And he saith unto them: "Follow me, and I will make you fishers of men." Again after His crucifixion, Jesus found the disciples fishing and He said unto Peter: "Follow me." How often we "go afishing" and forget for the time the great commission given us by the Son of God—and what a wonderful commission that was: "Follow me, and I will make you fishers of men." This commission was not given to the twelve disciples, alone, but to all those who, down the ages, have been called by Jesus and have faithfully promised to follow Him. What a fascinating and soul-inspiring occupation—to "fish" for men—men, who are out of the ark of safety, men who are lost without a knowledge of the saving grace of God. And, yet, many (good church members, too) fish for everything else besides "men." They fish for fish that swim in rivers and seas, and forget for the hour their duty unto God; fish for pleasure unto satiety; fish for wealth, and fame and power—fish for everything the world can give but forget to fish for "men." Jesus said: "Follow me, and I will make you fishers of men." Is it true then, that because we do not fish for "men", we are not following Jesus, following Him in name only, following Him afar off, following when the mood seizes us and it does not interfere with our pleasure? Friends, all the worldly "fish" we can catch will give us but fleeting joy. In the hour of death, it will not stand. When the grim spectre's chill presence is felt by our bed-side, nothing else will bring more comfort and peace than to know that we have answered the call of Jesus—"follow me"—and have devoted our lives to "fishing for men."

—Selected by Lottie Young.

THE CHRISTIAN'S GREATEST NEED

"FOUND IN HIM"

THIS IS EXPLAINED in Phil. 3:9 as not having our own righteousness, but that which is through the faith of Christ; "the righteousness which is of God by faith."

Clothed in this righteousness, nothing of self is seen by God. Like the stones in the Temple, they were covered over first with cedar-wood; and the cedar-wood was covered over with gold. Then it is added, "there was no stone seen." These words are not necessary either for the grammar, or for the sense; for how could the stone be seen if thus doubly covered up? No! the words are graciously added to emphasize the antitype, and to impress upon us the blessed fact that, when covered with Christ's righteousness there is nothing of self seen in our standing before God. We are already "in the heavenlies, in Christ"; and are comely in all His comeliness, perfect in all His perfection, accepted in all His merit, righteous as He is righteousness; yea, holy as He is holy, and loved as He is beloved. All this is included in those words, "found in Him."

And being thus "found in Him" for our *standing*, we have in verses 20, 21 our *hope*; which, is to be

LIKE HIM

in resurrection and ascension glory at His coming. Hence "we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

This is our "blessed hope." We have referred to it here, and not in the order in which it stands in this chapter, in order to show what it is that lies between the two—the beginning and the end of our Christian course. What is it that is to fill the place between these two? What is to occupy our hearts from the moment when we were in Christ, who is our life, to the moment when we shall be like Christ, who shall be our glory? What is the one *object* that is to ever fill our hearts and occupy our minds?

"THAT I MAY KNOW HIM"

This is henceforth the Christian's great object. Nothing but this aim to *get to know* Christ (for this is the word used here, in Phil. 3:10).

As verse 9 contained the explanation of the words "found in Him," so this verse (10) contains the explanation of how and why we are to *get to know* Christ.

We are henceforth no longer to know Him after the flesh, but to get to know Him as risen; the Head of the New Creation in resurrection (2 Cor. 5:16, 17).

For this is how this knowledge is explained: "that I may get to know him and the power of his resurrection." Not to know merely the historical *fact* of his resurrection, but the "power" of it: *i. e.*, what its wondrous power has done for us. But how can we get to know this "power"? Ah! only by experiencing "the fellowship of His suffer-

ings:" by learning that when He, the Head of the Body, suffered, all the members of that Body suffered in mysterious and blessed "fellowship with Him." Thus shall we get to know how we were "made conformable to Him in His death." Only when we have thus learned that we suffered when He suffered, and died when He died, can we begin to learn how we have risen also with Christ; and "get to know the power of His resurrection."

How few of us know what this "power" is, as it takes us out of the old creation and sets us in the new creation, where "all things are of God" (2 Cor. 5:17).

This then is our object, to get to know all that Christ is made unto us in resurrection power.

How startling must these words have been as they fell upon the ears of Greeks (for this is the first city Paul set his foot in in Europe). They had been brought up on the great motto of Solon, the wisest of the seven wise men of Greece. His motto was supposed by them to embody in itself the essence of all wisdom; and it consisted of only two words, which were carved over the entrance to the schools and colleges of Greece:

"KNOW THYSELF"

But yet, how foolish are those words. For how can one know anything of himself by considering himself? If he looks at others, then he can see how different he is from them; and how much better or worse he may be than they.

But it is only when we compare ourselves with Christ, who is the wisdom and glory of God, that we learn what we really are; and how far short we come of that glory (Rom. 3:21). It is only as we see ourselves in "the Balance of the Sanctuary," or by the side of the plumb-line of that Perfection, that we see, and get to know, our absolutely lost and ruined condition. Hence this new motto was thundered from heaven into the ears of those who sought to know themselves—"THAT I MAY GET TO KNOW HIM."

Yes; this is our one object. This it is that will have the mighty transforming power over our lives. Every moment spent in seeking to know ourselves is a moment lost: and not only lost, but used to keep us from the one thing that alone can accomplish our object and teach us ourselves. Trying to know ourselves, we not only fail in the attempt, but we cease to learn Christ, which alone teaches us to know ourselves.

And yet, how many are spending their lives in this vain search? Running hither and thither to hear this man and that man. And, being constantly directed to this self-occupation, self-surrender, and self-examination, they are only led into trouble; or, into a joy which lasts only while the excitement is kept up.

(Continued on page 106)

THE PARABLES OF JESUS

THE NORTHERN KINGDOM

By A. L. Corbaley

IN MARK 4:33-34 we read; "And with many such parables spake he (Jesus) the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples." In the first part of the 16th chapter of Luke we find the parable of the unjust steward. Then follows some plain reproof to the Pharisees, who were deriding Him; then from the eighteenth verse to the end of the chapter we have the parable of the rich man and Lazarus, which was evidently addressed to the multitude. In the Popular and Critical Bible Encyclopaedia it is listed as a parable (Appendix P. 55). A parable is a comparison; taking that which is understood and plain in order to illustrate or teach truths concerning that which is obscure or unknown.

In some of His parables the meaning was so obvious that they needed no explanation. In this class is the parable of the wicked husbandmen, found in Mathew 21:33-46. In the 45th verse we read, "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." The parable of the rich man and Lazarus needed no explanation for they knew that no other nation in the world had Moses and the prophets except the children of Israel.

While Moses was keeping the sheep of Jethro, his father-in-law, the priest of Midian, he led them to the back side of the desert. There the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and sent him to Pharaoh, that he might bring forth his people, the children of Israel, out of Egypt, into the land of Canaan. Exod. 3.

Moses led the people out of the land of captivity, across the Red Sea, into the wilderness of Sinai. Because of their transgressions and murmurings the Lord placed them under law, which was to continue in force, "Till the seed should come to whom the promise was made."—Gal. 3:19.

While they were encamped at Mount Sinai, he not only put them under law, but also promised them, through Moses: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5-6. With these promises constantly before them, and the many great and mighty miracles which the Lord performed for them in the wilderness, still they were unthankful and disobedient, and became a rebellious people. So sinful did they become that only the younger generation who left the land of Egypt were led into the promised land under the leadership of Joshua and Caleb. Here they were ruled by judges until the days of Samuel, when they demanded a king. The Lord gave them Saul, and at his death David took the throne, and

ruled Israel for forty years. "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered: and all Israel obeyed him;"—1 Chron. 29:23.

On the death of Solomon, his son, Rehoboam, became king. In the beginning of his reign the ten northern tribes rebelled against his authority, and made Jereboam, the son of Nebat, their king. He made Samaria the capitol of his kingdom. He also made golden calves for the people to worship in Samaria, 2 Chron. 11:14-15, so that they would not go to Jerusalem to worship in the Temple. He led Israel into idolatry and there was intermittent warfare between Israel, consisting of the ten northern tribes, and Judah, composed of the tribes of Judah and Benjamin, until the days of Hosea, the king of Israel. "He did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habar *by* the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made."—2 Kings 17:2-8.

So ends the pitiful history of the northern kingdom. At the twenty-third verse of this chapter we read, "Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

This happened 721 years B. C. Since that time many have attempted to locate the ten lost tribes, and many theories have been advanced concerning them, but none can be conclusively proven. In Hosea 3:4-5 we read, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days." So the Lord knows where they are, and will make them known to the world in His own good time.

"What other religion can produce a single fact that was actually foretold of its founder?" From "Jesus Christ in the old Testament," page 80. R. H. Judd.

COMMUNICATIONS

Grand Canyon, Ariz.
Oct. 29, 1928.

Editor Restitution Herald,
Oregon, Ill.

Dear Bro. Austin;

I wish to renew for the "Herald", as its many contributors whose articles I've read for years seem like real "relations" to me.

As I have been traveling for the past two years, I have not had the pleasure of regularly reading our good paper. I was greatly interested in the article in the July 26th issue, 1928, "What is Man?" by Bro. Patrick. Now when one is born of flesh, continuance of life is maintained by the breath of life. Such are of God's CREATION, being material, or temporal bodies. But let us reflect that one born (or THAT born) of the Spirit, is of LIFE itself, BROUGHT FORTH of IT. James 1:18. The firstfruits of H-I-S increase, not that which He created, but which He Himself, of His will, brought forth "from among men." That which was created in the beginning was indeed animal, as the brother labors to prove, but it will be remembered that after God had created "everything that creepeth upon the earth after his kind," He said, "Let us make MAN in OUR image, AFTER OUR likeness", and when this was come to pass "This is my beloved Son, in whom I am well pleased." This was the SECOND man—of heaven. 1 Cor. 15:47. Plain enough isn't it?

Viewing it in this light, as I do, it seems to me that the doctrine of temporal things eventually becoming immortal is erroneous, and not borne out by scriptural interpretation (though I find myself writing that which I can hardly explain). But see 2 Cor. 5:4, "this tabernacle", and 2 Cor. 4:18. Our mortal bodies are indeed invested with a life which at death may be said to return to God, its Giver. What then, is "swallowed up of life"? Not our mortal BODIES! *That* returns to dust. I believe it is the incorruptible mind, or Spirit of Christ, which must be "put on" whereby we are made like Him, for Paul says: "Now the LORD is that SPIRIT", 2 Cor. 3:17. So when this Spirit dwells in us, is He not revealed, or MADE MANIFEST? Has not that which is written indeed come to pass? 1 Cor. 15:54. And because as He is, even so are we IN THIS WORLD. 1 John 4:17, and 3:2-3. Pure, and incorruptible; that which is mortal having been "swallowed up" or subdued, Phil. 3:21,—subdued, "done away". And that for which we have sought and waited, stands unveiled at last, as Paul explains to the Corinthians in his first epistle, chapter three. Compare also Phil. 3:20. I hope this may be printed, although I expect severe criticism, and even ridicule. But if it is not TRUE, will it not be easily

disproved?

As always, submitted in love by

Mrs. S. A. Horn.

AN APPEAL

THE RELIEF work I have been doing for our church people and the Bereans has been carried on now for nearly ten years. The purpose for which it was started and the principles and methods of carrying it on I believe are so well known to our people that in making this appeal it will not be necessary to go into details.

I wish that I did not have to ask for financial help and I feel sure I would not at any time be obliged to if it were possible for me to tell what this relief work has meant to some of our people. Each year has brought new evidence that it is a work needed in the church and one that was greatly neglected in former years.

To me there is nothing more important in our Christian lives than to be showing God's love and mercy in this way. I believe at the time God judges us it will not alone be how we have believed, not alone of creeds and doctrines, but how we have cared for our needy ones; how we have provided for some of our aged ones.

There can be no better gospel sermon preached than to provide the necessary things of life to a needy family who through worthy causes are unable to care for themselves. Only those who have been in need and have suffered know.

Winter with its added hardships will soon be here. That makes the need for help greater, and I am trusting that our people will respond to the appeal I am making for financial help so that the good that has been done in former years may go on in the future.

Please send donations and communications to my address.

Yours in the Master's Service,

Mrs. Orpha Sanford,
725 N. Parkside Ave.
Chicago, Ill.

Chairman, Relief Committee of the
Berean Society of Church of God.

Happiness consists in being perfectly satisfied with what we have got and with what we haven't got.

It is not how much we have, but how much we enjoy, that makes happiness.—*Spurgeon*.

Seek happiness for its own sake, and you will not find it; seek for duty, and happiness will follow us as the shadow goes with the sunshine.—*Tryon Edwards*,

SOMETIME, SOMEWHERE

Unanswered yet? the prayer your lips have pleaded
 In agony of heart these many years?
 Does faith begin to fail? is hope departing,
 And think you all in vain those falling tears?
 Say not, the Father hath not heard your prayer;
 You shall have your desire, sometime, somewhere.

Unanswered yet? though when you first presented
 This one petition at the Father's throne
 It seemed you could not wait the time of asking,
 So urgent was your heart to make it known.
 Though years have passed since then, do not despair;
 The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
 Perhaps your part is not wholly done.
 The work began when first your prayer was uttered,
 And God will finish what He has begun.
 If you will keep the incense burning there,
 His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
 Her feet were firmly planted on the Rock;
 Amid the wildest storms she stands undaunted,
 Nor quails before the loudest thunder shock.
 She knows Omnipotence has heard her prayer,
 And cries, "It shall be done," sometime, somewhere!
 Robert Browning.

THE SPIRITUAL BIRTH

By A. S. Bradley

MANY GOOD PEOPLE are made to believe they are born of the spirit, in this life. To all such I ask to faithfully consider, and solve the following questions:

1. Is it possible for anything to be born without first being begotten?
2. Is it possible for anything to be born and begotten instantaneously; that is, at the same time?
3. Is it possible to be born of anything and still remain in the thing, of which you are born?

The word "birth," or "born" means, to come forth out of. See Dr. Young's Analytical Concordance, page 709. He says "of" comes from the Greek (*ek*) and means "out of"; so if you are born of the spirit you are not in the spirit, for it is impossible to be born of anything and still remain in it. So, if you are not in the spirit, where are you? There are but two places for us to exist in this life according to the Scriptures: in the flesh, or in the spirit. Rom. 8:8, 9. So now, if you think you have been born of the spirit, give the above a fair consideration, and I think you will be better prepared to consider a scriptural exegesis of this important subject.

The Scriptures speak of two natures of man (I am not talking about character, dispositions or conduct of man, but his real nature): the first Adam nature, and the second Adam nature—the natural nature, and spiritual.

1 Cor. 15:45-49. And God has established a law, by which man is to be begotten and born into both of these natures. Begotten of the father (fleshly seed) and born of the mother (flesh) St. John 3:6. Begotten of the father (spiritual seed) the Christian is only begotten, not born again. I quote from King James Bible, 1 Cor. 4:15, "For though you have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel." Then James 1:18: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." I now quote the Standard Edition of the revised version, 1 Pet. 1:22, 23 "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." 1 Jno. 5:1: "Jesus the Christ is begotten of God. And whosoever loveth him that begat loveth him also that is begotten of him." So we see, the Scriptures teach that the Christian is only begotten, not born.

When any one scripturally obeys the gospel, or is converted, they go into God, the Father, Son and Holy Spirit, and are conceived in Christ, in the spirit and in the church and there developed for the birth. Remember if you have been born of (*ek*, out of) spirit you are not in it. If you are not in the spirit, you cannot please God. Rom. 8:8-9. Baptism is the way they go into (not *in*) God, the Father, Son, and Holy Spirit. Being then begotten, the birth will follow. John 3:3-8. "Except a man (not a spirit) be born again, he cannot see the kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Now, the Bible speaks of but One, that has been born again and that One is Christ. He was born of woman (flesh), Gal. 4:4-5. Then he was flesh, John 3:6 (Emphatic Diaglott), "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Then he was born again, Rom. 8:29, "The firstborn from among many brethren." Col. 1:18, "The firstborn from the dead." Now, when He was born of the flesh, He was flesh, and Peter says, "He was put to death in the flesh." 1 Pet. 3:18. And Paul says that when He was born from the dead He became the express image of His Father. If He was the express image of His Father, He was a Spirit; for God is a Spirit. Then He could do what He said everyone could do that was born of the Spirit—could come like the wind, and go like the wind—and this He could do.

Proof: Joan 20:19, 26. The disciples were in a room and the doors were shut, and the first thing they knew Jesus stood in their midst—came like the wind—and they did not know where He came from. Luke 24:30, 31. "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And

their eyes were opened, and they knew him; and he vanished out of their sight"—went like the wind, and they did not know where He went. And He says so is every one that is born of the Spirit. Philippians 3:20-21 says that when He appears, we shall be changed, and our vile body shall be "fashioned like unto his glorious body." 1 John 3:2 says, "when he shall appear, we shall be like him." If we are then like Him, we can do as He did—appear and disappear, like the wind; for He says that so is every one that is born of the Spirit.

So now, dear reader, if you think you have been born of the Spirit, ask yourself the following questions: have I been changed, from that of a natural being to that of a spirit being? Has my vile body been fashioned like unto His glorious body? Have I been changed from the earthly nature to the heavenly nature? Am I a spirit being? If you decide, you have not undergone all these changes you may know that you have not been born of the Spirit; for all this will take place in the new birth.

This was written by request, and is submitted in love to mankind.

FEED MY LAMBS, FEED MY SHEEP

By J. E. Hatch

AFTER HIS RESURRECTION, Jesus showed Himself to His disciples three times, and at the third time, as recorded in John 21:15, 16, 17, in His conversation with Peter, He asked him: "Simon, son of Jonas, lovest thou me more than these?" Peter's answer was: "Yea, Lord; thou knowest that I love thee."

Three times was this question given and three times Peter answered affirmatively. Jesus said unto Peter, "Feed my lambs . . . Feed my sheep."

Jesus was about to leave His disciples and ascend to His Father, and His greatest concern was for those who had accepted His teachings and needed spiritual food, and He stressed the importance of it by His reiteration of the question.

To-day the need of men and women to feed the flock, young and old in the faith, lambs and sheep, is as great as in Christ's day, and perhaps greater in these last days when the temptations of the adversary are many times greater than then.

The Bible Training School of the National Bible Institution is to-day teaching five young people Bible principles with a view of making shepherds who will be qualified to make new converts and feed them on the sincere milk of the word, and to feed and give counsel to the older members of the faith.

There is no greater work one can do in this life than to become a "shepherd of the flock", "a preacher of righteousness, temperance and judgment to come."

We wish the class in Bible study were larger. It is

not too late to enroll for this session. The harvest is great and the laborers are few. But remember, also, that the prayers and financial aid of all are necessary to carry it along.

The school has already prepared men who are laboring in the field successfully. Others are and will be needed.

Paul the apostle was the last convert of our Lord Jesus, and a great worker, and he says, Acts 20:27: "For I have not shunned to declare unto you all the counsel of God." He had fought a good fight during his ministry and endured much suffering, but he expected a crown of righteousness at our Savior's appearing and kingdom, which is a good example to follow.

My presence shall go with thee, and I will give thee rest.—
Ex. 33:14.

"S"

By Lottie E. Young

THE LETTER "S" stands first in many special words in the Bible. Some have quite a disagreeable meaning, such as Sin, Strife, Suffer, Satan and Sickness, but there are many others which are precious to the Christian—Savior, Scriptures, Salvation, Saints, Sabbath.

Instead of the customary Santa Claus program and the giving of presents at Christmas time to the Sunday School, here we have a service called "White Gifts to the King," when food, clothing and money are donated for the poor; thus teaching the children the truth of the words "It is more blessed to give than to receive." At the close of these exercises there are three candles lighted, when those who wish, pledge first their Substance, then their Service, and lastly their Selves to follow in the footsteps of the Master in the coming year.

Another important "S" is found in the last verse of the 15th chapter of 1st Corinthians which reads, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord." Can we echo David's glad cry, "I was glad when they said, Let us go up to the house of the Lord"? Are we unwavering in our duties to God, or do the pleasures of the world sometimes take first place in our lives? Do the church services, prayer meetings, or Berean class, have our presence if nothing else is on hand we would rather do?

May our feet ever be planted on the Rock, Christ Jesus, and not on the shifting sand of man's favor, for the Bible tells us, "For the things which are seen are temporal; but the things which are not seen are eternal." Life is passing swiftly for all. Soon the Great Judge will come. Shall we be among the happy ones who shall have part in the first resurrection, or, better yet, be "caught up to meet the Lord in the air", or with those who suffer the second death? It is in our power now to choose where the future shall be spent.

"UNTIL THE DAY BREAK"

I walked along a weary way;
 All day it rougher grew;
 The clouds hung low, the raindrops fell,
 The winds in fierceness blew;
 And when night's somber curtain dropped
 And blacker was the storm,
 I sank beside the thorny road,
 And waited for the morn.
 I prayed that God would shed His light,
 His hand would guard my way,
 And keep me safely through the night,
 And bless the coming day.

I rested in the arms of faith,
 Until with music rang
 The woods aglow with morning's light
 While birds of promise sang.
 I saw the hard and stony way
 My feet had pressed so long
 Was all behind, before me lay
 The land of light and song;
 For God is love, and God is wise,
 He leads in vales of sorrow,
 Until shall come the glad surprise—
 The golden, bright to-morrow.

—O. D. Sherman.

HOW TO LIVE IN PEACE

THE CHINESE have a proverb which says, "If you talk with a soft voice, you do not need a thick stick." If any man desires to live peaceable, this proverb shows the way. The fighting man seldom lacks antagonists. If we carry the big stick, it is sure to be flourished, and it means that other big sticks will appear, with no end of a row in prospect. The man who persists in carrying a gun is sure to pull it sooner or later.

But the soft word has no recoil. It never seems to challenge the other fellow to a fight; in fact, it makes him rather ashamed of his fiery speech and combative attitude. Miles Standish was willing to fight, and he had plenty of chances; William Penn would not fight, and the Indians who fought Standish so fiercely had no quarrel at all with Penn. War begets war; peace produces peace.

If you want to make friends with a cross dog, don't stir him up with a stick!—*Selected.*

THE CHRISTIAN'S GREATEST NEED

(Continued from page 101)

Oh! to be occupied with Christ; to have Him for our object; and His resurrection power for our lives.

This we shall have; and have increasingly as we get

to know Christ.

Again. What was it that led the heathen world into all its darkness, corruption, and sin? Just this: "they did not like to retain God in their knowledge. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into the likeness of corruptible man" (Rom. 1:22, 28).

Like people to-day who, ignorant of God as He has revealed Himself in His Word, make their god, some with their own hands, or out of their own heads, vainly imagining He is what they think He is, and worshipping, like the heathen, "the unknown God," such an one as themselves.

What was it that led Israel astray and brought upon them all their sorrows and sufferings? Isaiah opens with the Divine indictment, which gathers up in the briefest form the one great cause which lay at the root of all:

"The ox knoweth his owner,
 And the ass his master's crib;
 But Israel doth NOT KNOW,
 My People doth not consider."

See how the Lord Jesus confirms this in Luke 19:42-44, as He weeps over Jerusalem. All is summed up in the opening and closing words:

"IF THOU HADST KNOWN!"

even thou, at least in this thy day, the things that belong unto thy peace."

And then, turning to the reason for that judgment, He adds: "Because thou KNEWEST NOT the day of thy visitation."

And what is to be the acme of Israel's glory in the day of her restoration?

Ah! then it shall come to pass that "they shall no more teach every man his neighbour saying, Know the LORD: for they shall all KNOW ME, from the least of them unto the greatest of them, saith the LORD" (Jer. 31:34).

And what shall be Creation's glory; and the peace and joy of the whole earth? This sums up all:

"The earth shall be full of the KNOWLEDGE OF GOD,

As the waters cover the sea" (Isa 11:9).

And what is the secret of our being able to glory only in the Lord, and to enjoy His blessing in this the day of our visitation? It is given in Jer. 9:23, 24:

"Let not the wise man glory in his wisdom,
 Neither let the mighty man glory in his might,
 Let not the rich man glory in his riches:
 But let him that glorieth, glory in this,
 THAT HE UNDERSTANDETH AND KNOW-
 ETH ME."

We are thus brought round, and brought back to the one great duty, which should henceforth absorb our hearts and minds, and fill our days and years; viz., to be instant in our study of the Word of God, which is given to us with the one great, express, commanding purpose—the revelation of Himself, in order that we may

GET TO KNOW HIM.

—By Rev. E. W. Bullinger, D. D.

National Berean Department

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"GIVE DILIGENCE TO MAKE YOUR CALLING AND ELECTION SURE: FOR IF YE DO THESE THINGS, YE SHALL NEVER FALL."—2 Pet. 1:10.

IT IS A BIG DAY in the metropolis, in the little hamlet, in the rural districts everywhere. A day filled with possibilities and uncertainties, with wild enthusiasm and suspense. In the city the streets are filled with swarming masses of humanity, whistles are blowing, bells are ringing and places of business have departed from their usual routine for a day. One of the greatest nations in the world has its interest centered upon a single event. The United States of America is electing its next president.

Election to this office is one of the greatest honors that a man to-day may receive at the hands of his fellowmen. In a few months our president will be inducted into power with all the splendor and impressive ceremony that a rich and mighty nation can show the one whom they delight to honor, and they will place upon him the operation of the complicated machinery of government.

We cannot consider these things without thinking of another election of a different nature which is taking place to-day. Not only will to-day pass, but many days, yes, years of doubts, fears and disappointing "returns" will pass before the final victory shall be won. It is the election of grace whereunto the Christian is called, not by the acclamation of men, but according to the foreknowledge of God.

It is a wonderful thing to be the president of a great country—a position to which very few can hope to aspire. But the position to which the Christ is calling to-day is greater than this, and it is open to the least and lowest of us all. In this election Jehovah is the Judge. While man, in making his choice, looks on the outward appearance, "God looketh on the heart" for those qualifications which will fit men for joint-heirship with His Son, Jesus Christ, when He shall come in His glory.

The honor and beauty which will attend that inauguration into office will surpass anything that human governments have ever staged. Those who have been victorious in the election of grace will share honors with Christ Himself, for they shall be like Him.

But there are requirements for this office which must be met. This is the day when we are preparing and training in order that when the day of decision arrives we may be qualified in the eyes of our Judge for the highest calling that has ever come to mortal man. The Christian's campaign is not one against personal opponents, but "against

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Paul describes the armor which we must don in order to cope with these enemies: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

Bereans, let us give diligence as never before to make our calling and election sure.

The following report from a young member of our growing Berean class at Dixon, Illinois, shows that the Juniors are working toward the above-mentioned goal:

The Junior class of the Church of God at Dixon, Illinois has recently been studying from the Junior Berean quarterlies.

Among the interesting lessons was that of the life of David, who fully trusted in God in all his undertakings. Although David made mistakes he humbly repented to God. In all of David's work he prospered because of his obedience to God.

David has set before us a good example in these virtues and if we obey the word of God and trust Him in every way we will not only bear fruit in His service in this life, but gain an entrance into the kingdom when it is established again upon the earth.—*Frances Rossiter.*

The above from one of the class members shows something of some of the results being attained in Junior Berean work at Dixon. Following we give a brief report of the work in the words of an older member of the Dixon Church:

In July 1928 a Junior Berean class was organized in the Dixon church with an average attendance of 15.

Meetings are held at the church at 7:30 each Wednesday evening with one of the members as leader and one of the Senior class as teacher.

A Junior choir is showing great results under a competent leader.



PAUL'S ARREST IN JERUSALEM

PAUL SAID a tearful good-by to his friends at Miletus. Then he started to Jerusalem. The first part of the journey was aboard three boats; the first taking them to Coos, Rhodes and Patara; the second, continuing south to Cyprus to Tyre in Phoenicia. Here Paul spent seven days. We read that the disciples in Tyre brought their wives and children to bid Paul farewell. The third boat trip was down the coast to Ptolemais. The next day after landing they went on to Caesarea, and spent seven days with Philip, the evangelist.

While he was in Tyre, the Spirit had warned Paul of danger in Jerusalem; and now in Caesarea a prophet of Judea, named Agabus, brought him another warning. He bound his hands and feet with Paul's girdle, thus showing that the Jews would likewise bind Paul and deliver him to the Gentiles.

However, Paul refused the pleadings of his friends, saying, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." To this his friends replied, "The will of the Lord be done." Accordingly, they went up to Jerusalem, where they were gladly received by the brethren.

The next day Paul and his friends met with James and the elders. Paul told them of his many Gentile converts; whereupon up came the same old question of the law of Moses which the Council had discussed several years before. To satisfy the ideas of the Jews Paul went into the temple for seven days, to observe certain of the Jewish customs.

The seven days were about ended when the same old Jewish enemies from Asia Minor came up to Jerusalem; and seeing Paul and the four he had taken with him in the temple, they immediately stirred up a riot against him. They cried that Paul was teaching everywhere against the law, and that even now he had taken Gentiles into that part of the temple where Gentiles were forbidden to enter. They said this just because they had seen him on the street with a Gentile. Poor Paul! He had already suffered much, and now he was to suffer more!

The mob drew him out of the temple, and closed the doors. Then they beat him until the chief captain and soldiers came to find out what the uproar was about. Paul was then bound with two chains, just as Agabus had prophesied. The chief captain asked who Paul was and what he had done. No one seemed to know, for one

cried one thing, and another something else. To assure Paul's safety until the captain found out who he was, the soldiers carried Paul into the castle. The enemies followed, crying, "Away with him!" How they must have hated Paul! And, for what? Because he preached that Jesus was *the* Christ, and when they refused to believe him, he had carried the message to the Gentiles.

However, the noisy crowd became silent when the captain permitted Paul to speak to the people from the stairs. He addressed them in their own Hebrew tongue, telling them of his birthplace, his early life, how he had persecuted the Christians, too, until his wonderful conversion and faith in Christ Jesus. Always speaking for his Savior in face of every danger! When Paul said God had sent him to the Gentiles, the angry Jews again made an uproar, casting off their clothes, and throwing dust into the air, and shouting, "Away with such a fellow from the earth: for it is not fit that he should live." Why, you children would not think of acting that way.

The chief captain ordered Paul to be scourged in order to make him confess his identity. However, upon Paul's statement that he was a Roman and freeborn, the order was withdrawn, and Paul was unbound. You see, the captain felt just as the magistrates in Philippi had—that the rulers might punish him for binding and hurting a Roman citizen without trial.

Thus, Paul's life was spared a little longer. Do you think Paul should have gone to Jerusalem?

SOMETHING TO THINK ABOUT

Would we have fought back when the dangerous mob attacked us?

SOMETHING TO DO

Read all of Acts 21 and 22. Also Acts 23:12 to end.

MEMORY VERSE

44. Proverbs 17:17.

THE MISER AND HIS GOLD

Once upon a time there was a miser who used to hide his gold at the foot of a tree in his garden. Everyday he would go and dig it up and gloat over his gains.

One day a robber looked over the stone fence and saw the miser put away the gold. That night he climbed over the fence and dug up the gold and decamped with it. Next day when the miser came to gloat over his treasure he found nothing but the empty hole. He tore his hair and raised such an outcry that all the neighbors came, and he told them that all his gold had mysteriously vanished.

"Did you ever take any of it out?" asked a wise old man.

"Nay," said he, "I only came to look at it."

"Then still come and look at the hole," said the neighbor, "for it will do you just as much good as though the gold were there."

Wealth unused might as well not exist.

—Sunshine Magazet,

With Our Sunday Schools

LESSON VIII.—November 25, 1928

THE PRAYERS OF PAUL

Acts 20:36-38; Rom. 1:8-10; Eph. 1:15-23; 3:14-21; 1 Thess. 1:2-5.

Devotional Reading: Psa. 34:1-8

GOLDEN TEXT

Rejoice evermore.
Pray without ceasing.
In every thing give thanks.—1 Thess. 5:16-18.

STUDY OF THE SUBJECT

The Prayers of Paul. The recorded prayers of the apostle furnish some of the most touching portions of Scripture. In Romans 8:26 Paul includes himself when he says, "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Thus we are to regard Paul's prayers as having been prompted, even directed by the Spirit. If so prompted, then those prayers are proper indeed.

Following vv. 15, 16 of our lesson, Eph. 1 his prayer for the Ephesian brethren was, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, . . .". Here his prayer was that they would be given the spirit of wisdom and revelation in the knowledge of God. Necessarily this prayer would include conduct upon their part that would entitle them to be the recipients of such blessing.

A recorded prayer for the Colossian brethren was very similar in purport. It reads, Col. 1:9, "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 good work, and increasing in the knowledge of God . . .". Here, too, his prayer was that the brethren should be filled with knowledge, with spiritual understanding, and that they should walk Godly at all times. Note how in each instance these results were to be obtained by the indwelling of God.

With such indwelling of God's Spirit and with such knowledge of God Paul appeared to realize that his daily problems and needs were entirely provided for by the Father's oversight. Peaceful attitude toward the Father!

THE GOLDEN TEXT

"Always rejoice: incessantly pray: in everything give thanks: for this (is) God's will in Christ Jesus respecting you."—1 Thess. 5:16-18, Roth.

"Always rejoice." Even in hours of despair and despondency, if we will just count our blessings we will have cause to give thanks to God and glorify His name rather than seek His pity and mercy. A prayerful frame of mind at all times will be your strength against the ever present weakness and sinfulness of our own selves.—F. A. S.

PRACTICAL APPLICATIONS

Prayer, Practical in Daily Life. Work was scarce, money tight and hundreds were walking the streets looking for employment. Will Babcock, who had a wife and baby depending upon him, determined to get work and applied at a large factory. The employment manager turned him away as he was doing dozens of others, but the next morning one of the first in line before his desk was Will. Day after day this continued till a full week had passed. On the eighth day the manager called Will out of the line into a private office and said, "I have told you each day for a week that we had no jobs, and still you are the first one here every morning. Why do you come back?" And in a straightforward manner he got this reply: "Because I have a wife and child to support and must have work." "What will you do?" asked the manager. "Anything you put me at," was the answer. He was employed and became one of the best workers that institution ever had.

God watches those who ask Him for things. If they want it badly they will continue to ask, and will prepare themselves for receiving it.

If you actually prove to God that you want something, and He sees it is for your good, you'll get it. Is that practical?—F. E. S.

SENIOR AND ADULT CLASSES

Topic: Paul's Prayer.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:14-19.

Prayer that the faith and love of Christ should gain a foothold and have their influence in the lives of people was frequent with Paul. Over and over the gist of the above prayer is repeated in his writings. Always he gives thanks for every evidence that faith and love have found their way into the inner life and begun their work. He rejoices from the bottom of his heart whenever the work of Christ is thus advanced, for he knew the secret of man's happiness and well-being.

We, too, should rejoice in every act and thought of faith and love. It is only when this rejoicing takes place that we are in close touch with the kingdom and its purpose.

—A. K.

INTERMEDIATE CLASS

Topic: Value of Prayer.

Prayer is the greatest blessing given to the people of to-day, and especially to the Christian. It is our means of communicating with God through Jesus, His Son. Through prayer we may be guided in all walks of life; and without earnest prayer to the Father we can accomplish nothing. Paul realized the value of prayer. In our lesson to-day we have recorded three prayers given to us by Paul.

In the lesson, "Paul's Last Journey to Jerusalem", do you recall how Paul called together the elders at Ephesus? When he was ready to depart, he commended them to the Father's care, and then what happened? They knelt down and offered a fervent prayer to the Father for care and guidance.

He not only prayed with his friends, but always remembered their welfare in his prayers, as found in the second part of the lesson, "making mention of you in my prayers."

Paul was very anxious that the churches everywhere should be benefited by their love of Christ, and he prayed earnestly that they might continue in the faith. The thought uppermost in his mind was that his followers might know the value of the love of Christ, and how the responsibility rested upon him as their leader. Therefore he prayed often for guidance.

Let us use our great privilege of prayer frequently, earnestly, being ever guided by this means of communicating our desires, our afflictions and our thanksgiving to God.—V. C. T.

JUNIOR CLASS

Topic: Paul Offers Prayer for His Friends.
Aim: To learn God's helpfulness as we pray for each other.

Paul believed heartily in prayer and in kneeling when we pray. Christ was the Teacher for the prayer circle. He prayed at His baptism, at meal time, in the early morning, while on the cross, in Gethsemane, when Satan sought to beguile Him,—everywhere we find Him in prayer. His life was one constant scene of prayer. And then we hear people say, "The old fashion of morning prayer and asking the blessing at the table has about passed out of the minds of people." O, pity a professed Christian who has so far forgotten his blessed Lord that he cannot at least once a day ask God's protection! To such no thrill of Spirit-filled joy will come, no hope of answered prayer.

DOINGS AMONG THE CHURCHES

Thanksgiving time is here. How thankful are you? Read the item on Giving Thanks on page 1.

Do you want to awaken interest with a special series of meetings or a week-end appointment? Find the article entitled "Field Work" and read it carefully.

The Bible Training class is going nicely. The young people are showing a real desire not only to learn, but to practice. Last week while Bro. Siple was called away two days for a funeral Bro. Marsh was happily received as instructor.

Word from different ones in Los Angeles this past week tells of an exceptionally pleasant and spiritual time enjoyed by the brethren of that city in an all day meeting on November 5. We rejoice with them in this, and pray that God may continue to bless them in every effort put forth in the cause of righteousness.

Word from the "Sunny South," which may or may not be sunny, says that the meetings near Hammond, Louisiana, are progressing nicely. Bro. Austin, the General Conference Field Man, is conducting this work as the first meeting in the new program of field work. Don't forget to write the office if you feel it would be advisable to have a meeting, long or short, in your locality.

Word comes from Corvallis, Oregon, that Bro. A. N. Harlan of 444 So. 11th St. is gradually going blind. The eye specialist gives him no encouragement whatever, but he stands the shock with the same fortitude that has been one of his characteristics through life—to make the best of everything. He asks for the prayers of the brotherhood and a word of encouragement would be thankfully received.

NEW YORK

The Annual All-Day Meeting, of The Blessed Hope Church of God, Niagara Falls, New York, conducted by Bro. G. E. Marsh, was held Sunday, Oct. 28. It was a day full of spiritual uplift and a day long to be remembered.

The services opened with Sunday School at 10 o'clock. Three very interesting sermons followed: at 11 a. m. topic, "The Gospel of the Kingdom of God"; 3 p. m. topic, "The Meeting in the Air"; 7:30 p. m. topic, "Finally Brethren Farewell" from 2 Cor. 13:11.

This service marked the closing of seven years of very active and successful services. The church was filled to overflowing. Standing room only remained, which showed the high esteem the people here held for Bro. and Sr. Marsh. Friends and members from Fonthill, Lancaster and neighboring communities were present. Special music by local members and Fonthill choir added to the success of the day.

The members of the church greatly regret the loss of so faithful a pastor. We find in losing Bro. Marsh and family that we are losing one of the greatest workers and one of the strongest Christian brethren we have ever known. His service to us has been complete and full of brotherly love and forethought for each and every individual who became

acquainted with him. He was the means of great growth in numbers and in spirit both in the church and the Berean Society. We wish for Bro. Marsh and family health, happiness and success in their new field of labor. (Sec.) Elsie Moore.

Friends and members of The Blessed Hope Church of God, Niagara Falls, N. Y., gave a social and farewell party for Bro. Marsh and family at the home of Sr. Moreland, South Ave., Friday evening Oct. 26. All wished them success and happiness in their new circle. Elsie Moore, Sec.

BLAIR, NEBR.

To-day (Nov. 5th) in the minister's meeting held in the council room at the Citizens Bank it was decided that we would cooperate with the American Legion in the Armistice program Sunday, Nov. 11th. Most of the ministers expressed their regret in having to give up their morning service, but thought it best to make that sacrifice in order to commemorate this great day.

It was decided at this meeting that a union Thanksgiving day service would be held in the Church of God. This meeting will be on Wednesday evening at 7:30, Nov. 28. The Episcopal Rector will deliver the Thanksgiving sermon, special music by the united choirs of the town churches.

We are glad to have this service in our Church and pray that it will be to the glory of God. E. E. Giesler, pastor.

TO THE ILLINOIS BROTHERN

Bro. G. Eldred Marsh, who for the past several years has been serving the churches at Niagara Falls, N. Y., and Fonthill, Ont., is now located at Dixon, Ill., where he is taking up work for the Illinois State Conference, and will fill largely the same appointments that the writer has been taking care of.

Bro. Marsh is not a stranger to our Illinois brotherhood, having labored through the state in years gone by, and having been a speaker and teacher in our recent Bible Schools and conferences. We are therefore glad to commend him to the brotherhood at large.

In this connection let us urge the whole-hearted backing of the work as we enter this larger plan of service. If you have not made your pledge yet, please communicate at once with the Treasurer, Miss Anna Drew, 629 N. Galena Ave., Dixon, Ill., and if it is possible to make a remittance at this time it will be deeply appreciated.

Let us all boost the work in every possible way to the honor of the Father, whose children we are. F. E. Siple, President.

We are glad to report that Bro. Fred Nokes, son of Bro. and Sr. H. L. Nokes, West State Street, Rockford, Ill., who recently submitted to an operation for appendicitis has made very satisfactory recovery. He has been liberated from the hospital and is recuperating at the home of his parents.

Bro. S. J. Lindsay who has been ill for so many weeks and who is still being cared for at the Dixon hospital has made some apparent gains this past week. Remember him at the Throne of Grace.

COMMUNICATION

YES I LOVE IT

That first page of The Restitution! Isn't it splendid folks? Just trimmed enough to look neat and so attractive to every one. But now we must work all the more for new subscribers for it costs a big lot to have that extra adorning on its front page. If it could only look into the mirror and see how much better looking it was, it might make it proud. But I think anything we are doing to enlarge the interest of our dear paper is pleasing to our heavenly Father, so just send an extra dollar along to help trim it every week.

Then the interests "Among the Churches" last week! How splendid! Bro. Lyon speeding the Cleveland Church, how encouraging! How splendid! I just cried for joy while reading this week's paper. God be praised! Then the Dixon church! O, I am glad they are to have our able workers, Bro. and Sr. Marsh, with them. How they ought to grow in numbers, grace, strength, love! Praise His holy name! And then I find another delightful item, dear Bro. and Sr. Patrick at Ontario church. I am very glad they are to have so able a man to instruct them at Niagara Falls and Fonthill. You will like him brethren, for he preaches sound doctrine, his influence is good. And then here is dear Sr. Wyman with her message of goodwill. O how good it seems after the long time of doubting in regard to the N. B. I. work, to see the forward movement of the church in a united effort to push the work along! God be praised!

I was visiting a couple of sisters in Christ Jesus this week and Sr. Cameron says, "O, I like the paper so much, for when it comes it is wrapped so well, it comes out so clean, and then when I open it I can almost see to read without my glasses (she is almost 83 years old)." It is such a good paper, why do we not all boost it more? O for young feet and strength to work! How we would fill the subscription list! If only one for each subscriber, how it would help. Let us all try for one at least.

Bro. E. E. Giesler has such a good report, boosting every department along. Rally day all around. What a splendid month this has been in the Lord's fields! Keep the good work going, brethren, we who are almost entirely laid aside for a while at least but can stay by the stuff and pray and watch anyway, and send in our little offerings each month. I know it all helps. Don't let us stop sending our offerings. If we knew how much each \$5 helped, we would scrimp and send another \$5.

Well, God be praised we will soon be over on the other side, if faithful, and we must be all of that. I am praying for dear Sr. Wince, Sr. Randall, Bro. and Sr. Hewett, and others who have asked our prayers, I have just heard by letter that Sr. Hewett is in bed again and Bro. Hewett has had another stroke. May God give help to all and save us in His soon coming kingdom.

Yours, M. A. Woodward.

MISSOURI

On Oct 4th, Bro. J. W. Williams closed a very interesting ten day meeting at Bethel School House which is several miles from Clinton, Mo. This was the fourth meeting

Bro. Williams has held at this place and the interest and attendance has always been good. Ezek. 33-32 applies very aptly to this people as it does to many other congregations. "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

We have this hope, we read in God's word that His word shall not return until Him void, and we believe that after many days fruit shall be gathered from the seed that has been sown at this place. The first sermon was taken from Psalm 90 and the text was verse 12. "So teach us to number our days, that we may apply our hearts unto wisdom." This thought was carried on through all the sermons. All that know Bro. Williams know his quiet, earnest, sincere manner in teaching God's word and it causes us to examine ourselves by Heb. 2:1. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

In these busy rushing days when everything is being done at high speed, it is very easy to let some of the more needful things slip. O may we be given grace to wait patiently the coming of our Lord and put aside all the little differences and contentions that are causing so much division among the churches. Let us strive to keep the unity of the spirit until we all come to a unity of the faith.

Bro. and Sr. Logan's home was like a Conference Hall during the meeting. They have a large, old fashioned farm house where there was room for all and we had beds everywhere. One brother and family from Climax Springs, another from Windsor, and a nephew and family from Kansas City were with us part of the meeting and we all felt this was the best meeting spiritually we had ever had and we wish to express our thanks to the Iowa Conference Board for lending us Bro. Williams. He is truly a workman that needeth not to be ashamed. While in Kansas City I visited the Latter Day Saints Temple at Independence, Mo. It is truly a marvelous structure and is being built without the sound of a hammer, all of cement and steel, covers a whole block and will cost \$6,000,000.

If we Church of God people could only bind ourselves together and work toward a common cause as do some of the sects great things could be accomplished. IDA VOGEL.

BIOGRAPHY OF CHARLES C. KANARR

Charles Calvin Kanarr, son of Henry and Mary Elizabeth Kanarr, was born near Albany, New York, February 28th, 1841.

When about five years of age, he left New York with his parents for Thornton, Illinois, by way of canal and lake. About two years later his mother died and was buried at Thornton, leaving four children, two boys and two girls, one girl being married.

After her death they moved to Ross Township, Lake County, Indiana. After remaining here but a short time, his father saw that he could not support the children, so he found homes for them. Charles C., the oldest, went to live with Jesse E. Pierce; Charles C. stayed with Jesse Pierce for eight years; thence Pierce losing his wife he was compelled to find another home. He then went to Crown Point, Indiana, and drove stage for two years for Berkley Davis. Davis moved on a farm north of Lowell, Indiana, taking Mr. Kanarr with him, keeping him for two years. He left there and lived with Amasa Edgerton for one year, then worked on a farm for Seymour Stillson for one year.

On May 6th., 1861 he was married to Elizabeth Marie Stillson. To this union were born five children; Mary Ann, Oct. 14th., 1862; Asher C., Jan. 3rd., 1865; Seymour C., April 15th., 1867; Edward C. May 24th., 1876; Cora L., June 26th., 1878.

They lived on a farm near Lowell, Indiana for six years. In 1868 they moved to LaPorte County, near LaPorte, living there for five years. In 1873 they purchased a timber farm five miles north of Plymouth, Indiana, lived on it and cleared it up until it was considered one of the best farms in that part of the country, and during this time he served five years as Justice of the Peace of North Township. In 1913, being unable to care for the farm property, they bought a home in Plymouth.

In August, 1862, Mr. Kanarr volunteered in the infantry of the Civil War, was accepted in Company I 73rd Regiment, Indiana Volunteers. A short time after enlistment he lost his left arm by an accidental gun shot, while on guard duty at Lexington, Kentucky. Later he was taken prisoner and kept in prison five weeks and three days. Then came home on a thirty day furlough. After the furlough, reported to headquarters, was then sent back home, and in March, 1863, received his discharge.

After the death of his wife on March 20, of this year, he went to make his home with his daughter, Mrs. Marshall Logan of Plymouth, where he has been a lonely but patient sufferer, especially for the past six weeks. He professed Christianity in the early 70's. He passed away peacefully Saturday, October 27, leaving to mourn his departure five children, Mrs. Marshall Logan, of Plymouth, Asher C. of Niles, Mich., Seymour C. of Lowell, Ind.; Charles Edward, of Plymouth, and Mrs. Cora L. Taylor of Crown Point, Ind.; sixteen grand children, twenty great grand children and one great, great grand child.

OBITUARY

Alfred Seth Bradley was born in Hopkins County, Kentucky, Feb. 12, 1850. When quite young he moved with his parents to

Illinois, where he lived but a few years. From Illinois he moved to Arkansas where he grew to manhood.

He married Miss Fannie Sparkman of Independence County, Arkansas, July 24, 1874. He died at his home in Mullin October 22, 1928 after an illness beginning the first of July. He was 78 years, 8 months and 10 days old.

One of his nine children survive him, Mrs. Ava Moreland of San Antonio, Texas, who was with him at the time of his death.

Those left to mourn his death are his wife, Mrs. Fannie Bradley; his daughter, Mrs. Moreland of San Antonio; his daughter-in-law and her four children of Tucson, Arizona; several grandchildren in Montana and a grandson in San Antonio.

Funeral services were conducted by J. A. Dyches of Goldthwaite and T. A. Drinkard of Clyde, Texas. He was buried in the Mullin cemetery at two p. m., October 24.

Even though his death was not unexpected his many friends feel his loss greatly. His place as a worker in the Master's service cannot be filled readily. His kindly admonition is missed. He ever stood for what he believed to be truth and righteousness, and worked persistently and untiringly to spread the news of the gospel of Christ, and died in the hope of the better resurrection.

Sybil Guthrie

JOHN A. CRYSLER

John Crysler was born in Holdiman County, Ontario, Canada, coming to Fonthill over 60 years ago. Here he lived until his death, Oct. 19th, 1928.

He excelled in his life work as a market gardener. In his young manhood he was married to Margaret Leggett. Three children, two sons and a daughter were born to this union. His son Austin preceded him in death.

Some years after his wife's death he was married to Alice Jane Perrin of Niagara Falls, who survives him.

He was baptized by R. V. Lyon many years ago, and he and Mrs. Crysler have been faithful members of the Church of God at Fonthill.

It was his wish that his old pastor, Bro. Austin, should preach his funeral sermon and all were glad that Bro. Austin could come and assist Bro. Marsh at the church service.

He was laid to sleep in the beautiful hill cemetery, to await his Master's call to life. Then no more suffering or sadness shall cloud the perfect day.

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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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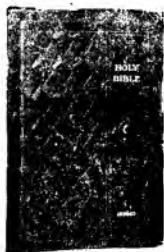
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THE RESTITUTION HERALD

VOLUME 18.

OREGON, ILLINOIS, NOVEMBER 20, 1928.

NUMBER 8.

FIELD WORK

By F. E. Siple

WE FEEL that one of the most important efforts yet put forth by the General Conference is the one which is now being undertaken in sending out a Field Man.

Paul wisely queries in Rom. 10:14, 15, "How then shall they call on him in whom they have not believed? 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?" Answer these questions in your own heart, and behold what a responsibility it places on each one of us! And yet, not so much a responsibility as an opportunity.

When you and I unite our efforts and send forth a man to preach the gospel, whatever good he is able to accomplish goes to your credit and mine as much as to his. If we have each put together what dollars we could and have sent Bro. Austin to proclaim God's plan of salvation and new persons have been brought to embrace the truth, God will render to Bro. Austin no more of credit than to you and to me. Thus we stand equally bearing the responsibility of seeing that the message is carried, and equally sharing the opportunity of reaping its rewards. It is a beautiful and inspiring thought that Paul presents.

It is a commendable work to care for our fathers and mothers and aged ones of the household of faith who are left alone in life. Therefore we feel that the maintaining of Golden Rule Home is a work in God's service very noble and right. It is also commendable to do everything possible to keep the brothers and sisters in touch with each other and carry to them a message of hope and cheer each week as The Restitution Herald endeavors to do, and so we are anxious to see this paper advanced to the place where it will do the most possible good. Conducting a Bible Training School in which our young men and young women can have instruction and influence that will equip them for life work in our churches and Sunday Schools is also one of the noblest of efforts, and is worthy of the full backing and support of every child of God throughout the land. But, high and noble though these other parts of the General Conference program are, they cannot

eclipse the wonderful opportunity presented in the newest department,—Field Work.

If you will pardon a little stretch of imagination on the part of the writer we would like to say that one of the air castles in our own personal bonnet is a picture of a broadcasting station so arranged that the gospel which we hold dear could be sent broadcast over the land through song and sermon to bring hope and cheer to hungering hearts. This noon while making a railroad connection in a certain town we ate at a restaurant where a radio was tuned in on a beautiful religious program. Traveling men, business men ate there, and shop girls, but almost all listened with attention and interest to the hymns, solos, duets and brief remarks. If the full, pure gospel truth were taught in each one of those songs and in each one of those remarks who can compute the good that might be accomplished?

Perhaps the above paragraph is a long glance into the future, but the present Field Work movement is a step in the right direction and who dares predict where the forward march will stop?

Shall we all boost in every possible way? Our minister is only human and he can only do his best. But if you and I are behind him strongly, if we let him know in every way that his work is our work, if we daily ask God's blessing and guidance for the work, what mortal man can foretell how great the results may grow to be?

It has been our observation that when the gospel is presented to the general public in a way so that they are not prejudiced at the start, they really enjoy hearing it. Many persons have sat in a funeral audience listening with rapt attention to the beautiful hope of resurrection who never had been privileged to listen to such a message before. Think of the thousands of towns in this country of ours where our ministers have never labored! If the gospel can be taken to new fields in a way that will not arouse prejudice, or proclaimed in old fields with a spirit of love that will break down prejudice, there are many persons who can be added to the list of believers.

The truth is more reasonable than error. Thousands of honest hearts are longing for it. Shall we each do our part and share in the joys of true service?

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

THE VESTRIS DISASTER

THE HEARTS of millions were saddened last week as they read of the distressing scenes in connection with the sinking of a large ocean vessel with which more than one hundred people went to their deaths. The sympathy of us all was called forth for the bereft families.

The whole situation simply emphasizes a truth which we must face squarely, the fact of life's uncertainty. Consider the picture for a moment: several hundred men, women and children, with the comforts of modern travel, sailing over the ocean in a way commonly accepted as safe. Suddenly disaster confronts them and many have plunged to their death. If they could have known a few days before that the curtain of life was ready to drop would there have been any difference in their last days of conduct?

It matters not whether you are sailing the seas, riding the train, driving on modern roads or walking city streets, the same fact of uncertainty faces us all. This is not a matter to make one blue or pessimistic. Rather, perhaps, there should be the opposite thought. But such a truth should make us considerate so that each day would be lived in such a way and manner that we would not be ashamed if necessity should cause it to be recorded as our last day.

How about to-day? Have you used its hours and blessings so that there would be no need of regret?—*F. E. S.*

WINTER

A GLANCE out the window shows the trees standing bleak and bare. The leaves have fallen to the ground, and the sap has ceased to flow. A tree stripped of its foliage is not lovely.

Overhead the sky is dark and hazy. Scudding clouds of gray disperse occasional flakes of wet snow which melts as it hits the ground leaving a damp, slippery, uninviting condition.

The garden has yielded its last vegetable for the season, and seems to lie like a graveyard beside the house. Even its weeds have dropped their last seeds to the ground.

Southward the ducks and robins have flown, seeking different surroundings. Even their sounds of life are gone.

It is winter!

But I look at our fellow workmen, and at the faces on the street and I see no trace of despair. The fact that summer has gone and that the bleakness of winter is upon us has not caused us in discouragement to give up and quit.

Why?

Ah, yes, the reason is but too plain. The boy does not throw away his tennis racket, but with care puts it away for the next season which he knows will come. We do not sell the garden plot, for another crop will be planted soon. We smile when we face the winter, not because we love the winter or would want it to last always, but because we know that a soon coming spring will introduce another summer.

Can we learn to show the same trust and confidence as we face the facts of life itself? Winter will come. Death spreads his hand of gloom. The leaves fall and the birds and joys of life have flown. But the winter is only an evidence of spring's approach!

Weep not in discouragement then. Smile with a trust in God. The summer will soon be here with all of its life and cheer, the summer of Christ's presence and kingdom.

Are you courageously awaiting the spring?—*F. E. S.*

RELIGIOUS CENSUS

THE STATISTICS compiled by Bro. Stilson and which appear under this same heading in another page of this issue are worthy of some very thoughtful meditation. The attitude and actions of the American people toward religion in these ten years past are a pretty accurate barometer of what we may anticipate in the years ahead.

The fact that there was a decrease of churches while the books showed a larger enrollment of membership indicates the modern trend toward consolidation.

But one of the outstanding facts in the above figures is the tremendous decrease in Sunday School attendance. The five states named are all Eastern states except Indiana. Indiana is the only one of the group that showed an increase in Sunday School attendance, and the decrease in the other states was so great that it more than offset any good that Indiana was doing. The Eastern states are older, and their population is more thickly gathered in towns and cities. The one mid-western state is younger, with a scattered rural population. Do we find then an indication that as the population increases and the states

grow older there is a tendency to drop the simple religious life of the Sunday School and find one's interests engulfed in the whirlpool of movies and ultra modern entertainment?

What is the tendency of the boys and girls in your community? Remember they are the ones to carry the load in a few years hence. Will they be the type that will carry it religiously, or otherwise?

How about the boys and girls in your own home and family?

RELIGIOUS CENSUS

FOR MORE than a year the office has been receiving government reports containing various statistical information regarding the 1926 religious census.

Summary reports have now been received for the states of Indiana, Maine, New Hampshire, Vermont and Massachusetts.

The following is gleaned from these five reports which compares the 1926 census with the 1916 census.

	1926	1916	Increase	Decrease
No. Churches	13,146	13,302		156
No. Members	4,561,909	3,766,534	795,365	
No. Sunday Schools	10,778	11,535		757
S. S. Scholars	1,485,173	1,560,338		75,165

The report of 1916 included statistics for 200 denominations, 19 of which are not shown at this census. Some have joined other denominations and others are out of existence. There are 32 denominations shown at this census which were not reported in 1916. Some of these are new and others are created by divisions of already existing denominations. The total number of churches in the United States in 1916 was 226,718 and in 1926, 231,983, a decrease of 5,265.

In 1926 there were in all states a total church membership of 41,926,854 and in 1926, 54,624,976, an increase in membership of 12,698,122. Of this increase 7,626,283 are Catholic and Jewish which leaves a net Protestant increase of 5,070,839.

(Continued on page 122)

GIVING THANKS!

Render unto God the things that are God's

THE CITIZEN OWES unto his country loyalty and patriotism. Not only is he supposed to stand in defence of his country in times of national distress, but it is just as much his duty to be a true, upright citizen, maintaining peace and harmony with his fellow man in normal times. These things properly belong to his nation, and he is only rendering a proper service to that country in conforming thereto.

Our God stands in a different and stronger relation-

ship to us. His we are, and all that we have is His. God gives us life, what health and strength we may possess, sends the sun and rain, and our crops and salaries He allows us. How small, then, our appreciation of His blessings unless we willingly, gladly use a certain portion of what we have received in His service.

This is Thanksgiving month. God has been kind to most of us this past year. Shall we show our appreciation now in rendering material thanks to Him?

Make your remittances to the National Bible Institution, Oregon, Illinois.

Toward the Thanksgiving offering we have heard this past week from; Anna B. Eychaner; Mrs. Susan Long; Leila E. Whitehead; Evelyn K. Harsch; Alice Emerson; Abbie H. Fiske; Allard, Harland families; Mrs. Melissa Allard; E. S. Logan; Mrs. Hilding Anderson; Mary Doll. Total \$69.00.

BOOSTING THE MAILING LIST

ONE SERVICE that each member of the church and each member of every family in the church can render is to boost our list of subscribers. The minister can do it publicly and privately. The wife or mother can do it with a neighbor or associate. The husband or father likewise knows someone who should take The Restitution Herald and even the boys and girls can get subscriptions.

It is a sad fact that many of the church families in some communities do not get the paper. If you know of any such you cannot render them a better service than to see that they are added to the list.

Remember that we are trying to very materially increase the size of our Herald family now, and are offering a pretty prize Bible to the one who gets the most new subscriptions between now and December 31.

How many can you get?

Reported last week	16
Margaret Lyon	1
Abbie Fiske	1

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LORD, TEACH US TO PRAY

By F. L. Austin

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1.

THE DISCIPLES had been with Christ and had seen Him pray. They had learned to understand something of the connection between His wondrous life in public and His secret life in prayer. They had learned to believe in Him as a Master in the art of prayer—none could pray like Him. And so they went to Him with the request, "Lord, teach us to pray". In after years they could have told us there were few things that He taught that were more wonderful or blessed than His lessons on prayer.

And now still it comes to pass that as He is praying in a certain place His disciples who behold Him thus engaged feel the need of repeating the same request, "Lord, teach us to pray". As we grow in the Christian life the thought and the faith of the beloved Master in His never failing intercession becomes ever more precious and the hope of being like Christ in His intercessions gains an attractiveness before unknown. As we see Him pray and remember that there is none who can pray like Him and none who can teach like Him, we again feel that the petition of the disciples, "Lord, teach us to pray," is just what we need. And as we think how He Himself and all He is and has is our very own, how He Himself is our life, we feel assured that we have but to ask and He will be delighted to take us up into closer fellowship with Himself and teach us to pray even as He prays.

Come, my brothers! Shall we not go to the blessed Master and ask Him to enroll our names too in that school which He always keeps open for those who long to continue their studies in the divine art of prayer and intercessions. Yes, let us this very day say to the Master as they did of old, "Lord, teach us to pray."

"Lord, teach us to pray." Yes, to pray. This is what we need to be taught. Though in its beginnings prayer is so simple that the feeblest child can pray, yet it is at the same time the highest and holiest work to which man can rise. Prayer is fellowship with the unseen and most holy One. The powers of the eternal world have been placed at its disposal. It is the very essence of true religion, the channel of all blessings, the secret of power and life. Not only for ourselves, but for others—for the church; for the world. It is through prayer that God has given the right to take hold of Him and of His strength. It is on prayer that the promises wait for their fulfillment; the kingdom for its coming, the glory of God for its full revelation.

For this blessed work how slothful and unfit we are! Only the Spirit of God can enable us to do it aright. How speedily we are deceived into a resting in the form, while the power is wanting. Our early training, the

teaching of the church, the influence of habit, the stirring of the emotions—how easily these lead to prayer which has no spiritual power and which avails but little! For ability and power to engage in true prayer, prayer that takes hold of God's strength, that availeth much, prayer to which the doors of heaven are really open wide—for ability to thus pray who would not cry, "Oh, for some one to teach me to pray!"

Jesus has opened a school in which He trains His redeemed ones who specially desire it, to have power in prayer. Do we not realize that it is just this that we, more than all else, need to be taught? Shall we not all enroll in this school with the one heart-yearning petition, "Lord, O teach us to pray."—Adapted from Rev. Andrew Murray's "With Christ."

THE JOY OF THE LORD

By A. G. Osterberg

THESE THINGS have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11.

The text says that the Lord ministered to them that His joy might remain with them. It was a joy that was peculiarly His own. The Psalmist David (Psalm 45:7) says, "Thou hast anointed him with the oil of gladness above his fellows." And in Hebrews 12:2, "Who for the joy that was set before him endured the cross, despising the shame." These and other scriptures might be used to dissipate the prevalent notion that Jesus was continually sad and of melancholy mien because of the weight and pressure of a sin-stricken world for which He came eventually to die. It is well to remember that if Jesus had sorrows and burdens they were not for Himself, and that when He wept it was not because of His own transgressions or inconsistencies. It was this joy divinely committed to Him that He now wishes His disciples and followers to become partakers of and this joy is of fundamental importance for it, together with righteousness and peace, is mentioned as one of the fundamental principles of the kingdom. Rom. 14:17.

I am convinced that the joy of the Lord is an attribute committed to us through the grace of Christ, and is as divinely supernatural as the act of regeneration or any other operation of the Holy Ghost. For this reason it is not dependent upon any earthly, fleshly, or natural condition or tendency for expression or manifestation, but the joy of the Lord is dependent upon our relationship to Him and dependence upon Him, and Him alone, for its outflow and blessing.

First, it is referred to as "my joy." Without contradiction the joy which the Lord expressed in His life and ministry was profound and deep. It was not the tumbling, roaring, noisy brawl of the shallow brook rolling over the obstacles in its way; but rather, like the silent,

outspreed ocean lying in perfect calm. I can sense the dignity of the divine Person in this attribute of joy as I can in all the other divine attributes. To me this joy, inwrought in our very natures by the Holy Ghost, does not find its only manifestation in an outburst or explosion of emotional urge, caused by something which has for the moment particularly pleased us, but is soon to vanish, allowing us to fall back into the usual state of depression. This joy is as much present in absolute silence, and probably at times without any outward manifestation as in any other way. The joy of the Lord can be divinely perpetualized, for the text says, "That my joy might remain in you." It is therefore not spasmodic, fleeting. There is nothing in the Scriptures that indicates that Jesus manifested a boisterous, impetuous, overflow of good feeling; but there is indication that His joy was both most substantial and glorious.

While Jesus came into the world to suffer and to bear the sins of many, the law of divine compensation was a factor in His life of power and victory. The fact that Jesus came doing the will of the Father, even though it involved sorrow and sadness of heart, assured Him an experience of profound joy and gladness which kept Him balanced and of an even temperament in relationship to His humanity. This profound joy was continually manifested at the most unpropitious times. When the natural man would have manifested other characteristics, Jesus reveals that his joy was greater in power than the adverse circumstances that pressed in upon Him.

When the Pharisees hardened their hearts with hatred, and their rebellion was manifested at every opportunity even to the extent that in one instance, they gnashed with their teeth, Scripture records that, "Jesus rejoiced in spirit and said, Father I thank thee that thou hast hid these things from the wise and the prudent and hast revealed them unto babes." Their attitude toward Him would naturally have caused Him great grief, but instead He had that within Himself which enabled Him to rejoice in spirit.

Naturally, from a human standpoint, that would have been a very sad occasion and probably His darkest hour when He was seated among His disciples with Judas at His side ready to betray Him shortly. Yet Jesus, knowing all that should come to pass, sang with His disciples; for the Scripture says they sang a hymn and then went out into the night. Wonder upon wonders, what a joy, enabling Him to sing at such a time! What this meant is better understood when we recall that it was customary at the Passover feast to sing a song of rejoicing and thanksgiving. This custom Jesus carried out.

As the work of Jesus comes to a close and as He is about to expire on the cross, knowing that the work the Father had committed to Him had now been accomplished, and while His loved ones are standing around at the foot of the cross, weeping, Jesus lifts His voice with a mighty shout of triumph and exclaims, "It is finished."

Worldly and natural joy is not shown in this fashion and I am absolutely certain that if Christians of to-day

are to have an experience of overcoming victory they must know something of this supernatural and heavenly joy. We are a supernatural people. We are the sons of God. We are a chosen generation. We are the Lord's beloved. We are strangers here but citizens of another land. We neither live nor act nor think as those of the earthly generation. We are a heavenly people as well as earthly; and God has in His divine economy made arrangements to grant us a number of heavenly attributes that will sustain, comfort, help, and qualify us as ambassadors of His own kingdom.

I have observed that when the world laughs, spiritual folk, sometimes seem as though they would rather weep. I have also observed that when the Lord's people shout and rejoice, worldly folk become very uncomfortable. This joy of which we speak cannot be purchased as or along with a theater coupon, neither can it be received by merely attending a religious gathering. The Lord Himself must give it.

The text says, "That my joy might remain." Therefore it does not consist merely of spells of gladness or emotional outbursts. It is not an incident that is granted, it is a condition; and that condition is to be perpetual, and is therefore supernatural. Again, the Scripture says, "In the world ye shall have tribulation but in me ye shall have peace," thus revealing the possibility of having tribulation and peace at the same time.

Of what does this joy consist? Shall we subject it to spiritual analysis? Is it made up of component parts? I think it is and I would like to mention some of the factors.

It is the joy of full salvation. I have observed that the more spiritual and God-dependent people are, the more they manifest this joy. Some Christians are noted because of their irritability, man-fear, and changeableness. Others are outstanding and remarkable for their steadfastness, their boldness, and sweetness. Full salvation is a comprehensive term that many folks seem to be afraid of. They want salvation, but they desire to be careful not to get too much of it, as they say. They fear to become "too spiritual." Such folk lack many of the attributes of those who are fully saved; one of them being the keeping power of God. They are not kept by God's keeping power as they should be. They do not belong to the martyr tribe. They have not learned the secret of being so yielded, so committed, so surrendered to all the plans and purposes of God concerning them that they can be burning at the stake and shouting the praises of God at the same time. They are afraid of being overly blessed; and instead of being filled with the joy of the Lord on all occasions, they whine and cry and grumble and complain, they groan and they grunt, they weep and they moan, and live a tragic existence.

On the other hand, what a contrast with these complainers Christians may be who are filled with the Spirit. There is no doubt that something tremendous happened to the disciples and the rest of the 120 at Pentecost,

(Continued on page 127)

GOD'S ABILITY AND FAITHFULNESS

By Rufus A. Curtis

A BULWARK OF STRENGTH TO HIS PEOPLE

THE ABILITY of our God to supply the needs of His trusting children reaches far beyond our mental grasp. There is not only enough, but a surplusage, that touches every need of the human heart. To the believers at Corinth, Paul wrote, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8. We can rest assured that "no good thing will he withhold from them that walk uprightly." Psa. 84:11.

Listen to Paul again, as he writes to the believers at Ephesus. "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, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20-21. God's ability, manifested through His Son, "is able even to subdue all things unto Himself." Phil. 3:21. The exercise of such marvelous ability will be amply able to "change our vile (corruptible) body," and make it powerful, spiritual, and immortal. Phil. 3:20, 21; 1 Cor. 15:42-44, 51-54. Such ability can easily conquer "the last enemy." 1 Cor. 15:25, 26. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*." Isa. 25:8. What the Lord hath spoken shall not return unto Him void, but it shall accomplish His "eternal purpose which he purposed in Christ Jesus our Lord." Isa. 55:11; Eph. 3:11. What His wisdom plans, His love approves; and His limitless power, if need be, will be called into requisition, for the accomplishment of His plan.

The Lord's people can "rejoice evermore," for they "know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28; 1 Thess. 5:16. When we recognize God's ability and faithfulness, then it is that we become "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.

In the face of many perils that Paul endured, he triumphantly exclaims, "Nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him **against that day.**" 2 Cor. 6:5; 11:23-28; 2 Tim. 1:12. The Lord is "a refuge for the oppressed, a refuge in times of trouble." Psa. 9:9. It affords great consolation to say, as did David of old, "My times are in thy hand." Psa. 31:15; Deut. 33:25. When forsaken, "the Lord will take me up." Psa. 27:10. The love and compassion of a

woman for her offspring excites our admiration. No prodigal can wander so far from home and rectitude, but his mother's love and prayers will follow him. "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." Isa. 49:15. "There is one lawgiver, who is able to save and to destroy: who art thou that judgeth another?" James 4:12. "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. "What shall we then say to these things? If God be for us, who can be against us?" Rom. 8:31; Phil. 4:19; Psa. 23:1-6. "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; 1 Cor. 15:58.

A PARABLE OF JESUS

By A. L. Corbaley

THE SOUTHERN KINGDOM

THE SOUTHERN kingdom continued until the days of Zedekiah, the last Jewish king to sit and rule on the throne of David. In 586 B. C. the king of Babylon came up and besieged the city of Jerusalem. The city was taken and the king and many of the people were carried to Babylon, thereby fulfilling the prophecy of Ezek. 21:24-27.

This captivity lasted seventy years, at the expiration of which time they were allowed to return and rebuild the city of Jerusalem, its walls and temple. It was the tribe of Judah and the tribe of Benjamin that lived in the land of Palestine when Jesus was born in Bethlehem of Judea. It was of them that the apostle John wrote, "He came unto his own, and his own received him not." —John 1:11. It was of their number, the Pharisees, who derided Him in Luke 16:14. It was to them He sent the twelve apostles, under the first commission, saying, "Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. 10:5-6.

It was of them that He spoke when He said to the multitude and to His disciples, saying, "The scribes and the Pharisees sit in Moses' seat." They had the oracles of God, and no one could come to God, and be a partaker in the Abrahamic covenants of promise, without being an Israelite. The Gentile could be adopted into the family of Israel and have the same rights and privileges as the Jew, but as a Gentile he could not come to God, and was without hope of future life.

THE RICH MAN AND LAZARUS

Then the Jew in Luke 16:19, was represented by the

rich man who fared sumptuously every day. He had Moses and the prophets. Once every year the high priest went into the Holy of Holies, there to offer sacrifice for his own sins and the sins of the people. When he came forth it was to bless the waiting multitudes. But while there was an inner court for the Jew, the Gentile had to remain in the outer court and all the benefits he derived from the service, were crumbs of comfort, which came from the rich man's table. Therefore, the beggar Lazarus represents the Gentiles. In religious matters he was considered no better than a dog by the Jews, and his sins (sores) were incurable. He was living without hope of any reward beyond the present life.

"And it came to pass that the beggar died," is the next clause. Under the first commission the twelve apostles were not to go into the way of the Gentiles, nor enter into any city of the Samaritans, who also were Gentiles. So the Gentiles were entirely excluded from hearing the gospel as preached by the apostles, therefore, they could have no hope under its teachings. But the next clause says, "And was carried by the angels into Abraham's bosom." Under the second commission given by Jesus to His apostles, after He had risen from the dead He charged them saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This brought Jew and Gentile upon a common level: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*," exclaims the apostle Paul in Eph. 2:14.

For more than 1,500 years the Israelites were the Lord's chosen people. During this time they alone of all the people on the earth, had the oracles of God or hope of eternal life. But now conditions had changed, and the Gentile was to be fellow heir with the Jew. So strong however, was the custom among the Jews of ignoring the Gentiles in religious matters, that the apostles themselves preached to the Jews only, for a number of years after they had been instructed to "Go into all the world and preach the gospel to every creature." On the day of Pentecost it was an exclusively Jewish audience to whom the apostle Peter preached. Not till Peter saw the vision of the vessel descending down from heaven—"As it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean," Acts 10,—did he realize that the Gentiles were to be fellow heirs with the Jews, and even then he took six brethren with him to the house of Cornelius to be witnesses to what should happen. While he was preaching to Cornelius and the people assembled at his house, "The Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them

speaking with tongues, and magnify God." This led Peter to exclaim, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Even then, when the apostles, and brethren that were in Judea "heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them. . . . When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:1-4, 18.

LIVES REMADE

THE POTTER'S WHEEL is one of the oldest of human inventions. The flat horizontal wheel is turned by steam or electricity, and so turns much more rapidly than in the olden time, but in essentials the processes of the modern potteries are like those which the prophet Jeremiah saw when he visited the house of the potter and watched him at his work.

The potter took a lump of wet clay, put it in the middle of his wheel, and, as the wheel turned, shaped the clay, partly with his fingers and partly with his very simple tools, and so he wrought upon the wheel the jar or vase, the pattern of which was already in his mind. Jeremiah was interested in the fact, which he presently observed, that the potter sometimes changed his plan. Now and then the material proved refractory. It was a little too wet, or a little too dry, or there proved to be not quite enough of it, or there was a pebble or other foreign substance in it that turned it awry. Jeremiah noticed this. He could not always tell the reason, but the potter sometimes manifestly changed his purpose. "He made it again another vessel." It may even have been that the vessel thus modified, through first having been marred, became a more useful and even a more beautiful one than it would have been if it had kept to the original design.

Our lives are marred by the vicissitudes of life. Whether we call it fate or the will of God, there is no denying the marring effects of sorrow, accident and ill health.

We mar one another's lives. There are people who have to live together who continually rasp and irritate and hurt one another. There are strange pairings and matings and assortings in family and business relationships. And for many of them which seem so unfortunate there is no remedy which lies within our power.

We mar our own lives. We brood over our wrongs, real or imaginary. We eat out our hearts for the joys denied us. We cherish envy, spite and ill-will. In time the poison in our spirits manifests itself in the hard or

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WHAT WE NEED

By Alice B. Curtis

We think we need so many things
To make life a success,
Such as long life and wealth and friends
And love and happiness.
Of course we should be college-bred,
And widely-traveled, too.
If we had what we think we need,
What wonders we would do!

Wait not for fortune's wheel to turn
To bring good gifts to you;
Dream not of happiness and love,
For dreams may not come true.
The happiness that seems so near
Elusive you will find;
And human love is selfish
And inconstant as the wind.

Look to the One mighty to save;
Look to the Lord of all.
Accept His precious promises,
And hear His loving call.
Seek first God's kingdom, and the things
You need shall added be.
Our urgent need is that from sin
And death we be set free.

"One thing is needful," Jesus said.
His words are passing sweet,
For we now love to sit and learn
Like Mary at His feet.
What wondrous love and mercy, He
To sinners vile has shown.
To save our lives sin jeopardized,
Our Lord lay down His own.

What shall it profit any man
Though the wide world he gain?
If in return his soul is lost,
He will have lived in vain.
Think what a fearful loss is his
While future ages sweep,
That he has bartered endless life
For death's eternal sleep.

We cannot keep earth's dearest things
Nor do they satisfy;
We look for better things to come
With Faith's discerning eye.
In Jesus we find peace and joy;
He is the Friend of friends.
He gives "true riches," love divine,
And life that never ends.

"PRIDE GOETH BEFORE DESTRUCTION"

By Samuel E. Haney

HUMBLE YOURSELVES therefore under the mighty hand of God, that he may exalt you in due time: casting all your care (ANXIETY, Diag.) upon him; for he careth for you." 1 Pet. 5:6, 7.

Just as sin is directly opposed to righteousness, so pride is the antithesis of humility. Bishop Newman was asked, "How am I to know that a person is really proud?" He replied, "When you see the foxes' tail sticking out of the hole you may be sure the fox is within". Pride is the most subtle and deleterious form of sin. In duration, it is ephemeral. Morally, it is as far from the Spirit of Christ as the east is from the west. It is Satan's greatest barrier to God's kingdom.

Let Holy Writ—God's judgment of pride; its abominable effect on individuals and on nations, speak: Prov. 6:16-19, "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren". Notice, "pride" heads the list. Psa. 101:5, "Whoso privily slandereth his neighbour, him will I cut off ('destroy', R. V.): him that hath an high look and a proud heart will not I suffer ('him shall I not be able to endure', Roth.)". Prov. 8:13, "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth do I hate". Prov. 16:18, 19, "Pride goeth before destruction, and an haughty spirit before a fall (another evidence of the close of the age). Better it is to be of an humble spirit with the lowly ('with the poor—meek', R. V.), than to divide the spoil with the proud". Prov. 29:23, "A man's pride shall bring him low: but honour shall uphold the humble in spirit ('but he that is of a lowly spirit shall attain to honour, Masoretic text')". Prov. 14:3, "In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them". Prov. 11:2, "When pride cometh, then cometh shame: but with the lowly is wisdom". David pleads (Psa. 36:11), "Let not the foot of pride come against me, and let not the hand of the wicked remove me ('drive me away, R. V.; overtake me, Maso. text')". Psa. 73 (read throughout), David here paints two prophetic pictures of our day. Verses 1 to 16, inclusive, is one, and verses 17 to end, the other. The "high lights" of each picture is v. 3: "For I was envious of the foolish, when I saw the prosperity of the wicked"; v. 17: "Until I went into the sanctuary of God; then understood I their end". Psa. 18:27, R. V. "For thou wilt save the afflicted people; but the haughty eyes thou wilt bring down".

It shall be the humble ones who will escape the pending trouble, and who will be exalted in due time, while the

proud, arrogant, worldly-spirited ones will become subjects of God's wrath. Is this a hazardous statement? Let the foregoing answer for the individual's concern, while, as for the effect of pride on nations, Belshazzar can best introduce this phase of our subject, for he literally saw the handwriting on the wall, even, "part of the hand that wrote", Dan. 5:5. Many rulers of nations, and statesmen are visualizing Belshazzar's tragic scene. And there are instances similar to Belshazzar's where "knees are smiting one against another." "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Dan. 5:6. Pride was the cause of Nebuchadnezzar's troubles, and the loss of his glory,—“But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him”. Dan. 5:20. Knees began “smiting” fourteen years ago as the result of pride and arrogance and they are still “smiting” both by individuals and nations: for,—“This is the writing that was written, . . . God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting”. Dan. 5:25-27. (Continuing, Nebuchadnezzar was a type of the spirit of the world to-day: “The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? But while the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.” Dan. 4:30, 31. This proud, boastful world is soon to experience the second Nebuchadnezzar act in the greatest of all dramas when the kingdoms shall depart from the powers that be,—“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.” Rev. 11:15. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” Dan. 2:44.

These kingdoms will then constitute one kingdom—the kingdom of God—over which Jesus Christ shall be King of kings and Lord of lords: “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.

Who are the “saints of the most High”? Those who shall have been “exalted in due time”. But the attainment of this exaltation is the greatest proposition of our day. By ignoring Peter's commandment and solace, i. e., “casting all your care upon him; for he careth for you”, we make success impossible. The Christian who is in daily expectancy of the Bridegroom should not have much care or anxiety about the affairs of this life. If he

has, it is a safe guess that half of it could well be abandoned. Let the “sinners in Zion” do the worrying (read Isa. 33:14-16), while we “dwell on high”; and, “Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger”. Zeph. 2:3.

Man worries to-day about the necessities of to-morrow. But the animals, fowls and insects do not. Looking from a window in my country abode I saw scores of “snow” birds perched upon seed bulbs that protruded above the deep snow which sustained their weight. There they were having the feast of their lives from the seeds in these bulbs that God had reserved for such emergencies. Had not God imparted a little knowledge of chemistry to the honey bee we should not have honey on our dining tables; for these busy little creatures practice antiseptics by mixing formic acid, a good antiseptic, with their honey, thus, preserving their food from all germ deterioration.

How often Jesus reprimanded His disciples for their lack of faith! “Jesus answering saith unto them, (which includes us) Have faith in God” (margin; or, have the faith of God).” Mark 11:22. Deficiency of faith and lack of humility are the chief causes of many Christians' perplexity and troubles. David says, “The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit”. Psa. 34:18. “But to this *man* will I look, *even to him that is poor* and of a contrite spirit, and trembleth at my word”, Isa. 66:2.

The carnal mind is responsible for man's doubts. Only the humble spirited is accessible to God's inexhaustible storehouse. David and Paul were confident in God's grace, “The Lord is my shepherd; I shall not want”. “But my God shall supply all your need, according to his riches in glory by Christ Jesus”. Psa. 23:1; Phil. 4:19.

Until a proud, arrogant heart is “swept and garnished by the blood of the Lamb”, Christ, who was the personification of humility, it cannot enter. The blood of Jesus Christ, His Son *must* cleanse us from all sin. 1 John 1:7; Rev. 1:15.

Dear doubting ones, if you desire to escape the troubles of this world, and to enjoy the glory of God's kingdom (Rom. 8:18) which we have been considering, you *must* follow Paul's experience and teachings, i. e., “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”. “And they that are Christ's have crucified the flesh with the affections and lusts”. Gal. 2:20; 5:24. Such is the only safety zone for Christians these days: “All other ground is sinking sand”. Plebeians, as well as “rich merchants”, shall—ere long—“stand afar off for the fear of her torment, weeping and wailing”. Rev. 18:15.

God help us!

INTRODUCING THE CHRIST

By M. A. Woodward

WHO OF US are willing to "step into the gap" and be brave enough to introduce our Master to those utterly strange to Him? If we ourselves have not benefited by our introduction, have not courted our acquaintance with Him, been an oft visitor at His banquet table, had His love touch our hearts, we are not ready to undertake to introduce Him to our friends, lest they soon find out that we have not seen Him or been influenced by His life.

O beloveds, can we who have professed to know Him these many years feel safe to have the question asked us as was Stanley Jones, a missionary? In India he met a Hindu and said to him, "Would you like to know Jesus?" "Yes," he said eagerly, "but I do not know how to go to Him. I need some one to introduce me to Him." Mr. Stanley replied, "I should love to introduce my master to you." Mr. Stanley had been with the Master and the poor Hindu could see it in his face and trusted him to show him the way. O for the Spirit-filled face that would show the picture of the Master as it spoke.

Bishop McDowell said, "We are saved by a person, and by only one person, the Man, Christ Jesus. Only life can lift life. He demands our all, and if we are true Christians we shall not want to offer Him less." We have no time to lose, beloveds. He gave all His time, His talents, His life. We pray to be like Him, but withhold all these things, and expect to grow like Him. How can we? The dear Christ alone must be our abiding Guest, the Stepping Stone to our religious life. He is almost too great for our small hearts, and selfish lives, but to be like Him we must enlarge our hearts and make room for Him to live with us, to be our abiding guest.

A little Hindu girl stepped up to Mr. Stanley one day and quietly rubbed her little hand over his face, saying, "Your face is very dear to me" and went quietly away. Mr. Stanley brushed away a tear and went on with his writing. The little girl was not mistaken; the Spirit of the Master was the missionary's abiding guest. Instead of the cold unfeeling look, let us try and catch the love light of a Spirit-filled Christian, the joy of being a true child of God.

WHAT ARE WE here for? Fashioned in the image of God; endowed with reason and a love for an immortal life; "crowned with glory and honour," why are we here? We are here that the Lord may find fruit. For this we are walled about with privileges, for this we are planted in the garden of the Lord, watered by the dew of His blessing and sunned by the light of His countenance; if we bear no fruit, then everything is vain: all the love of God the Father in vain; all the agony of the blessed Savior in vain; all the work of the Holy Spirit

in vain; all the precious promises, all advantage and opportunities in vain. All this given, and yet no fruit—then is our life an utter, awful failure.—*Selected.*

RELIGIOUS CENSUS

(Continued from page 115)

This increased membership in contrast to the large decrease in the number of churches may be the result of the latter day movement toward unionization.

Figures relative to Sunday Schools are not yet available for the entire United States, but the four New England states mentioned above show a total decrease in Sunday Schools of 675 and a decrease in scholars 113,168.

We look upon the Sunday School as a feeder for the church and it seems to us that the church either is not well nourished from this source or the members themselves are not attending the Sunday School as they should.

What will the next ten years bring forth? It may be the Lord will appear in the clouds of heaven ere that time and should He come will He find us laboring with our might what our hands find to do, or will we dig up the talent that has been hid away and say, "Here Lord is what thou gavest me."—*F. A. Stilson.*

We hate some persons because we do not know them; and we will not know them because we hate them.—*Colton.*

LIVES REMADE

(Continued from page 119)

cynical expression of our faces. We go through life marred, not wholly by reason of what has been done to us, but on account of what we have done to ourselves.

But God, like the potter, does not throw the clay back into the trough. God has resources available for the re-shaping of marred lives. Those who are seen rejoicing around the throne are they that have come out of marring experiences. It is a fact of common knowledge that the lives we most admire are not those that have always had their own unhindered way. In every saintly face there is something that tells of a serenity and a peace that have been won by meeting adverse conditions, by the conquest of which the soul has been shaped into a lovelier form.

If we have been marred, we need not be disheartened. God has for us other and perhaps even worthier and more beautiful uses.—*Selected by Sr. Curtis.*

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CO-OPERATION SPELLS SUCCESS FOR THE BEREAN PAGE

HOW DO YOU DO, BEREANS! It must be confessed that it is with a mingling of regret and pleasure that the new Berean Editor takes up the work so ably carried on until now by Bro. Siple. Regret, because he is not to conduct the Page in the future. Real pleasure, though, in anticipation of the little weekly heart-to-heart talks with you.

There are those of you far and near whom past associations have drawn very near in Christ, and there are many others whom, like the Master Himself, "having not seen" we love just the same because of our common hope and aspirations. For the opportunity of this weekly visit with you in the future we are truly thankful.

But there is much more to it than that. I am looking back for a moment over the history of the Berean page as it has been conducted so far. A standard has been set which must be lived up to, and this depends not so much on one person as upon all of us together. Co-operation will accomplish wonders where separate, individual effort often fails.

I cannot help but go back in thought to the situation among the believers after the ascension of the Master they so dearly loved. Because they were "of one heart and of one soul" in the Lord's work, we are told that "they had all things common." There was true co-operation, and what wonderful things are recorded as results! Believers to-day have much in common, as had they, but anything we undertake for Christ requires full co-operation to bring success. Our Berean page is just one little thing that is our common property, but we want every Berean, and everyone who is interested in Berean work, to feel that he is really a part of the Page.

There are a good many Berean classes over the country meeting about once every week. How many questions on the lessons have arisen from time to time in your class that were almost stumbling-blocks to some of the members until satisfactory conclusions were reached? There are others still puzzling over those same questions and they would be glad if you would write in an explanation now and then. Let us also hear of the growth of your class and the work they are doing; it is of great encouragement

to other classes. If you do not belong to a class why don't you send in a little report of your personal work and problems and let us talk things over together? Suggestions and ideas for improvement are earnestly solicited—yes, I urge you to send them in. We need the inspiration of each other's help.

Short, concise items of interest for the advancement of the work we have in common—for we are "of one heart and of one soul" in Berean work—will do much to keep our page up to the high standard of interest and helpfulness that it has been so far. May the Father direct us toward that end.

Over at Grand Rapids, Mich. is one of our Berean societies that has been making steady and sure progress. That faithful teaching and conscientious study do bring results, is evidenced by the following article by one of the younger members of the class there.

THE TRUTH ABOUT SIN

As we go about the world we hear the question asked so many times, "What is sin?" Webster's dictionary tells us that "sin is any violation of God's will, in purpose or in conduct." In Wesley's dictionary it is written or stated like this, "sin is a willful transgression of a known law of conduct."

There are two forms of sin. The first of commission, or an intentional trampling on God's laws as we read in 1 John 3:4, "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." The second kind of sin is that of omission, or intentional neglect of known duty. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

A Christian has no connection with sin according to Rom. 6:18, 22: "Being then made free from sin, ye became the servants of righteousness." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

A man cannot commit sin and be a Christian. Matt. 6:24: "No man can serve two masters." Rom. 6:16: "Know ye not that to whom ye yield yourselves servants

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PAUL BEFORE HIS JUDGES

PAUL SAW that some of the Jews were Pharisees and some were Sadducees. Therefore, he told them that he was a Pharisee, and believed in the resurrection of the dead. This displeased the Sadducees, so they disputed with the Pharisees until the chief captain took Paul back to the castle.

Then followed the prisoner's greatest comfort and encouragement. "The night following, the Lord stood by him and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

But when the day came, forty Jews thought out a plan to kill Paul—just as if his death would end the Christian faith. They told the chief priests and elders to ask the chief captain to bring the apostle to them that they might question him. As he would come near, they would kill him. It looked like an easy scheme to them, but—Paul's nephew overheard the plot, and told it to the chief captain. Whereupon several hundred soldiers were to conduct Paul in safety to Felix, the Roman governor, at Caesarea. A letter explaining the situation was also sent.

After reading this letter and learning that Paul was from the province of Cilicia, the governor commanded Paul kept in Herod's judgment hall until the Jewish accusers should also come.

Five days later the high priest and elders arrived, all ready to put an end to Paul and his doctrine. They brought an orator along to present the accusation before the governor. He began by flattering Felix, then proceeded to say, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple." To all of his words the Jews agreed.

Then came Paul's turn to present his side of the question. He relied upon Felix's good judgment rather than resorting to flattery. He said it had been only twelve days since he had arrived in Jerusalem—seven of which he had spent in the temple and five in Caesarea, so there had been no opportunity to do the things of which he had been accused. Moreover, he said he worshiped the God that his accusers did, and believed the things they did and "herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Then he explained how the Jews from Asia had purposely

misunderstood his presence in the temple, and had stirred up a mob—not he.

Felix had married a Jewess, so he knew about the new Christian "way." He wanted to delay any violence to Paul, saying they should send for the chief captain at Jerusalem. The apostle was then placed under guard although given much liberty, and privilege of receiving visits from his friends, among whom we imagine were Luke and Philip.

A few days later Felix and his wife, Drusilla, sent for Paul to learn more of the faith. The apostle, ever ready, told Felix many things, so convincing him that he trembled. Nevertheless, Felix put off accepting Christ until he had more time, or until money should be offered for Paul's release. Neither the time nor the money ever arrived.

Paul remained a prisoner in Caesarea for two long years; left there by Felix just to please the Jews.

However, a new governor, Festus, came to take over the province, and Paul's enemies resumed their attacks. They asked that Paul be brought to Jerusalem—planning to kill him on the way; but the governor refused their request. He said that they might return with him to Caesarea, and make their accusations there.

Ten days later they all went to Caesarea, and the governor heard the many false complaints of the Jews. Paul said that he was not afraid to die, but he had done nothing worthy of death punishment. Seeing that Festus would like to please the Jews, Paul appealed for a trial before the highest ruler, Augustus Caesar, at Rome. Of course, this appeal had to be respected, and the governor said, "Hast thou appealed unto Caesar? unto Caesar shalt thou go."

Not long after the Jewish king, Agrippa, and his wife came to visit the new governor. Upon being told Paul's story, and that the chief accusation against him was concerning "one Jesus, which was dead, whom Paul affirmed to be alive", the king became interested, and asked to hear Paul.

On the morrow, the king and his wife, the governor, and many of the chief men of the city met in the place of hearing. Into the midst of this pomp and ceremony was Paul brought. Then the governor made a speech, saying he had not found Paul guilty of death; that he had promised to send him to Rome, but did not know what explanations to put into a letter to Caesar.

Then Agrippa said unto Paul, "Thou art permitted to speak for thyself." Do you suppose Paul was embarrassed by the grand assemblage, and afraid to declare his belief? No, he was glad to answer for himself before Agrippa because he was sure the king being a Jew, would understand the Jewish customs and questions. Again he told the story of his early life, his belief in Christ's resurrection, his early persecution of the Christians, his miraculous conversion and his preaching to the Gentiles.

It was such a wonderful sermon that Festus seemed to fear he might be influenced, for he exclaimed, "Paul,

(Continued on page 127)

With Our Sunday Schools

LESSON IX.—December 2, 1928

PAUL BEFORE HIS JUDGES

Acts 24:1 to 26:32

Devotional Reading: Psa. 25:1-6

GOLDEN TEXT

I was not disobedient unto the heavenly vision.—Acts 26:19.

STUDY OF THE SUBJECT

Paul Before His Judges. Herein is illustrated to Christians of all centuries how that in man's day, 1 Cor. 4:3, margin, it is impossible but that true Christianity must suffer at the hand of non-Christian man.

First, every Christian is pledged to serve God and to honor His Word and His ways under all circumstances. It is impossible but that His words and ways shall be higher than those of man. Isa. 55:9. Only those who merit God's Spirit and help can grasp those words and ways with any success. 1 Cor. 2. Those undevoted to God can understand true Christian effort little better than they can understand God's Word. Therefore, the Christian, while serving God, is literally antagonizing man.

Second, man must have his laws for the regulation of man's conduct. For this, God gave a law through Moses second to none in all times for its equity and its justice between man and man. As this law must of necessity be a law of the flesh it is therefore contrary to the law of the Spirit just as the flesh and Spirit are contrary, Gal. 5:16-18. Therefore, even the most earnest administration of the law of man must at times inconvenience and pain the Christian. But—

Third, It is continuously emphasized by experience that it is most difficult for man as a whole to administer his law in true righteousness. There is constant partiality toward friends; constant acceptance of the principle, if not the fact of bribery; constant inequality of administration as between the strong and the weak; and constant deference to the executive's friendships and personal ideals: all of which make judgment according to man's law most surprising and disappointing.

All of this was experienced by Paul. While the law would not permit him to serve God with freedom of action, yet Paul sacrificed his own liberties before man in ever announcing and abiding by his convictions of faith in God. He thus ignored man's judgment, 1 Cor. 4:3, in standing true to Christ. Evidently the same must be experienced often by Christians of all time.

THE GOLDEN TEXT

"Wherefore, King Agrippa! I did not become unyielding to the heavenly vision."—Acts 26:19, Roth.

The story is told of two infidels who were discussing the life of Christ when one said, "I think an interesting romance could be written about Him". The other replied, "And you are just the man to write it. Set forth the correct view of His life and character. Tear down the prevailing thought as to His divineness and paint Him as He

was—a man among men. The one who made the suggestion was Ingersoll, the author was General Lew Wallace, and the book, "Ben Hur." In studying His life, he was convinced that He was more than a man among men. Wallace caught the heavenly vision and was not disobedient thereto.—F. A. S.

PRACTICAL APPLICATIONS

Value of Composure and Courage. Regardless of beatings and persecutions and threats of death, we find Paul always remaining calm and composed, full of courage. No command or threat could cause him to be untrue to the gospel which he loved, and by which he hoped to obtain life. And always his clear, reasoning logic baffled his accusers and even his judges. Felix trembled as the cool, plain facts of Christ were presented to him; and Agrippa exclaimed before the whole court, "Paul, almost thou persuadest me to be a Christian".

What power there is in calm composure! Anyone can get angry or excited and say hasty or senseless things; but it takes the bravest courage to face deceit, opposition, oppression, physical torture and threats of death with coolness, explaining the while in clear, forceful logic the great heart message that one bears.

If you have a message, or stand for a purpose or principle, be calm. Let others lose their heads. You will rise to mastery of any situation.—F. E. S.

SENIOR AND ADULT CLASSES

Topic: Paul's Defense.

"King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." —Acts 26:27-29.

The closing words of Paul's self-defense before King Agrippa reveal truth. Paul's defenses of himself were in fact expressions of his deep desire to influence people to enter the way of life he was traveling. In all his defense before three Roman authorities, Felix, Festus and Agrippa, Acts 24 to 26, he relates what he had done, and skillfully weaves around these facts, truths concerning Jesus the Christ, and His power to bring people into the fullness and beauty of God's own life. There is not a note of personal concern, only concern for his hearers. He forgets that in the eyes of his judges he is a prisoner whose life is at stake; he remembers only that he is the Christ's spokesman whose work is to implant faith and love in the hearts of people by revealing God's own faith-

fulness and love.—A. K.

INTERMEDIATE CLASS

Topic: Upholding the Truth.

Paul had been accused and condemned by the Jews, and they desired to put him to death; but the government intervened and gave him a chance to defend himself before the judges.

He is called before Felix, and presents his side of the subject. He states emphatically that he has not done the things the Jews are accusing him of doing. He said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust."

Beware, lest we follow the cry of the crowd and forget to follow in the footsteps of our Savior. Paul remained faithful and all during his imprisonment did not cease to uphold the cause of Christ.—V. C. T.

JUNIOR CLASS

Topic: Paul's Imprisonment.

Aim: To show how trials bring blessings.

Paul was put in prison, not for any crime he committed, but for preaching the gospel of Christ. The chief captain had written a letter to Felix that under any just conditions would have made Paul a free man. But his enemies did not want him freed; they wanted to kill him. His days of prison life were not spent in mourning over his sad fate, but in writing letters of encouragement to the different churches. And the world to-day is inspired, to godlike patience by his words of long ago. So his days in prison were not wasted time, for while suffering for the name of Jesus, he was visited by many churches and individuals and all went away with a message of salvation to carry to others. His evangelism went on with great power. Some of his best letters were written while he was in prison. John Bunyan wrote his "Pilgrim's Progress" during his twelve years of imprisonment, a book all should read.

"All things work together for good to them that love God". Paul believed this and patiently endured all and every trial in his life. What lessons we may learn from Paul's writings!—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Paul the prisoner of Roman authorities: cause; use he made of his opportunity to defend himself; spirit and desire back of such use; examples of such defenses.—A. K.

DOINGS AMONG THE CHURCHES

A CORRECTION

The writer is responsible for an error which appeared in a recent Herald in the list of those baptized at Ripley, Illinois. The name given as "Robert Vincent" should have been Robert, or J. R. Burnett. Bro. Burnett lives on a farm near Ripley and gets his mail through the Cooperstown post office. We are sorry that the mistake occurred.—F. E. Siple.

Bro. Siple was called to Ripley again last week for a funeral, and once more Bro. Marsh very kindly took charge of the training class.

Services at Plum River and Adeline, Illinois, were well attended with good interest on Nov. 11, and Bro. Marsh found good and appreciative audiences at Oregon that day while Bro. Siple was at the previously mentioned places.

While holding a series of meetings at the Happy Woods school house three miles west of Hammond, Louisiana, Bro. Austin was advertised last Sunday for a sermon on Signs of The Times at the City Hall in Hammond, 2:30 p. m. Our printing shop got off special dodgers and posters which were rushed down for circulation.

Bro. and Sr. G. E. Marsh may now be addressed at 323 1-2 N. Galena Ave., Dixon, Ill., where they are very comfortably settled.

FONTHILL, ONTARIO

As we have no permanent minister at present Bro. Jas A. Patrick of Ashland, Ohio, will take over our work here on Nov. 18 for a few weeks. Preaching service at Niagara Falls, N. Y., Sunday mornings at 11 a. m. and evening service at Fonthill, Ont. at 8 p. m. E. M. Seburn, Sec'y.

REPORT OF THE MICHIGAN FALL CONFERENCE

The Michigan Fall Conference convened at Blanchard, Oct., 19th to 21st, with Bros. Austin, Allen and Randall as speakers. With such good speakers on the program we had the best of sermons. The interest was good—there was an unusually large attendance from other parts of the state.

We were more than pleased to find the Blanchard people pushing for the work in their part of the state. They have secured Bro. Allen as their local pastor and report they have had preaching every Sunday the last four months. They also have a good Sunday School with an average attendance of forty or forty-five. Keep the good work going, Blanchard!

At the business meeting Bro. Austin gave a very good talk on state conference work, also briefly outlined the work of the national headquarters. Bros. Hall and Townsend reported that the work in Grand Rapids is progressing, with very good co-operation and interest. Wm. A. Hanson, Sec.

BLAIR, NEBRASKA

Sr. Alta King of Omaha and Sr. Alma Hall of Lincoln were at our Sunday School last Sunday. We are always glad to have them and hope they will come again.

We dismissed our eleven o'clock service for the Armistice service held at the City Hall. The Armistice program was very complete, and the address delivered by Rev. Newell of the Congregational church was enjoyed by all. Mr. Newell says in time of peace, prepare for peace, not war.

Miss Ellen Cameron of Omaha, now teaching school at Rose Hill was in the Berean class last Sunday and is to give the lesson next Sunday. The class enjoyed having Miss Cameron and hopes she will attend regularly.

The annual bazaar of our church will be during the first week of December. Those wanting to help this work can send their gifts to Mrs. Bessie Jenkins, Blair, Nebr.

The program will be completed this week for the Union Thanksgiving service to be held in our church on the evening of the 28th.

LINCOLN, NEBRASKA

The Lincoln brethren and friends of Brother O. J. Allard were very glad to have had him and Sister Allard with us a few weeks ago.

Brother Allard gave us some very helpful Bible lessons and sermons. The First Day Adventist Church people invited him to speak Sunday evening and the following two evenings in their church, which he did, speaking before attentive audiences.

We are all thankful for the opportunity of hearing him again, and of meeting and becoming acquainted with Sister Allard.

May God's protecting hand guide them on their homeward journey.

EDEN VALLEY, MINN.

From Oct. 26 to 28, inclusive, the writer had the pleasure of meeting with the Mora brethren again, where the fall session of the Minnesota conference was held. Bro. Thomas Savage of Waite Park had held a week's meeting here just prior to the conference dates which helped to secure a good attendance and interest for the state meeting.

Following the Mora visit we spent a week with the brethren at Graytown, Wisconsin. Services were held each evening in the town hall of Connersville, a little town a few miles to the south of Graytown. Fair attendance was maintained throughout the meeting and we are glad to report that the Graytown people are keeping up the Sunday School work though the membership is small.

Both the above meetings were a source of encouragement to me, and may it be God's pleasure to bless the work both at Mora and Graytown. On Sunday, closing day of the conference at Mora, Mr. Floyd Eklund obeyed the Lord's call and was baptized in a nearby river. Sidney E. Magaw.

COMMUNICATIONS

Dear Brothers and Sisters of the household of faith:

I surely am very thankful for all of God's blessings and now a new blessing has fallen upon me in the form of real happiness. Bro. J. Arthur Johnson, of Oregon, Illinois is conducting gospel meetings in my little hum-

ble home. Oh, how glad I am to hear Bro. Johnson speak God's Holy Word. He preached here the first evening, on Wednesday, at 7:30 p. m. Nov. 7th to a fairly good audience. The next night there was a good house and the Christian minister was present. On Friday night not as many were here on account of the rain and snow, but there is quite an interest shown, so there will be meetings here at my home all next week if God is willing.

We find in Bro. Johnson a fine man, a good speaker, one that understands the gospel readily. We sincerely hope and pray that all who can will come through rain and snow to hear the truth as Bro. Johnson relates it. People can go to movies, joy riding, and card parties through rain and storm, but cannot go out to hear God's gospel for fear they may get their feet wet. God help all those. The day is coming, dear ones when you will be called upon to give an account. God be merciful is my prayer.

Thanks and praise be to God, the One in whom we live and move and have our being. Praise His holy name!

Sister E. Pendleton.

Dear Restitution Herald Readers:

I am asking an interest in the prayers of God's believing children for my recovery from a fall I sustained almost two weeks ago. I had an attack of intestinal "flu" and was much worse than I thought I was, and as I started to come downstairs I fainted and fell about half way down. Our Bible tells us that prayers of the righteous availeth much. We have been sorely tried and afflicted the last few weeks. I am not so I can walk any yet, but I hope that God will bless the efforts put forth to help us and give me courage and strength.

The church folks here have been so kind to us. We still have a fine Bible class. Last Sunday 32 were present. I could not be in the room much then, but I could listen to their songs of praises, and it helped bear the pain.

I had no broken bones, but a twisted hip joint and lots of bruises. Mrs. A. J. Chaplin.

MARLYN BENNETT

Marlyn Bennett, ten year old son of Mr. and Mrs. Alvin Bennett was accidentally and fatally shot on Sunday, Nov. 11, while hunting with his brother. The bullet tore a large wound in the little lad's thigh and though he was immediately taken to a hospital there was no hope for recovery, as he rapidly bled to death.

Funeral services were conducted by the writer on Tuesday, Nov. 13, from the home and Church of God. A large attendance of over two hundred were present to show their respect for one so young in years and their sympathy for the bereaved. Two brothers, one sister and both parents are left to mourn his untimely death.

May God's richest blessings of comfort and cheer rest upon the saddened home.

Sidney E. Magaw.

WILLIAM G. HEISER

William G. Heiser, oldest son of Joseph D. and Mary Heiser, was born in Grant

county, Indiana, Nov. 1, 1894 and departed this life at Epworth Hospital, South Bend, Indiana, Nov. 2, 1928, aged 34 years, 1 day. William with his parents moved to a farm near Culver, Indiana in 1896 and in this vicinity he grew to manhood, graduating with the Culver High School class of 1916.

On Nov. 4, 1916 he was united in marriage to Laura K. Overmyer, to which union were born three sons, George Albert, who died in infancy, Carl Howard, age six, and Dale Irvin, age two. On April 21, 1918 he was baptized by Bro. F. L. Austin and he united with the Church of God at Burr Oak.

In 1922 he moved to South Bend where he was employed at the Studebaker Co. Here his kind disposition won him a host of friends. Will was a good neighbor, a dependable friend, a dutiful son, a loving brother, a kind father and a faithful husband.

He leaves to mourn his departure, his

wife, Laura, and two sons, Carl and Dale, his father and mother, Joseph D and Eva Heiser, one sister, Erma Rose, four brothers, Russel H., South Bend, Joseph D. Jr., David E., and Robert K. at home, and a large number of relatives and friends. He was laid to rest in the Burr Oak cemetery to await the summons of his Lord and Master.

HERALD RECEIPTS

Miss Mary Doll; John F. Williams; Mrs. C. A. Gray; Mrs. Seraphine Cleek; Mr. Emory Ritenour; Carl A. Ritenour; Mrs. C. H. McGee; Bertha Drew; Mrs. Sackie Dorris; A. C. Boyer; F. M. McCrory; Ernest S. Logan; Mrs. Elizabeth Danterich; Mrs. Hilding Anderson; Sarah C. Kerr; Margaret Lyon; Jean Atehison; Alice Emerson; Geo. Jones; Mrs. Amy Johnson; Mrs. Kittie Watt; E. M. Loveland; Mrs. E. C. Lakin; Edwin Dopp; Mrs. Katy Davis; Mrs. Tennie Long; Eugene F. Moses; John Sweet;

Mrs. Allen Claypool; Elizabeth Oakley. Mrs. H. C. Eby; Mrs. Alice Williams; Austin Middlekauff; Mrs. Ida Eastman; T. F. Presley; J. H. Taber; Miss Mary Good-year; Mrs. R. L. Adams; F. P. Murphy; Sam Kelly; Mrs. Emma Upton; H. W. Patterson; Roy M. Sandin; A. B. Wilson; Ernest Platts; Mrs. Ed. Twibell; Miss Zola Stedman; Frank Laning; Philip Curtis; Mrs. Wm. Hardesty; W. I. Hunt; Mrs. M. L. De Counter; C. A. Corbell; Lois Hazlewood; Mrs. Ada Eldridge; James Browning; Mrs. Gideon Logan; Mrs. Eva Fletcher; Mrs. C. S. Prime; Mrs. W. H. Kuhns; C. M. Gale; Mrs. John Swanson; Mrs. F. O. Swenson; Mrs. Harvey Light; Mrs. Minnie Anderson; Mrs. Jens Hustad; Levi Gabrielson; Mrs. Florence Hansen; Wm. Laning.

SUBSCRIPTION FUND

E. F. Moses, \$2.00; Elizabeth Oakley, \$2.00.

THE JOY OF THE LORD

(Continued from page 117)

They were not afraid of getting all that God had for them. They sought the Lord earnestly; they accepted Him fully; and out from that upper room, as heralds from another land, they went bringing messages of blessing, comfort and joy, and calling for repentance. They had power with God and man, and their listeners cried out saying, "What shall we do, what shall we do?" I affirm that Zion will rejoice and be exceedingly glad when populated with such a heavenly people. May God increase the tribe in these days of half heartedness and lack of a full desire for a full and complete salvation.—*Selected by Madeline Gardiner.*

BEREAN ITEMS

(Continued from page 123)

to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" 1 John 3:8; "He that committeth sin is of the devil."

How does God look upon sin? Ezek. 18:20: "The soul that sinneth, it shall die." Rom. 6:23: "The wages of sin is death". Ex. 23:33: "Whosoever hath sinned against me, him will I blot out of my book of life." Heb. 9:22: "Without the shedding of blood there is no remission" (forgiveness). John 3:16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

A man can really be saved from sin! Isa. 59:1: "Behold the Lord's hand is not shortened, neither his ear heavy that it cannot hear." Matt. 1:21: "And thou shalt call his name Jesus, for he shall save his people from their sins." 1 John 3:8: "For this purpose, the Son of God was manifested, that he might destroy the works of the devil." Matt. 11:28: "Come unto me, all ye that labour

and are heavy laden, and I will give you rest."—*Carrie Benney.*

PAUL BEFORE HIS JUDGES

(Continued from page 124)

thou art beside thyself; much learning doth make thee mad." To this the apostle replied, "I am not mad, . . . but speak the words of truth and soberness." He then turned to the king and asked if he did not believe the prophets. "I know that thou believest."

A real test, wasn't it? But Agrippa answered, "Almost thou persuadest me to be a Christian." Almost—not quite. Was that worthwhile?

Then Paul said, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

Following this, those in authority drew aside to talk over what should be done. However, all they could say was, "This man doeth nothing worthy of death or of bonds."

Then said Agrippa, "This man might have been set at liberty, if he had not appealed unto Caesar."

Paul had now fulfilled his mission to carry the Lord's name before kings, but he was yet to go before an even more powerful ruler.

SOMETHING TO THINK ABOUT

Does it ever pay to put off doing a good deed?

SOMETHING TO DO

Read:

Monday. Acts 24:10-21.

Tuesday. Acts 25:1-12.

Wednesday. Acts 26:19-29.

Thursday. V. C. T. in Quarterly.

Friday. M. A. W. in Quarterly.

MEMORY VERSE

46. James 1:27.

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NUMBER 9.

LET US GIVE THANKS

WE TRUST that each one of you is able to realize at this season of the year a number of things for which you should feel especially thankful. God has been kind to us all.

If it is your privilege to sit down to a bountiful and wholesome meal at this thanksgiving time, we urge that you look thoughtfully at the material blessings spread before you; that you consider for a moment the one or ones who have prepared the meal; that you meditate upon the continuance of life with its degree of health to yourself, and that with a true feeling of reverence you close your eyes and thank the Giver.

God has been good to us.

This is the Thanksgiving season.

Let us give thanks!—*F. E. S.*

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

DAVID'S EXPRESSION OF THANKS

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Psa. 40:5.

THANKFULNESS

ONE OF THE MOST admirable characteristics on the part of any boy or girl, man or woman, is that of showing appreciation for the favors and kindnesses received from others. It wins the heart where other things fail.

We have in mind a mother who has several children. She works hard to make a comfortable, happy home for those children. She sees that they have well cooked, wholesome meals, that they have neat, clean clothes to wear, and that they have about equal privileges in life.

What a difference there is in those children! Some go along in a more or less thoughtless way, accepting daily everything that mother does with the air that it is their due and naturally to be expected. But there is one little girl that for every recognized favor will look at her mother with a smile of appreciation that fairly melts the mother's heart. She shows this feeling upon her face and in her actions, and what a comfort the mother receives from her!

Your God has done more for you than even your mother could do. He grants to you each passing day special and continuous favors. Which kind of child are you?

"Many, O Lord my God, are thy wonderful works which thou hast done."

In the psalm from which a verse is quoted at the head of this page, David has expressed some of his thoughts of appreciation. Consider the love and tenderness embodied in the expression, "O Lord my God"! The little child with face aglow runs to throw her arms around her mother's neck, but that act itself is not more touching than the words of David so appreciatively used here.

"They cannot be reckoned up in order unto thee: if

I would declare and speak of them, they are more than can be numbered."

Not only did David recognize the works themselves, but he went behind that and realized the thoughts necessary before the works could follow. These, he said, cannot be reckoned.

How true it is that we little recognize the thoughts of love with which the Father surrounds us, upon which He bases the many actions and grants of favor. Indeed they cannot be numbered!

The least that we can do if we have learned to love our God is to show our appreciation in our daily lives and service. This is the true test of love.—F. E. S.

THANKSGIVING DAY

ANOTHER YEAR has rolled round and we have come once more to the day set aside by our country as a Thanksgiving Day. The theory is beautiful and good, but the sad fact remains that in actual practice it becomes mostly a farce. A day of vacation and feasting, of satisfying fleshly desires even more than ordinarily, with no thought of the One who furnished the blessings,—such a day can hardly be pleasing to the loving Father above.

Let us who are Christians keep the day from being a farce with reference to ourselves. Shall we really offer to God our thanks both in words and in actions? What a future blessing lies in store for us if we will only do this!

—F. E. S.

THEREWITH CONTENT

AND HAVING FOOD and raiment let us be therewith content." 1 Tim. 6:8.

There is sound wisdom in these words from the great apostle, and how much happier we would all be in this world if we could fully realize the actual truth. Money does not measure happiness. Some of the most unhappy hearts in all the world are found in persons who live in mansions surrounded by luxury. Some of the happiest and most contented persons have practically no financial standing.

Do you have necessary food and bodily comforts? Let us lift our eyes to God in full appreciation and "be therewith content."—F. E. S.

WAIT ON

To talk with God,
No breath is lost,—
Talk on!

To walk with God,
No strength is lost,—
Walk on!

To wait on God,
No time is lost,—
Wait on!

GREETINGS FOR CHRISTMAS

Let us Send Your Christmas Greetings to Your Friends.

WE HAVE ARRANGED a plan by which we can send a double Christmas greeting to each of your friends as coming from you personally,—a nicer greeting and at much less expense than you can send them.

Our plan is this: we are arranging to publish a special Christmas Number of The Restitution Herald in colors with a genuine Christmas greeting on the front cover. You send us a list of those to whom you would send Christmas cards, and we will mail a beautiful greeting card in a pretty envelope by 2c postage to each of those persons sending your Christmas Wishes and telling them that you are having the special Christmas Number of The Restitution Herald sent to further convey your season's greetings. We will do all of this for ten cents per name, which is less than the price for which you can buy and mail a neat greeting card.

If there are duplications, that is if more than one sends the name of a certain person, we will see that the said person receives the name of each one who sent the name.

Make up your list just as soon as possible and mail it to us with ten cents for each name and your Christmas card worries will be over for this year.

Furthermore, who can estimate the good that will come from sending this special issue of The Herald into so many homes?

Address The Restitution Herald, Oregon, Ill.

OFFERING THANKS

LET US BE THANKFUL

IT WARMS our hearts to observe from the letters coming into the office that many of our brothers and sisters

really are thankful for the blessings which life has brought, and are desirous of using a portion of that which has come to them in advancing the gospel labors. This encourages us to labor with even greater zeal.

The last week of our Thanksgiving Appeal is here. Have you done your part yet? Mail all remittances to the National Bible Institution, Oregon, Illinois, and it will be used in spreading the truths which we hold dear.

Those heard from this week are: Lottie E. Young, W. I. Barber, Chas. E. Anderson, Mary E. Carter, Mrs. C. A. Gray, Clara L. Stewart, Mrs. Eva Phelps, J. E. Hatch, Mrs. H. E. Russel, M. A. Woodward, Emma Railsback, S. T. Shirley, John Sweet, T. M. Savage, W. M. Bower, Mrs. C. H. Bassett, Mrs. Clara Chaffee, Geo. A. Brown, Eunice McInturff, Clarence Lapp, Mrs. Bernice Brown, Mrs. C. Seely, Roscoe Dunbar, Mrs. E. L. Cronk, Jessie I. Upton, Mary Williams, Mrs. Hugh Shafer, Mrs. Cora Cole. Sat. Nov. 24, \$155.56. Previous mention \$69.00. Total \$224.56.

ENLARGING OUR MAILING LIST

PLEASE KEEP IN MIND our effort to materially increase the size of The Herald Family during this month and next. We feel that each one should be glad and anxious to help in this because of the opportunity for doing a real service in the Master's vineyard, in bringing the truth visibly before another each week.

To add to the interest in getting new subscribers we have offered a Gift Edition of the Bible to the one sending in the most new subscriptions before December 31, provided that the number shall exceed ten.

New names have been received this week from the following:

Mrs. Helen Schafer	1
Mary Elton	2
S. E. Boyer	1
Previously reported	18
Total	22

The following blank may be of convenience to you.

THE RESTITUTION HERALD

\$2.00 per year, in Advance

Oregon, Illinois

Gentlemen:

Please send The Restitution Herald for one year to

NAME
 (Mr., Mrs., Miss.) (Print Name Plainly)

STREET or R. F. D.

POST OFFICE

STATE

“IN EVERY THING GIVE THANKS”

Nothing but thanks for my Father's love
Who gave His Son for me.
Nothing but thanks for Him who bore
My sins on Calvary.

Nothing but thanks for the Spirit's care,
Lest my faltering steps should stray.
Nothing but thanks for His keeping power,
Which holds me day by day.

Nothing but thanks for the chastening Hand
Though it sometimes makes me groan.
Nothing but thanks for the bread He sends,
Though it may resemble a stone.

Nothing but thanks for the taking away
Of all that might mar my walk.
Nothing but thanks for the doors He shuts
That only with Him may I talk.

Nothing but thanks for the pilgrim's robe,
Though it oft is stained with tears.
Nothing but thanks for the comforting touch,
When my heart is faint with fears.

Nothing but thanks that I'm not my own.
To will, or choose, or do.
Nothing but thanks for my daily cross,
Which is given to keep me true.

Nothing but thanks for the living hope,
That some day, face to face,
I'll meet my Lord, who died for me,
And saved me by His grace.

—George Bryan.

THE JOY OF THE LORD

By A. G. Osterberg

ONE OF THE outstanding Christian blessings is the joy of constant victory. The Lord has promised victories in the Christian experience; for it is a continual warfare, and so there must be a continual victory or there will be partial defeat. The joy of victory in a single battle is great, but the joy is still greater when victory becomes constant. This having the joy of constant victory may be the exception rather than the rule; but if it is, it is because our total dependence is not on the Lord. If we look to the Lord as the Captain of our salvation, surely we can not concede that He is a loser of battles. It is a question of our relationship to Him. God has so

arranged it that in all our actions we reveal whether we are on the loser's or victor's side. Our speech betrayeth us. Brethren, how much is your faith good for this morning? It is a fact that you can tell Christians who are overcomers whenever you see them. No wonder they are filled with joy! No wonder they are overflowing with happiness!

It is the joy of pureness and freedom. The great slaveholder of the universe is Satan; and the greatest agency for slavery is the desire for, and the weakness in, sin. Thank God, we can be set free from all this. Our hearts are made pure and are restored to the divine image not because of what we are in ourselves but because we have been redeemed. As long as we submit to the Redeemer, by His power we are kept free from sin; and with this knowledge and experience there is great joy. Jesus said, "These things have I spoken unto you." What things had He spoken unto them? He had been speaking about the union between Christ and the believers, the vine and the branches, and he said that every branch that beareth fruit He purgeth it that it may bring forth more fruit. And then He adds, "Now ye are clean through the words that I have spoken unto you." Without dwelling here too long, it is well to say that this inward consciousness of being clean brings joy to the individual who experiences it. And this consciousness lies at the foundation of real freedom. We see people contending for their individual and personal liberty. Much of this is mere nonsense. My liberty is not taken away because I may be held in restraint by other individuals. My liberty involves something far greater than that. The power to make me free is vested in Deity and, thank God he whom the Son makes free is free indeed.

There is also the joy of persecution. Half-hearted Christians dread and shun it. Earnest Christians soon learn that the law of divine compensation brings reward out of suffering, and they learn to rejoice in it. It has been asked, "How can you be happy when men are talking against you?" Ah, there is the secret. If you are innocent, God provides the happiness, He is the great Compensator. It would seem as though the ones who were slandered must be very miserable, but it turns out that the miserable ones are those who conduct the persecution. Peter slept while his would-be-murderers had no rest. While Daniel seemed at ease and perfectly serene, the king cried out with a lamentable voice. It was Stephen who was being murdered for his testimony and faith in Christ, but he seemed to have a better time than his tormentors. It says his face shone like the face of an angel. While Paul was being stoned at Lystra, where finally he was left for dead, after being drawn out of the city, the Scripture says he astounded the disciples who were standing around him and who were undoubtedly weeping and very sorrowful. He stood up and went back into the city where he comforted and admonished the saints to stand fast in the faith, adding that it must be through much tribulation that they would enter into the kingdom of God. What a man he was! and what a saint!

We are at this point reminded of what Jesus said, "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." Luke adds, "Rejoice ye in that day and leap for joy." Thank God for the possibility of such an experience!

Then there is the joy of standing alone. It was while John was in exile on Patmos that the Lord opened heaven for him and gave him the great revelation. It probably was while Paul was being stoned at Lystra and was comparatively alone, that he was caught up into the third heaven. It was after Judas had gone out to make the final arrangements for betraying his Lord; when the disciples, as Jesus had already foretold, were all about to forsake Him; when the menace of the cruel cross hung over Him with suffocating nearness, that He spoke to His followers of the "joy no man taketh from you."

It is true that blessing comes as we stand along with others, or as we gather in companies, or in conventions; and we are commanded not to forsake the assembling of ourselves together. On the other hand, it is a good thing that our joy is not dependent upon others standing with us, or on our being privileged to be in conventions. It is the Lord's joy and is therefore not dependent upon human agencies.

It is also the joy of obedience. It is the disobedient child who is dark-faced and sullen. It is the lawbreaker who is wretched and miserable, whose heart is filled with apprehension. Every officer he meets is a source of fear and torment. His mind is terrorized day and night. He dreams of arrest, and his waking hours are filled with misery, while the obedient citizen without thought brushes the sleeve of the police officer or walks unconcerned by the jail or penitentiary. As a lad, like other boys, I thought that obedience was a sort of slavery. Now I see that disobedience is slavery. It was Jesus who was anointed above His fellows, who cried, "Lo, I have come to do thy will, O God."

And it is the joy of sacrifice. One of the immutable laws of the kingdom is, "He that saveth his life shall lose it." I have observed for twenty years that this is absolutely true; and even if I were not a Christian, but knew what I know, I would not dare to disobey that precept. If I have any desire for advancement in any sphere, I know it is not for me, as a Christian, to fight my way through to obtain it. I know this is contrary to worldly philosophy, nevertheless I am certain it is scriptural and right. If we maintain the proper relationship toward God, He will work out His plans for us in His own time and way. On the other hand, if we are clinging to an idea which is not in His plan, and we fight our way to its attainment, we will eventually lose, and will make a fool of ourselves besides. Jesus' whole life was a life of sacrifice, and it was of Jesus that it is said, "He emptied Himself." Can it be said that He had no rights to defend? He did have rights, but His greater right lay in self-sacrifice. The most miserable folks in the world are those who have their own way. They are not happy, cannot be. Happiness

does not lie in having our own way. The folks who clamor for their rights and struggle for privileges, that they may live in comfort and ease, have yet to learn what true living is. To them the terms self-immolation, abnegation, and crucifixion are filled with terror. Satan has deceived them. They are living but to die.

PROVIDING FOR THANKSGIVING

THANKSGIVING does not take care of itself. It must be provided for. There is a striking description of an Old Testament official position, tucked away in one of the "uninteresting" lists of names that we so often find in the inspired history. They are never uninteresting when we find why God had them recorded. In Nehemiah 12: 8, we read that among the priests and Levites who went up with Zerubbabel to Jerusalem was Mattaniah, "*which was over the thanksgiving, he and his brethren.*" Here was a Levite specially assigned to direct thanksgiving.

Praise and thanksgiving were very prominent in the Old Testament ritual; should they be less so to-day, when God has provided for us "the fullness of the blessing of the gospel of Christ"? But if we would render the thanksgiving that we should, we must take definite steps to do this, setting our heart and mind to it, reading the Word to discover every fresh reason for thanksgiving, and keeping in close fellowship with Him whom we would thank. The Holy Spirit, indwelling us, will be "over the thanksgiving" in our lives, if we will let it.—S. S. Times.

"No answer is ever needed to such questions that so obviously answer themselves." From "Jesus Christ in the Old Testament", page 18. R. H. Judd.

ARE WE THANKFUL?

IF, AFTER EXPERIENCING all the persecutions and hardships the Apostle Paul did, he could still say "In everything give thanks", how much more should we in this favored land of liberty set aside at least one day in the year for this purpose!

And so I am thankful for:

T ime in which to work for God and my fellowman,
 H ope, the blessed anticipation of life with Jesus,
 A ll things which work together for my good,
 N ight with its quiet hours for rest.
 K indness shown me by my friends in the Church of God
 everywhere,
 F aith in the promises of the Bible,
 U nlimited blessings and mercies all my life,
 L ove of a Father who cares for me, and a Savior who died
 for me.

—Lottie E. Young.

A SONG OF THANKSGIVING

(Carefully consider every reason for Giving Thanks as noted in Psalm 136 as capitalized and arranged in the Companion Bible. Observe the different titles ascribed therein to Him who Is and Was and Is to Come, as indicated by the different Hebrew title-words, thus:

"God"="elohim", "the Creator";

"Lord"="Jehovah", The same God but, "in Covenant relation to those whom He has created". The One whose Covenants are "immutable";

"LORD"="Adonim", meaning the "Ruler in the earth" of which He is "owner and proprietor";

"GOD"="El", that is, "Elohim in all His strength and power".

—Ed.

1. O give thanks unto the LORD; for *He* is good:
For His mercy *endureth* for ever.
2. O give thanks unto the God of gods:
For His mercy *endureth* for ever.
3. O give thanks to the LORD of lords:
For His mercy *endureth* for ever.

4. To Him Who alone doeth great wonders:
For His mercy *endureth* for ever.
5. To Him That by wisdom made the heavens:
For His mercy *endureth* for ever.
6. To Him That stretched out the earth above the waters:
For His mercy *endureth* for ever.
7. To Him That made great lights:
For His mercy *endureth* for ever:
8. The sun to rule by day:
For His mercy *endureth* for ever:
9. The moon and stars to rule by night:
For His mercy *endureth* for ever.

10. To Him That smote Egypt in their first-born:
For His mercy *endureth* for ever:
11. And brought out Israel from among them:
For His mercy *endureth* for ever:
12. With a strong hand, and with a stretched out arm:
For His mercy *endureth* for ever.
13. To Him Which divided the Red sea into parts:
For His mercy *endureth* for ever:
14. And made Israel to pass through the midst of it:
For His mercy *endureth* for ever:

15. But overthrew Pharaoh and his host in the Red sea:
For His mercy *endureth* for ever.

16. To Him Which led His People through the wilderness:
For His mercy *endureth* for ever.

17. To Him Which smote great kings:
For His mercy *endureth* for ever:
18. And slew famous kings:

- For His mercy *endureth* for ever:
19. Sihon king of the Amorites:
For His mercy *endureth* for ever:
20. And Og the king of Bashan:
For His mercy *endureth* for ever:

21. And gave their land for an heritage:
For His mercy *endureth* for ever:
22. *Even* an heritage unto Israel His servant:
For His mercy *endureth* for ever.

23. Who remembered us in our low estate:
For His mercy *endureth* for ever:
24. And hath redeemed us from our enemies:
For His mercy *endureth* for ever.

25. Who giveth food to all flesh:
For His mercy *endureth* for ever.

26. O give thanks unto the GOD of heaven:
For His mercy *endureth* for ever.

AFTER THE HARVEST THEN— THANKSGIVING

By F. L. Austin

THE HAPPY SPRING wafting the balmy airs laden with the promises of our eternal Father; the glowing summer radiant with Heaven's growth-producing rays and invigorating showers; the golden autumn maturing field and orchard and forest mottling prairie, valley and mountain side with its myriad tinted pictures revealing unspeakable mysteries of the mind of Him who beneficently watches over all: then

Thanksgiving.

And what else could it be that should well forth from the heart of appreciative man? What else could it be? The more one truly and deeply realizes the fact that "every good and perfect gift" cometh from Him "in whom we live and move and have our being", the more does it become impossible to refrain from uniting with David in again and again lifting the thankful heart high before Him whose grace and loving kindness endure forever.

How shall those thanks be presented to the Father? Let it be by fervent and affectionate prayer—prayer wrapped in the rich and beautiful wrappings of Love that knows no satisfaction other than loving service, and sealed with a devotion of consecration that can be appropriated only by Him whose we are, and addressed to Him who sits over all and above all upon the throne of the universe and to His Son upon His right hand.

The Prayer of Thanksgiving! What a privilege it is! How oft it bursts forth uncontrolled toward a fellow mortal for e'en the little tokens of life! How much more

appropriate, and how much more edifying, when it flows forth, artesian like, unto the Giver of all things!

Let us Pray the Prayer of Thanksgiving.

A PARABLE OF JESUS

By A. L. Corbaley

THE RICH MAN AND LAZARUS

FOUR WAYS IN WHICH TO KNOW THE BIBLE

THE FIRST is to get acquainted with its beauty spots, and this, of course is the way in which the great majority of people know the Book. Some of the choicest narratives in the Old Testament, notably the matchless stories of Joseph, a few of the greatest Psalms, select samples of the resonant eloquence of Isaiah, a few of the parables of Jesus, and the Sermon on the Mount, some of Paul's supreme passages, especially the thirteenth chapter of First Corinthians—such is the Bible most people know.

The second way to know the Bible is to know its individual books. Many a man has struggled to find interest and sense in some selections of the Scripture, like a collection of prophetic sermons in the Old Testament, or an epistle in the New, and then, discovering what the book really is about, what kind of man wrote it, when he wrote it, why he wrote it, to whom he wrote it, has seen the light break until what was dull and opaque became luminous and clear. To read the books of the Bible without knowing their vivid settings is like listening to one-half of a telephone conversation.

A third way to know the Bible is to know its characters, for the Bible is biography, and he who would understand its meaning must familiarly acquaint himself with the men and women who throng its pages and illustrate its truths. Its men and women must be real people in his imagination and his affection. He must come up to what the Bible says by way of the lives through whom the Bible says it, until Amos the shepherd of Tekoa, or Hosea of the ruined house and broken heart, Peter the vacillating changed to rock, or Paul of the indwelling and unconquerable love for Christ, are his familiar friends.

But indispensable as are these three ways of knowing the Book, all of them together are not enough. Only as one is able to trace up through the whole Scriptures the development of the structural ideas does he really know the Bible. To start with God conceived as One who walks in the garden in the cool of the day, or as One who comes down and confuses man's speech lest they build their tower so high as to reach His home; to know the road that leads out from the beginning until in the New Testament God is revealed in Christ as the spiritual Presence in whom we live, whose name is love; and to be able in any book to locate oneself with reference to this progressive revelation of the meaning of God—that is to know the Bible.

—Selected

Sin is not hurtful because it is forbidden, but it is forbidden because it is hurtful.

SO IN THIS MANNER Lazarus, representing the Gentiles, was carried by the angels into Abraham's bosom. The next clause in our parable concerns the rich man;—"The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." In the beginning of the ministry of Jesus and His apostles, the gospel was preached exclusively to the Jews. Later it was preached to and received by both Jew and Gentile. Then the rich man, representing the Jew, dies.

In Acts 13:14-41 we find Paul and Barnabas at Antioch in the Jewish synagogue. Paul by invitation of the rulers of the synagogue preached to the Jews assembled there, recounting the blessings God had bestowed on Israel in the past, and of David the king to whom it was promised, "Of the fruit of thy body will I set upon thy throne."—Psa. 132:11. He informs them that, "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." How they had condemned him! "And though they found no cause of death in him, yet desired they Pilate that he should be slain. . . . But God raised him from the dead," and "through this man is preached unto you the forgiveness of sins." He then warns them not to reject the message he brought them, "Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Here the Lord had foretold not only that the Jews would reject their Messiah, but also by that rejection that they would utterly perish.

At verse 42 we read, "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. . . . And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

This was in A. D. 45. When the Jews learned that the Gentiles came into the faith of the gospel on an equality with themselves, they, as a people, rejected it and turned back to the law of Moses. True, there were still some Jews converted, but the great bulk of conversions from

(Continued on page 138)

HIS LAST WORDS

JOHN 14 TO 17

THERE IS GLORY about these four chapters which a devout soul can feel but never describe. The tenderness of a dying parent addressing his own child mingles with the solemn dignity of a dying Lord, giving orders to His future apostles. There are no wasted words here. It is literature, the very highest, but something more. Human language never carried a greater weight of reality. We are told by some that this passage is a pious forgery of the second century. I would like to meet the forger. No Dante, Shakespeare, Milton, or Bacon has ever approached such a level since. If these sentences do not bear the very marks of Jesus Christ Himself, then the human mind need never look for divine inspiration anywhere. To exegete this great passage I will not attempt, but as one whose heart has felt something of its power, I will try very simply to record a few impressions.

We have here a hope beyond this world made certain in the plainest terms: "I go to prepare a place for you." "I will come again, and receive you unto myself; that where I am, *there* ye may be also." "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." No one can mistake the meaning of these words. They cannot be corrupted. They need no labored explanation. The untutored can understand them. The most learned cannot but marvel at them. The very certainty of God rings through them. "A place"; "I will receive you"; "With me where I am." Lord Jesus, we thank thee. These words of thine answer man's most eager and pathetic questions.

We have here a permanent relation established and described between a living Lord beyond the grave and us men here on earth. "I am the vine. Ye are the branches." "Abide in me and I in you." This relationship is not mechanical or artificial. It is vital. It is not an affair of organization like that of two men in a club, but an affair of life like that of a branch in a vine or an arm in a body. Our lives are part of His, not parallel lines, for parallels never meet, but identicals, and identicals never separate. "Bound up in the bundle of life with the Lord." Regeneration is the pulse-beat of the Son of God felt in the heart of the new-born believer. The sacred privileges which this brings are beyond words. Intercession: "Ask what ye will"; suffering for His sake, sharing His secret: "All things that I have heard from my Father, I have made known unto you." The soul that has once truly tasted these will cry, "Let Him give me what He will of material things and their satisfactions, but these I cannot live without."

"Oh, Jesus Christ, grow thou in me
And all things else recede;
My heart be daily nearer thee,
From sin be daily freed."

We have here one other promise which is the very

climax of grace—that of the Comforter. This English word very awkwardly and insufficiently expresses the original. "Paraclete" is the real word. Did you ever try to lift a load and find it too heavy for one person? You called another man. He came and took hold of the other side of the load and together you lifted it with ease and comfort. He was your "paraclete." As near as we can come to a translation would be to say "one-called-to-one's-aid." Who is this whom Jesus promises to send to aid us in every undertaking for Him? None else than the Spirit of the everlasting God, the fullness of the Father through the Son working invisibly. This is not something to philosophize over, but something to be experienced. Far better a heart glowing with the certainty of His indwelling and strong with the sense of His help than to be able to elaborate the most beautiful theory of His way of working. When I am freezing I do not need a learned treatise on the laws governing fire or heat. I want a fire to warm me. The Holy Spirit of God's fire, God's energy, God's love. God's sufficiency made available in your own inner consciousness, making you to know in happy existence, the fathomless wealth of Christ. This promise, like the hope of which we spoke a moment ago, is couched in language that is simplicity itself; "If I depart, I will send him unto you." "He shall take of mine and show it unto you." Master, we could not ask you to say more.

The passage closes with a prayer for the Twelve and for us. It is in a class by itself. A perfectly divine man with a perfect understanding of God speaks to Him on behalf of sinful men. He is at home with God. He needs only five words of introduction to the greatest prayer ever uttered: "Father, the hour is come." He asks for Himself one thing only, "Glorify thy Son," which he explains later with the phrase, "Glorify thou me . . . with the glory which I had with thee before the world was." Then He asks four things for us. Unity, "That they all may be one"; purity, "Keep them from the evil"; consecration, "Consecrate them through thy truth"; and a final home with Him, "That they may be with me where I am." Every Christian in every land ought to learn these four chapters by heart for they enshrine the very heart of Christ.

—Selected.

"We need to establish these points so that the foundations of our exegesis may rest firmly on Scriptural authority and not on any man's interpretation; and Scripture interpretation can only be properly understood by the language which Scripture uses." From "Jesus Christ in the Old Testament", page 36. R. H. Judd.

"Through these men (Adam, Noah, Abraham, Isaac, Jacob and Judah) what we might call "*the vision of the Almighty*"—for there is no vision like it—has been gradually unfolded before us" From "Jesus Christ in the Old Testament", page 34. R. H. Judd.

MY CREED

To live as gently as I can;
 To be, no matter where, a man;
 To take what comes of good or ill;
 To cling to faith and honor still;
 To do the best and let that stand
 The record of my brain and hand;
 And then should failure come to me,
 Still work and hope for victory!

To have no secret place wherein
 I stoop unseen to shame or sin;
 To be the same when I'm alone
 As when my every deed is known;
 To live undaunted, unafraid
 On any step that I have made;
 To be, without pretense or sham,
 Exactly what men think I am.

Anonymous

THE GIFT OF GIFTS FOR THANKSGIVING

By R. H. Judd

"Death is swallowed up victoriously". (1 Cor. 15:54. R. V. m.) "Thanks be to God which giveth us the victory through our Lord Jesus Christ" 1 Cor. 15:57.

OFTEN THE CLOSING sentences of a speaker seem to vividly gather into focus the outstanding portions of his discourse, and not infrequently do they reveal the depth of the mental and spiritual struggle by which he obtained the knowledge which he imparts to others with all the fervor of his inmost being.

Paul's discourse in the 15th chapter of 1 Corinthians is an outstanding instance of this fact. Some great fundamental truth had grasped the mind of this earnest-hearted man. Our first meeting with him at the stoning of Stephen makes us to realize that his outlook on life was not that of the mere casual observer. The simple record that "Saul was consenting unto his (Stephen's) death" may seem to most of us to be but a chance remark, but to the writer it indicates a remarkable forecast of Paul's whole life. From that time forward the issues of life and death seemed to be uppermost in the mind of this deep thinker and thoughtful observer.

He, like many before him, had doubtless endeavoured to fathom the mystery of life; and the realization of the vast unlimited supply of all that ministers to its insatiable demands must have produced in such a man consternation that death should rob its victims of life's spoils. Abundant supply, to him foreshadowed abundant life. To him the evidence was unimpeachable that God intended man to live.

That the fearful struggle between life and death was constantly engaging his attention is made clear by expressions in his epistles which emphasize the extent of this awful conflict, and the impression that these thoughts had

left upon his observing and sensitive personality. Life and death with him were always in contrast, and always in conflict. He had to admit, almost against his will, that "death reigned"—that men and women "through fear of death were all their lifetime subject to bondage".

So strongly had these facts taken hold upon him that in addition to his frequent allusions to them in his various epistles, he devotes one whole chapter of 58 verses to the one consideration of this momentous theme in relation to those "in Christ". Then in the closing verses he bursts forth with a pean of joy as the culmination of his argument leads to victory, and one can almost hear him shout the glad song as he looks down through the ages to come,—"Death is swallowed up victoriously" (R. V. margin). "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." And again,— "Thanks be unto God for his unspeakable gift." "The gift of God is eternal life through Jesus Christ our Lord." "Death is swallowed up victoriously."

Oh friends, surely at this Thanksgiving time we can have no better theme than that of ultimate victory of life over death—that "there shall be no more death" (Rev. 21:4). Just as surely as "truth forecasts the knowledge of truth yet to come", so surely does the overthrow of death forecast with it the overthrow of sin, for "the wages of sin is death."

Jesus Christ said,—"I am the resurrection and the life, he that believeth in me though he die, yet shall he live."

Again we say,—"THANKS be unto GOD for his unspeakable GIFT."

"GOD lays claim to the whole life of the individual."
 "Jesus Christ in the Old Testament", page 17. R. H. Judd.

FATHER, I THANK THEE

FOR THE WONDERFUL GIFT Thou hast given me, a Savior who came to seek and to save that which was lost, who loves me and understands my needs, who died that I might live;

For the opportunity to work for that Savior whom I love, to teach others to appreciate and honor Him, and to impart to them the joy of service;

For the blessings that come to me while laboring in the Master's vineyard in the renewed consecration of my own life, in daily endeavor to be worthy of the reward He will give to the faithful at His appearing;

For all the material blessings Thou art daily showering upon me, though I am often times unworthy and unmindful of them;

For all of these unmerited favors, at this Thanksgiving season in grateful reverence I humbly bow before Thee, the Giver of every good and every perfect gift.

—Mary A. Gesin.

THANKSGIVING DAY MEDITATIONS

PAUL HAD LEARNED how to be content wherever he was, no matter what his outward circumstances might be. If you had visited him in the Roman prison and had said to him, "I'm very sorry for you, Paul; it is just a terrible shame for a wonderful apostle, teacher and preacher like you to be shut up here in prison when you might be out winning souls for the Master," you would have heard him reply, "The things which have happened unto me have fallen out rather unto the furtherance of the gospel, even these very bonds of mine are making some of the brethren much more bold in preaching the gospel; so everything is all right, just you keep praising God; I am rejoicing in all this and will rejoice."

Paul was a new creation and he had a new constitution. He was now constitutionally a rejoicer. The old Adam is constitutionally a grouch. Instead of breathing out threatenings, he was now breathing out thanksgivings. The new song within had never sung itself out; there were always more verses to unwind. Looking past every outward circumstance, Paul's eyes were riveted on Him who was the Author and Finisher of his faith, and he knew that everything that He, in His infinite love and mercy, allowed, was just one more thing for which to be thankful. That transformed the dreary dungeon into a palace of praise.

Lots of folks think that if they could leave the place where they live and work, and be somewhere else, they would be perfectly happy and contented. No, they would not. They would take themselves with them to the new place, and they would still find lots to complain about. It is not the place that you are in that counts but what is in you. Paul could sing in a cell because his heart was overflowing with praise to his Maker.

Normal Christianity as Paul taught it was a thing that just bubbled over continually with gratitude, thanksgiving and praise, giving thanks always for all things, and in everything giving thanks. Listen to what he wrote the Colossians: "Since you have had the Messiah, even Jesus the Lord, brought to you, lead your life in Him, fixed and founded in Him, confirmed in the faith as you have been taught it, and overflowing with thankfulness to God." Col. 2:6, 7, Moffat's trans. God wants an overflowing people, so full up with praise that it has to burst out, folks suffering with the "can't help it" complaint that can't help praising and giving God the glory.

It is good to have one day set apart each year for Thanksgiving Day, but one day a year is inadequate for folks who are "overflowing with thankfulness to God." They need 364 extra days, and in leap year, still one more, in which to laud and magnify their Savior. Why? Because they are "fixed and founded in him." Branches of the living Vine, they can not but produce the fruit of the Spirit, love, JOY, peace, etc. Do you overflow? Or has the joy note dropped out? The wells of salva-

tion were clogged once in the life of David, but he prayed out that tremendous prayer of Psalm 51 and cried to God to restore unto him the joy of His salvation. In response the Lord opened his lips, and his mouth once again showed forth His praise.

The JOY of the Lord is your strength. Be fearful of everything that might cause you to lose that joy. David cried to be washed and cleansed and purged when the joy bells were dumb within. A like prayer is often the only way out. Anything less than a life of joyful praise for a child of God is utterly abnormal.

All things work together for good to them that love God, don't they? So we can therefore be thankful for all things. "Let such as love thy salvation say continually, The Lord be magnified." How can we best magnify the Lord? David shows us how, "I will praise the name of God with a song, and will magnify him with thanksgiving." Let the words flow out a hundred times a day from your innermost being, "Thank you, Lord Jesus." There is always so much for which to thank Him.

There is one reason why lots of folks are joyless and praiseless and lacking in thankfulness to God—they do not delight themselves in the law of the Lord. The psalmist said, "Thy testimonies have I taken as an heritage forever: for they are the rejoicing (or joy) of my heart." "Have no time to read the Bible," I hear some one say. You have always time to do the thing you want to do. If you want to read the newspaper, you find time for it. The joyless, praiseless man is the one who is so occupied with things temporal that he has "no time" for the Word of the Lord that abideth forever.

"And whatsoever you do, in word or in deed, do everything in the name of the Lord Jesus, and let it be *through Him* that you give thanks to God the Father." Col. 3:17, Weymouth's trans.—S. H. F. Selected by Madeline Gardiner.

A PARABLE OF JESUS

(Continued from page 135)

that time and forward has been from among the Gentiles. As the apostle James testified in Acts 15:13-15, "After they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." The apostle Paul testifies in Rom. 11:7 concerning their rejection, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded". Then in verse 20 we read, "Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." Here then is where the rich man, the Jews, died so far as their being of the people of the Lord was concerned. Now the conditions were reversed. The Gentiles who accepted the gospel were the Lord's people,

(Continued on page 143)

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"THAT WHICH THOU SOWEST IS NOT QUICKENED, EXCEPT IT DIE". 1 Cor. 15:36.

LIFE IS A PARADOX. Have you ever stopped to think just how much of a paradox it is? Life is the most priceless possession we have, the one thing we would give our last cent of material wealth to prolong for a day or an hour. With it there is hope, opportunity, everything—without life we are nothing.

If there is one tendency that predominates in human nature, therefore, it is probably the inclination to hold on to life at the expense of everything else. And still Christ's whole teaching was to the opposite effect. How often we find Him reasoning with his followers on the principle expressed in these words: "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

This is not a law so contrary to nature as it appears to be on first consideration. Rather we find it beautifully illustrated in every evidence of the handiwork of the Creator.

The sower goes forth to sow. From early morn until the sun's last rays are lengthening over the field he literally pours out his life's energy in the task of obtaining substance for similar days of toil. The seed is placed in the earth, but it must lose its identity as a seed before there can spring forth into the light of day the lovely tendrils of the new plant. It comes to maturity, and the luscious fruit with which its branches are laden is stripped off and taken away. The plant is robbed of its whole life's store, but with its fruit a little child is nourished and developed into a strong young man. We behold also the monarch of the forest. The woodman's sturdy blows fall unmercifully upon the base of its proud old trunk which centuries of growth have formed. It crashes to the ground and is cut into thousands of feet of lumber. It is no more a tree, but a little home is built where there is shelter from the storm and where loving hearts find happiness.

And so we find that in *human* nature the principle of the loss of self is just as necessary. There is no true sacrifice made but what there comes from it a blessing that all the selfish striving in the world could not obtain.

Our Master taught this, but His teaching would have meant little to us had not His whole life been one perfect example of self-forgetfulness and service to those who needed Him. And then the crowning sacrifice of all—for He accomplished more by His death than all the years of life allotted Him could have gained—His death on the cross. Yes, Jesus the Man was dead, but three days later the LORD arose to glorious immortality with this promise—"Because I live, ye shall live also."

God has asked us to present our bodies a living sacrifice. It was for Christ to die, but His work is done. Bereans, there is no better way for us to follow Him than to live in unselfish service to those whom He died to redeem.

We are giving this week some comments from one of our California Bereans on Lesson 22 of our senior outline. We are sure these will be interesting to all Bereans, whether or not they have gone as far as this lesson:

THE WORK OF CHRIST IN DEATH

Gal. 2:21 says: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Because man is mortal by nature and is under the penalty of death because of the sin of Adam, some plan to bring about righteousness, or life, was necessary. The *law* could not do this, not because it was not perfect, but because man was weak and incapable of keeping the law. It served, however, as a schoolmaster to bring man to Christ, who was the redeeming influence, the only One who could bring immortality.

Christ was mortal. He gave His life that we might live. We know that He was raised from the dead, and so we have hope of eternal life, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him". If Christ had not died and been resurrected, we would have no hope beyond the grave.

We can understand better the work of Christ in death by studying the types which foreshadowed His blood sacrifice.

(Continued on page 144)



PAUL GOES TO ROME

PAUL, AS A ROMAN CITIZEN, appealed to Caesar for trial. Therefore Paul, accompanied by Luke, Aristarchus and other prisoners, was given in charge of a centurion of Augustus' band. The company set sail for Rome, but met with a terrible storm. The boat was thrust aground and completely wrecked, yet not one passenger was drowned.

They were cast upon an island then called Melita—now Malta—which lies near the middle of the Mediterranean Sea. God has friends for His people in unexpected places, and so it was that the people of the island showed real kindness to the distraught voyagers. The first thing needed was a fire to dry their clothing, and warm their chilled bodies. So all set to work gathering sticks and drift-wood.

A peculiar incident occurred at this time. As Paul laid his bundle of sticks on the fire a poisonous snake—a viper—came out of the fire and fastened upon Paul's hand. The islanders saw the snake, and immediately decided that Paul was a prisoner—murderer, perhaps; and that, although he had escaped death in the storm, the snake had been sent to complete his punishment. However, Paul merely shook the serpent off into the fire. Much to the astonishment of those watching, nothing further happened. They expected him to die; and when no harm did come to him they changed their minds, and said he must be a god. Their wonder must have grown even more when Paul healed many of them.

Publius, the chief man of this island invited Paul and others to lodge in his house. They were very grateful for this kindness, remaining three days. Paul was, no doubt, happy to do a real kindness in return. The father of Publius was very sick. Therefore Paul went into the sick man's room, prayed to God for help, laid his hands on the invalid and healed him at once. Of course, this miracle was soon known over the island, and many others came and were healed. Out of appreciation for this great service, the natives brought Paul many gifts.

After three months spent at Melita, the travelers again set sail in another ship of Alexandria. They stopped at Syracuse three days, then Rhegium and Puteoli. Here seven days were given to visiting with brethren. Then on to Rome! Jewish believers in Rome heard that Paul was on his way and came to meet him. Much encouraged, he at once thanked God for these friends,

Rome at last! Julius had performed his mission.

His prisoners were all safely delivered to the captain of the guard. Paul, however was permitted to live by himself with a soldier as guard. His friends were also allowed to visit him.

Three days passed. Then Paul invited the Jewish leaders to his dwelling. He explained to them how it came about that he was in Rome as prisoner. They had not been told of the trouble, although they had heard that some of his teaching was spoken against. A later day Paul preached to them as he had in other places, some believing, others not. He told them that he had been sent to preach salvation also to the Gentiles.

Thus Paul spent two years in Rome, living in a house for which he paid rent. Our Bible tells us no more of Paul's life, other than the letters he wrote; so, let us leave him in Rome, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

SOMETHING TO THINK ABOUT

Could we face death and humiliation as courageously as Paul faced it?

SOMETHING TO DO

1. Read the story of the shipwreck. Acts 27.
2. Play out or act out the story with a small boat.
3. Trace this journey on your map.

MEMORY VERSE

No. 47. Matt. 10:42.

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 come—rich with a treasure 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.

If there is a person whom you dislike, that is the one of whom you should never speak.—*Cecil*.

Hatred does not cease by hatred, but by love only.
This is the eternal rule.—*Buddha*.

With Our Sunday Schools

LESSON X.—December 9, 1928

PAUL GOES TO ROME

Acts 27:1 to 28:31; Rom. 1:8-15; Phil. 1:12-14

Devotional Reading: Psa. 91:9-16

GOLDEN TEXT

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation.—Rom. 1:16.

A STUDY OF THE SUBJECT

Paul Goes to Rome. "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Acts 23:11. These words, spoken to Paul by the Lord the night following his arrest in Jerusalem, gave to Paul a different vision of the daily experiences that followed. With man, Paul was journeying to Rome under the handicap of arrest; with Paul, he was journeying to Rome under the advantages of arrest, for the purpose of witnessing for his Master perhaps more strongly than ever before. The chain which fastened his wrist to that of his soldier guard was that which men ordinarily regarded as a symbol of protection whereby he was guarded by the soldier to whom he was bound. This amazing viewpoint of Paul's can be explained by no other than the word "faith in God."

Storms and shipwreck. In the light of the above mentioned faith, the storms, shipwrecks, and every apparent adverse circumstance were to Paul but so many opportunities for labors which would prove to be witnesses unto Christ. The occasions of fear and fright in others were occasions of joy and gladness in Paul. Where they prayed for Heaven's protection, Paul prayed for strength to fully perform acceptable service to his God and to his Savior.

In like manner, Paul's imprisonment and bondage in Rome were known to him to be but opportune circumstances out of which he could emphasize more forcefully the fact of the resurrection of his Lord and of the added power in His hand.

Paul's Sacrifice. In the light of these facts, Paul's suffering on this journey, as also his many former sufferings, instead of being only persecutions by the people were really sacrifices upon his part in honor of his Savior. Gladly he sacrificed the normal ambitions of mankind that he might thus exalt the name of his Lord. In this, it is more than doubtful if he suffered more personally than do the majority who follow their own individual wills.

It was by such sacrifice that Paul became instrument to carry Christ's message of love and salvation to many people including those at Rome.

The victory that overcomes. Paul's sturdy and ever true Christian life, emphasized by works, the abiding truth which the loved apostle expressed in words: "This is the victory that overcometh the world, even our faith." 1 Jno. 5:4. Paul's abiding faith in Christ enabled him to proclaim the Master's greatness, and thus gave impetus to increase of

Christianity as none other man ever did. Victory for Christ, not for Paul; victory for the transition from the law to the gospel, not for man's ambitious ideals; victory that would reach unto eternity, not for the fleeting moment: these were some of the great achievements of Paul's faith in Rome.

THE GOLDEN TEXT

"Men-Brethren! the Scripture was needing to be fulfilled which the Holy Spirit spake-beforehand, through David's mouth, concerning Judas, who became guide to those who apprehended Jesus."—Acts 1:16, Rth.

There is no salvation in any other than Jesus Christ, and the gospel (the good news of the kingdom) is the way thereto. No one can save himself. Paul was not ashamed of the gospel, yea, more he gloried in it and counted it his highest honor to publish and defend it against all, no matter how much they reproached and ridiculed him.—F. A. S.

PRACTICAL APPLICATIONS

All Things Work Together for Good. Today's lesson shows how Paul was given an opportunity to apply in a practical way a statement which he had written to the Roman brethren two years before. In commenting to them upon life, he had said that all things work together for good. In that same letter he had expressed the hope of being able to come to Rome that he might preach the gospel to them also. Now within two years' time he found himself a prisoner on a convict ship, sent to Rome as a common felon. But he did not murmur nor complain. In fact, under the partial liberty accorded him, he faithfully taught all comers and thus was the first to present Christ in this central city of the then known world.

All things did work for good, and they will always do so for the person who faithfully, calmly does the Father's will. God sees us in our trials as well as in our joys; and if we have faith He will make the outcome that which is best for us. The most practical thing in the world, then, is to trust God and let Him direct.—F. E. S.

SENIOR AND ADULT CLASSES

Topic: The Submitted Mind.

"I appeal unto Caesar", said Paul when asked by Festus if he would go to Jerusalem and appear before his accusers. Acts 25:11. There is no evidence that this decision was the result of God's guidance except that Paul knew that God had commissioned him to bear His name before Gentiles, kings, and the children of Israel. Acts 9:15.

Once before Paul rendered a decision and

essayed to go into Mysia after God had forbidden him to continue his work in Asia. This decision was definitely set aside, Paul readily agreeing. Acts 16:6, 7. God's guidance in this decision is not so clear. There seems to be only Paul's anxiety over the work in Asia.

Paul's decision to appear before Caesar seemed about to be set aside by a storm. Acts 27:20. But God spoke to him, saying, "Fear not, Paul; thou must be brought before Caesar", and Paul believed God. Acts 27:20-25. His action was confirmed. Witness Paul's decision to go into Mysia. It means that reasoning, judging and deciding of the submitted mind starts with something God has said; that the submitted mind takes steps according to its best judgment to fulfill revealed will; and that further guidance will be granted as it is necessary. Witness Paul's decision to appear before Caesar.—A. K.

INTERMEDIATE CLASS

Topic: A Teacher in Imprisonment.

When we think of Paul's voyage to Rome, we at once call to mind the story of his shipwreck, and what a long, disastrous journey it proved to be. But this was the message of assurance that Paul received from God. "Fear not, Paul; thou must be brought before Caesar." Paul had absolute faith in this assurance.

Upon his arrival in Rome, he at once began to defend himself and his belief. His defense was so effective that some believed. Two years were spent by Paul as a prisoner in Rome, but he was granted the privilege of living in his own hired house, yet under guard. What would you and I have done during these two years, had we been in Paul's position? Here is what our lesson text says he did, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding."

This no doubt ends the record we have of Paul's work of the ministry; but we cannot but feel encouraged by the study of his life when we see how faithfully he upheld the work of the gospel.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Submission: meaning of; wisdom of man's submission to God's mind; result as to activity and surety; the deadness of a submitted mind minus the influence of prayer; the danger of an active mind minus the guidance of prayer; is the submitted mind necessarily passive? Evidence that Paul's submitted mind was active.—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

Have you sent your Thanksgiving offering yet? Read page 3 of this issue.

Word from Ripley reports good meetings for week-end of Nov. 17 and 18 with interest running high.

Bro. S. J. Lindsay in the Dixon Hospital, Dixon, Ill., is reported to be improving somewhat, we are very thankful to say.

Our little group at Rockford, Ill., has been taking some special work the past three weeks. Here is an interesting class.

Bro. Marsh conducted services in Chicago last Sunday forenoon, and then hurried home to preach to the Dixon church at night.

Bro. Rufus A. Curtis, 3934 Ridge Ave., Dayton, Ohio, is reported quite ill. Also Bro. D. K. Lehman, West Milton, Ohio, has been undergoing a serious illness.

Bro. H. D. Pearson is still taking treatment at the Miama Valley Hospital, Dayton, Ohio. A line of encouragement is always acceptable when one is confined for so long.

Turn to the notice "Greetings For Christmas" on page 3 of this issue, and act accordingly. Let us solve your problem and take care of your Christmas Greeting's worries.

Bro. Merle Bell, son of Bro. and Sr. H. S. Bell, LaCrosse, Wis., is in a hospital just now for treatment and observation. Remember this worried family in your prayers.

Bro. Austin appears to have been having some very successful meetings at and near Hammond, Louisiana. We hope for fuller report next week. Be sure and write this office if you wish some Field Word in your locality.

The Bible Training Class is doing some splendid work. They have some very interesting sessions and are able to present some worth while talks. How splendid if we could have several dozens of our best young men and women taking such training! Are there any that you can encourage in that direction?

Bro. Marsh has a brand new number at his house in Dixon, Ill. Fact is that he is a much larger man than some folks realize at first glance. First they gave him the number 323 1-2 N. Galena Ave., but after the government had taken time to size him up they decided to remove the 1-2 suggestion and give him a whole number. He therefore asks that all take notice that his address is now 325 North Galena Ave.

CALIFORNIA

Bro. and Sr. Rollo Dawson have returned from Oakland, where they have been located for the past year.

Bro. Johnson has been talking to a full house for several Sundays, another reason for his broad smile.

Bro. O. J. Allard and wife have returned from Iowa recently. They haven't found

any place they like better than Sunny California.

Bro. Johnson is wearing a broad smile now. There's a reason! He has found a home at last. His uncle, O. J. Johnson, and wife, are located at 1236 Yosemite Dr., Los Angeles, and he is living with them.

Bro. and Sr. Saylor are spending Thanksgiving in Douglas, Ariz. They expect to celebrate her parents golden wedding anniversary, and their own silver wedding anniversary on Nov. 24th.

Brother Norman McCleod has been forced to give up his work at the University on account of ill health, and is now in a sanitarium where he expects to remain for six weeks at least.

IOWA

Bro. J. Arthur Johnson, working for the Iowa Conference, requests that his mail be sent to Eagle Grove, Iowa, Box 224.

Bro. Arthur Johnson filled the regular monthly appointment at the Pleasant Prairie church on Sunday, November 18. There are quite a number of the brethren here and with steady effort this should be a very strong and active church, bringing a great blessing to the community by carrying the true gospel to its doors.

Several series of evangelistic meetings have been held in the state recently. The brethren at Eagle Grove, very enthusiastic and able workers, have an exceedingly heavy load of prejudice to overcome. This, of course, comes largely through other denominations. But why should it be otherwise, when one considers the difference in the hope which is set before us by truth and by error? At Webster City, however, we have a much more hopeful outlook. The attendance has been fair and interest keen.

NIAGARA FALLS

Brother James A. Patrick arrived in Niagara Falls, N. Y., last Saturday, Nov. 17 to fill the pulpits at Niagara Falls, N. Y. and Fonthill, Ont., left vacant by Bro. G. E. Marsh. The congregation is very much pleased to have with them a man of such ability to carry on the work here, even though it be for so short a time. He plans to be with us five Sundays.

Elsie Moore, Sec.

BLAIR, NEBR.

We were made to rejoice in last Sunday eve., service when two young men and one one lady came forward and confessed faith in Christ. Their names will be given next week.

We have all day service next Sunday, Nov. 25th, with basket dinner at 12:30 p. m., and baptismal service at 2:30 p. m.

Preparation is being made for the Thanksgiving service to be held in our church Wednesday evening, the 28th. The ministers of several of the leading churches of our city will take part, and we are looking forward to a great service.

Don't forget, if you have anything to donate to the annual bazaar of the Blair church to be held the first week of Dec., send the gifts to Bessie Jenkins, Blair, Nebr.

Things are going fine here. I think the main reason is we have a Wed. eve. prayer meeting.

E. E. Giesler

MINNESOTA

The Church of God at Mora had Bro. Tom Savage of Waite Park, who preached to us every evening for one week. Attendance was good and all enjoyed the sermons. The result of these meetings was one baptism, Lloyd W. Eklund, who was baptized by Bro. Sidney Magaw of Eden Valley, Sunday, Oct. 28. Our quarterly conference was held Oct. 26th-28th. It was a great success; attendance was good. Bro. Sidney Magaw preached most of the sermons during the conference and gave us some very interesting things to think of. We are hoping that we can have Bro. Savage and Bro. Magaw come to Mora again in the near future.

Wm. Eklund, Sec'y.

HOLBROOK, NEBR.

The Willing Workers' Society of the Church of God met Wednesday Nov. 7, at the home of Sr. Chas. Story for their monthly devotional and business meeting. Roll call was answered by members present with a scriptural verse containing word, FEAR, after which a lesson was given on Gospel Requirements and Rewards, led by our President, Sr. Geo. Scott.

The Willing Workers meet each week for the purpose of quilting quilts or making comforts in order to obtain means whereby they can fully equip the basement, or provide other necessities for the new church at Holbrook. Since the annual conference they have finished two quilts and four comforts. Some from a distance have been prevented from attending on account of weather conditions, but the ladies in Holbrook are to be complimented on their efforts, which we trust shall not go unrewarded.

Icel Stedman, Secretary.

WESTBROOK, TEXAS

Our third Sunday meeting in this month at New Hope, near Westbrook was certainly enjoyed. Brother and Sister Frank Sweatt, we know, are rejoicing, as their two daughters, Ella and Etta, made the good confession and were baptized.

May the Lord bless them and keep them in our prayer.

MULLIN TEXAS

We had a splendid meeting at Mullin, the second Sunday. A goodly number were out and we thank them for the splendid interest manifested. It is encouraging.

E. O. Stewart

MICHIGAN

Bro. and Sr. Arthur Richardson, of Coats Grove are the proud parents of a big boy. This is their first born. He will go by the name of John Amasa.

The Bible class work at West Bowne is steadily growing. There were over twenty grown-ups at the last study.

Bro. Hall spoke at West Bowne Sunday afternoon, Nov. 11 and in Grand Rapids the same evening. Sr. Woodward will speak at West Bowne Sunday, Nov. 18.

The basement of the Grand Rapids church has been partitioned off, which will allow five classes to be held there, each having a separate room.

Plans are being made for a revival to be held in the Grand Rapids church during the month of January. Announcement of plans and methods will be forthcoming in the near future.

The home office force is lonely this week. Miss Leila Mae Siple who ordinarily acts as secretary, stenographer, proof reader and a few other things is on her vacation. She and her mother, Mrs. G. M. Siple, left on Sunday Nov. 18, for Hammond, Louisiana, where they will spend Thanksgiving with relatives and old time friends.

It is encouraging to see the various departments of the church work at Oregon operating in good shape. The Sunday School is active and wide awake with children and young people conspicuously in the majority. The Senior and Junior Berean classes are also progressing, with a seven piece orchestra furnishing special music at the Senior class meetings at 6:30 Sunday nights. Good audiences have been present at the sermon hours, and the faithful choir under the capable leadership of Sr. Rogers can always be depended upon for good music.

UNITING IN PRAYER FOR THE CHURCH

The words which follow this under the

heading "Church of God", and which are sent from the far off southland by Bro. Austin, are worthy of deepest consideration. If you believe in prayer give the matter special consideration. God will bless us if we show our trust in Him.

THE CHURCH OF GOD

By F. L. Austin

The greatest institution in all the world is God's church.

It has done more for suffering humanity in the nineteen centuries past than have all other institutions combined. It has kept before us the love of the Father. It has held aloft hope. It has revealed to succeeding generations the Lord of salvation. It has brought man in his hour of deepest need to Him who alone can afford true help. It has permeated multiplied nations with ways of Christ, modifying their characters and conduct with the love of Him who alone has victoriously risen above sin's awful grip. It has liberated millions from slavery's drudgery.

Now, **this day**, the church of God is the world's institution of greatest value.

Tomorrow? Tomorrow the church of God will head the world under the leadership of Christ, then Lord of lords.

And now write Bros. Newell and Geisler of Blair, Nebraska and ask that we set aside certain days on which we shall one and all unite in prayer for the peace and growth and prosperity of God's church, including our little denomination as organized and named, The Church of God.

Bros. Newell and Geisler believe in prayer. They believe Christ in His promise that "if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." They ask that all of The Church of God who really and truly believe in prayer will unite with them on Thanksgiving day and at every Sunday morning service for the balance of

1928 in asking God to show us the way to a better and larger church in which shall abide the peace of God that passeth understanding.

To this request the writer gives heartiest voice of approval and urges that everywhere our people, one and all, in isolation and in groups, will pray God to show us our standing before Him; to forgive us our wrongs; to increase our ability to serve man—all to increase His honor and glory before a fast closing age.

BAPTISMAL CERTIFICATE

Our printing department has just finished producing several hundred copies of a neat, artistic Baptismal Certificate. It is in folder form with a dark blue cover bearing the title in gold. Inside the cover is certificate printed on ledger paper stock, cut and lettered to represent an open Bible. The one side of this inside sheet is a reproduction of the hand made page especially designated for this certificate, and all the lettering made by hand. The one who drew it spent many hours of faithful work and made no charge, so as to keep down the cost of the certificate.

An appropriate group of scripture texts is given in another place, and also a brief summary statement of the things for which we stand.

We are producing this certificate without thought of profit, and selling it at cost because we feel that it is nobly appropriate that a Christian have such a keep-sake and reminder of the most sacred step in life. If one cherishes a diploma or a marriage certificate, how much more should one prize a beautiful reminder of the occasion which means far more in life than either of the other!

We are, therefore, urging all our ministers to keep these on hand and present them properly filled out to each person baptized.

They may be ordered from The National Bible Institution for 9c each, \$1.00 per dozen or \$4.00 for fifty.

THE PARABLE OF JESUS

(Continued from page 138)

while the Jew was rejected because of unbelief. Jesus speaking to the Jews in Luke 13:2-3 says, "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you Nay: but, except ye repent, ye shall all likewise perish."

In 70 A. D., the Roman general, Titus besieged Jerusalem in which siege 1,100,000 Jews were slain. The residue were sold in the slave marts of the world, thus fulfilling the prophecy of Jesus, "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." They are still a people. They have preserved their identity as Jews, "The shew of their countenance doth witness against them."—Isa. 3:9. It is even so to this day, as a nation they are dead and buried. The beggar Lazarus was not buried because the Gentiles still have authority and power in the world, have an existence as nations.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

The term, hell, used in this passage is from the Greek word, *hades*, and is used eleven times in the New Testament. Once it is translated, the grave, and ten times, hell. In the Old Testament the Hebrew word is *scheol*, and it is used 65 times. Thirty-one times it is rendered, hell, 31 times, the grave, and three times, the pit. This variety of translation has made a great deal of confusion with regard to the meaning of the word. In Psa. 16:10 David exclaims, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." In Acts 2:31 Peter says, "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Jesus was three days and three nights in the heart of the earth. Matt. 12:40.

THE RESTITUTION HERALD

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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.

OBITUARIES

CLINTON AUGUST DONAHOUE

Clinton Donahouer was born August 5, 1903, the son of Mr. and Mrs. C. B. Donahouer of Ripley, Ill., and passed away at the home of his parents on Nov. 6, 1928, having just passed his twenty-fifth birthday. He was the last surviving child of a family of four children.

Until a year and one half ago, Clinton spent his entire life in the community of Ripley, Ill. After finishing his home school he attended business college at Quincy, Ill. For the last year and one half he has been employed by the Sinclair Oil Company in Chicago. There he was married on May 5, 1928, to Mary Florence Carlin, who was his faithful and loving companion through their few months of life together, and in the hour of death.

On Wednesday Clinton complained to his wife that he had not been feeling well. A medical examination brought the doctor's advice that he take a couple weeks off and rest up. On Friday night he drove to Ripley to take that rest at his parent's home. On Tuesday morning he died.

In the little church at Ripley Clinton stepped forward to acknowledge Christ as his Savior, and was baptized by the writer on March 21, 1927. From the same church, packed to capacity with sorrowing relatives and friends, we conducted his funeral on Nov. 8, 1928, and laid him to rest in the local cemetery, the little burial ground in which sleep Elder J. M. Stevenson, the recent Sister Eunice Lewis, and other faithful adherents to the gospel of Christ.

Our deepest sympathy is with the sorrowing father and mother and the faithful wife, who with a host of relatives and friends mourn his early death, and we bid them look to the resurrection morn for the joy of reunion. F. E. Siple.

C. B. DONAHOUE

Clinton Bradshaw Donahouer, son of Gus and Mary Donahouer, passed away at his home in Ripley, Illinois, Sunday, Nov. 11, 1928, at the age of 68 years.

On Oct. 4, 1892, he was married to Dora Belle Hess, who has been his faithful companion and who lives now to mourn his loss. To this union were born four children, all of whom have preceded him in death, two in infancy, Catherine four years ago, and Clinton only five days ago.

Mr. Donahouer was born near Coopers-town, Illinois, and lived his entire life in this part of the state. In early life he united with the Christian church at Ripley, and through the years since he has done his best to live as an honest neighbor and friend. He was a devoted father to his home and family.

In addition to the wife there is left one daughter-in-law, one brother, one sister and six grandchildren.

On Tuesday afternoon, Nov. 13 we laid him to rest beside the son whom he loved so much and whom he had assisted in burying just five days before. F. E. Siple.

W. W. JOHNSON

W. W. Johnson was born in Wharton County, Texas, Mar. 8, 1869, and died Nov. 11, 1928. He was married to Nannie Lipps, Dec. 18th, 1889. To this union were born five children; four sons and one daughter.

Bro. Johnson leaves many relatives and friends to mourn his death, but we sorrow not as others do who have no hope. Hope spans the dark river of death and consoles us as we gaze with wondrous joy into the radiant future when Jesus shall come again and awake His sleeping saints. John describes it as a land free from sorrow, sickness, pain and death, a time when God will wipe away all tears. May God help the bereaved ones to so live that they may be an unbroken family in the world to come.

Words of comfort were spoken by the

writer, after which we laid Bro. Johnson to rest in the Masonic cemetery at Gonzales, to await the resurrection morning.

Dearest brother, thou hast left us
Here thy loss we deeply feel,
But 'tis death that hath bereft us
God can all our sorrows heal.

And we hope again to meet thee
When mortality has fled,
Then at home with songs to greet thee,
Where no farewell tears are shed.

E. O. Stewart.

MRS. FRANK N. BROWNELL

Esther Mable, daughter of Bro. and Sr. J. E. Roosc, Sac City, Iowa, was born October 4, 1897, at Sac City. After finishing high school and college work, she spent several years teaching school with a very successful record. She was married on May 20, 1922, to Frank N. Brownell. Three children were born to this union, John Alfred, Rosemarie, and Esther Marybelle, all of whom survive. Beside the husband and three children, there remain to mourn four brothers, four sisters, and the parents, one brother having preceded her in death.

Early in life Sr. Brownell united with the Church of God, and her faith held firm to the end. Many of the Iowa brethren will remember her and mourn with the relatives in their bereavement. Funeral services were conducted by C. J. Hamilton, pastor of the local Baptist Church, the large attendance of relatives and friends testifying abundantly of the esteem in which Sr. Brownell was held by those who knew her. But they need not sorrow as being without hope; for she trusted in Him who delivers from every evil work and from every enemy. We are pleased to know that He is able to keep that which has been committed unto Him. We trust to live with her again when our Lord shall come with the shout, the voice of the archangel, and the trump of God to gather unto Himself His own.

He giveth power to the faint.—Isa. 40:29.

BEREAN ITEMS

(Continued from page 139)

Adam and Eve were commanded to wear skins, and an animal was slain that they might be clothed. We are covered through the shedding of Christ's blood. Cain's sacrifice was not acceptable to God because it did not require life; the shedding of blood was necessary. The passover lamb was a beautiful type of Christ. The lamb chosen for this sacrifice was spotless, as Christ was sinless. By sprinkling its blood on the door posts the Israelites saved the lives of their firstborn. Christ is our Passover; those who come under His blood will be saved. All the ancient sacrifices which God commanded Israel to offer, pointed forward to Christ.

There is so much in the Bible to prove to us that our faith is not vain. Paul in 1 Cor. 15 gives some proofs, and he assures us, "For as in Adam all die, even so in Christ shall all be made alive".

—Mildred Railsback

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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Oregon, Illinois

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NUMBER 10.

“UNTIL”

By G. E. Marsh

UNTIL” AS IT STANDS alone suggests little that would arouse our interest: yet it is a word of great potential meaning. “Until” is one of those peculiar words that have little or no significance in themselves, but when united with other words are possessed of remarkable force. “Until”, like “if”, stands between purposing and realization. It may mean an instant of time or the endlessness of eternity. The word occurs many times in the Bible, and in various places conveys the promise of suffering and death, and in others assurances of everlasting joy and endless life. We will consider a few of its occurrences.

First, that of Jacob’s dream of the ladder stretching from earth to heaven, recorded in Genesis 28:13-15. “And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, UNTIL I have done *that* which I have spoken to thee of.”

Here is an “until” that covers a vast space of time. It reaches far beyond the plans and purposings of men. It extends over ages of history. It has witnessed the rise, the development and the decay of mighty kingdoms and far-flung empires. It has watched the progress of humanity through the rise and fall of at least four great systems of civilization. When that “until” was uttered by Jehovah the known world was an exceedingly small place compared with the one of to-day. It was but a little larger than the state of Texas or the province of Ontario. The “until” of this passage has seen the population of the earth increase from a few scattered millions to nearly two billions of souls. It bridges a space of time of more than three thousand seven hundred years. Can such a far-reaching promise as this be kept, even by God Himself?

Some eighteen hundred years after it was spoken, after Jehovah had said, “Behold, I am with thee

UNTIL I have done that which I have spoken to thee of”—it had not fulfilled its purpose. The writer of the Epistle to the Hebrews asserts, referring to the worthy ones of the past: “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.”—Hebrews 11:13.

Two thousand years later—to-day—the power of that wonderful “until” is not exhausted; for the promise with which it is connected is yet unfulfilled. But, praise God, we can now see the “beginning of the end”! Israel is going back to the land whereon Jacob dreamed, back to the land of promise, that in him and in his seed all the families of the earth may be blessed!

Let us consider another “until.” This one, too, is connected with Jacob, and was uttered some seventy years after the former one. Following a long and active life, Jacob lies on his death-bed. He has called his twelve sons about him that he may impart to them his final word of blessing. Turning to Judah he says: “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*.”—Genesis 49:10. More than three thousand years ago that “until” was spoken, and its power prevails still! “UNTIL!” How full of meaning it is! To scattered, enslaved, and suffering Israel this “until” is glorious indeed! When it has done its duty to the full, when Shiloh comes, the scattered sons of Jacob will assemble from the four quarters of the earth. The Lawgiver of Israel shall call together His beloved brethren, even the least of them, from near and far. Their former enemies shall vie with one another in aiding that world-wide emigration of the Hebrew people toward the objective of their hopes. When the promise of that “until” is kept, as it will be kept by the faithfulness of God, the severed tribes shall be united upon the fruitful hills of the homeland, in the place where Jacob dreamed, the place where the great Jehovah spake amid the stillness of the night, that mighty, that far-reaching, that prophetic

(Continued on page 148)

EDITORIAL

F. L. AUSTIN, Editor

F. E. SIPLE, Assistant Editor.

CONSTRUCTIVE DESTRUCTION

GOD'S WAYS are so much higher than man's ways that one cannot but marvel as he comes to observe the many instances which show that God even destroys things by a process that is constructive. Destruction itself is not profitable.

Mankind after the flood became presumptuous and planned to build a mighty city with a tower reaching unto heaven. This the Lord must stop. A cyclone could have blown it all away, or an earthquake could even have swallowed the location. But that would be simply destruction. God confounded their language, which just as effectively ended Babel, and in doing so placed the people in groups hither and thither,—those in each group that could understand that one particular language. Thus we have the beginning of nations, for each one of these groups increased to become a body of people and eventually a nation.

The destruction of the tower of Babel is thus seen to be an actual constructive move on the part of the Father in developing His plan of the ages.—*F. E. S.*

CAN YOU AND I?

IF GOD CAN successfully work so that even His necessary acts of destruction are constructive acts, are there not many occasions in life when you and I can so plan and execute our corrections, punishments and destructions that the results will be constructive? Let's try it and see.—*F. E. S.*

MEAT IN DUE SEASON

MUCH HAS BEEN SAID at times pertaining to the words of Jesus in Matt. 24:45, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"

The time and event under consideration in this discourse is the coming of Messiah. The uncertainty of the exact time had just been referred to, and the importance of being always ready, "For in such an hour as ye think not the Son of man cometh." Therefore we see the value of a servant who would study the Word and the signs of the

times so as to keep others posted as to the development of God's plan and the approximate nearness of the Master's coming.

Meat in due season is a message of truth at the time when that particular message is most valuable and profitable. There are many things which may be truth that are of no vital value to you or to me just now. Meat in due season in Jesus' day among men was the presentation of the kingdom message to Israel. But, behold, how few would receive that meat and accept the King!

To-day the vital message is the opportunity for entrance into the church class to be ready for the soon coming Lord. Many other things may be true, and may be interesting to study if one has the time, but the outstanding meat (food) for this period is "To-day is the day of salvation."

May we as a church unitedly advance the truth of the great opportunity of the door into Christ being still open, and thus all qualify as servants worthy of the Master's blessing, according to Matt. 24:46?

What an opportunity is ours now, in this day, to lay hold on the high calling of God in Christ Jesus!—*F. E. S.*

OUR CHRISTMAS NUMBER

WE ARE MAKING special plans for the Christmas number of The Restitution Herald, and we hope you will like it. The manager of our printing department is working out a scheme for printing this issue with appropriate Christmas colors, and we trust you will observe from this and other evidences that our shop is equipped and qualified to do the very best in job printing.

The Christmas Issue will be mailed from Oregon on Tuesday, December 18, and should reach those even most remotely situated before Christmas Day.

Those submitting Christmas articles should have them in our office not later than Thursday, December 13.

—*F. E. S.*

FIELD WORK

OUR FIELD MAN, Bro. Austin, has completed a profitable work in one part of the South, and is now ready to take up the cause in various other parts of the country. Next week a trip into Iowa is planned.

This, we feel, is one of the most important efforts ever undertaken by our people, and we trust that every possible advantage will be taken of it. Write freely as to your plans and hopes. We will be glad to cooperate in every possible way, by staging week-end conventions, or holding continual series of meetings. Address all communications to the National Bible Institution, Oregon, Illinois.

OFFERING THANKS

WE ARE THANKFUL

THANKSGIVING DAY is past, and we of the home office are extremely thankful for the spirit of appreciation to God and the cooperation that has been and is being manifested through letters and remittances received. It is very encouraging. Heavy work becomes light, long tedious hours become pleasant memories when brothers and sisters are heartily cooperating. We pray the Father's richest blessing upon each one, and that He may guide toward the permanent home of peace and joy.

Since thanksgiving letters and offerings are still coming in as this is written we will publish the Thank Offering news again next week. Those heard from this week are: Miss Belle McCandless; E. B. Coleman; Enos and Carrie Elton; Leota Hanson; Mr. and Mrs. John Cochran; Anna Slight; Mrs. Harriet Boice; Mrs. Loren C. Margrave; Mr. and Mrs. T. J. Ellis; Margaret Ellis; Eldridge Ellis; Jane Stephenson; Mrs. F. Moran; Jessie W. Donaldson; Burr Oak, Indiana S. S.; Mrs. S. J. Whitten; Conrad Dickel; Eva Fletcher; Mrs. Silas Murphy; Esther Sealine; David F. Beck; H. S. Lasher; Mrs. H. B. Cramer; Lillian Railton; Elnora Walda; Verna Himmelright; Mrs. H. P. Brown. Nov. 30, Total received \$236.06. Previously reported, \$224.56. Total, \$460.62.

GREETINGS FOR CHRISTMAS

Let Us Send Your Christmas Greetings to Your Friends.

WE HAVE ARRANGED a plan by which we can send a double Christmas greeting to each of your friends as coming from you personally,—a nicer greeting and at much less expense than you can send them.

Our plan is this: we are arranging to publish a special Christmas Number of The Restitution Herald in colors with a genuine Christmas greeting on the front cover. You send us a list of those to whom you would send Christmas cards, and we will mail a beautiful greeting card in a pretty envelope by 2c postage to each of those persons, sending your Christmas Wishes and telling them that you are having the special Christmas Number of The

Restitution Herald sent to further convey your season's greetings. We will do all of this for ten cents per name, which is less than the price for which you can buy and mail a neat greeting card.

If there are duplications, that is if more than one sends the name of a certain person, we will see that the said person receives the name of each one who sent the name.

Make up your list just as soon as possible and mail it to us with ten cents for each name and your Christmas card worries will be over for this year.

But we must know at once the number you want sent. The color work will have to be done ahead of time, so write us immediately the number you wish to use.

Furthermore, who can estimate the good that will come from sending this special issue of The Herald into so many homes?

Address The Restitution Herald, Oregon, Illinois.

ENLARGING OUR MAILING LIST

PLEASE KEEP IN MIND OUR effort to materially increase the size of The Herald Family during this month and next. We feel that each one should be glad and anxious to help in this because of the opportunity for doing a real service in the Master's vineyard, in bringing the truth visibly before another each week.

To add to the interest in getting new subscribers we have offered a Gift Edition of the Bible to the one sending in the most new subscriptions before December 31, provided that the number shall exceed ten.

New names have been received this week from the following:

Mrs. Mary Alexander	1
Mrs. R. A. Robinson	1
Icel Steadman	1
Previously Reported	22
Total.....	25

The following blank may be of convenience to you.

THE RESTITUTION HERALD

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Gentlemen:

Please send The Restitution Herald for one year to

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POST OFFICE

STATE

“UNTIL—”

(Continued from front page)

“until”—“UNTIL Shiloh come, and unto him shall the gathering of the people be!”

Let us seek another “until.”

Three hundred and fifty years have flown since Jacob drew his weeping sons about him, and time has wrought tremendous changes to the multiplied descendants of Israel. The children of Abraham, once so highly honored in Egypt, have been reduced to slavery. But under the leadership of Moses, and by the grace of God, they have broken their fetters and fled into the wilderness of Sinai. Here they sinned, and here they suffered for their sins for forty weary years. But at last they have been delivered, and, led by faithful Joshua, they entered the promised land. Moses had long been sleeping in that lonely place, unknown to man, where the Lord had buried him. And now death is about to claim his successor, Joshua, the leader whom God's people had followed so long. Like Jacob before him, he calls his people about his bed and gives them a final solemn admonition; a warning, and a promise. Hear him, as he speaks in his weakness! “I am old *and* stricken in age: and ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you. . . . And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.”—Joshua 23:2, 3, 14. How strengthening to every Hebrew heart that assurance must have been! “Not one thing” had failed that God had promised! And how faith-building that knowledge should be to you and me to-day! For *their* God is *our* God, since Jesus died and broke down the wall of separation between the Gentile and the Jew.

But let us go back a little way. Joshua had recalled to their minds the faithfulness with which God had kept all of His promises of “good.” He now applies that same assurance of God's unchangeableness to the opposite of good—to evil. “Therefore it shall come to pass, *that* as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all the evil things, UNTIL he hath destroyed you from off this good land which the Lord your God hath given you.”—Joshua 23:15. The prophet predicts the sinful rebellion of Israel, and ascribes to that the destruction and dispersion he foretells.

Observe the striking contrast presented here! Jehovah has never failed to make good His “untils” of blessing. But Israel might fail to keep her part of the covenant; in fact she did fail to do so. And when that failure had continued until grace itself was exhausted, God also kept His dread “until” of doom. “UNTIL he hath destroyed you from off this good land which the Lord your

God hath given you.” Surely this “until” has been thoroughly accomplished.

Eight hundred and thirty-four years later an even more definite statement was given concerning this “until” of punishment. But before we consider it we must take note of the changes which have occurred during those eight centuries of Hebrew history. From an unorganized horde of escaped slaves, fleeing in terror from the land of Egypt, Israel has grown into a great and powerful nation. Many and mighty have been the kings who have fallen before her conquering legions! Her throne has been called the “glory of kingdoms.” Her rulers have been renowned for their wisdom. The wealth of surrounding peoples has been poured into her coffers. God has kept His promise in a most wonderful way, and has made her a “great nation”. Further, His promise with which our second “until” has to do has likewise been faithfully kept up to this point, and Judah has not lacked a man to sit upon the throne. And so long as the kingdom remains God will keep that covenant, and “the sceptre shall not depart from Judah, nor a lawgiver from between his feet UNTIL Shiloh come.”

The long reigns of Saul, of David, of Solomon, have come and gone. Israel has known much glory and peace and prosperity, which was meted out to her so long as she remained true to her God. But the time has come when she forgets the covenant, and also the warning of Joshua. The fulfilling of the “until” of doom is about to come. Yet here, in the day of Israel's sin, God did not forget His earlier “until”! “In thee and in thy seed shall all the families of the earth be blessed. . . . And, behold, I am with thee, . . . UNTIL I have done that which I have spoken to thee of.” That is, “Behold, I am with thee . . . until” through Jacob and his seed “all the families of the earth shall be blessed.” And so though Israel forgot God and His goodness to her, and sinned so grievously against Him, God still remembered His “until” addressed to Jacob!

“Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall* have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this *shall* not be the same: exalt *him* that is low, and abase *him* that is high. I will overturn, overturn, overturn, it: and it shall be no more, UNTIL he come whose right it is, and I will give it *him*.”—Ezekiel 21:24-27. Here God assures sinful Israel, that in spite of her iniquity, in order that He may be true to that first glorious “until” addressed to Jacob, He will insert another “until” in His pronouncement of judgment. “UNTIL HE COME!”

Permit me to add another, indicating the fulfillment of the last.

“For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, UNTIL the righteousness

thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. And thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married."—Isaiah 62:1-4. What a wonderful "until" is this! It marks the end of the rainbow of promise, and the gold at its foot is not false, but true!

It would build up our faith and increase our knowledge of God's goodness toward all His children, should we consider a few more of those blessed "untils" of Scripture! There is that sorrowful pleading "until" of the Savior, in Luke 13:34-35, as He looked out over Jerusalem. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, UNTIL *the* time come when ye shall say, Blessed is he that cometh in the name of the Lord." O the comfort of this one: "I say unto you, I will not drink henceforth of this fruit of the vine, UNTIL that day when I drink it new with you in my Father's kingdom."—Matthew 26:29. And the beauty of this: "UNTIL the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21. Then there is this one from the pen of Paul: "UNTIL the fulness of the Gentiles be come in."—Romans 11:25. That spells redemption indeed! The inspiring words of Peter help us to bear up under the burdens of life: "UNTIL the day dawn, and the day star arise—"—2 Peter 1:19. And the last of all, which carries us far beyond the reach of mortal eyes—"The rest of the dead lived not again UNTIL the thousand years were finished."—Revelation 20:5.

No! There is still one more! That of Revelation 17:17: "UNTIL the words of God shall be fulfilled!" A fitting end. ALL "the words of God shall be fulfilled!" All the "untils" of Scripture shall be accomplished! All of God's gracious promises shall be kept "UNTIL HE COME!"

Happiness can be built only on virtue, and must of necessity have truth for its foundation.—*Coleridge*.

THE SURE WORD OF GOD

There is no certainty, but the Scriptures only. I believe the Scriptures to be God's Word, and endeavor to find the true sense of it, and live according to it. John says, "And hereby we know that we are of the truth, and shall assure our hearts before Him"; "hereby know we the spirit of truth, and the spirit of error"; "hereby

know we that we are in Him"; "hereby know we that we dwell in Him and He in us, and he that-keepeth His commandments dwelleth in Him and He in him", "for this is the love of God, that we keep His commandments; and His commandments are not grievous." "Whoso keepeth His word in him verily is the love of God perfected"; "and this is the word which by the Gospel is preached unto you." "Meditate on these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:15, 16. "These things have I written that ye might be saved"; "for we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ." 2 Cor. 2:17. Remember what Paul says to Timothy, "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 perfectly furnished unto all good works." 2 Tim. 3:16, 17. Remember it is just as important for you as it was for me, to examine yourself whether you be in the faith; this you must do by searching the Scriptures. The things to be believed are not found in one sentence, or in one verse, or in one chapter, but are scattered through the entire Word. Don't lightly esteem His words; remember what He says: "The word that I have spoken, the same shall judge him in the last day." You have no evidence that you are in Christ, unless you have from the heart obeyed that form of doctrine revealed in His Word. "The things that I write unto you are the commandments of the Lord." "That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:19-21.

I was first prompted to write to you on this subject, from knowing what I have previously written to you. Now, it becomes you to compare what you believe and teach for Gospel with what I have written in these pages, proving from the Scriptures, that is, from the Old and New Testaments, what was the Gospel our Savior commissioned His disciples to preach and baptize believers into. And remember His Word is not yea and nay, but yea and amen. You will know by these pages what I believe. I have given all that I believe in the language of the Scripture, and having quoted the references in full has made the letter lengthy. Since you have condemned me as being led away into error, and excluding all others from the hope of the Gospel, but myself and a few others of the same faith, I hope sincerely you will, without prejudice, carefully read these pages, and if you don't understand them, do me the justice to read them again, and see which draws the line of demarcation, myself, or the Scriptures. I have given them to you just as they read, and you know what language would imply if you read it in another book than the Bible. I care nothing for popular orthodoxy; the Bible only is my standard of faith and practice; the plan is laid down there for man's salvation, how to become joint heirs with Christ of the things promised to Him in the covenant. This has never been revoked, and never will be. I believe there are many worthy ones in the different churches, who have independent minds and, if these truths were pointed out to them, would gladly embrace them. Truth is spreading. And in spite of all men can do to prevent, the Lord will have a people when He comes again, though they will be few comparatively. The signs in the east indicate the time not far distant, when, according to Daniel, He will come, and shall break in pieces and consume all these kingdoms, and establish His own, and it shall stand forever. Seeing we look for such things—what manner of persons ought we to be, "in all manner of conversation and godliness?" "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."

—Extract from "A Letter to a Friend" by Mrs. C. C. Woodruff.

A PARABLE OF JESUS

By A. L. Corbaley

IN MARK 16:1-8 we read the account of the women who visited the sepulchre early on the first day of the week. "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." Jesus was dead while in the grave, for we have his testimony, "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." Jesus has the keys of hell and of death, so He alone has the power to open the graves of the dead and bring them forth alive. But Jonah was alive in hell when he was in the belly of the great fish which the Lord had prepared. Jonah 2:2. So this proves that it is possible for a person to be in hell before death as well as afterward. If so with a person, it can also be true of a people. We read in Ezek. 15:6-8, "Therefore, thus saith the Lord God: As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the LORD GOD."

Has the Jew suffered persecution? History confirms the prophets in declaring that since the carrying away into Babylon, although the Jew was permitted to return to the land, yet since 586 B. C. to the present day they have been under Gentile rule, and since 70 A. D. they have been dispersed and buried among the nations. In Deut. 28, Moses, in graphic language, depicts what wonderful blessings would come to Israel if obedient to the Lord, and direful curses if disobedient. They chose to be disobedient, and their history confirms the truthfulness of the predictions.

In Lev. 26:14-46 it is shown that their punishment shall be for seven times or 2520 years, from 586 B. C. to 1928 is 2514 years. So from this reckoning their punishment will soon end. Soon the times of the Gentiles will be a thing of the past. Soon Jesus will come and restore the throne and kingdom of David. Soon the saints of God will be glorified, and enter into the joy of their Lord. How full of zeal and earnestness the church of God should be, seeing so much is to be done, and so few to do the work!

For almost nineteen centuries the Jew has been keeping an obsolete law, not realizing that "Christ is the end of the law for righteousness to every one that believeth,"

—Rom. 10:4. How truly has been fulfilled in them "His blood be on us, and on our children;"—Matt 27:25, while in this state of torment he sees "Abraham afar off and Lazarus in his bosom." Jesus tells the unbelieving Jews in John 8:24,—"I said therefore, unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Then they have been dying in their sins from that day to the present time. Solomon says,—"When the wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead."—Prov. 11:7-8. So there is no future hope for either Jew or Gentile when he dies in his sins.—Ezek. 33:8-16.

In his distress Lazarus cries to Abraham to, "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. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Many times when the Jews have been horribly treated under the nation where they were living, have they appealed to other Gentile nations for aid, but their appeal was in vain. In 1898 when Theodore Roosevelt was President of the United States, a decree went forth from the Czar of Russia, that all Jews who were living in the large cities should immediately remove to cities where there was less than 5000 population. This decree affected all classes of Jews, the rich and the poor alike. The great masses of them were in the large cities, where they were born, and had lived in many cases for generations. They hesitated to obey as they could take so little with them, and would be destitute. The Czar did not wait, he sent his soldiers to force them out, with unspeakable brutality. Many of them fled into places of hiding, into marshes and swamps, they were hunted out with hounds, and shown no mercy. The Jews in this country appealed to this government to stop the dreadful massacre, but the answer was that nothing could be done, "It would make international complications." So the torment went on.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." What is this impassable gulf which cannot be crossed, that separates the Jew from Abraham and Lazarus, and from God as well? In John 10:1-18 we have the answer. Jesus speaks to them the parable of the good shepherd. In explaining it He says, "I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep."

So it is clearly shown that no one can come to God or

have hope of eternal life or of being saved except through Christ; but the Jew rejects Him, hence unbelief in Christ is the great gulf that cannot be crossed. Then the rich man says,—“I pray thee therefore, father, that thou wouldest send him to my father’s house: for I have 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.” Now the question arises who were the five brethren? The Jews to whom Jesus was speaking were of two tribes, Judah and Benjamin. These two tribes were represented by the rich man. Now if one rich man represented the two tribes, then by the same rule the five brethren would represent the ten tribes who had been carried away into Assyria hundreds of years before. And to make it clear that this is the case he says, “They have Moses and the prophets; let them hear them.” Then the rich man says, “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.” Were the Jews convinced when one arose from the dead?

After the resurrection of Lazarus recorded in John 11, we read in chapter 12, “Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. . . . Much people of the Jews therefore, knew that he was there: and they came not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.” So the chief priests would not believe though one arose from the dead. After the resurrection of Jesus He commissioned the women who came first to the tomb, to “go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor’s ears, we shall persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.”—Matt. 28:10-15. So they verified the words of Jesus, “Neither will they be persuaded though one rose from the dead.”

“If the rendering which brings the passage into harmony with the definite and unalterable language of Scripture elsewhere, is adopted, many a doctrinal difficulty will find its solution to the great joy of the Bible student.” From “Jesus Christ in the Old Testament,” page 81. R. H. Judd,

WHAT THINK YOU?

THE AMERICAN ASSOCIATION for the Advancement of Atheism demands a high-powered radio station in New York and does not get it, although the easiest way to make an atheist ridiculous is to let him talk.

It is hard to understand how anybody could talk atheism, knowing that his voice, propelled by a power beyond comprehension, travels around the world through the mysterious ether.

Atheists, young ones especially, might meditate on one of Bacon’s collected apothegms:

Simonides, being asked of Hieron “what he thought of God,” asked a seven nights’ time to consider on it; and at the seven nights’ end he asked for a fortnight’s time; at the fortnight’s end, a month.

At which Hieron marveling, Simonides answered that “the longer he thought upon the matter the more difficult he found it.”

The more glibly you answer King Hieron’s question the less you know.—*Brisbane in “Los Angeles Examiner.”*

Some friends do things for us that are humanly possible; and the Lord does things for us that are super-humanly possible. Nevertheless, most Christians can both appreciate and confirm Job and Solomon’s remarks, i. e., “My kinsfolks have failed, and my familiar friends have forgotten me”, but “There is a friend that sticketh closer than a brother”.—Job 19:14; Prov. 18:24.—*Haney.*

DYING FOR THE LORD

THE OLD COLORED PREACHER had the right idea about giving when he said: “I hab nebber known a church killed by too much gibbing to de Lord. If dere should be such a church, and I should know about it, I tell you what I’d do. I’d go down to dat church dis bery night; and I’d clamber up its moss-cobered roof, and I’d cry aloud, ‘Blessed am de dead which die in de Lord.’”

Dying for duty-doing—starving to death for tithing to the Lord—is a good way of dying; but there is less danger of death in that line than in any other of which the writer knows.—*Dr. H. Clay Trumbull.*

THANKSGIVING

“’Tis not a task, O Power Divine,
To thank Thee for these gifts of thine;
For summer’s sunshine, winter’s snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this:
To thank Thee for the things I miss?”

UNTO A PERFECT MAN

By Samuel E. Haney

BUT WHEN it pleased God, . . . who called *me* by his grace, to reveal his Son in me, that I might preach him among the heathen (Gentiles) immediately I conferred (consulted, E. Diag.) not with flesh and blood (any human being, Wey.): . . . but I went into Arabia. . . . Then after three years I went up to Jerusalem to see Peter. . . . But other of the apostles saw I none, save James the Lord's brother".—Gal. 1:15-19.

Paul's statement at the very beginning of his inimitable Christian career, that "immediately I conferred not with flesh and blood—any human being", contains an import for our day, transcendently greater than most of us adequately comprehend. What oceans of trouble some of us might have escaped had we, during our Christian kindergarten period, followed Paul's example by making God, His Word and His Son our excathedra counselors and confidence. But we were mere babes in Christ with a redundant supply of zeal and a deficiency of knowledge. Paul's words to the Romans—in a way—apply to us, "For I bear them record, that they have a zeal of God, but not according to knowledge".—Rom. 10:2.

Spiritual babes require nurturing as much as physical babes; and God has made ample provision for them: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 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".—Eph. 4:11-14.

The lack of proper early training—O what trouble and confusion it has caused! A retrospection by some of us older ones reflects many foolish and erroneous acts; chiefly, instead of closeting ourselves with God and His precious Word, and on bended knees getting first handed information, we conferred with man, not knowing nor caring much about his spiritual status. So thus, for years, we were "tossed to and fro, and carried about with every wind of doctrine". But we are now in the last days when the saints are recognizing the nearness of the King and His kingdom by the golden halo that encircles the world's dark clouds.

Having profited by our experience we should give the young—in years and in Christ—the benefit of our knowledge by inculcating the simple, unsophisticated truth as it is in Christ Jesus; for it is the only way to be free from this sin-cursed, wicked world and the old Adam-man. Christ says, "If the Son therefore shall make you free, ye shall be free indeed".—John 8:36. Such an emancipa-

tion enables one to "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. A careless confiding with the unregenerate world is often like bending our necks for the enemy to slip over the "yoke of bondage". Paul says, "As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly."—1 Cor. 15:48. This distinction between the earthy and heavenly minded man has become as noticeable as that of the Caucasian and Negro races. This difference has been brought about by the light of the Word of God in the last days. The truth is making manifest our enemy's work, who was a murderer and a liar, and the father of it from the beginning. John 8:44. "Therefore thus saith the LORD God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it".—Isa. 28:16-19. God has risen; and His enemies are scattering and fleeing. Yes, the presence of God's truth causes the wicked, and their works to melt as wax. Psa. 68:1-3.

The Word of God—what a power! It is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart".—Heb. 4:12.

And yet, many having more or less knowledge of these facts confer with flesh and blood, the earth, earthy-man who is under the absolute control of the enemy. And if we are not aroused from our lethargy by the *fact* that mother Eve, with her perfect body and mind was deceived by a serpent—perhaps at that time, the most beautiful of creatures, (Gen. 3:14) we, with our imperfect bodies and minds, are in imminent danger of being a prey to the same enemy. We dare not "monkey with the buzz saw"—the devil; Eve tried it in relation to everlasting life, and as a result, the devil turned the earth into a charnel house, which will require centuries for Christ and His co-workers to readjust. The Son of God appeared for the purpose of undoing the work of the devil. 1 John 3:8.

The only way to steer clear of trouble is to steer clear of the adversary and his recognized incarnate emissaries; for these are the shifting, separating days. The line of demarcation between the heavenly and earthy minded Christians is becoming more pronounced daily. The *live* Christian has no difficulty in discerning two distinct

classes; one, the followers of Jesus Christ, the other, followers of this world and self. Christ gives us the acid test for our respective status in these classes, i. e., "Woe unto you that are full! for ye shall hunger."—Job's summary, "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever, like his own dung: they which have seen him shall say, Where is he?" Job 20:5-7. "Woe unto you that laugh now! for ye shall mourn and weep". Solomon's summary, "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness".—Prov. 14:13. "Woe unto you when all men (the world) shall speak well of you! for so did their fathers to the false prophets." James' summary, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God."—James 4:4.

The Holy Spirit is doing this correlating work. "For the LORD shall rise up . . . that he may do his work, his strange work; and bring to pass his act, his strange act".—Isa. 28:21—that, "All thy works shall praise thee, O LORD; and thy saints shall bless thee."—Psa. 145:10.

Let us examine ourselves and ascertain whether our religion be superficial or heart-searching; it may be that Hosea's words (6:4) to Ephraim and Judah apply to us also, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away".

PSALM 1

THE TRULY HAPPY man is he who never entered on the perilous path of godlessness—that path which begins in dallying with evil, and leads by sure steps to the deliberate scorn of religion. But his heart is set upon the Scriptures, and over them he broods continually. The destiny of such an one is bright—like a tree, fruitful and fair, with roots that are nourished by water from the rivulets, and leaves that never fade. All that he does he brings to a happy issue.

Far other is the destiny of the godless. They are light as the chaff blown about by the wind; and when the winds of judgment begin to blow, they shall not be able to keep their feet, nor shall they have any place in the assembly of the righteous. For while Jehovah watches over the way that the righteous takes, the way of the godless vanishes out of sight".—*Paraphrased by J. E. McFadyen.*

"That there is natural law in the spiritual world' is a deeply significant fact; and when a believer becomes a 'new man' in Christ Jesus, the command to 'be fruitful and multiply' appeals to him with equal force and privilege." R. H. Judd in "Jesus Christ in the Old Testament" page 23.

YOUTH'S REDISCOVERY OF EVANGELISM

By Loyd Lyon

This article sent in by a Michigan Sister was written by a young man nineteen years of age and is worth your while to read.—F. E. S.

FIRST OF ALL evangelism means "to bring good news." How eager everyone is to hear good news! Every morning, noon and night millions of papers are published and sold in cities and towns to satisfy man's craving for news. Every night those who have radios "listen in" for the latest news reports. And in nearly every show, theatre owners run news reels because they know man likes news. Luke tells us in his narrative of Paul at Athens that "the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing". News, then, is one of the sincerest and most persistent interests in human life.

Evangelism, when applied to the Christian religion means "to bring the good news of the Christian message." It is the open declaration of the good news of Christ, the good news that He brought through His teaching, and the good news which He himself was. And great as the interest is in wars and governments, politics and sports, prize-fights and scandals, there is still a deeper concern and a deeper interest although often less evident. It is the craving for news, the good news, the best news—about God and the meaning and the value of life.

True it may be that many modern young people have dropped "evangelism" from their vocabularies because the efforts of long evangelistic campaigns are so often followed by periods of reaction when many of the converts turn back into the old paths of sin and wrong. Nevertheless, I think "evangelism" should remain, for what other word is there that could possibly express more profoundly the great task of acquainting youth with Christ? There is no other word that could possibly take its place. It is evangelism that challenges our souls and leads us into the very essence of Christianity. Moreover the motive principle of evangelism is the instinct to share that pierces to the very center of it. It was this instinct to share in Christianity that prevented Andrew and Philip from keeping their contact with Christ to themselves. It was the driving force of evangelism that made them go forth and share the good news about their new found Friend as we read in John 1:35-45.

What sends us forth as Christian youth to acquaint others with Christ? Is it fear of their eternal damnation unless we do? A sermon on eternal punishment such as used to shake strong men to the very core of their personalities would pass over the heads of to-day's youth without arousing a tremor of fear. Youth of to-day is different. It is more outspoken and has a more aggressive spirit. It is better educated. It is more carefree. And though an

adequate evangelistic motive has its chief concern in saving youth *for* something rather than *from* something, it recognizes also that the youth whom we crave to bring into acquaintance with Christ has qualities which we ourselves may sadly lack. As we go to another we are quite conscious that we lack in many, many ways. We know we do things that we should not sometimes. We know also that we are not always the best examples as Christians. Not one of us is perfect; yet we go. Why? It is the evangelistic motive to share with others the very best we have—and that very best is Christ. We go because we feel sure that, *despite* our lacks, there is the quiet certainty that in some vital measure we know Christ and are so blessed and helped by that acquaintanceship that we cannot keep the good news exclusively to ourselves. Just as we like to lead a friend to some place where the beauty of nature, glimpsed from a hill-top or lakeside or an ocean has often spoken to us with uplifting solemnity, so we find that there is even a greater joy in leading someone into the acquaintanceship with Christ.

But deeper still in its power to awaken the response of youth is the clear vision of what young men and women under the sway of Christ can mean. The two words that spring into one's mind as one faces a representative group are "immeasurable possibilities". What a great League we would have here if every member of this organization had made the discovery of himself—knew his ability, knew his talents, and knew himself sufficiently to see and realize the needs of the League and its great work! The League needs you—not only in its social gatherings, but also in its spiritual meetings. There surely are "immeasurable possibilities of a better League, socially and spiritually, but it is up to each member to do his share of the work. It was Dr. Henry Churchill King who said, "One of the profoundest needs of our nature is work—work great enough and significant enough to call out our full powers and to absorb us." And what better work or what greater work is there than Christian work? To be absorbed in Christian work calls out our full powers and our better selves. The League needs you and your services. Are *you* fair? Are *you* doing *your* share of the work? Think it over. No doubt you have been asked to lead the League more than once. Did you say, "No"? If so, why? It can be for no other reason than that you haven't discovered yourself, and you have not considered the process of the conscious formation of habits. "The repetition of a thought tends to make it become dominant, and a dominant thought expresses itself." If *you* said, "No" every time, then it is because you have formed a habit of saying "No." You have let "No" become dominant. You have not thought things out in the right way, and whether you realize it or not *you* are the loser. Break yourself from this "No" habit and do something. Discover yourself. Instead of *thinking up* excuses for *not* leading think of the reasons that *you should* lead. It is the wise man who analyzes himself and asks himself:

"What is the reason for my doing so little?"

"Why should I have let so much time go by, instead of realizing the value of every hour?"

"When shall I be able to say my will is strong enough to force me to do the things that I know I ought to do, and to leave undone the things that I ought not to do?"

"How do others arrange their lives that they go so smoothly?"

"Where in my character is the defect that holds me back from full development?"

"Who is the true friend, the true friend that, whether I like it or not, will tell me of my mistakes and give me even yet a chance to turn and travel in the right direction?"

Analyze yourself—ask yourself these questions—convince yourself, then "dig in" and do your share of the work. If you think constructively, then you will *build up* your character; do your share of the work and a little more too, and you will fortify your character.

Youth needs Christ, His example, teaching and presence. And when Jesus, summoning youth, said, "Follow me!" it meant in passionate words, "I need you. The cause of righteousness is in a crisis. I need your youth, your idealism, your courage. *You* have it in you to help!" It is not too late. Now is the time. "You have it in you to help!" Are you going to help? You must answer for yourself. However, think seriously and logically before answering.

The deepest aspect of the evangelistic motive is the world's tragic need for clean, strong youth who will go forth upon an errand to build into the intricate fabric of modern society the leavening, cleansing, dynamic mind of Christ. Is it right then, that youth should drop "evangelism" from its vocabulary? I think it is self evident that it should not. What the youth of to-day needs is to re-discover evangelism and take this great term and make it a word of honor and challenge. True it may be, that this cannot be done by talking about it or by merely interpreting the meaning of the term, but it can be rediscovered by being relived. And it must be relived in order to be rediscovered.

Are you going to accept this challenge and relive evangelism? You should answer "Yes", but don't start tomorrow—*start to-day*. Now is the time to start the challenging task of winning, inspiring and encouraging your comrades to the spiritual adventure of Christlike living. Start out on the adventure to win others to-day. Go out and get those who are drifting and win them. Bring them back and *show them* the light and the right. Go now while you are young, strong and free. Be the best that you can be for God, for truth and for righteousness. Prove by your acts and your example that you are sincere.

How true it is that if we see the Light, the Truth, and the Way then we cannot keep the good news exclusively to ourselves any more than could Andrew and Philip. We will go out and win others. We will be reliving evangelism and we will have rediscovered evangelism.

National Berean Department

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"REJOICE EVERMORE."—1 Thess. 5:16.

LAST WEEK we celebrated Thanksgiving as a holiday throughout the nation. It was a day of rejoicing, but the causes of that rejoicing were many and varied. On the Wednesday before one of the men in a business office remarked, "Well, boys, tomorrow is the day to take off the screens and put on the storm windows!" And that, apparently, was the full significance of the day to him. To many others the proverbial turkey dinner and an exciting football game spell the whole meaning of Thanksgiving Day.

We are glad to realize, however, that there still are those who recall the circumstances under which the first Thanksgiving was inaugurated—the bitter hardships and privations suffered by our Puritan ancestors and at last the bountiful harvest of blessings for which their fervent prayers of gratitude arose to God. That was a real day of thanks. Centuries later, in these days of many conveniences and comforts, we sometimes forget the true meaning of the day.

But Thanksgiving Day has meant little to us unless its richest and fullest significance has implanted itself permanently in our hearts, to actuate our words and deeds to-day, to-morrow and through the days to come.

There is nothing we can name of all of life's good things for which we are not directly indebted to God. We seldom comprehend the full scope of the words of the apostle James when he said, "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." John expressed the same broad truth in a negative way: "A man can receive nothing except it be given him from heaven."

The beautiful blessing of these gifts lies in the fact of man's unworthiness. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" The luxuries of life, the love of parents and brothers and sisters and friends, and beautiful companionships along the way, abundance of food and raiment, the birds of the air and the flowers of the field, yes, the very air we breathe—by what worthiness of ours are we entitled to these things?

It is when we realize how little we have earned even the smallest of life's material blessings that we begin to comprehend something of the beauty of God's most wonderful Gift to man. All underserving as we are, still "while we were yet sinners, Christ died for us." Who of us can refrain from exclaiming with the beloved apostle, "Behold, what manner of love the Father hath bestowed upon us"!

Thanksgiving as a legal holiday has passed for another year, but can we not so order our lives that they shall be daily offerings of gratitude to Him in whom "we live, and move, and have our being"?

"Continue in prayer, and watch in the same with thanksgiving."

AN OPPORTUNITY FOR YOU

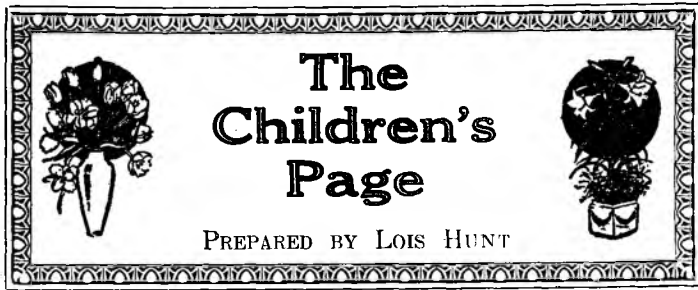
Bereans, we have a young brother whose life thus far has been a source of inspiration to others in his Christian service. Now he is weakened in health for a time and it is necessary that he remain quiet and rest for several weeks. Time hangs heavy on young hands not used to idleness and long hours drag without accustomed activity and companionships.

Bro. Merle Bell, 1707 Wood St., La Crosse, Wisconsin, would appreciate your interest deeply. Let us respond with a card or a letter of cheer to him, and with frequent prayers for the Father's strengthening and restoration to health.

NOTICE TO ILLINOIS BEREANS

We wish to call your attention to the fact that the Junior Extension department of our Illinois Berean work is ready for a year of active service. Miss Ruth Gesin, Oregon, Illinois is in charge of this division of our labor and we urge you who have children, particularly you who are isolated, to correspond with her at the earliest opportunity and let her know your needs.

We are anxious to help you to bring up your little ones in the nurture and admonition of the Lord. It is a worthwhile work and we want to cooperate with you.



PAUL GOES TO ROME

PAUL SPENT TWO YEARS in his house which he rented in Rome. While he was allowed to live in this house, he was still treated as a prisoner. A soldier was set as guard over him, but his friends were allowed to visit him.

He spent his time teaching the people, who came to him, about Jesus, also, he wrote many letters to his friends teaching them and urging them to be true to Jesus.

He wrote a letter to Philemon, a friend whom he dearly loved. He said that he thanked God when he prayed, for the faith and goodness of Philemon. He told him that he was a great comfort to him.

Paul had living with him a man who had been a slave. He had run away from Philemon, who was Paul's friend. This slave lived a good life while with Paul and had been very kind to him, doing all he could to comfort and serve him. While he was with Paul he had learned to love Jesus and had become as dear to Paul as a beloved son.

Much as Paul loved this slave, he sent him back to his master because he thought that it was the right thing to do. When he sent him back, he gave him the letter to his friend Philemon, urging him to be a true loving friend to the man, to receive him kindly and to forgive him for running away. He asked Philemon to receive the slave as he would receive Paul himself and if there was any money spent, to charge it to him.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

SOMETHING TO THINK ABOUT

Would we have returned the slave to Philemon?

If we had been Philemon, would we have received the slave kindly?

SOMETHING TO DO

Hunt through the book of Acts and make a list of Paul's friends.

MEMORY VERSE

No. 48. Isaiah 35:10.

Happiness is neither within us only, or without us; it is the union of ourselves with God.—*Pascal*.

Thousands are hated, but none are loved without a real cause.—*Lavater*,

WHAT THE WINTER BERRIES ARE FOR

IT WAS LATE in winter when Mac visited Uncle George. He stopped outside under the mountain ash tree. Clusters of red berries still hung on the leafless boughs.

"Are they good to eat?" Mac wanted to know.

"You wouldn't like them," replied Uncle George.

"Why do they hang on the tree all winter," asked the boy.

"Come inside and watch from the window, and you'll see why."

Mac sat by the window and watched. Soon a big blue jay flew to the tree and began picking berries, calling to his family between mouthfuls that here was a good dinner. Then a little brown bird came, and then a larger bird with a white breast. Presently a dozen birds were perched on the mountain ash eating the red berries.

"Now I know why," laughed Mac. "The berries are to feed the birds in winter when everything is covered with snow."

"Yes. There are a number of trees and bushes that hold their berries through the winter. They look so bright and cheerful on gloomy days that sometimes we think they are only for beauty. But they have a use as well. The wild grapes hang on the vines well into the winter. The pretty red rose haws are good for the birds to eat. Wild apples and crab apples furnish food for the rabbits and squirrels on sunny winter days."—*Zelia M. Walters*.

THANKSGIVING

OUR HEAVENLY FATHER, we thank Thee for the blessings Thou hast bestowed upon us, through this another year. We thank Thee for Thy blessed Word that tells us how to live so that we know we will be in the number to meet Him in the air.

—*Jessie Bailey, Fredricktown, Mo., Age 11.*

If I wanted to punish an enemy it should be by fastening upon him the trouble of constantly hating somebody.—*H. Moore*.

NOW I LAY ME

By Claribel Weeks Avery

Now I tuck myself in bed,
While God puts out the light,
Because the morning sky was red,
The noonday sky was bright.
And now the stars are overhead,
I thank the Lord tonight.

With Our Sunday Schools

LESSON XI.—December 16, 1928

PAUL AND HIS FRIENDS

Acts 20:36-38; Rom. 16:1-4; Phil. 2:25-30; Philemon

Devotional Reading: Psa. 63:17

GOLDEN TEXT

A friend loveth at all times.—Prov. 17:17.

A STUDY OF THE SUBJECT

Paul and his friends. Our lesson to-day invites us to concentrate on some of the fruits of the Spirit. The fruits of the flesh would most often reveal that one who occupies a principal position soon comes to regard himself as superior to those about him. Not so of him who led by God's Spirit.

The friendship here referred to seems to be that which might well be expressed by the term—companionship in love. The fact that another was to Christ as Paul was to Christ made Paul to regard the other as one with himself. Any one who before Christ occupied the same relationship as did Paul was Paul's equal, and found in Paul a partner in every sense of the word: were he a sinner forgiven by Christ, he was forgiven by Paul; were he poor, received by Christ, he was received by Paul; were he weak, being strengthened by Christ, he was strengthened by Paul; were he lonely, being enlivened by Christ, he was enlivened by Paul; were he a slave, being made Christ's free-man, he was Paul's free-man. Common bonds in Christ bound every such one with Paul. In all this Paul manifested advanced Christ-likeness. This result in Paul was developed not by the law but by the Spirit of God in him.

Paul With the Ephesians. Acts 20:36-38. The depth of Paul's friendship is felt by this touching incident of kneeling with his Christian friends. Their mutual acquaintance in the Lord had made them one. Whether joys or sorrows, blessings or afflictions, their mutual friendship made them one in the experience thereof. As Paul was about to take his final leave, abandoning them to their own leadership in the Lord, knowing full well that "grievous wolves" should enter in among them, Paul directed them to the highest throne in prayer. He would exalt them to that closeness with the Lord which he himself enjoyed; he would establish them in that confidence in the Lord which was his own strength; he would build them into that faith in the Lord which was his own victory. Paul's friendship for them would exalt them into his own supreme joy and consolation in Christ.

Paul's friends, Phebe, Priscilla, and Aquila. Rom. 16:1-4. Here again Paul is revealed with his friends. Phebe "which is a slave of the church" was regarded as "sister". She is commended to the church at Rome. He prays that church to assist her in every need, apprising them of her former services to the needs of others, including himself. "Having done it unto one of the least of these, my brethren, ye have done it unto me."

Priscilla and Aquila had laid down their lives for Paul. For them he gives thanks to God and commends them to the church at Rome.

Paul's Friend Epaphroditus. Phil. 2:25.

The same great Christian characteristics are here revealed as fundamental in Paul's life. Epaphroditus was a servant to the Christians in every sense of the word, but he was a true servant of Christ. He laid down his life for his brethren, followers of Christ. Far be it from Paul to overlook him. He was one in the family of God, and as such, regardless of his position in the body, he was as true and as necessary as was any other member of that body. Paul was his friend. He prayed the Philippians to receive him in the Lord in all gladness, and to hold him in reputation.

THE GOLDEN TEXT

"A friend loveth at all times."—Prov. 17:17.

God is love and because of His great love, He gave His only begotten Son for the sins of the world. Christ Jesus was a Friend to all poor suffering humanity and willingly laid down His life that we might have life. "What a friend we have in Jesus!"—One that sticketh closer than a brother.—F. A. S.

PRACTICAL APPLICATIONS

Friendship. One of the closest ties that life contains is true friendship. To understand both the strength and weakness of another, to appreciate the character and heart purpose of that other, and to help that one overcome his weakness that the purpose may be attained—that is friendship.

Paul made friends in a general way with all whom he could; but there were only a few whom he could take to his heart in full understanding. It must always be thus with all of us. We can be friendly to all, but real close heart friends will be few—two or three in life, perhaps.

What an inspiration there is in true friendship! Not having to weigh words or to put on an insincere exterior, an individual may be himself, knowing that the other understands and trusts.

Undoubtedly that was Paul's feeling as he wrote to Philemon, and sent Onesimus whom he knew that Philemon had not found trustworthy. But he felt full assurance that if he requested it, his friend would accept Onesimus as himself. How beautiful and touching the expression, "If he hath wronged thee, or oweth thee ought, put that on mine account," When one loves another any debt he can pay for that other is a privilege, not a burden.

Be sure that your friend or friends are well chosen, but be true when choice is made.—F. E. S.

SENIOR AND ADULT CLASSES

Topic: Christian Friendship.

Paul was a man of high intellectuality. He

wrote much and profoundly. His thinking was far in advance of the thinking of his time. He was a public servant, serving many people most of whom were strangers to him. He had no family. He was what is ordinarily called a mystic, for he entered into direct but unseen communication with his Master in heaven. Such an one is not usually given to warm personal feelings and friendships with those about him.

But Paul's Master was the Christ, the Man who for three years moved among crowds, touching and influencing the lives of high and low. Consequently Paul's writings are teeming with warm, personal and individual touches. The most beautiful example of this is his letter to Philemon, a wealthy "fellow-laborer", concerning Onesimus, a runaway slave. Over and over in his various writings the thanksgiving of Phil. 4 and 5 is repeated. He has great joy and consolation because Philemon's love had refreshed the saints. He beseeches him to receive Onesimus as his own son, as a brother beloved.

The way of life marked out by Jesus makes him who would not otherwise be such, the close friend and helper of those around, for this is the way which Jesus walked.—A. K.

INTERMEDIATE CLASS

In all of Paul's journeyings he found many, many loving friends. They had been ever ready to help him, also to protect him from many of the dangers which surrounded him on all sides. When Paul knew that the time had come when he could no longer be with these beloved friends, he was very much concerned; and how sad they felt when they knew they would see him no more.

Our lesson to-day reveals an act of kindness done by Paul for one of his friends, Onesimus. He stood ready and willing to take upon himself all blame for wrongs that another might do. This was true friendship. This world would be a sad, sad place for an individual to-day, were it not for the friendship and love we have one for another.

But these are earthly friends; and do for us as they will, they cannot help us over all our trials and tribulations. But there is a Friend who can and will. This Friend is Jesus. He is our true Friend, His love never fails. But we must place ourselves in such position that Christ will be our Friend, then we can truly sing that song, "What a friend we have in Jesus."—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Friendship: definition; characteristics; Jesus, a Friend; Paul as a friend before and after conversion; why the influence of Jesus results in personal friendships and friendliness.—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

Very little change can be reported in the condition of Bro. S. J. Lindsay, in the Dixon Hospital.

The Chicago church has enjoyed two consecutive Sundays of special services. Bro. Marsh spoke on November 25, and Bro. Austin on Dec. 2.

Don't forget to make use of our Christmas Greeting proposition. Turn to third page of this issue, read about it, and send in your list of names, at once.

Bro. Paul Hatch, member of the Bible Training Class at Oregon has been suffering the past three weeks from an infection which has settled in the glands. This has been very painful, requiring a whole lot of patience. The physician has lanced under his right arm, and prospects are brighter now.

THE NEW QUARTERLIES

The Truth Seekers' Quarterlies for first quarter of 1929 will soon be finished and ready for mailing. If your order is not already in please see that it is attended to at once. The quarterly is coming out a little later than we had wished, and the mails will be crowded with Christmas material, so if yours do not arrive promptly you will understand the difficulties and be patient.

Attention is called to the fact that in the editorial page of last quarterly the prices to be in effect beginning with first quarter of 1929 are:

Single copy, 17c each per quarter, 65c per year—

Three or more to one address, 15c each per quarter, 60c per year.

Write for free sample copy.

OREGON, DIXON, PLUM RIVER, ADELINE

Those interested in the above four churches are asked to observe the changed program for next Sunday, Dec. 9. Bro. Austin will speak at Oregon, Bro. Marsh at Dixon and Bro. Siple will fill the Plum River-Adeline appointment. Cooperate if you can.

THANKS FROM GOLDEN RULE HOME

The matron, Sister Jackson, and the members of Golden Rule Home family wish to express appreciation to the former matron, Sister Verna Thayer, for a Hallowe'en treat, and to Sister Jessie Upton, Geneva, Ohio, Sister Anna Smith, Forreston, Ill., and Bro. H. Dickel, Philadelphia, for special remembrances and gifts at the Thanksgiving season.

NOTICE TO MICHIGAN BRETHREN

Jesus appeared unto His disciples after His resurrection, and this is the commission that He gave them, "Go ye into all the world and preach the gospel to every creature." If we are His followers we, too, should be preaching the gospel. We cannot all preach, but we have a minister who is ready and willing to carry the gospel message to the world, if we will only provide the funds to carry on the work. This is the Lord's work and He

is depending upon us to carry the gospel to others. We ask for the cooperation of every one in the state, your financial support and your prayers.

Our Treasurer is Mrs. Nellie Blakely, 1037 Lafayette Ave. S. E., Grand Rapids, Mich. Wm. A. Hanson, Sec'y.

NEBRASKA

We received this past week at The Herald office a picture of the new church at Holbrook, Nebraska. It is a very neat building and we rejoice with them in this forward step. Their description of the new church home is as follows:

The new church at Holbrook is a structure 28 feet by 40 feet with full basement, located on the north-west corner of a lot with a north front. The basement is equipped with tables, cupboards, dishes and six oil stoves, as well as a furnace for the heating of the building.

Sunday School is held each Sunday with an average attendance of about forty, with Bible study each Sunday evening led by Bro. Arthur Hornaday of Arapahoe.

BLAIR, NEBR.

Sunday, Nov. 25, was a red letter day for the Blair church, with all day meeting, basket dinner at noon, and at 2:30 p. m. baptismal service. Three young people were added to the army of Christ. They are Gladys Harkey, Harrold Banning, and George Brown. These young people are active workers in the church, having been for some time members of the Bereans.

The little band at Avery was present Sunday. We always enjoy their fellowship. The day was full of good things that are always peculiar to such meetings.

The following is the Thanksgiving program as printed in one of our city papers, to be given in our church, Wed. eve. Nov. 28. Prof. Degroff will have charge of the music. Opening hymn, "For the Beauty of the Earth." Reading of Thanksgiving Proclamation by Rev. C. G. Bader, Pastor of the Methodist Church. Scripture lesson, Rev. L. J. Moran, Pastor Baptist church. Anthem, "Holy, Holy." By chorus choir. Prayer, Rev. W. B. F. Robb, Pastor Christian church. Anthem, "O, Give Thanks," by chorus choir. Sermon, Rev. B. S. Daugherty, Rector of the Episcopal church. Hymn, "O Master, Let me walk with Thee. Offering for local charity, Rev. A. F. Newell, Pastor Congregational church. Hymn, "America, The Beautiful." Benediction, E. E. Giesler.

INDIANA

Report for November; Sermons: Pl. View, 2; Rensselaer, 2; Plymouth, 1; No. Salem, 1; Burr Oak, 12.

Money received: Pl. View, \$23; Rensselaer, \$30; Plymouth, \$15; No. Salem, \$7; Burr Oak, \$40; Sr. Edith Mann, \$2; Sr. Iva Matix, \$1. Expense, \$15.42. Turned over to Con. Board \$2.58. J. H. Anderson.

Mrs. John Chrysler of our Fonthill, Ontario, church is now in the Welland Hospital, Welland, Ontario, undergoing an operation for cancer. Sister Chrysler is a firm believer in prayer, and requests that the brothers and sisters remember her in their petitions.

WEEK END MEETING AT CEDAR FALLS, IOWA. DEC. 16

Arrangements are being perfected for a week end meeting at Cedar Falls over Sunday, Dec. 16, by F. L. Austin.

All those interested in the advancement of the work of the Church of God in that section are urged to participate in this week-end convention. More complete announcement will be made in next issue.

MICHIGAN

Sr. Margaret Lyon of Chicago visited friends over Thanksgiving at Grand Rapids. While in the Rapids she attended our church services.

Several of the Grand Rapids Sunday School and Berean classes have been entertained of late by their teachers. The teachers entertaining were: Bro. and Sr. Pixley, Sr. Hanson and Sr. Townsend. On Friday evening, Nov. 23 all of the Jr. Berean classes were given a social in the church basement.

Sr. Arthur Richardson is still confined to the Hastings hospital. Neither mother or baby have been getting along very good. Prayers in their behalf would be timely and helpful.

Sr. Woodward after spending a week in Grand Rapids and vicinity returned to Lansing. She did considerable visiting and work while among us and would have done more had it not been that she was not very well some of the time. However before leaving she was feeling alright.

Bro. Marsh might have a new number—but Bro. Randal has got not only a new number but a new house to live in. His new address is 3413 Jefferson Ave. S. E., Rt. 8, Grand Rapids.

FIELD WORK AT HAMMOND, LA.

A three weeks' meeting was closed on Sunday evening, Nov. 25, at Happy Woods Schoolhouse, about three miles southwest of Hammond, La. Speaker and congregation were mutual in expressions of thankfulness because of the meeting.

The Church of God at Happy Woods Schoolhouse has a long history. Years ago the late Bro. and Sr. W. H. Wilson and others including Sr. A. M. Siple and her late husband, Bro. Elias Siple—parents of Bro. F. E. Siple and his six older brothers and sisters—located at that place. They at once began to teach the gospel of the kingdom to all listeners.

From time to time different evangelists were secured to conduct meetings and the congregation has been increased until to-day it numbers fifty-four—all but three or four of whom are within driving distance of the place of meetings. Over half of this membership are in that active, vigorous age of young adult life, while none are too young or too old to be active in the work. Only one or two are even partially restrained by poor health.

Growing up in the twenty or more homes of which one or both parents are members of that church, are over thirty children

whom loving parents should diligently endeavor to prepare for eternal life in the soon coming age of Christ's rule. Of the initial workers in that field only Sr. A. M. Siple remains and she attends practically every service held.

The meetings which on Nov. 4th were taken up as regular evangelistic meetings were soon changed in character to include instruction and exhortation regarding responsibilities, opportunities and blessings offered God's church by Him whose we are.

It was emphasized that the church is that people whom the Father is preparing for service with His Son. It was urged that the church holds a position in God's plans second only to that of Christ; that no other people have such opportunities therefore none such responsibilities. Unto the church God has entrusted the work of rearing its childhood, evangelizing its neighbors and perfecting the Christian growth of its every member—all in the name of Christ and for His instant service in restitution the moment He comes and calls His own unto Himself.

In the light of these truths the church was exhorted to arise in its faith in Christ and consecrate its talents and services unto the Lord.

The church at Hammond, as in so many other places grieved over the lack of leaders. By this is meant, not someone to do evangelizing only, nor some minister to stress some newly discovered tenet, but pastors in the full sense of the word. Pastors who in the true exercise of the duties of their positions will diligently labor to perfect Christians in their endeavors to grow up into Christ, leaders who will prayerfully watch for and seek out opportunities for ever increasing church advancement in all Christian labors.

It was good to hear, as the meetings came to a close, the different earnest considerations being made to either make certain much needed improvements on the present place of meeting or else to arrange for some more

advantageous place with a view to advancing in every possible way the work of The Church of God about Hammond, Louisiana.

Miss Pearl Campbell, granddaughter of Sr. Siple, early in the meetings requested baptism. She had been taught the gospel truths from childhood and was in waiting for this service.

The church in general has staunch supporters at Hammond and may confidently look for continued cooperation.

We pray God's constant watch care and guidance to this people. F. L. Austin.

SARAH PRESTON HARROLD

Sarah Catherine, daughter of John and Margaret Preston, was born in Chataqua County, Ohio, October 30, 1845, and died at her home in Blythedale, Mo., November 18, 1928, aged 83 years and 18 days. When a small child she moved with her parents to Illinois, later to Iowa, and in 1858 the family came to Harrison County, Missouri and settled on a farm northeast of Ridgeway known as the Dick Carpenter farm.

When a young woman she united with the United Brethren Church, and later she with her husband, united with the Church of God and was baptized by W. J. Orem at Blythedale.

She was married to Jesse Harrold, July 15, 1866. Nine children were born to this union. One son, Dee, died at the age of seven years, and a daughter, Mrs. Maude Lorus, died February 18, 1918.

The seven living children with the husband survive, and were with her when she died. She also leaves twenty-one grandchildren, eight great grandchildren, a brother, A. R. Preston, and a sister, Mrs. Jane Ritehey, both of Fairbury, Nebraska.

She died as she had lived, in the one faith looking for Christ to return, and set up His kingdom on earth. She was an uncompromising defender of the truth, as she saw it.

She sleeps her last long sleep to awake on the resurrection morn, when Christ shall call her from the grave, to life everlasting. May her family follow in her footsteps and meet her in the Kingdom of God.

The beautiful old hymns, "Tarry with me, O my Savior," "Come, let us anew," and "Shall we gather at the river," were sung, and she was laid to rest in the beautiful Cedar Hill Cemtery at Blythedale.

All the years we spent together,
All the happy, golden hours
Shall be cherished in remembrance,
Fragrant sweet from memory flowers;
Years may dry the burning tears,
And soothe and calm the pain,
But love will keep your memory sweet,
Until we meet again.

Mrs. Jesse W. Lovett

HERALD REMITTANCES

Mrs. Lola Clark; Mrs. Mary Alexander; Mrs. W. R. Jairrell; Mrs. Ada Daniels; Mrs. Bernice Brown; Mary E. Elton; Mrs. Ella Dodds; Mrs. J. R. Sitzenstock; Mrs. Roy Saylor; F. F. Summers; Mrs. Fred Guinn; W. W. Roll; Mrs. Howard E. Huey; Iva B. Poff; Lyman Booth; Norris R. Rupp; John E. Roose; G. E. Marsh; S. E. Boyer; Amy Ritenour; J. F. Dart; L. R. Tice; Mrs. E. A. Woody; Adolph Johnson; Mrs. Frank Peck; Miss Belle McCandless; E. B. Coleman; Mrs. Jennie Baker; Mary Wolf; Mrs. Wm. Lansbery; R. H. Judd; E. Moran; Jno. Chatterton; Frank Partlow; Mrs. Dora Snider; Moses E. Loud, Sr.; Geo. A. Brown; Harriet Boice; Milford C. Boice; Mrs. James Bush; E. R. Chandler; J. F. Carpenter; Joe. Wilson; Herman Dickel; Mrs. J. B. Gaspar; Grand Rapids Church; Mrs. J. K. Geisman; H. L. Lasher; Wm. S. Hill; D. K. Lehman; Mrs. Nellie Hudson; Samuel Giles; Mrs. Sarah Neill; Lillian Railton; Florie Houston; Mrs. Silas Murphy; David S. Beck.

WHAT A WONDERFUL AGE

By H. H. Hawkins

THOSE WHO LISTENED on the radio the other evening, no doubt, heard the President give to the people the annual Thanksgiving Proclamation. After hearing this for the first time on the radio, it came to my mind, what a wonderful age we are living in. Heretofore, this annual message was sent over the wires to the various parts of the country to the news papers, it then went through the regular process of type setting, printing, etc. The papers were then delivered in the cities and sent to the rural districts. After some twelve to forty-eight hours, this message would be in the hands of the majority of the inhabitants.

What a contrast to-day. By the radio this message was given by the speaker to the hearer, or mouth to ear instantly.

Transmitting stations are being placed all over the world, some four of five years ago, one was established at Jerusalem.

This should make us think of the prophecy recorded in Micah 4:2 "And the law shall go forth of Zion and the

word of the Lord from Jerusalem."

In the Kingdom age, when Christ will again speak to the inhabitants of the earth, we do not know but what latent powers of the air will be brought into use that will carry His voice to the four corners, and might be done without mechanical means.

"And then the Lord will cause his glorious voice to be heard." Isa. 30:30.

The further increase in travel on land, and especially by air, is evidence that "many run to and fro."

Also great strides made in scientific inventions show "that knowledge is increasing."

As these and other signs creep upon us unconsciously, we should stop and realize that the coming of the Lord draweth nigh. It behoves us all to be ready and watch for His appearing.

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NUMBER 11.

EIGHTY-FOURTH PSALM

Paraphrased by John Edgar McFadyen

HOW LOVELY is yonder house of thine, O mighty God of Israel! In the far land from which we have come, our soul was spent with longing for thy courts; and now that we are so near them, our whole being leaps forth with a ringing cry toward thee, the living God. Here has Israel, like a mother-bird in her nest, found a home for herself and her young within thy house, thou mighty Jehovah, my God and king. O how happy must they be who dwell here, and praise thee without ceasing!

Nay, but happy, too, are those whose strength is in Jehovah, and whose hearts are filled with thoughts of pilgrimage; for even the hot and dusty valleys, where only the balsam grows, seem in their sight as though smiling with green, blest by fountains of rain. On they march, gathering strength as they go, sustained by the assurance that the God of gods will reveal himself to them in Zion.

(O mighty God of Israel, hearken to our prayer and look upon the face of our anointed defender)

For a day in thy courts, though it be standing at thy threshold, is better than a thousand in the lands of the ungodly (from which the pilgrims had come, foot note). For our God will defend and favor all who walk uprightly; he will honor and bless them with every good. O mighty God of Israel, how happy is the man who puts his trust in thee!"



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

THE TITHE IS MIGHTIER THAN THE DRIVE

WHAT A SERMON could be preached on the above subject! Most churches are operated and maintained by occasional drives, which raise a fund of money for carrying on the work. This principle may not be at all sinful or wrong, but how different it is from God's original and prescribed plan! His plan was a tithe, one tenth of each person's income used in the religious work, and if that plan were used uniformly by any church to-day that church would never need to put on a financial drive.

The Layman Company, publishers of tithing literature, have produced pictures of the outstanding skyscrapers of America's two largest cities, the Woolworth Building of New York, and the Wrigley Building of Chicago. It may seem queer, but these two towers which compel the eye in America's first two cities are monuments of the principle that it pays better to get small sums frequently from many, than large sums occasionally from a few. The one represents the chain of five and ten cent stores, and the other is based upon five cent packages of gum.

If each member of a local church would give his bit regularly, no matter how small, that church would always be progressive. If our brotherhood at large would all back the united work of the church, each with a small part, what a work could be done!

Yes, the tithe is mightier than the drive.—F. E. S.

IT IS FINISHED

IN ANOTHER COLUMN we are printing an item "Last Words of Famous People." Please take time to read it, and as you do, meditate on the kind of person, the life lived, and the thought in his last words. For example, Francois Rabelais, a French satirical writer, closed his life by saying: "Let down the curtain, the farce is over." Moody, the actor, brought all to a close by quoting from Shakespeare,

"Reason thus with life,

If I do lose thee, I do lose a thing

That none but fools would keep."

How different the words of our Savior who, hanging on the cross, lifted His eyes to the Father above and said, "It is finished." That simple expression showed plainly

that His whole object in life was the accomplishing of a definite work for the Father, and that He now realized it to be done.

Have you an object in life? Is there some definite attainment you feel called upon to reach? Will it be possible for you, when you face the great end of mortal activities to say quietly, "It is finished"?

What a victory!—F. E. S.

THE RESULTS OF TRYING

HOW FORCEFULLY on several occasions lately has been brought to our attention the almost unbelievable progress that results when one tries. Persons who never had attempted to lead in public prayer have, by sincerely trying, brought themselves to the place where they can guide the thought of a group of people in beautiful sentiments of communion with God. Persons who never stood before an audience to speak have reached the place where they can present their thoughts very nicely to an audience.

It really pays to try. If there is any ability which you desire very much for yourself, it is impossible to know how far you can reach in that direction until you have honestly tried. Some of our best and easiest preachers and public speakers were very bashful boys. Demosthenes, the famous Greek orator, stood on the seashore for hours, talking to the waves with razor blades fastened above his shoulders to make him stop shrugging his shoulders.

Set your goal—a high one—and work earnestly in that direction. Behold the results of trying.—F. E. S.

GO TO THE ANT

SAID SOLOMON several thousands of years ago, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Those are words of wisdom, indeed. There are many of us who might well meditate on the activities of the ant, and apply the principle to our business or vocation in life. There are still more of us who might well apply that degree of industry to our service before God, the Father of all, who constantly observes our ways and will deal with us accordingly.—F. E. S.

GIVING THANKS

THANKSGIVING season has passed, and the last of the thank offerings have been coming to the office this week.

We wish to heartily thank all who have cooperated in this work for the encouragement which you have helped to bring. May this coming year be fraught with even greater blessings as we wait for our coming Lord.

Those heard from this week are:

Martha Benjamin; Mrs. Geo. H. Nell; Adeline Weaver; Mrs. Louise Lovelace; Mrs. Chas. Miller; II. J. Stadden; Mrs. Carrie E. Hilsabeck; Mrs. H. E. Russel; John W. Burget; L. E. Conner; F. B. McCullough. Dec. 8, total received \$80.50. Previously reported \$460.62. Total, \$541.12.

It is one thing to see what ought to be done. It is a different thing to do it. But the valuable person both in church work and elsewhere is the one who can both see and do.—F. E. S.

GREETINGS FOR CHRISTMAS

Let us Send Your Christmas Greetings to Your Friends.

NEXT WEEK comes our Christmas Issue. For the last time we are calling attention to the fact that we have arranged a plan by which we can send a double Christmas greeting to each of your friends as coming from you personally,—a nicer greeting at much less expense than you can send them.

Our plan is this: we are arranging to publish a special Christmas Number of The Restitution Herald in colors with a genuine Christmas greeting on the front cover. You send us a list of those to whom you would send Christmas cards, and we will mail a beautiful greeting card in a pretty envelope by 2c postage to each of those persons, sending your Christmas wishes and telling them that you are having the special Christmas Number of The Restitution Herald sent to further convey your season's greetings. We will do all of this for ten cents per name, which is less than the price for which you can buy and mail a neat greeting card.

If there are duplications, that is if more than one sends the name of a certain person, we will see that the said person receives the name of each one who sent the name.

Make up your list just as soon as possible and mail it to us with ten cents for each name and your Christmas card worries will be over for this year.

Furthermore, who can estimate the good that will come

from sending this special issue of The Herald into so many homes?

Address The Restitution Herald, Oregon, Ill.

ENLARGING OUR MAILING LIST

THE MONTH of December is going rapidly, and we are asking each of you to help us in the effort to enlarge our mailing list. Several have already responded by sending in one or more subscriptions. If each reader would send even one other name the list would be doubled.

We feel that each one should be glad and anxious to help in this because of the opportunity for doing a real service in the Master's vineyard, in bringing the truth visibly before another each week.

To add to the interest in getting new subscribers we have offered a Gift Edition of the Bible to the one sending in the most new subscriptions before December 31, provided that the number shall exceed ten.

New names have been received this week from the following:

M. W. Lyon	3
A. L. Corbaley	2
Adolph Johnson	1
Mrs. C. L. McCallister	1
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GOD'S PLAN OF THE AGES

By Mary A. Gesin

TO UNDERSTAND God's progressive steps in dealing with man, it is necessary first to recognize God's supremacy. Before God began His work of creation, He had a plan in mind that comprehended in its scope the beginning and the end. Peter says in Acts 15:18, "Known unto God are all his works, from the beginning of the world", and Isaiah says that He is able to "declare the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." From this last statement we know that nothing that man might do can change God's purposes as He planned them in the beginning of time.

God is all powerful. He is the Creator of all; "all things were made by him: and without him was not any thing made that was made."—John 1:3. Being the Creator of all, He has supremacy over all. Solomon says that "the righteous, and the wise, and their works, are in the hand of God." David also recognized this supremacy for he says in the 17th Psalm, "Shew thy marvelous loving kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them." Not only the righteous but the wicked also are under His supervision, for in the case of those whose hearts are turned away from God, though they do not recognize that authority, Isaiah says that He is the Lord, and there is none else, there is no God beside Him, even "thou hast not known me."

If it is true, as stated previously, that God knew in the beginning of time His plans and purposes toward mankind, and if it is true that He is all powerful, how futile for weak, puny man to attempt to divert any part of His will for his own benefit or pleasure. It is just as useless for man to take any credit to himself for the blessings that God pours out upon him, for we read in Deuteronomy that God did not give Israel the land of Canaan "for thy righteousness, or for the uprightness of thine heart, but . . . that he may perform the word" which He promised generations before. And we read in Micah 7:18-20 that there is no "God like unto thee, that pardoneth iniquity, . . . he delighteth in mercy. He will . . . perform the truth to Jacob, and the mercy to Abraham, . . . sworn unto our fathers from the days of old."

This brings us to the second point in understanding God's purposes toward man, namely, we must rightly divide the Word of truth. Paul told Timothy that God's Word is profitable for all phases of life, and that to be approved by God he must study that Word. In searching out God's plan of the ages we discover that each generation benefited in a different way from every other generation under God's guidance. The things that God revealed to Abraham, for example, were vastly different than those He vouchsafed to Paul, and the blessings to David

and Solomon were not the same as those bestowed upon the apostles. We see the importance therefore of placing each advancing step of God's dealings in their proper order. Although the Savior was prophesied away back in the Garden of Eden, He was not revealed until four thousand years later, after man had deliberately turned his back upon God generation after generation.

In summing up these two points then we would say that to rightly understand God's plan of the ages, first of all a knowledge of God's Word is necessary and then an implicit faith in that Word, a sure and abiding conviction that God is willing and able to perform all that He has promised to mankind. Then comes a deeper understanding of His will concerning us as we discover that He has unfolded and will unfold step by step His purposes toward man as the time becomes proper for such development.

The great fact is, that life is a service. The only question is, "Whom will we serve?"—*Faber*.

HANDWORK IN THE SMALL SUNDAY SCHOOL

By Verna C. Thayer

THERE ARE TWO very important things to be considered in the study of handwork in the Sunday School. The first is, "Why should we have handwork in the Sunday School?" The second is, "How and what kind of handwork can be done in the small Sunday School?"

The necessity of handwork may be discussed from several standpoints. One of the first reasons may be given from a psychological standpoint. Psychology teaches 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*.

Should we not consider these percentages very carefully and plan the presentation of our Sunday School lesson in the way that the child will remember it the best? It seems more emphasis should be placed on having the child actually working out something to illustrate the lesson.

Another important reason is expression of child's ideas. Most children enjoy making something to express their ideas; and if a picture is made, a few straight lines made on a paper may mean a complete story in the mind of a child. Handwork of this kind is very constructive in helping to fix the thoughts of the lesson in the minds of children. It is also an excellent opportunity to see if the child has received the proper conception of the lesson.

A very important reason is, that it is an excellent opportunity to illustrate to the parent what the child is actually learning and doing in the Sunday School work. Very often, it is the means of interesting the parents in church work. Ask the child at the end of the period to take his work home with him and to tell his parents about

it. They are only too anxious to do this.

It is a good plan to arrange some of the work of the children in the entry of the church, or where all may see what work they do. But care should be exercised here. The work of *all* the children should be exhibited at times. All pupils are not artists, but the work, even though much inferior from an artistic standpoint, means much to the one who has done it. If only the best are shown, some children are apt to be hurt or discouraged.

Handwork is a good means of developing personality in the child. A good teacher is not one who simply imparts a large amount of knowledge to the child, but is one who can draw out the will and actions of the child, so he will know how to use the knowledge imparted to him.

Last, but one of the most important is, "It is one of the easiest ways to keep order in your Sunday School.

Weave the child's imagination in with your handwork: keep him busy, and you will find your Sunday School *overflowing* with *interested* children.

EQUIPMENT

In the small or one room Sunday School it is impossible to have tables on which the children may work. Small chairs may be used for they can easily be slipped under the front or back seats at the close of Sunday School. The front seats may be very readily used for tables, and the back seats in your church may be so arranged that you can use them also. Let the children sit on the little chairs using these seats as tables.

Scissors, papers, paste, paste cloths and crayolas should be available. These are usually stored in a small cabinet either in the back of the room or in the entry. The crayolas should be so divided that each color is in a separate box; and there should be enough that each child may have a color. Do not make the mistake of having all colors in one box, for this only leads to confusion especially in the classes where you have very small children.

If possible secure a set of silhouette pictures of trees, flowers, animals, etc. and be sure to have a picture of man and woman of the Bible. Almost all Bible scenes may be worked out from such a set of pictures.

Lesson for Dec. 16, 1928: "Paul and His Friends." In your small Sunday School no doubt the ages of the children vary a great deal, and this lesson is worked out with that thought in mind.

To avoid the confusion that often is found in the church when the children gather, a good method is to have the children ushered into their respective places by ushers selected from among the children. Even the tiny tots soon learn to do this work. It also does away with the confusion and time it would take to assemble in classes just before the study period. The teachers are to be ushered into the seats with their classes.

STUDY PERIOD

Let one child hand out papers on which the children are to make their pictures. Another may pass out the scissors. One may give out colors to each child. Do

not get more colors than are needed.

Give each child a small paper on which the teacher places a small amount of paste. Some paste cloths must be there too, so the children may clean their pasty fingers and not soil their clothes.

The picture of "Paul and His Friends," may be made. Here are the facts that need to be emphasized in this lesson: "Paul is a prisoner in his own hired house." "He is chained to a soldier." He has converted Onesimus, a runaway slave. Paul is sending Onesimus back, not as a slave, but as a Christian friend.

One of the first things we will want on this picture is Paul's house. This emphasizes the fact that he was a prisoner in his own house and not a jail or dungeon. Perhaps you have a boy or girl in your class who is fond of drawing houses, if so let him or her make a pattern of a house for picture.

After each child has cut out and colored a house let him paste it on large paper.

"Paul was chained to a soldier," may be illustrated by having the children cut out and paste the pictures of two men close together on the large paper, just outside the house. The chain fastening them together may be just a straight line.

A little farther out from the house, have them paste the picture of another man, leaving the house. This represents Onesimus being sent back. The same pattern may be used to represent all the characters; but the child's imagination is so alert, that he will give a separate name to each one. He will soon tell you which one is Paul; which one the soldier; and which, Onesimus. This completes the picture.

All the time the children are making the picture the teacher should be talking to them about the lesson.

If you have an older child in the class, too old for such work, let that one assist the teacher in helping the smaller ones make their pictures, or let such a one make a booklet, with an essay written in his own words about the lesson, using picture as cover. Such a paper may be read before the school as a special number.

After class, have some child (appointed before time) to return all colors, scissors, paste, etc., to the proper place, gather up waste papers, keeping all these things in an orderly manner.

Think over the various conditions in your church and see if it is not possible for you to have more handwork in your Sunday School. Let little hands work out their Bible stories and lessons and you will have "trained up a child in the way he should go."

It is only when the moon is "full" that earth's shadow does not affect it. But this world's dark shadows never allow the full-moon-view of the beauty of the Lord and the glory of His kingdom. How sad! Were people to cease groveling in the miasma of this world, and to get into "heavenly places in Christ Jesus," there would be no eclipse.—*Haney.*

GOD'S DEALINGS WITH MAN ARE PROGRESSIVE AND CUMULATIVE

By Paul Hatch

GOD THE ALMIGHTY in the beginning when the worlds were in formation, looking down the scope of the years to the culmination of all His mind, prepared also a working plan of conduct and progression on man, the elect of His creation. Man was given the faculty of **reason whereby he was given choice as he chose.** For this, God gave unto man the precept, "Thou shalt not," placing man, with the faculty of acting out his reason, on his mettle, the choice of obedience or disobedience. The fall of man places him largely upon his own resources of determining the path he shall tread.

There are only two main ways that man shall walk. The first of these is a common fault or faculty of us all; that is, to rely upon self. The other is to recognize our own weakness and seek out aid that will carry us onward and lighten the burden. The latter requires faith from the individual; so with this class of people God has in times past established contact to reveal His plans and purposes to His elect creation.

Such a man was Abraham, to whom God revealed that He was selecting a family that would evolve into a nation. Unto this patriarch, family, and nation God gave precept upon precept, line upon line of commands with a little encouragement upon this generation and a little on that generation; so that as time elapsed, those men of faith, garnering in the precious word of God, were able to deliver unto their posterity, as the apostle Peter exclaims in His second epistle, "great and precious promises." Unto these they should take heed as unto a lamp shining in a dark place until the day dawn and the day star should arise in their hearts.

These plans, precepts, etc., were brought to a focus in one man, even Christ. This Man was God's perfection, for He was able to keep the precepts and commands of the old order with which the simple folk of His time slept, ate and worked. They talked with Him and received from Him instruction into the deep mysteries of God and through His life, His sacrifice, His death, and His resurrection, a fullness of God's plan complete in one Man, from creation unto eternal glory.

Of this class and generation Jesus says in Matthew 13:11, "It is given unto you to know the mysteries of the kingdom of heaven, but to them (i. e., the multitude of verse 2) it is not given." Also in verses 16, 17, "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*."

Peter, also speaking of the same theme, speaks thus in the first chapter of his first epistle, verses 10-12, "Of which salvation the prophets have enquired and searched

diligently, who prophesied of the grace *that should come* unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost send down from heaven; which things the angels desire to look into."

We have in this day such an overbalanced mass of evidence that God has revealed Himself to all men, that our faith should be so much easier than the men of old who bore the burden of doubt. But they through their faith were able to reveal to us God in His omnipotence and mercifulness toward His elect creation.

A PARABLE OF JESUS

By A. L. Corbaley

THE DAYS of the punishment of the Jews will soon be ended. God has promised in His Word, "Therefore hear now this, thou afflicted, and drunken, but not with wine: thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."—Isa. 51:21-23.

The Lord has promised that "after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I *am* the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."—Ezek. 39:26-29.

When the Lord brought the Israelites out of the land of Egypt, by the hand of Moses, He first let them into the wilderness of Sinai, where He proved them for forty years. Here all the rebels perished, and only the faithful ones went into the promised land. So again the Lord has declared His purpose in the regathering from all nations;—"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched

out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD."—Ezek. 20:33-38. So the living house of Israel will be tested and tried and only the faithful ones will return to the promised land.

Concerning the Jews who will be in the land of Israel when the Lord shall come it is written, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."—Zech. 13:8-9.

In the 37th chapter of Ezekiel the restoration of Israel is typified by the resurrection: bone coming to its bone, then the sinews, then the flesh, then the covering of skin, then the breath came into them, "and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

So it is the Lord's purpose to gather the living house of Israel from among the nations buried, lo, these many centuries, and to restore them again to their ancient heritage as in days of old. To-day under the privileges of the Balfour Declaration, with the approval of fifty-three nations, we see the Jews once more turning Zionward, the dry bones are coming together, the fig tree is budding; soon the Lord will come, and rule the world in righteousness. Then "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isa. 11:12; Micah 4:1-9; Rom. 11:25-27. So then the rich man and his five brethren will be once more restored to be the people of the Lord, "And the Lord shall reign over them in Mount Zion, from henceforth, even forever."

Remember that life is neither pain nor pleasure; it is serious business, to be entered upon with courage and in a spirit of self-sacrifice.—*De Tocqueville*,

BACK-TO-THE-BIBLE CAMPAIGN

By Dr. A. W. Taylor

THE ABOVE is the title of a circular announcing a series of lectures in Cincinnati to be given in March, or perhaps they were delivered last March as the year when these lectures were to be heard was not given. Dr. French E. Oliver, "Author, Lecturer, Teacher," was or is to be the speaker. The circular has the following to say of him:

"In these days of confused and perverted thinking it is very heartening to listen to the preaching of a great defender of the faith like Dr. Oliver. His messages are scholarly, instructive, convincing and inspiring, and he is doing much to clear away doubt and strengthen faith in the Bible as the inspired and authoritative Word of God and the only infallible rule of faith and practice."

Upon the back of this circular is a statement of faith prepared by Dr. Oliver for the International Evangelization Society Incorporated.

The larger part of the articles of faith of this association is evidently sound and correct. But it is passing strange how a teacher of Bible doctrine can believe one item, in which it is stated, "We believe that heaven is a place of Eternal blessedness and that Hell is a place of Eternal suffering. He used capitals in the words "Eternal" and "Hell." The Bible reference he gives in proof of the eternal suffering is Rev. 20:1-15, the entire chapter.

Does not this "teacher" think our Lord and Savior as a Teacher as He was, used words that correctly conveyed the truths He wished to teach? He must answer in the affirmative. Our Lord said as "tares are burned in the fire, so shall it be in the end of this world." "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them that do iniquity and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth." If human language is capable of teaching any truth, this language teaches that evil doers will be consumed, burned up root and branch as God declares by His prophet Malachi will be the doom of all that do wickedly. John the Baptizer also in telling the work of Christ says that He will burn up the chaff with fire unquenchable.

If Dr. Oliver believes this, and that as a Teacher our Lord used language and illustration in the best way possible by symbol and descriptive language to teach the truth He desired to teach, if this man or any other intelligent person believes this as this teacher claims to believe, he must see that the final doom of wicked men and devils of all them that do iniquity is extinction of being as tares are burned and as stubble is burned up root and branch and NOT ETERNAL SUFFERING. It is too bad that intelligent men and teachers cling to that God-dishonoring, unscriptural doctrine of devils and claim that the Word of God teaches this unbelievable fate of wicked human

(Continued on page 170)

CONDITION IN RESURRECTION

We are giving here the copy of a letter written to Sister Horn, and her reply to the brother. Both are well and and logically written, and we feel will be worthy of the careful study of any Bible student. We do not care to publish a series of discussions on this subject, but give these two articles so that both thoughts may be earnestly considered—F. E. S.

Dear Sister Horn:—

Yours of Oct. 29, which was published in the Herald was read critically. I am not sure whether I get your thought or not, but if I understand you rightly, you teach the non-revival of dead bodies, and that man's mind is incorruptible. If I have misunderstood you, please set me right.

First, Gen. 2:7 teaches these things: nothing was put in the dust "MAN" but the breath of life; therefore nothing leaves the "MAN" at death but this "breath". This dust "man" was lifeless and mindless before the breath entered him, and when it leaves him at death he is again lifeless and mindless. Therefore this dust "man" is the EGO whether LIVING, DEAD, or REVIVED. He who then denies the resurrection of the dust "man"—the body—denies the resurrection of man.

Second, Dan. 12:2, "Many—not all—of them that sleep in the dust of the earth shall awake." Pray what sleeps in "the dust of the earth"? Think now: since "man" was taken from the "ground", Gen. 3:19, and at death "returns" unto the ground, follows it not he then sleeps in the "dust of the earth" or the ground? Is there in the ground, or dust, anything of man but his disorganized body? If not, then *that* is the thing which "sleeps" there; hence "awakes".

Third: since "dead bodies" are the only things placed in "graves", Rev. 11:9, and since all of a certain class are "in the graves" and are to "come forth", John 5:28, 29, follows it not that their bodies therefore emerge?

Fourth: when the judgment takes place "at his appearing", 2 Tim. 4:1, we will then appear before the judgment seat of Christ, 2 Cor. 5:10, and there bow the knee and confess with the tongue, Rom. 14:9-12. Since the knee and tongue of the dead who are then judged are dead, in order for them to bow and confess, these parts of the body must be made alive. If they are made alive, then the body is made alive.

Fifth: David's flesh, though buried, he declares "shall rest in hope", Acts 2:26. If that flesh does not live again, is there any "hope" for it? Does your flesh rest "in hope"?

Sixth: Isaiah believed that his dead body should arise, Isa. 26:19. Was he right or wrong? If this was his hope, do you have a different one? Did he have one hope and Paul another? Is it not safe to say they both

viewed this matter similarly? Since Isaiah believed his dead body would arise, and since I believe the same, do not he and I have the same hope? Why not agree with this prophet and be right? "Temporal things" becoming immortal is a mistake you say. This may be true of some things, but is not of the "vile body". Paul says it will be "changed" not destroyed, and "fashion it (What? The "vile body") like unto his glorious body."—Phil. 3:21. He does not contradict himself in 1 Cor. 15:51-55. He there says, "We shall be changed" (not *exchanged*). To discard one body and then assume another would be an exchange. He says, "This mortal *must* put on immortality." This *mortal* does not mean this *DEAD*. A "mortal" thing is a *LIVING THING* that can die. So it is a *living* thing—something that has not died—referring no doubt to the living at that time, that "put on immortality". Here then are living material bodies that "put on immortality". Surely "the mortal" is temporal. If it "puts on immortality" have we not temporal things becoming immortal? But let us examine 2 Cor. 4:18. Paul in Rom. 8:24-25 declares that things seen are not hoped for, but that "we hope for that we see not"; therefore things which are not seen are things of hope, Some of these are the kingdom, inheritance and the life to come. They are all now not seen, and are all eternal. 2 Peter 1:11; Heb. 9:15; John 3:16. There are no "eternal things" about man independent of Jesus. If he "seeks for immortality", Rom. 2:7, God will render to him in that day an eternal thing, namely eternal life, and this is what Paul teaches in 2 Cor. 5:1-4, which we will now consider.

Here two houses are spoken of: one earthly and the other "which is from heaven". He says that those in "this tabernacle" do not wish to leave it, not that we should be *unclothed*, but on the contrary desired "the tabernacle" to "be clothed upon with our house which is from heaven". He says that when this takes place mortality—the earthly house—will "be *swallowed up* of life"—the heavenly house. Here he tells us what these figures, "earthly" and "house which is from heaven" signify.

"Earthly" one means "mortality"; the one "from heaven" means "life". As the Bible calls them "clothing" in 1 Cor. 15:51-55, Diag., saying, "this mortal must be *clothed* with immortality", so in 2 Cor. 5:1-4 he calls them "houses". These houses, or clothing, are not bodies for two reasons: first the "earthly house" is to be "SWALLOWED UP", or "clothed upon with our house which is from heaven". Will one body "swallow" or *envelop* another? Second, If the earthly house is the dead body and the "house from heaven" is another body separate and distinct, then since the dead body Isaiah says "shall arise", it would mean the earthly house would arise. But if the house *from* heaven puts in its appear-

ance, each saint would have two houses—the earthly from the grave, and the “house which is from heaven”—one too many. Yes, one to rent, but since it will no doubt be conceded that he actually termed mortal and immortality “clothing” in 1 Cor. 15:51-55, why could he not term mortality and life in 2 Cor. 5:1-4 “houses”? The latter is no more difficult than the former. Now since mortality and immortality are termed clothing, it is evident that in the death state when neither is possessed, one truly is destitute of either clothing, or naked. If God can “clothe the grass”, Matt. 6:30, He can *unclothe* it. Now since the clothing of the grass must be its verdure and life, need we be surprised to know that mortality and immortality as to man may also mean clothing? Note before we paraphrase 2 Cor. 5:1-4, Paul says that *if* the earthly house of some be dissolved, implying that such will not be the case with all. Here then is our paraphrase: “For we know that *IF* we die, we will have a life from God not terminable, but eternal in duration; for in this life we groan earnestly desiring to put on the next life without dying. Otherwise, if we die, when the next life comes it will find us lifeless. For we that are now mortal do groan being burdened, not that we should die but be clothed upon with immortality, that mortality might be swallowed up of life.” Now as to John 3:3-8. Jesus here speaks of two births: of the flesh and of the Spirit. When born of the flesh the natural body and life are produced. When born of the Spirit the spiritual body and eternal life are produced; for each birth produces its own “body” and “life”. Since the spiritual body and everlasting life are obtained in the resurrection, Dan. 12:2; 1 Cor. 15:44, then it must necessarily be the time when one is born of the Spirit and can come and go as the wind.

Are you a spiritual body now? Do you possess eternal life? Are you in your comings and goings invisible as the wind? If not, then it is certain you are not born of the Spirit now. Did Caesar’s image on the penny, Luke 20:24, bear his nature? Was he not of one nature and his image another? Could this not be true also of God’s image—man? Is not man mortal and God immortal?

Does not Gen. 1:27-30 teach that God’s image—man—was neither male or female, that it could *eat* fruit for meat? Does not Gen. 9:6 affirm that this image has blood which can be shed? What then can the image be but man’s body? This meets your arguments as far as I can see. Now will you reply? May the foregoing hereafter cause you to believe that your flesh shall “rest in hope”; that your dead body shall arise together with the Lord’s “dead men”, Isa, 26:19, is the prayer of your brother in Christ.

—o—

IN REPLY TO THE ABOVE

Dear Readers of the Herald:—

I wish to invite those of you who find my views ob-

jectional, to help me consider some questions that will necessarily occur in this, my short reply to the brother who wrote me. If Paul’s writings, according to Peter, 2 Pet. 3:16, contain some things hard to understand, is it not possible that we have ignorantly “wrested” them to our destruction? Rev. 22:18, 19. Let us be careful.

In the beginning of creation, did God *really* walk in the garden, and *talk* with Adam, or was it a “voice” that Adam became conscious of, but to which he refused to hearken, preferring to “hearken to the voice” of his wife, which was the voice of the flesh, proving his mind to be carnal, which *is* death. Rom. 8:6. Yet God imputed (charged) no sin, till he had wilfully broken His law, *knowing* he was doing so. 1 Tim. 2:14. Now had Adam been sinless in the beginning—as many contend—no law would ever have been necessary. 1 Tim. 1:9. Is it not then “*carnal death*” from which we must attain resurrection? Phil 3:11.

When Adam went out to a place “which he was after to receive, not knowing whither he went”, are we to understand that he hoped for an earthly, or an heavenly inheritance, for Gen. 11:31 states that they went forth from Ur of the Chaldees, *to go* into the land of Canaan? And after a stop in Haran, they *again went forth to go* into the land of Canaan, Gen. 12:5, knowing then, their destination, land they knew of, and *saw*. Now a promised land is a land of promise, something not yet realized. As God said,—Gen. 12:1, “a land I WILL SHOW THEE”. (Did God “show them” the land of Canaan?) Again God said to Isaac, (long after Abraham’s death) “the land that I WILL TELL THEE OF”. Gen. 26:2. “*Sojourn* in this land, and I will be with thee”. And David, Psa. 39:12, says, “a stranger with thee, (God) a *sojourner*, as all my fathers were”. Paul shows, Acts 7:5, that God gave Abraham *none inheritance* in the land of Canaan, though “he promised that he would give it to him for a *possession*, and to his seed after him, when *as yet* he had no child.” Were these latter promises literally fulfilled? Read Neh. 19:22-38. Now refer to Heb. 9:11. *By faith* he became a *sojourner* in the *land of promise* as in a land *not his own*. This land was an inheritance of *his and his seed*, who, or which were *heirs with him*; namely *all the faithful*, of whatsoever country, or nationality.

Several years back, it will be remembered, Bro. Williams labored diligently to show double meanings in some scriptural passages. Paul wrote the Corinthians, 1 Cor. 2:14, “Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.” So we are to understand that reference is made in Scripture to “natural” and “spiritual” man though the flesh of either is in no wise different to the first man formed. Now where in Scripture does God promise resurrection to this physical, which is common to *all*? Did He promise Adam (natural man) *anything*? Instead of “*resurrection*” Abraham was promised *multiplication* through his *seed* was he not? Physical man *IS* dust, with a natural mind to begin with, just a *figure* only of Him that was to come (“in our image *and* likeness”), just a lifeless image inso-

far as the spiritual life is concerned, just as the image of Caesar on the penny was lifeless insofar as natural life is concerned. A new born babe may be the "image" of the father, yet many moons must come and go before it bears his likeness. Yes, the *natural mind of man is corruptible*, but the Christ mind is incorruptible, hence *immortal*. Who said, "But we, have the mind of Christ"? God found no fault in the *dust* of the man which He had formed. That was "very good". It was the *carnal mind* of the man which was *enmity* against God. Rom. 8:7. This, then, is what requires "changing", is it not, requiring a "schoolmaster" in the law?

Friends, how *can* a "disorganized body" awake? How can it do *any* thing, or even be said to sleep? Can an inanimate thing "sleep"? Our bodies, even to heart and brain, and the life which is the blood thereof, Gen. 9:4; Lev. 17:14, all are dust of the ground. In this dust during a long natural lifetime, the *mind* might never awake to the sound of the voice of the Son of God. Truly, "many that sleep in the dust of the ground shall awake". *Many* never will. "Awake and *sing* ye that D-W-E-LL in dust" (if Bro. Conner would only tell us now what he can of John 5:28. Something about "the memorial" isn't it Bro. Conner?), because to MY mind Christ HAS appeared, and every day now is judgment day, Acts 17:31, when the "nations stand before God". Does 2 Cor. 5:10, or Rom. 14:9-12 state that the "knees" or "tongues", are of people long since dead?

Let us all be careful now. It was Christ's resurrection of which David prophetically spoke, Psa. 16:9, not his own. Acts 2:24-32. *His* flesh was to rest in hope (or marginal, "dwell confidently"). Neither does His rising from the tomb the third day prove that our physical bodies will rise, *because* He rose that prophecy might be fulfilled and *also* His flesh had not yet become corrupt. Was it not a sign rather, an offering of faith—or assurance—that *this* was the Man by whom God would judge the world? Acts 17:31. Again, "Thy dead *men* shall live, *together* with my dead body shall they arise". "There is a natural body, and *there is* a spiritual body", Paul so declared. Now which body did Isaiah have in mind? Isa. 26:19. Let us consider David's plaint, Psa. 88:5, "Free among the dead, like the slain that lie in the grave, WHOM THOU REMEMBEREST NO MORE", and *not* study the passages only, that agree with our views. Paul strove "if by any means" he might attain to the resurrection from the dead". How could he hope to attain to *any* thing, or "apprehend" anything, if he did not do so before the cessation of his natural life (since God "remembers the literal dead no more")? Answer me *that*. Why, the brother himself contends, or asserts, that "this *mortal* does not mean this *dead*. A *mortal* thing is a *living* thing that can *die*". Exactly! Just what I am trying to prove. How can anyone make such an assertion, and not have his eyes opened?

Then Paul meant exactly what he taught when he wrote, "This *mortal* must put on immortality". He was teaching living mortals, surely. Jesus promised living

mortals "I WILL COME UNTO YOU". Did He speak true? Their flesh has been returned to dust nearly two thousand years. "If the Spirit of Christ *be not in you*, ye are *none* of *his*." Were *these* His? "So also is the resurrection of the dead—sown naturally as in Adam, raised spiritually as in Christ. Yet the *flesh* is not benefited, it is still flesh, always will return to its dust. Christ was put to death in the flesh, but quickened in the Spirit, 1 Pet. 3:18, showing the weakness of the flesh, and the power of the Spirit. *If we have* "crucified the flesh, together with the passions and the lusts thereof", why do we *wish* for, or desire its re-rising? Why do we crucify, or *sacrifice* it? The brother scouts the idea of two bodies, suggesting a "To Let" sign for one, yet he teaches the birth of two, with life (tenant) for each. Surely consistency thou art a jewel indeed. "For *ye are dead*, (or "*ye died*," R. V.). *When* did they *die*? "When Christ *who is our life* (now the Lord is the Spirit. 2 Cor. 3:17) shall appear ("be manifested," R. V.) then shall ye *also* be manifested in glory". WHEN? Way off in ages to come, think you? No, for that life must be manifest *in them*. Was not the Son revealed in Paul? Gal. 1:16. And if it be NOT in them, neither are they *his*. Rom. 8:9, 10, 11. NOW is the time when MORTAL bodies may be QUICKENED by the Spirit. But that mortal body being CHANGED TO IMMORTAL is a thought not to be entertained for one moment. The flesh with a natural germ of life in it might be likened to a seed having a life germ which by the sacrifice of the seed body is given a new *life* and body as it pleases God to give it, but the *seed* itself returns to dust—is forgotten. Now if flesh has continuance through rebirth, where should we look for continuance of the spirit? So far as I know Paul was unmarried, yet I believe he was virtuous. However, he begot a son while in bondage, and wrote the Corinthians that he was their father, having begotten them. When do such births take place? Has the Christ a physical body of which one may be a "member"? If the church is His body, when will it come, be made manifest, or revealed? "Changed? Yes; from natural to Spiritual, *awaking* righteously. What more shall I say?

As ever, a sister seeking truth only, (Mrs.) S. A. Horn.

"Just as surely as 'coming events cast their shadows before' so surely does truth forecast the knowledge of truth yet to come".—R. H. Judd.

BACK-TO-THE-BIBLE CAMPAIGN

(Continued from page 167)

beings when the exact opposite, that of extermination and final end of the wicked men and devils, is taught in the Bible; for the Bible says that our Lord will destroy death and him that had the power of death, that is the devil. Let God be true as He is even if it makes some preachers liars and false teachers,

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MANY OPPORTUNITIES ARE OPEN TO THE CHRISTIAN. DON'T LOSE ANY OF YOURS.

A Fertile Field for Service

WE ARE IN receipt of a communication from Sr. Dorothy Magaw, who is chairman of the Junior Social Correspondence department of national Berean work, and in her behalf we wish to ask your earnest co-operation in these ways:

When announcement is made through the paper of the baptisms of young folks, please give not only their names and locality, but also their street addresses and if possible their approximate ages. This will materially assist the committee in their work. You can also help by writing Sr. Magaw at 1646 Sherburne Ave., St. Paul, Minn. of any young people up to the age of twenty-five who are ill, isolated, bereaved or in any way needful of the cheer and encouragement which can be given. Sr. Magaw wishes to thank all those who have so splendidly cooperated thus far.

There is a field of unlimited opportunity. Let us each help as we can.

A Junior Berean of the Oregon, Ill. class gives us the following excellent little treatise on "the greatest thing in the world":

LOVE

Love is the motive which, through all the ages that God has been known to man, has inspired man to worship Him. Love of God has always been the chief trait of men famous in Bible history.

David speaks of love very often in Psalms, while in the New Testament Jesus gives the first and greatest commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. This commandment is also given by God in the Old Testament, in Deut. 6:5. It is a prominent factor in all of God's laws.

Thus throughout the Bible, man's love of God and of his brethren has been the keynote to his personal salvation.

—Genniel Carpenter

FROM CALIFORNIA

Dear Bereans,

The study of "The Church of God" proved a very

interesting study.

In Matt. 16:16 Peter, in answer to Jesus' question, "But whom say ye that I am?" declared: "Thou art the Christ, the Son of the living God." His answer caused Jesus to say, "Thou art Peter, and upon this rock (confession that He was the Christ, the Son of the living God) I will build my church; and the gates of hell shall not prevail against it."

Here Jesus expresses determination to build His Church. The thought of "build" here might cause some to think He had reference to the edifice, but we find by a study of the subject that it is the individuals that constitute the Church, or house of God. Paul speaks thus: "And Moses verily was faithful in all his house, as a servant, . . . 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." Heb. 3:5, 6.

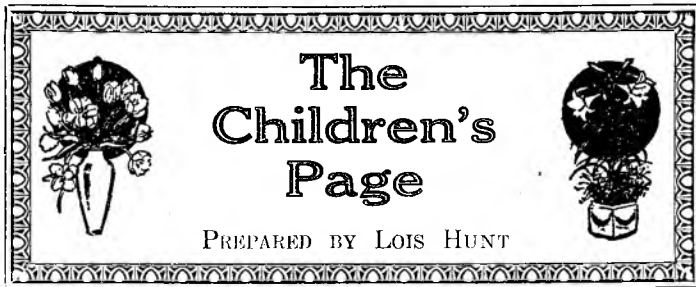
Again the apostle Paul makes it clear to the Ephesian brethren that those in Christ constitute the house (or building) of God. He says, "Now therefore ye are no more strangers and foreigners (Gentile converts), but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22.

God "calls out" through the gospel, "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. He sets the members in the body, as Paul declares in 1 Cor. 12:18, "But now hath God set the members every one of them in the body, as it hath pleased him."

Remembering this, therefore, let each of us strive to fill the place in which God has set us, and to use the talents He has given us to the glory of God and His Son, Jesus the Christ.—*Nettie B. Crundwell.*

Fear, worry, anxiety or anger close the tubes and subways of the body. We do not half realize the subtle force of thought; for if we did we would strive to acquire more faith and tranquillity which have an opposite effect.

—Haney



THE BIRTH OF JESUS

THIS IS THE STORY of how the Christ Child came—the most beautiful story in the Bible.

There was a very sweet woman named Mary, who lived in the city of Nazareth. One time when she was praying, God sent His angel, Gabriel, to her. The angel said, "Hail, thou art highly favored, the Lord is with thee." Mary was afraid because she did not quite understand what the angel meant. But the angel said, "There is a little baby coming to your home and his name is to be called Jesus, because it is he that shall save his people from their sins. He shall be great, and shall be called the Son of the Most High. And the Lord God shall give unto him the throne of his father, David: and he shall reign over the house of Jacob forever."

This was a wonderful story for the angel to tell, but it all came true.

The Babe was born in a stable, in the town of Bethlehem, David's own city in the land of Judea. His mother had no cradle for Him, so she put Him in a manger, the box of hay where cattle were sometimes fed.

It seems strange that Jesus, the Son of God should be born in a stable, but Joseph and Mary lived in Nazareth in Galilee. At this time, the Emperor made a law that all the people should go to the city of their father's and pay a tax. Joseph and Mary both belonged to the family of king David, so they had to go to the city of David. But many more people had come to the town for the same purpose, and when Joseph and Mary went to the inn to get lodging, the rooms were all full. They were tired from their long journey and were glad to get any warm place where they could rest.

And that same night—that first Christmas night—when Jesus was born—some shepherds who kept their flocks on the plains near the city, were the first ones who had the good news sent to them. A great brightness and glory shone around them. There was wonderful music from the skies. The angels came near and sang, "Glory to God in the highest. Peace on earth, good will to men."

The shepherds listened. An angel sang, "I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David, a saviour, who is Christ the Lord. And this is a sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising

God and saying: Glory to God in the highest, And on earth peace among men, in whom he is well pleased."

Then the angels went back to heaven and the shepherds said one to another, "Let us now go to Bethlehem and see if all this is true."

Then they hurried to the place, and found both Mary and Joseph, and the babe in the manger, and they were so glad and so happy. They then went away and told others about the wonderful news from heaven.

After several days Joseph and Mary went back to Bethlehem, for they had many friends and relatives there.

—From "The Child's Own Book."

SOMETHING TO DO

1. Find all the pictures of this story that you can.
2. Learn the words of the angel.

SOMETHING TO THINK ABOUT

Does Christmas mean the coming of Santa Claus, what shall I receive, or the birthday of Christ, to you?

MEMORY VERSE

No. 49. Phil. 4:7.

Father we thank Thee for sunshine so bright,
Thy loving care that protects us by night,
For parents dear, for work and play,
Father we thank Thee for the day.

Jeanetté Romine.

Father, we thank Thee for all things good,
For rest and care and all our food,
For the sun and the moon,
And our health and our friends
Shield them one and all.
We thank Thee for Jesus giving His love.
Help us to live the lives we should
Day after day in every way.

Margaret Stroup.

Keep your face with sunshine lit,
Laugh a little bit.
Gloomy shadows oft will flit
If you have the wit and grit
Just to laugh a little bit.

When you want to know, my boy,
If something right or wrong would be,
Ask yourself this simple question
"Would it come 'twixt God and me?"

—A. C. Hoffman.

The truest end of life is to know the life that never ends.—Oenn.

With Our Sunday Schools

LESSON XIII.—December 30, 1928

REVIEW: PAUL, THE WORLD CHRISTIAN

Devotional Reading: Psa. 103:1-5; 8-13

GOLDEN TEXT

For to me to live is Christ.—Phil. 1:21.

Lesson 1. Paul in Ephesus.

Summary: One of Paul's principal labors was to both proclaim the gospel in foreign lands, and to witness before their people for Jesus Christ. In Ephesus he spake boldly the truths of Christ and wrought freely miracles in the name of Christ. Thus injecting faith into considerate listeners, Paul perfected saints for his Lord. These saints were fitly joined to each other in Christ as members in one body.

Lesson 2. Spiritual Gifts.

Summary: Spiritual gifts bestowed by Christ who is "a quickening Spirit" upon those being converted from the natural to the spiritual were given to each one "to profit withal". Of these gifts, Paul cites charity as the greatest not only in point of effectiveness upon the gifted one, but also in point of duration of continuance. Abiding, i. e. continuing with charity, are the gifts of faith and hope.

As to spiritual gifts, Paul assures the Christians of all centuries that these three gifts—faith, hope, charity—should be realized by every Christian.

Lesson 3. Christian Stewardship.

Summary: To become Christian is to bring all one's powers and place them at the feet of Jesus. Every work and aim of life is, by the Christian, wrought for his Master. Paul includes one's financial earnings and acquisitions in this consecration. He cites the grace of Christ, who, though He was rich, "yet for your sakes he became poor". As steward of the grace of God, He distributed fully of that grace to others more needy until He, Himself, gave all. He urges the Corinthians to do with their abilities as did Christ with His.

Lesson 4. Paul's Last Journey to Jerusalem.

Summary: His life's work in the missionary field having been completed, and it being necessary to devote the short remaining time of life to other phases of his mission, Paul, in full health and vigor bids adieu to his last visited Asiatic church, and proceeds to Jerusalem. In this last adieu, Paul enunciates truths and instructions appropriate to every Christian church of the age. The elders, so established by the Holy Spirit, he exhorts to be true and faithful overseers of the church; this, in service to God, whose they are.

Lesson 5. World's Temperance Sunday.

Summary: "Higher power" is Paul's theme in Rom. 13:1-10. A supreme Power should always be recognized by man. The organization of the race into nations, under kings, was ordained by God. They, with their subjects, are all duty bound to submit to God.

The Christian should subject himself both to kings ordained by God, and God Himself, but certainly unto God. God especially and, properly a nation's king, rule for the benefit of the subject. God especially directs temperance in all life's walks; this as an essential, for the indwelling of God by His Spirit.

Lesson 6. Peace and Good Will Among Men.

Summary: As the administration of punishment in the home should be left to the parent, so in the Christian's life, the administration of vengeance to another should be left in the hands of God. Therefore, should the Christian place self acceptably in the service of God, awaiting His time and manner for punishing another's wrong. In this manner, the Christian does all possible within himself to live peaceably with all men.

Lesson 7. Paul's Experiences in Jerusalem.

Summary: Paul, returning from foreign lands, entered the temple where he again announced Jesus as the Messiah of the Jews. The uproar created by his teachings necessitated the soldiers to restore quiet. Under arrest Paul, having been previously advised by God that trouble should attend him, but that he should witness for God in Rome, committed himself to the keeping of God. The results bear splendid testimony to the value of faithful reliance upon Jehovah.

Lesson 8. The Prayers of Paul.

Summary: Paul's usage of the privilege of prayer provides beautiful illustration to Christians everywhere. Though divinely empowered for the performance of many great works, yet Paul prayed often and commended his brethren of all places in prayer to God. For his brethren he petitions that wisdom, and strength, and Spirit shall make them indeed God's servants, efficiently serving their God.

The indwelling of God and of Christ through the Spirit of God is uppermost in his prayer for the Ephesians. Such indwelling would give perfect guidance, sustenance, ability for all Christian labor.

Lesson 9. Paul Before His Judges.

Summary: Paul's example of faith before Felix should excite the admiration of all Christians. While Felix judged Paul from the human and political point of view, Paul evidently regarded that Jesus was his real judge. His expressions to Felix were considered by Jesus equally as they were by Felix. Felix' censure might well be God's approval and vice versa. Paul had committed himself to God and was living unto Him. These truths are like applicable to all Christians. It is one's

life that is revealed in his speech and his life is judged by God as well as by man. It is God's judgment that each must regard.

Lesson 10. Paul goes to Rome.

Summary: Faithfully recognizing God's guidance, Paul welcomed being bound to the Roman soldiers who must, thus protect him from violence by his enemies. In this bondage Paul miraculously revealed God's oversight and direction through storm and tempest in the face of all the enemies and pagans.

Paul, reaching Rome, still under arrest, openly proclaims those very truths for which he was arrested in Jerusalem. Thus the word of God was heralded abroad. Disciples were made for Christ, and members for the church of God were gathered from Rome also.

Lesson 11. Paul and His Friends.

Summary: That Christianity is the one life that cements human beings into abiding, permanent friendship is strongly and plainly revealed by the life of Paul. As revealed by Paul, the closer one lives to God, the greater one's power from God, the larger one's field of action for God, the greater is his responsibility for every other member belonging, like self, to the body of Christ, the church of God. God's love-tempered Spirit, holding possession of such responsible one, moulds him into friendship for even the weakest members: that friendship that cannot stop short of the full exercise of Christian service for such ones.

Lesson 12. The Birth of Jesus.

Summary: As in Eden was staged the creation of the first Adam, so in Bethlehem was wrought the making of Jesus, the second Adam, like unto his senior brother. So great was the meaning of this event that heaven's angelic chorus acclaimed its importance to God and to man. Lowly shepherds were the medium through whom this message was conveyed abroad.

Questions. Give Golden Text of each lesson in connection with its study.

Follow by giving principal point in each lesson. Feature one or more special Christian traits as exemplified by Paul in each lesson. Apply the principles of each lesson to Christianity to-day. Discern, through each lesson, the differences of the principles therein when applied to the carnal life and when applied to the spiritual life. Portray Christianity as exemplified by Paul in the six months' course of lessons on his life.

What can you say of Jesus being the Son of God? Wherein was He like or dislike Adam? Why should the angels proclaim His birth? Wherein did His birth ascribe glory to God?

DOINGS AMONG THE CHURCHES

ILLINOIS

Bro. S. J. Lindsay who has been ill for several months, and has been in the Dixon Hospital for treatment for several weeks, has made sufficient gains so that he is now at home again. It will be some time before he will be out and going again, but in the meantime he may be addressed, Oregon, Ill.

Bro. Austin filled the Oregon pulpit last Sunday; Bro. Marsh gave an extra Sunday of work to the Dixon church, and Bro. Siple went to Plum River and Adeline.

Bro. Paul Hatch, of the Bible Training class, who has been suffering from an infection which settled in his glands, having to be opened under his right arm, is now practically recovered, and able to smile again.

Born to Mr. and Mrs. R. E. Longanecker, of Pearl City, Ill., on Nov. 28, a daughter. Mrs. Longanecker was formerly Nota Lindsay, daughter of Bro. and Sr. Chas. Lindsay, of Pearl City. The blue eyed addition to the family is to be known as Katherine Phyllis. Our congratulations and best wishes are theirs.

Bro. Geo. A. Brown, of the Oregon, Ill. congregation, who spent a few weeks at Golden Rule Home is at present in Franklin Grove, Ill., spending the winter with his daughter.

Bro. and Sr. H. C. Starbuck, of Rockford, Ill., and their son and wife, Bro. and Sr. Glyn Starbuck of the same city were visitors with the Oregon friends on Sunday last.

SUNDAY SCHOOL LITERATURE

The National Bible Institution is in a position to furnish you all the materials you may need for your Sunday Schools, including quarterlies for young and old, children's class supplies, picture cards, papers, and the like. Some of these are our own publications, and some we get in wholesale quantities from other publishers. We shall be glad to give you prices on any kind of supplies which may be needed for your Sunday School.

Address, National Bible Institution, Oregon, Ill.

Have you sent your list of names for Christmas greetings yet? This is the last call. Turn to third page of this issue.

CEDAR FALLS, IOWA

Don't forget the week-end meeting at Cedar Falls, Iowa, this coming week-end. Bro. Austin will be the speaker.

Bro. and Sr. Elmer Berggren and children, Alton and Olive, with Sr. Esther Sealine, of Stanhope, Iowa, attended the International Livestock Exposition in Chicago last week, and Alton had the opportunity of playing in the Hamilton County 4H Club Band.

STANHOPE, IOWA

We wish to report the work being done in the vicinity of Stanhope. We are very

pleased to have Bro. J. W. Williams with us for another year. Since conference he has kept his regular appointment here, which is the second Sunday of each month.

In September we were visited by Sr. J. W. Williams and daughter Cleo, Mr. and Mrs. E. Huehn of Webster City and daughter Ilene Behm of Ft. Dodge, Sr. Edna Allard and Bro. O. J. Allard, who at this time gave a Bible lesson which was enjoyed by all.

A few from here have driven to Hickory Grove a number of times to hear Bros. Williams, Allard and Arthur Johnson. There we became better acquainted with Sr. O. J. Allard.

We also enjoyed a few of the meetings at Webster City conducted by Bro. J. Arthur Johnson which continued over two weeks. He also delivered two sermons here November 25.

The usual faithful few in attendance here average about twenty-five with occasionally a new listener. During the winter months the meetings will be held in the homes.

One evening in September Paul and Ruth Spencer of Gentry, Mo. drove in, greatly surprising us. It is ten years since Ruth and her father were at the Iowa Conference, so it seemed mighty good to see her again and to become acquainted with her brother.

With Thanksgiving Day just past, still how very many things we have to be thankful for every day! Can we count our blessings and name them one by one? I think not, they are innumerable. The Lord hath said, "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." So now, that we are blessed with another laborer in the state for a time, and with the dawn of a new year let us each and everyone of the membership of Iowa go forth with renewed effort, realizing our responsibility both prayerfully, financially and otherwise, that some day good results will be known. The results of spiritual works cannot be reckoned in dollars and cents. Man planteth and watereth but God giveth the increase.

Yours in hope of eternal life, which God, that cannot lie, promised before the world began, Esther Sealine.

CALIFORNIA

Our all day services on the first Sunday were well attended, and enjoyed by those present. Bro. Johnson spoke in the forenoon on the subject of the nation of Israel and Bro. Hammond spoke in the afternoon on Nebuchadnezzar's dream found in Daniel 2.

We were very much pleased to have Bro. Norman McLeod and family with us. He is improving in health and only spent a short time in the sanitarium.

Bros. Fenton Hickox and Walter Gray were present also. Their duties are such as to keep them away the greater part of the time.

A committee was appointed to prepare the Christmas program. Those named were Sr. Eva Stearns, Sr. Anna Hammond and Bro. Johnson. We expect a good program with such live wires behind it.

We greatly rejoiced to learn through the

last paper that Bro. Lindsay had improved somewhat.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices—40 cents per 100; \$3.00 per 1,000.

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THE NEED OF WORKERS

In *The Restitution Herald* of Nov. 27th Bro. Siple speaks very highly of the Bible Training Class. I can give hearty assent to what he said. I had the pleasure of being with the Training Class for a few days and enjoyed the time spent with them very much. I believe they are capable of doing a good work for the Lord.

It is too bad that some of them are not now ready to take up the work. Niagara Falls and Fonthill are very much in need of someone that can take up the work permanently with them. There is a fine field of work here and some very fine people as co-workers.

There seems to be a misunderstanding about my work here. I am here alone, and I am only supplying for a time while we are trying to work out some plan to give them permanent help. However much I might desire to do so, it is impossible for me to take the work permanently.

If any of the brethren know of any one that would be available for the work here, kindly let us know.

Write either Mrs. E. M. Seburn, Welland, Ont., or Mrs. Earl L. Moore, 1641 Watson Ave., Niagara Falls, N. Y. Jas. A. Patrick.

BLAIR, NEBRASKA

The union Thanksgiving service was a great success. Our church was well filled. We thought for a while we would not be able to seat the crowd, but some of the boys rushed to the Christian church just one block away and carried over sixty chairs and that was just enough. Thanks to the Christian church for being so neighborly. The sermon by Rev. Daugherty could not have been added to, and was well received by everyone present.

We are planning now for a Christmas tree and program appropriate to the occasion.

Our annual bazaar will be Saturday Dec. 8. Thanks to all that have sent offerings for this bazaar.

Mr. Ray Dixon of Omaha, son of Bro. and Sr. Emory Dixon of the Church of God at Omaha, accidentally shot himself and though the wound is not fatal, it is very serious. Our sympathy goes out to him and his wife, parents, and other near relatives. We are

praying for his soon recovery.

Our trip to Holbrook was postponed until after the holidays on account of heavy snow.

Interest in spiritual things is increasing and our work is moving on very nicely. Join us in prayer that this may continue.

E. E. Giesler.

HERALD RECEIPTS

Mrs. Ruth Paxon; Mrs. E. Taylor; Mrs.

Carrie Benney; J. P. Carpenter; Tom Carson; L. G. Jaeger; Miss E. Overbay; Puyallup Public Library; Mrs. Hazel Coe; Mrs. Mattie Agard; L. E. Conner; Mrs. Jennie Finney; Miss Muriel Brough; O. P. Clough; Mrs. F. C. Beck; K. L. Rogers; Mrs. Orval Lynd; Mrs. Ralph Endsley; Mrs. Susan Hunter; Fred Stewart; Mrs. C. P. Morgan; Glen Starbuck; Mrs. Alberda Chapman; Floyd Mills; Mrs. Louie Lovelace; John Wm. Burget; Mrs. F. V. Blakely; Mrs. H. E. Russel; J. A. Squires; Mrs. Sarah Harper;

Mrs. Martha Platt; J. H. Stadden; Mrs. Lila G. Johnston; Mrs. P. W. Ogan; David L. Halstead; Mrs. Anna Banes; Mrs. John S. Howard; Mrs. Chas. Miller; Dixon Public Library; Mrs. M. O. Webster; Mrs. Rose Barton; Mrs. John Howard; Emma Niesley.

SUBSCRIPTION FUND

Ruchie Alexander, \$3.00; Milton Long, \$2.00.

LAST WORDS OF FAMOUS PEOPLE

Jesus Christ's:—"It is finished".

Byron's:—"I must sleep now".

Louis XVIII of France:—"A king should die standing".

Francois Rabelais', (1483-1553). A French satirical writer:—"Let down the curtain, the farce is over".

George Sand's, (L. A. Amantine 1804-1876). A French novelist; pen-name, "George Sand":—"Laissez la verdure". (Leave the tomb green).

Charles II of England, referring to Nell Gwynne:—"Don't let poor Nelly starve".

Marie Antoinette's, (1755-1793), queen of France; wife of Louis XVI; executed by the Jacobins:—"Farewell, my children, forever. I go to your father".

James Wolfes', (1727-1759). An English general; defeated the French under Montcalm at Quebec, both he and Montcalm being killed:—"What! Do they run already? Then I die happy".

Comte de Mirabeau's (Garbiel H. deRiqueti), a French statesman and writer:—"Let me die to the sounds of delicious music".

Moody's the actor:—

"Reason thus with life,

If I do lose thee, I do lose a thing

That none but fools would keep".

Shakespeare.

—Arranged by S. E. Haney

LET US

By Lydia Railsback

PAUL WAS by no means a selfish person. He was constantly working for those around him to bring them to the Master. Paul, though a devoted Christian, seemed always to be on guard or fearing that after all he might fail in the Christian race. In Heb. 2:1 He says, "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." Not only did Paul want to be careful himself but he wanted others likewise to be constantly watching for fear they too might be cast off; therefore he says, "we ought".

In Hebrews 3, Paul is arguing that Christ is more

worthy than Moses and that therefore He should be regarded the more, and that the Israelites failed to enter in because of unbelief; then he began the next chapter by saying, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them". Notice the "Let us"; not just you or just me but "Let us"; each one, every one, a united effort. Although it is a united effort it effects each individual and the individuals are the ones that reap the results.

Again, Paul says, "Let us labor"; "Let us hold fast", "Let us come boldly unto the throne of grace"; "Let us draw near with a true heart"; and "Let us consider one another unto love and to good works".

All these admonitions were given to the Hebrew brethren, but to me they are just as applicable to-day as when they were written. The "Let us" is an admonition that all can heed. The "Let us" if heeded will make each individual stronger and will make the work also stronger in a collective way. If we could all heed Paul's admonition on the "Let us", what a difference it would make in our Christian lives. If we could "Let us" realize more and more what the birth of the Savior means to the world, what a work could be done in His name! If we could all "Let us" heed Paul's admonition, what a band of workers there would be!

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 RESTITUTION HERALD

CHRISTMAS NUMBER

VOLUME 18.

OREGON, ILL., DECEMBER 18, 1928

NUMBER 12



May This Season at Which We Celebrate
The Birth of God's Son Bring to You
True Peace And a Joy That is
Deeper Than That Which
Temporal Blessings
Can Bestow



EDITORIAL



F. L. AUSTIN
Editor

F. E. SIPLE
Assistant Editor

CHRISTMAS

“Unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

The Herald and the National Bible Institution offices wish the readers of these lines every true Christmas Joy and Blessing.

CHRIST'S FAR-REACHING INFLUENCE

AS THE TIME to again commemorate the birth of our Lord returns we are reminded by all of the season's activities that no other event in the history of man has resulted in such extended influence over the human race. Everywhere throughout Christendom the individual and the nation, in a business way as religiously pause to again catch up the echoes of the angel's song.

Even though this moment of semi-attention could well be far more true to Him whose name is honored, yet it remains a fact that His life has thrown out an unmeasured influence upon mankind. This general influence has meant much, very much, to the shaping of individuals in general and to the molding of nations, while the specific influence upon the few has meant unspeakably more.

As true followers, may we seek to extol His name and further His cause in this, one more Christmas season.

THE SPIRIT OF GOD IN CHRIST

IT MAY WELL be asked, “Why the unbounded and unmeasured influences of Christ upon man?” Do they spring from His mere birth? At once the heart says, “No.” Do they flow on because of the heavenly testimony of His birth, thus surrounding

the event with a halo of glory? Again the heart denies. Is it because of the character of His teachings that followed? We are compelled to realize that even His marvelous teachings could not, in themselves, have continued and extended their influences—shattering the girdle of jealous religionists, scaling the walls of barbarian hordes; surviving the martyrdoms of that venom which darkened the ages; leaping the uncharted oceans and peopling new worlds for freedom. His teachings alone, unaided could not have achieved such wonders. Was it because of His death, alone? Again we answer, “No.”

Following His resurrection He assured that He would be with His people to the end of the world. He would be with them through the Helper, the Comforter, the Holy Spirit, which He said He would pray the Father to send unto them. True to His word, the Spirit was imparted at Pentecost which enabled the apostles to convincingly testify by words and works of the renewed life and work of the Lord. Enabled by this mighty power through the gift of Christ, His true people have pressed on against every opposition of man and of evil. The name and cause of Him whose birth the world acclaims has been made to surmount every hindrance, illuminate every darkness, tower over every problem of life. This, the mighty living, throbbing, permeating influence of Christ is what exalts His name to first place in the world. Anthems of the anniversary of the birth of One so great cannot be made sufficient to render full and proper homage to One who was born to become Savior, Priest and King.

HOW MANY MORE?

THAT IS the question. How many more anniversaries of the birth of the world's King before He shall have come again, “without sin, unto salvation”?

Like the weaver's shuttle, the years have been rushing to and fro through the warp of Time, weaving photo-patterns of the ages as they pass. The patterns being now rapidly woven are patterns which the prophetic charts have outlined upon the fabric of the close of this Christian age. Follow-

ing quickly this same Jesus, of whom the angels sang before Bethlehem, will come in the fullness of glory to finish all that He "began both to do and teach" before His crucifixion.

This age is rapidly drawing to its close. Every recurring Christmas clips one from the number remaining till His return. How many more? No one can tell. It is sufficient to know that time speeds rapidly; that soon He that is to come will come and His reward will be with Him to give to every man according to his work. Let us redeem the time.

CHRISTMAS RECEIPTS

IT IS CUSTOMARY to present gifts to one another at the Christmas season. This is based upon the gift of the Son of God, whose birth we honor. Some have chosen to make gifts to the Lord's work in advancing the work of the General Conference. Those from whom gifts have been received during this Christmas month are: Clarence Lapp; Mrs. F. E. Smith; Mrs. Ida Orem; Mabel H. Netts; Estie Macey; Mrs. T. M. Savage; Mrs. M. A. Woodward; Mr. and Mrs. W. I. Barber; Mrs. Harriet Reed; Mrs. John Guthrie. Total \$68.88.

A REAL HOLIDAY

THE WORD, holiday, is a combination of the words *holy* and *day*. How significant as we now come to Christmas, a day holy, set apart, because we commemorate the birth of the world's Savior!

Of all holidays this one stands chief. It breathes a message of love, kindness, quietude,—peace. Let us celebrate it not in a boisterous, firecracker way, but with true and spiritual reverence.—F. E. S.

THE SHEPHERDS AND THE ANGEL

GOD'S REVELATIONS come to those who are ready for them.

It was not to learned rabbis, but to humble shepherds at their accustomed toil that the wondrous news of the birth of the Christ first came. They were watching their flock at night in the neighboring fields of Bethlehem, when an angel suddenly appeared to them and bade them fear not as he an-

nounced, "Behold, I bring you good tidings of great joy, which shall be to all people."

For the four words, "I bring good tidings," there is but one word in the Greek, *evaggelizomai*, from which is derived our verb, evangelize. And this was the glad tidings: "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord,"—Selected.

ENLARGING OUR MAILING LIST

THE MONTH of December is going rapidly, and we are asking each of you to help us in the effort to enlarge our mailing list. Several have already responded by sending in one or more subscriptions. If each reader would send even one other name the list would be doubled.

We feel that each one should be glad and anxious to help in this because of the opportunity for doing a real service in the Master's vineyard, in bringing the truth visibly before another each week.

To add to the interest in getting new subscribers we have offered a Gift Edition of the Bible to the one sending in the most new subscriptions before December 31, provided that the number shall exceed ten.

New names have been received this week from the following:

Margaret Donaly	3
Silas Claypool	1
Regina Boyer	1
Mrs. Harriet Reed	1
James R. Moore	1
Previously reported	44
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Total.....	51

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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 we realize something of the resistless power 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. *Propheteia*—prophecy—is defined by *Thayer's Greek-English Lexicon* as being "discourse emanating from divine inspiration, and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events." Prophecy, therefore, covers a much wider range of thought than is generally supposed. All scripture given by inspiration of God is prophecy according to the literal meaning of the word *propheteia* which is transliterated into the English.

The corresponding Hebrew word is "*nabuwah*", and comes from the root "*naba*", which Gesenius in his *Hebrew and Chaldee Lexicon* defines as follows: "*Naba*, 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, Greek, *propheteia*. In Hebrew, the passive form, *naphal* and *hithpael*, are used in this verb, from the divine prophets having been supposed to be moved rather 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 Hebrew word rendered "prophecy" suggests the thought of men into whose minds God poured His supernal wisdom and truth so copiously that they could not contain it. The flood of inspiration they had received bubbled up within their hearts and poured forth in abundance the "water of life."

The definition of prophecy, suggested by Peter in his second epistle, 1:21, as quoted by the compilers of the *Hebrew and Chaldee Lexicon* to which I referred, could hardly be surpassed for accuracy. 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." Observe the added emphasis which this version places upon the divine authorship of prophecy as compared with the King James. The latter, you will remember, renders the text: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The common version suggests the thought that the prophets were "holy men of God." Of course no one would deny that this is true; but that was not the thought Peter is seeking to impress upon his readers. He is telling them of the *origin* and *authorship* of prophecy, i. e., the revelation of God to man as made through the Scriptures. He is not concerning himself with the character of the individuals through whom the revelations were made, but with the Source of their utterances only. The men were "*from God*." That was the fact Peter sought to stress.

Both the American Standard Version and the Emphatic Diaglott base their translation of this text upon the Vatican Manuscript; the rendering of the Diaglott being as follows: "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 word employed by Peter and translated "moved" is "being borne along." (See "Word Studies in the New Testament" by Vincent.)

Now let us review our findings in this text. "No prophecy"—no inspiration, no revelation, no part of the sacred writings—"ever came by the will"—the desire or initiative or power—"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, is of supernatural origin altogether. Man had nothing to do with its actual authorship. He was but the medium through which the voice of God spoke.

We have found that the entire range of divine revelation, regardless of the nature and purpose of any particular portion, may rightly be termed "prophecy." This fact broadens the scope of our investigation into the "purpose and value of prophecy" to such an extent that it should include the entire Bible. It will be sufficient for our present purpose, however, to confine our study to those portions of the Sacred Volume which are commonly called the "Prophets."

For clearer analysis the Bible may be roughly

separated into four great divisions: (1) the Historical; (2) the Predictive; (3) the Admonitory; and (4) the Promissive. But when we attempt to separate the Scriptures under these various heads, we find it is exceedingly difficult to maintain even this semblance of division, so complete is the unity of thought and purpose exhibited in this wonderful Book of God! The historical portions of the Bible contain so much of prophecy, and the prophetic so much of promise and of admonition that we cannot effectually separate the one from the other; but we must endeavor to confine our investigation as closely as possible to the predictive element which is to be found throughout the Book.

Perhaps no portion of the Bible has aroused a deeper interest among us than have the predictions of the prophets. Every promise of God is a prophecy, for it predicts the results of righteousness which comes through faith. Every warning relative to sin is a prophecy, as it foretells the doom of the ungodly. But these are not the prophecies we wish to consider at this time. Permit me to put the matter in the form of a question. "What is the real purpose and value of prophecy, predictive prophecy?" In our study of Daniel, of Isaiah, of the Book of Revelation, what do we find to be the great predominating object of them all? And, further, what is the chief benefit we receive to reward us for the effort we put forth? The major portion of the Bible is occupied with prophetic writings, and surely there must be something of vast importance, else so much space would not be devoted to them. What, then, is the answer to our question?

First, prophecy is designed to instruct the child of God concerning the will and purposes of the Father. Therefore there is much of value from an educational standpoint in its study. Prophecy informs us of events before they occur, and thus our curiosity concerning the future is satisfied. But surely the mere satisfying of carnal curiosity cannot be the object of God's marvelous revelation! And this observation brings us to the thought I wish to emphasize most strongly. That is, that to appreciate the true and the enormous value of prophecy one must approach its study from a spiritual standpoint rather than from a material or carnal point of view.

What I mean is this: that enlightenment concerning future history is not the primary purpose of prophecy. Its object is an infinitely higher one than that of recording the transactions of men and nations before they occur. Prophecy is addressed to the children of God, not to the world. The full import of no scripture can be apprehended by a carnal mind, by the unregenerated mind of worldly

men. Hear the apostle Paul in 1 Cor. 2:14: "Now the natural man (margin, 'unspiritual') 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." (American Standard Version.) This is perhaps what Peter referred to when he said, "No prophecy of scripture is of private (individual) interpretation." Prophecy must be understood in harmony with its spiritual origin and purpose.

Yes, the true purpose of prophecy is far more important than that of informing the world, or even the church, with the nature of impending events, however remarkable such happenings may be. The real purpose of prophecy is to create a reaction in the hearts and lives of the Father's children favorable to Himself. Prophecy and its fulfillment assures the faithful that GOD IS! It provides unmistakable evidence of His Being, of His faithfulness in the keeping of His promises; of His constant love and care for His people. It tells them that the mighty Governor of the universe is concerning Himself with their affairs! Prophecy makes the *personality* of God real to those who seek to do His will, for in the fulfillment of its predictions they are able to actually see the working out of His plans and purposes. They know that God *lives*, because His mighty words are being accomplished before their eyes in just the way the prophets predicted they would be done.

It has seemed to me that perhaps we have erred in the past in our manner of presenting the truths of prophecy, both to the church and to the world, in that we have stressed the miraculous nature of prophecy in order to arouse the interest of the public and hold their attention until we could instruct them more fully in the things of God. I believe that prophecy itself can be made a more powerful influence to induce men and women to forsake their sins, and to become obedient to the gospel of the kingdom of God, by which only they can be saved. As we point out the faithfulness and the goodness of God in the past and in the present, as it is revealed in the fulfillment of prophecy, we are able to convince those out of Christ that the Father will be equally faithful in keeping His promises to them if they will only believe and embrace them!

Let us make prophecy exactly what it was intended to be—a powerful inducement for men and women to seek after God! Let us not be content with simply interesting people in the technicalities of interpretation; but rather let us put forth every effort to arouse within them a fervent desire for God,—a hungering and a thirsting after righteousness! While we hold out to the unsaved the blessed promises

of redemption found in the prophets, let us not forget to warn them that unfulfilled prophecy contains nothing of comfort for the wilfully disobedient; but, on the other hand, "a certain fearful expectation of judgment."—Hebrews 10:27.

The full blessedness of prophecy, like the full blessedness of the gospel, is reserved for those only who are in Christ Jesus when He comes!

Have you paid up your subscription to The Restitution Herald?

WORLD HEADED FOR WAR, SAY LLOYD GEORGE AND MUSSOLINI

By F. E. Siple

WE ARE GIVING herewith two news dispatches clipped by Bro. Haney from the Philadelphia Public Ledger of Dec. 9, 1928. They are worthy not only of being read, but of the most careful consideration as we celebrate the birth of the great Peace Giver.

MANCHESTER, ENGLAND, Dec. 8.—(AP)—Ex-Prime Minister Lloyd George, speaking at the opening of the Liberal Party "peace campaign," declared to-day that since the Kellogg anti-war pact was signed armaments have been steadily growing.

"Why is Mr. Kellogg building dreadnoughts and cruisers?" Lloyd George asked. "He says, 'Thou shalt not kill,' but he says also, 'Fill your waist belt with knives and pistols so as to be ready to kill.'"

The ex-Prime Minister said that as things are now the nations of the world are heading straight for war, not because any one wants it, but because no one has the courage to stop the runaway chariot of war.

Unless the nations were prepared soon to accept whole-hearted peaceable means of settling disputes, he said, God alone could save the world from the calamity of a more terrible war than has ever been seen.

ROME, Dec. 9.—(AP)—Premier Mussolini, in a speech closing the Chamber of Deputies to-day, stressed that Italy did not desire to disturb the European equilibrium, but since difficult times were ahead, she wished to be prepared. Therefore, he said, once the nation has passed its convalescence from the ills that followed the World War, he would ask it to

make another effort to bring its military forces up to the mark.

"The truth is," he said, "that the whold world is again arming itself. The number of bayonets and cannon is constantly increasing, yet everybody speaks of peace.

"We are all for peace, and if to-morrow other Kellogg treaties were in view, we would hasten to sign them."

The session of the Chamber closed to-day was the last of that body in which the party system of election will prevail. Premier Mussolini delivered his speech after the Chamber in an exuberant mood, had passed by acclamation bills giving the Grand Council of the Fascist Party a constitutional status and enacting into law the Fascist labor charter.

In view of the fact that Lloyd George was not only leader of England but practically dictator of the Allies during the World War, and probably the best informed man in the world on international conditions, and of the further fact that Mussolini is the one outstanding military leader in the world to-day, these utterances are worthy of deep consideration.

Now that you have read their frank statement of conditions, turn to Matt. 24:6-8, "And ye shall hear of wars and rumours of wars: . . ." Also read 1 Thess. 5:1-5, "When they shall say, Peace and safety; then sudden destruction cometh . . ."

How literally the nations are shaping themselves to carry out the prophecies of Scripture! How appropriate now to honor the birth of Jesus, who alone can bring peace to this troubled world!

LET NOT YOUR HEART BE TROUBLED

By Samuel E. Haney

THESE THINGS I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world".—John 16:33—A. V.

A heart to heart homily talk. I shall use Dr. Weymouth's version largely.

How solicitous and apprehensive Jesus is concerning our spiritual growth, while we so-journ "as sheep in the midst of wolves," "that in me ye might have peace"! He believed in the adage, "to be forewarned is to be forearmed". "Thus I command you to love one another, (in union there is

strength). If the world hates you, remember that it has first had me as the fixed object of its hatred. If you belonged to the world, the world would love its own property. But because you do not belong to the world, and I have chosen you out of the world—for that reason the world hates you. Bear in mind what I said to you, 'A servant is not superior to his master'. If they have persecuted me, they will also persecute you: if they have obeyed my teaching, they will obey yours also. But they will inflict all this suffering upon you on account of your bearing my name—because they do not know Him who sent me".—John 15:17-21, Wey. To further allay our apprehension He says, "If you love me, you will obey my commandments (all of them. Get this, for thousands disparage them by obeying selections). And I will ask the Father, and He will give you another Advocate (Comforter, A. V.) to be for ever with you—the Spirit of truth. That Spirit the world cannot receive, because it does not see Him or know Him. You know Him, because He remains by your side and is in you. I will not leave you bereaved (or, orphans, margin): I am coming to you. Yet a little while and the world will see (sees) me no more, but you will see me: because I live, you also shall live".—John 14:15-19, Wey. Then to crown it all, He says, "Peace I leave with you: my own peace I give to you (a unique peace, foreign to this world). It is not as the world gives its greetings that I give you peace (this world's greetings are often more perfunctory than guileless). Let not your hearts be troubled or dismayed".—John 14:27, Wey. Let us hear from Paul, whose sufferings and peace were second only to Jesus'. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus".—Phil. 4:6, 7, R. V.

"In the world ye shall have tribulation". Peace and tribulation make strange bed-fellows. Shouldn't think there would be much rest in such a bed. Ah, there isn't! It is as Jesus said: "Think not that I am come to send peace on earth: I come not to send peace, but a sword". ". . . And a man's foes shall be they of his own household".—Matt. 10:34-36.

Thus the Christian is incongruously conditioned. He realizes—if he really is a Christian—that he has a fight on hand to the end of his career. It was for this reason Paul exhorted Timothy to "fight the good fight of faith"; and, for his own exultation: having "fought a good fight". 1 Tim. 6:12; 2 Tim. 4:7. But Paul doesn't leave us comfortless in our

daily battles with the flesh and the world: "But He who is making us as well as you steadfast through union with the Anointed One, and has anointed us, is God, and He has also set His seal upon us, and has put His Spirit into our hearts as a pledge and foretaste of future blessing".—2 Cor. 1:21, 22, Wey.

We can be further forearmed and comforted by keeping in mind that we are still in the day of our humiliation which is the day of the world's exaltation; and the additional fact that conditions are soon to be reversed, when those who are now striving for exaltation, and are idolizing self—the flesh—shall be very uncomfortable. "As therefore the DARNEL is gathered and burned in the Fire, so will it be in the END of the AGE. The SON of MAN will send for his MESSENGERS, who will gather out of his KINGDOM ALL SEDUCERS and INQUITOUS PERSONS; and will throw them into the FURNACE of FIRE; there will be the WEEPING and the GNASHING of TEETH. Then will the RIGHT-EOUS be resplendent as the SUN in the KINGDOM of their FATHER. He who HAS ears, let him hear".—Matt. 13:40-43, Emph. Diag.

Let us note how this peace, which Jesus "leaves with us", triumphs over tribulation and persecution. No amount of tribulation and suffering could drown, nor burn out the great apostle's joy. "Standing then acquitted as the result of faith, let us enjoy peace with God through our Lord Jesus Christ, through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory. And not only so: we also exult in our sufferings (tribulations, A. V. AFFLICTIONS, Emph. Diag.), knowing as we do, that suffering produces fortitude, ripeness of character; and ripeness of character, hope; and that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit who (which, Emph. Diag.) has been given to us".—Rom. 5:1-5, Wey.

"Who shall separate us from Christ's love? Shall affliction or distress, persecution or hunger, nakedness or danger or the sword? As it stands written in the Scripture, 'For thy sake they are, all day long, trying to kill us. We have been looked upon as sheep destined for slaughter'. Yet amid all these things we are more than conquerors through Him who has loved us. For I am convinced that neither death nor life, neither the lower ranks of evil angels nor the higher, neither things present nor things future, nor the forces of nature, nor height nor depth, nor any other created thing, will be able to separate us from the love of God, which rests upon us in Christ Jesus our Lord".—Rom. 8:35-39, Wey.

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THE NAME OF JESUS

How sweet the name of Jesus sounds
In the believer's ear,
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest.

Dear Name, the Rock on which I build,
My shield and hiding place,
My never failing treasury filled,
With boundless stores of grace.

JESUS, my Shepherd, Savior, Friend,
My Prophet, Priest and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

His name dispels my guilt and fear,
No other name but JESUS.
Oh, how my soul delights to hear
The precious name of JESUS.

Scripture texts quoted above each lay emphasis on the little word "name".

"What's in a name" is the hasty remark of those who have taken but little time to consider. But here is a startling fact. We all readily acknowledge that "GOD created the heaven and the earth", and that the glory of creation he "will not give to another", but that the giving of a name should be of such consequence as necessarily to originate from God Himself has perhaps not entered into our thoughts. Yet so it is. GOD Himself is the Originator of the vast material universe about us. He is also the Originator of the things that are not seen, for GOD, not man, was the Originator of the name.

So far as this earth of ours is concerned, not until man came upon the scene were names given to any created thing. There was no means of distinguishing one thing from another, or the individual of the species from another of the same kind. Can we imagine human life under such conditions? Indeed we cannot. Thus we see the wisdom of the Great Creator that in the day when they were created He called their name Adam. His wisdom is also manifested in teaching Adam to give names to every living creature. A careful reader cannot fail to notice the prominence that Scripture gives to a name throughout its entire record.

THE NAME "JESUS"

A CHRISTMAS MESSAGE

By R. H. Judd

"Thou shalt call his NAME JESUS: for he shall save his people from their sins."—Matt 1:21.

"Wherefore GOD also hath highly exalted him, and given him a name which is above every name: that at the name of JESUS, every knee should bow."—Phil. 2:9, 10.

It is the name that we give to each other that distinguishes for us one family from another, and it is the names which we give to each other that bind us together in the happy relationship of family life. Apart from a name we are but a number of individual units. Scripture declares that "GOD setteth the solitary in families." Psa. 68:6. So important does GOD regard the name that on more than one occasion in sacred history He has recorded the name of an individual even before his birth. Of none is this more true than of Him of whom the angel declared—"Thou shalt call his name JESUS, for he shall save his people from their sins." There are some features of this last quoted scripture that may be applicable and helpful as a Christmas message to each one of us. The *personal* note of the message is one of these.

WE LITTLE REALIZE the deep significance of some of the most common accompaniments of life. We would be without them, it would in our estimation of existence, be well nigh impossible and yet what little value we place upon them. The great majority of these are not material things that appeal to the physical senses of our nature. In other words they cannot be touched, sight, taste or smell, measured or weighed. The two

Many beautiful and appropriate names are given by Jehovah to the Messiah, but in comparatively few of them is there the personal element that there is here. The passage might have read, as for instance in Isaiah 9:6, "and his name shall be called", signifying relationship to a group rather than to an individual. But no, not so here, for the theme of the passage is *salvation*—"He shall save"—and the indi-

vidual must be saved before the nation can be redeemed. "Thou shalt call his name JESUS, for it is he that shall save his people from their sins". In no other scriptures—so far as the writer recollects—are the sinner and the Savior brought together into such close personal contact. Even in that wonderful passage in Isaiah already referred to, the intimate relationship is not so close as it is here. Does not the verse teach us that it is the GOD-given privilege of each one of us, who really so desires, to call His name "JESUS", and by the very appropriation of the name do we not actually appropriate *Him* as our personal Savior?

In the first instance, the giving of the name JESUS foreshadowed a tremendous conflict against sin, suffering and death,—a conflict then yet in the future, for "he shall save his people from their sins." In this is also brought out the great truth that salvation is through the name of JESUS, and thus the proof is manifested that the life of JESUS (for death can claim no value in a name) was, equally with His death, an atonement for sin, for apart from His blameless life His death would have been of no avail. And yet without the shedding of blood there could be no remission of sins. The one is linked with the other.

But stay, the second part of our message yields another thought—one of VICTORY—one of TRIUMPH. The statement is made that "because he was obedient even unto death (see R. V.) . . . wherefore GOD hath highly exalted him, and given him a name . . . which is above every name . . . the name of JESUS." Let these words sink into our minds, and let us seek to understand the real force of their meaning. We shall then realize as we have perhaps never before realized that actually a second time GOD gives to His beloved Son the precious name of JESUS, the same name "JESUS", but a "new name"—not one of ignominy, suffering and death, but the pledge of RESURRECTION glory and "an endless LIFE"—a name which is above every name.

Reader, let us thank GOD that you and I are privileged to rejoice in both aspects of this wonderful twice given name of JESUS, one foreshadowing the cross, the other sharing in the crown—the crown of LIFE, for "these things are written, that ye might believe that JESUS is the CHRIST, the Son of GOD; and that believing ye might have life through his NAME."—John 20:31.

What better CHRISTMAS message could be desired?

HIS BIRTHDAY

By M. A. Woodward

IT HAS BEEN coming and going for more than nineteen hundred years, and I am wondering to-day as we near another milestone, how many more we will celebrate before He comes to claim His chosen body, the "Church"? And then this startling thing confronts me, Will I be among the chosen members of that body or will I with shame and disgrace hide my face and go on counting the years in agony of soul. I can think of nothing worse to befall me than to be obliged, even though He spoke no word of reproof to me, to see the gathered ones moving away with Him, glorified, immortalized, singing the rapturous song of victory over death and the grave and I who have professed to love Him for over fifty years of my life, I whom He has blessed with so many good things all along the road, should so woefully fail Him that He needed me no longer. I was of no further use to Him. His bride had been gathered, and I had been left. O God, my God, what agony, to realize that I must go on counting the years, seeing the thorns in His crown, His agonizing cry, "Father, forgive them; they know not what they do," and I did not sense those hours of pain enough to be faithful and loyal that I might hear the "well done."

O beloveds, if we are in the least doubt that we will fail to be one in that glorified body, now, to-day, is the time to search our lives, consider our methods, whether they are right or not, turn the mirror on self and see our faults. Are we unforgiving? "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Are we so selfish that we withhold God's portion from Him? Are we humble or egotistical? Are we prayerfully growing in grace and faith, or losing ground each day? Are we celebrating His birthday by giving cards and gifts to each of our earthly friends, and forgetting to place even our tithe in His hands to be used to His glory? Do we let Him go to the throne-room where He can tell His Father that His sons and daughters have forgotten again that He needs a gift from them? If we treat Him thus, how can we expect to reign with Him? If we neglect our best earthly friends would we expect to be invited to their banquet table? Why do we expect so much from our Heavenly Father and His Son, and so little from ourselves?

On this coming Birthday may we consecrate ourselves anew to His service, is my prayer.

THE BIRTH OF CHRIST

By John L. Wince

'Tis night on Judah's vales and hills,
And shepherds their lone watches keep:
The music of the rippling rills
Has lulled the world to deepest sleep.

But hark! A voice breaks on the ear—
'Tis God's evangel speaks the word
On midnight air, so loud and clear,
That more than shepherds might have heard.

"Fear not" the angel said "I bring
Good news;" but not to Jews alone.
Break forth, Oh burdened hearts and sing
In every land beneath the sun!

For Christ the Lord is born to-day—
Come, angel choir, your tongues employ
And join to swell the gladsome lay;
And human hearts pour out your joy.

The burden of this sweetest strain
That ever fell on mortal ears
Is praise to God, good will to men,
And peace to be through endless years.

From Persian hills and plains afar,
With loaded beast, with quickened pace,
Directed by the mystic star,
Ordained to mark the time and place,

The wise men came with offering.
The frankincense, the myrrh, the gold
They lay before the infant King,
The Son of God in human mold.

The shepherds of the ancient East
Adored the child of lowly birth.
And we to-day of youthful West
Would prize the Gift of heav'nly worth;

And hail with joy the coming day
When Christ the heir to David's throne
Shall take the kingdom, hold the sway,
And all the world His power own.

God's will shall then on earth be done
All knees shall bow and tongues confess,
Beneath the circuit of the sun,
And naught shall mar our happiness.

PEACE ON EARTH

By F. E. Siple

CHIEF OF ALL desirable conditions of life is that of peace. Possession of it means rest, ease, security,—hence contentment. Lack of it means anxiety, fear, dread, misery. The quality that makes life worth while is peace.

How glorious, then, the message that the angels sang on the night when Jesus was born: "Peace on earth, good will to man"! No wonder the shepherds rejoiced and sought the Babe! What a message to roll down the ages to you and me!

But that message of two thousand years ago is of value only as nations and individuals take advantage of its privileges. The Child born that night is destined to bring peace to the nations; and each nation which comes to acknowledge Him will be accorded the happy privilege of living as a nation during the prosperous kingdom period of our Lord. The message, however, comes closer home to you and me. It is possible for us to receive His peace to-day, amid all of life's turmoil and uproar, a peace that passes the understanding of natural man. It is possible to face criticism, sarcasm, abuse, financial disaster, physical suffering, or bereavement, and face them all in peace. It is possible through faith.

Jesus Himself gave us the example. They scoffed and made light of Him. They falsely accused Him. They arrested and taunted Him. They pressed the thorns to His brow, and made Him carry His own cross. All this and more they did, but He patiently endured, His heart quieted with peace in face of all the external commotion.

Paul sang songs while locked in prison with his feet and hands chained. He had obtained the peace that comes from trust in Christ, and hence was able to say, "We know that all things work together for good to them that love God, to them who are the called according to *his* purpose." Rom. 8:28.

You, too, can have that peace. As Paul put it in 1 Cor. 10:13, "There hath no temptation (trial) 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."

Knowing this, why should one fear or be distressed?

May this anniversary of the birth of the Prince of Peace bring us each closer to a true realization of the peace that should fill the Christian's life to-day!



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

"I HAD RATHER BE A DOORKEEPER IN THE HOUSE OF MY GOD, THAN TO DWELL IN THE TENTS OF WICKEDNESS."—Psa. 84:10.

WE ARE GIVING this week two contributions from Indiana Bereans. Each one of these is encouraging in its way. As we are entering another Christmas season it would seem well if we could give earnest heed to the truths brought out in the article, "The One Thing Needful".

Are we Marthas or Marys in our devotion to Christ? When we become perplexed and burdened with the anxieties of life, there is comfort in the words of Paul in Phil. 4:6-7: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Mary knew the richness and depth of that peace.

THE JUNIOR BEREAN OF BURR OAK, IND.

The Burr Oak Junior Berean Class entertained the adult class recently.

Elizabeth Zechiel gave a special number on the piano, "In Music's Praise". The Junior class then sang a song, "I know God is True", followed with prayer by Leta Osborn.

The Junior class then went to their room and the adults took up the lesson on "Paul's Voyage to Rome," found in the twenty-seventh and twenty-eighth chapters of the book of Acts.

When the lesson was over we elected officers for the year, as follows: teacher, Myrle Hatten; assistant teacher, Louise Bryant; secretary-treasurer, Almeda La Munion; assistant secretary-treasurer, Etta Belle Warner; pianist, Elizabeth Zechiel; assistant pianist, Marguerite Zechiel.

The meeting was closed with the song, "May God Depend on You?" and prayer by Myrle Hatten.

—Almeda La Munion

THE ONE THING NEEDFUL

Although diligence in business and proper regard to family concerns, are duties which should by no means be neglected, yet we may be so engrossed in them, and so troubled about them, as greatly to displease our Savior and injure ourselves.

Our first regard should be for God, and our chief concern to learn to do His will. He will then so order His favors to us, that we will never want for anything essential to our good.

Our Savior when entertained at the home of Mary and Martha gave us a good lesson picture of what we should choose.

Martha was in the kitchen, much concerned about the meal she was preparing for her Guest, just as many housewives have done for the past Thanksgiving dinner and will do for the coming Christmas feast.

Mary, whose mind was concerned about the lesson she might learn, "sat at Jesus' feet and heard his word." Martha, tired with much labor, complained and asked that Jesus send Mary, her sister, to help her. But "Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:41, 42.

As we approach the Christmas season let us be more concerned about the priceless Gift God gave unto us. He gave us His own Son to bear the sins of the world, that we might be redeemed from our lost estate, unto the glorious hope of His calling. May we sit at the feet of Jesus and learn of Him as did Mary, and let us make our requests of the Lord as did David in Psa. 27:4:

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

—Sarah Manuwal



THE CHILDREN'S PAGE

PAUL'S STORY

SAUL'S NAME was changed to Paul. It was said that he should bear the name of Jesus before Gentiles and kings, and the children of Israel. This was what God chose him to do.

He was persecuted for what he did, and his friends begged him not to go where people were unwilling to hear what he had to tell them. But nothing that his friends said could make him afraid of people or of pain.

When his friends cried for fear of what his enemies would do to him, he said to them, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die . . . for the name of the Lord Jesus."

Paul suffered often as he went about to preach. We read the story of his adventures in one of his letters. Paul wrote: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned, thrice I suffered shipwreck.

"A night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the wilderness.

"In labor and sorrow have I been in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

"And in Damascus the governors watched the city in order to take me; and through a window was I let down in a basket by the wall, and escaped his hands."

Paul braved all these dangers or perils as he called them in doing the work God chose him to do, which was to tell of Jesus and to fight evil-doing.

When Paul had grown old he wrote to a friend, "I have fought the good fight, I have finished the course, I have kept the faith."

His friend understood him to mean, "I have tried always to do in the best and bravest way the work God gave me to do, and always have loved Jesus and been true to my love for Him."

It was because Paul was true to his love for Jesus that he was among the bravest and best of all brave good men.

—"*Primary Stories.*" By Marion Thomas.

SOMETHING TO DO

1. Find in the Bible the two references given in the story of Paul.
2. Read 2 Timothy 4 and 2 Cor. 11.

SOMETHING TO THINK ABOUT

How have I finished the year?
How am I going to start the New Year?

MEMORY VERSE

No. 50. Galatians 1:3.

REVIEW QUESTIONS

1. Name three of Paul's friends.
2. Why did Paul go to Rome?
3. What happened on the way there?
4. Before what kings did Paul testify?
5. Why did Paul turn to the Gentiles?
6. How was he treated in Jerusalem?
7. What happened in Ephesus?
8. Tell of Paul's conversion.
9. Why was Paul so brave?
10. What are some of the teachings of Paul?

Dear Friends, Older and Younger:

Season's greetings to you, one and all, and may the New Year bring you richest blessings.

Sincerely,

Lois Hunt.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."



With Our Sunday Schools

A STUDY OF THE SUBJECT

The Birth of Jesus. "Therefore, also, that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35. Because of God inspiring Mary by His Holy Spirit, "therefore" Jesus was to be "called the Son of God". God "made" Jesus equally as much as He made Adam. He was "made of a woman". Gal. 4:4. God's creative work was positive. His methods and means were different than in the creation of Adam. As Adam "was the Son of God", Luke 3:38, because of having been created by God, so also Christ was the Son of God. According to Scripture God miraculously overruled the laws of nature and "made" Jesus for Himself. As such He was as pure, and good, and sinless, and uncontaminated as was Adam in the earliest morning of his life. Being "made" of God, He inherited no more from Adam's race than did Adam inherit from the dust out of which God made him.

The Last Adam. The birth of Jesus undoubtedly brought to the human race a second Adam, i. e., a second man. (The word "Adam," Gen. 2:19 and everywhere, is the same as the word "man" wherever "man" means mankind.) He was of the same mortal nature, subject to the same temptations, as was His brother, the first Adam. Nevertheless, He was "from heaven", 1 Cor. 15:47, like as was the first Adam. Following His birth, He was tried, tested, proven of God in every point, Heb. 4:15; yet He sinned not. Thus, in His birth and in His life He was sinless. Being such, He was in no sense under sentence of death. Therefore, He could truly say, "I lay down my life", John 10:15. He laid down His life by taking, bearing, our sins, 1 Peter 2:24; being thus made sin for us, 2 Cor. 5:21.

Glory to God. The birth of Jesus was destined to bring glory to God. In His wisdom, God foresaw the perfect life which Jesus, the perfect, sinless Babe would complete. In this, God foresaw the glory that would rebound to Himself through the great redemptive and saving work of Him who was to be Lord. Inspired angels, massed at heaven's portal proclaimed in heavenly anthem this great truth which should climax not only the ages, but God's creative work.

This is the glad event which the Christ-mas anniversary commemorates.

God's Power. The power of God to create a stainless child out of a sin-laden race evidences His power to redeem the sinful individual from his sins and their results and to establish him in the glory of sinless and endless life. Here, again, is reason for repetition of

the angel's "glory be to God".

THE GOLDEN TEXT

"That there was born to you this day a Saviour—who is Christ, Lord—in David's city."—Luke 2:11, Roth.

These are the words of the angel announcing the glad tidings of the birth of our Lord and Savior to the shepherds who were watching their flocks. The announcement did not come to men of high estate, as kings and potentates, but to men of low estate, from whom as a rule there have come those who have carried the standard of Christendom throughout all time and to the ends of the earth. These were "tidings of great joy" for all people upon the earth.—
F. A. S.

PRACTICAL APPLICATIONS

The Prince of Peace. The most workable, practical thing in the world is peace. As discontent breeds discontent, so peace promotes and develops peace.

Jesus was born to bring peace. This He did and is doing in the lives and hearts of those who come to know and to trust Him. This He will do world wide, for nations as well as individuals, when He comes to establish His kingdom.

"Peace on earth, good will toward men", is the keynote of His whole career. In order to accomplish this universally in a progressive way He is choosing individuals now by the gospel. These learn and develop the principle of peace by contact with Him. Thus they become qualified to be His partners and helpers in the great kingdom work of the coming age. He has promised that they who suffer with Him now will be glorified with Him then. As Jesus learned patience by the things He suffered, so we by the trials of life may learn patience and be in position to assist the great King in bringing in world-wide peace through a rulership of righteousness.

The peace that passeth understanding may be had in a practical way in the life of the person to-day who really knows the Christ. He is the Prince of Peace indeed!—F. E. S.

SENIOR AND ADULT CLASSES

Topic: The Birth of Jesus.

The birth of Jesus was a wondrous manifestation of God's power in man's favor.

Man began his life in the garden of Eden without knowledge of good and evil—without a developed mind. His experience with the tree of knowledge of good and evil began to develop this knowledge and consequently his mind.

The greatest increase was among the people of Israel, for it was to them that God gave most abundantly of His direct communications. Finally the time was ripe for a marked advance.

God's power overshadowed Mary of Israel, and transmitted to her Child all wisdom and love. Of special importance in this heritage to Jesus was submission to God's will. "Lo, I come to do thy will, O, God," was thoroughly ingrained in His nature even in early childhood. As Jesus, thus equipped, grew in stature and ability to receive understanding, God gave Him the guidance of His mind without measure, and perfected Him into His own likeness.

All this was not done for Jesus, merely that God might have one perfect Son. God knew that you and I, yet unborn, would come under His influence and by virtue of it become His sons and daughters, manifesting His life and glory, instead of the instinct life with which He endowed man at creation.—A. K.

INTERMEDIATE CLASS

Topic: The Babe in Bethlehem.

For hundreds of years prophets had been telling the people that a Child would be born. Yes, they told them all the events that would occur at this time; but very few grasped the idea that this birth would actually occur. But just as the prophets had said, so the Babe was born in the manger at Bethlehem.

Some shepherds were watching their flocks that night. As the bright light shone around them, they were afraid; but with the words, "Fear not", from the angel, and their announcement of the birth of Jesus, with their songs of rejoicing the shepherds' hearts leaped for joy and they were anxious to find the Babe. They did find the Babe just as the angels had announced, and returned home praising God, and telling every one they met of the wonderful tidings.

Surely these humble shepherds could see beyond the mere event! They could see beyond the mere fulfillment of prophecy to the wonderful salvation that this same Babe would bring to the world, not only in His sojourn at that time, but in the future age as well.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

God's Power in the Birth of Jesus: The outstanding feature of Jesus' birth according to Luke 1:35; evidence that Jesus was born with the qualifications and God's guarantee of Christship, Luke 2:11, 27-35; qualifications for Christship, Isa. 9:6, 7; 61:1, 2, 10, and other scriptures; God's thought of mankind in the birth of Jesus.—A. K.

DOINGS AMONG THE CHURCHES

Word has just reached our office of the death of sister (Mrs.) J. H. Willey, of Plymouth, Indiana, on Wednesday, Dec. 12. The funeral was held on Saturday afternoon, in charge of Bro. J. H. Anderson.

Sister Willey has been sick for a long time, and to add to the sadness is the illness of Bro. Willey, and also of a cousin, Mary Partridge, who has acted as nurse for the two but is now sick at the same home.

The booklet "Where Are the Dead?" by the late L. S. Bronson is on the press for another edition. If you have already ordered some your order will be filled as soon as they are ready. We shall add it to our list of tracts at that time, which shall be published on the back cover from time to time.

THE NEW QUARTERLIES

The manager of our printing department has a tired, haggard look the last few days, and the Linotype operator has just heaved a deep sigh of relief. They have been working fast and furiously and overtime in order that the quarterlies might be off the press ahead of this issue of The Herald. If your quarterlies reach you a few days later than they should, please be patient. We will endeavor to see that it does not happen again. But if you have ordered them and they do not arrive soon, drop us a line. There is quite a little difficulty with mail, especially now with the Christmas rush.

MINISTERIAL LIST

We are publishing a list of ministers this week, which list can be used by the ministers in applying for railroad certificates.

ILLINOIS

The condition of Bro. S. J. Lindsay has undergone very little change during the past week. He may be addressed at his home, Oregon, Ill.

Bro. Siple was called to Adeline, Ill., on Monday, Dec. 3, to conduct the funeral of Mrs. Addison Coffman.

Word of the death of Sister F. F. Summers, St. Catherines, Ontario, reached Oregon on Dec. 12, and Bro. Austin was called for the funeral on Dec. 15.

A large number of Sunday School teachers and students and of church members of the Oregon church have been laid up with the prevailing "grip" the past week.

A number of different churches are preparing special services and programs for the Christmas season. The church at Oregon plans for some Christmas music with short sermon on Sunday morning, next, and for a program by children and young people in the evening.

The Sunday School and church audiences at Oregon last Sunday showed effects of the general epidemic of sickness.

The Bible Training class closes on Thursday of this week for two weeks of Christmas vacation, and the young folks all plan to spend the period at their homes.

IOWA

CEDAR FALLS AND WATERLOO

The week-end convention planned for Cedar Falls and Waterloo, Iowa, last week had to be postponed at the last minute, due to several regrettable circumstances. The Cassen family had the misfortune to lose an aunt who was buried there on Sunday; the Ellis family were called to Nebraska to care for a sick relative, and an epidemic of scarlet fever, mumps and flu made public gatherings unwise. Announcement of further plans will be made at a later time.

WATERLOO AND CEDAR FALLS SUNDAY SCHOOL

On Dec. 23, J. W. Williams of Gladbrook, Iowa, will speak both morning and evening at the Bro. Allard home, Cedar Heights. There will be a program put on by the Sunday School children preceding the evening sermon. Everybody invited. Sunday School at 10 A. M., preaching at 11 A. M.
Mrs. H. P. Brown, Sec'y.

MICHIGAN

We are glad to be able to report Sr. Richardson and baby getting along quite favorably. She expects to be home for Christmas. All of our sick, needy and alone ones throughout the country should be remembered at the throne of prayer. It will bring Christmas cheer to our hearts to know that we have lightened others' burdens through our prayers. "Pray one for another."

The Christmas program at the Grand Rapids church is being rounded into shape and it promises to be very interesting. Besides many sacred recitations and songs, the "Child of Prophecy" will be presented in the form of a play. The play will depict the Israelites in Babylonian servitude, vividly portraying

the ridicule and scorn which the Children of Israel endured because of their worship of the God of heaven. The scene is carried on through until the climax is reached in the birth of the Christ Child.

Several of the attendants at the Grand Rapids church have been suffering from colds, "flu" and other diseases that are characteristic of the winter season.

BLAIR, NEBRASKA

Christmas will soon be here again. Yes, we are going to have a tree, and a program. And from what I hear there is to be a committee to see after the destitute. It may be a basket will be sent to them, and their kiddies' names will be called at the tree. Now that is the real spirit of Christmas. Give to someone that can't give to you, and you will find a joy that is inexpressible and full of glory.

The young Mr. Dixon that was recently wounded is much improved. Several of our members are on the sick list: Bro. Howard Appleby and some of his folks, also some of the Whites and Ervy families. We miss them at church and are hoping for their soon recovery.

The Ladies did real well with their bazaar and bake sale. There was one item sent from away down in Arkansas. It was a handkerchief bag shaped like a goose. Thanks to dear old Arkansas. There were things from other states also, and we are very thankful to one and all.

The Berean class here is progressing nicely. They are planning something now that will make the church sit up and take notice. E. E. Giesler.

HERALD RECEIPTS

Frances Pierce; Margaret Donaly; Dr. Ruby D. Faxon; Mrs. Ethel Foehr; Mrs. Ruby Morrison; Mrs. John R. O'Neal; Forrest E. Schwarm; Wm. H. Penrod; Mr. Earl Koontz; Mr. Frank Switzer; Mrs. Alta Mitchell; Mrs. O. J. Dorsey; J. E. Murray; Mrs. Sarah Staley; W. E. Wharton; James R. Moore; Mr. Wm. Herbert; Mrs. S. A. Horn; S. S. Clausen; N. H. Geiselman; J. W. Dickinson; M. Feters; Mrs. P. T. Hollenbeck; Mrs. R. A. Miner; Mrs. T. W. Davidson; Mrs. Belle Hartman; D. S. Kirkpatrick; Mrs. Gilbert Bottolfs; Elvin Campbell; Mrs. Ida Orem; C. W. Peters; E. W. Moses; T. F. Leavitt; Mrs. Jennie Rawlings; Mrs. T. B. Boyd; Earl Thayer; Andrew Thayer; Mrs. Mollie Hutchinson; Geo. Halverson; G. G. Landry; E. A. Foster; Jas. Stillson; Frank Wilson; Mrs. Blanch Hart.

SUBSCRIPTION FUND

Margaret J. Donaly, \$2.00.

MY CREED

IN THE Nov. 27th issue we printed a stanza of a poem under above heading, and marked it "anonymous" because the person sending in the clipping did not give the name of the author. Sister Dorothy Magaw calls our attention to the fact that the author is the well known Edgar A. Guest, and that there is one more stanza which reads as follows:

"To leave some simple mark behind
To keep my having lived in mind;
If enmity to aught I show
To be an honest, generous foe,
To play my little part, nor whine
That greater honors are not mine.
This, I believe, is all I need
For my philosophy and creed."

MINISTERIAL LIST

THE FOLLOWING is a list of the ministers of the General Conference of the Church of God under date of Dec. 1, 1928.

ARKANSAS

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

CALIFORNIA

Johnson, Paul C., Los Angeles, 1236 Yosemite Dr.

FLORIDA

Geiselman, N. H., Tampa.

ILLINOIS

Austin, F. L., Oregon.
Marsh, G. E., Dixon, 325 N. Galena Ave.
Siple, F. E., Oregon.
Van Vactor, D. E., Evanston, 912 Hamilton St.

INDIANA

Anderson, J. H., Michigantown.

IOWA

Howe, C. W., Waterloo, 1036 Newton St.
Johnson, J. Arthur, Eagle Grove, Box 224.
Jones, A. M., Eagle Grove.
Williams, J. W., Gladbrook.

KANSAS

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

MICHIGAN

Randall, C. E., Grand Rapids, 4313 Jefferson Ave., S. E., Route 8.

Woodward, Mrs. M. A., Lansing, 223 W. St. Joseph St.

MINNESOTA

Magaw, Sydney, E., Eden Valley.

NEBRASKA

Cowles, J. E., Elwood.
Geisler, E. E., Blair, Neb.

OHIO

Conner, L. E., Cleveland, 13906 Chautauqua Ave.
Lyon, M. W., Cleveland, 14317 Darley Ave.

OREGON

Darby, A. W., Gresham.

TEXAS

Stewart, E. O., Sweetwater.

VIRGINIA

Sheets, H. A., Maurertown.

Subscribe for The Restitution Herald; One Year \$2.00.

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.

WHEN CHRISTMAS COMES

By F. E. Siple

THERE IS a peculiar and special sentiment which naturally and properly finds place in one's mind as he approaches any definitely anticipated day. This is true from childhood to old age.

Armistice Day comes each fall, bringing memories and feelings which are distinct and different, — which apply only to that day. Thanksgiving Day makes its approach with its own sentiments, very different from those that pertain to Armistice Day, Independence Day or the anniversary of one's own birth.

We have now drawn near to the Christmas Season, and how distinct and different are the thoughts and feelings that surge through our beings! This is the time when we give. To our fellowman we give an extra smile and a word of cheer; to our friends and relatives, gifts of various kinds. He who does not give at the Christmas Season has missed the richest experience of the year.

All this is based on the fact that two thousand years ago our heavenly Father gave a Gift—His only begotten Son,—a gift of love to suffering humanity.

May our thoughts at this Christmas Tide be thoughts of appreciation of God's great love, causing that we in love shall present our smiles and our gifts to each other and ourselves to Christ, our Leader.

How sweet the sentiment, When Christmas Comes!

THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, DECEMBER 25, 1928

NUMBER 13

HAPPY NEW YEAR!

“WILL YE ALSO GO AWAY?”

By Rufus A. Curtis

HOW FULL of pathos is the above question of Jesus, propounded to His twelve disciples after “many of his disciples went back, and walked no more with him,” John 6:66, 67. It would seem that nothing could stir the heart to its innermost depths more poignantly, than for those who had professed love and friendship to prove recreant to their trust, and desert to the enemy, as did “many” of Christ’s disciples. John 7:1, 19, 20.

Notwithstanding the Master’s treatment at their hands, His heart was not filled with envy, but “was moved with compassion toward them, and he healed their sick.” Matt. 14:14; Mark 1:39-42. For those who “mocked him,” platted a crown of thorns and placed it upon His tender brow, and placed a purple robe upon His shoulders in derision of His claim to earth’s sovereignty, He prayed, “Father, forgive them; for they know not what they do.” Luke 23:34. The good confession that Christ witnessed before Pontius Pilate, cost Him His life. Matt. 27:37; 1 Tim. 6:12.

Although telling the truth frequently makes enemies who will walk no more with us, there is no alternative but to be loyal to the truth and our convictions of right. Gal. 4:16; John 8:32, 36. Those who will not “go away” from the Master for any earthly consideration will some sweet day reap the fruits of victory that shall be lasting as eternity. Isa. 3:10, 11; 1 Cor. 15: 51-58. I quote from memory the following beautiful language from Elizabeth A. Reed, long since deceased:

“Truth is mighty and will prevail, though her march be silent and slow, yet with firm and stately step, she strides on through the ages, mid darkness and peril, to her final goal, bearing in her train a host of faithful followers,

who have staked their all upon her victory. They will not have trusted in vain, though the triumph be deferred, for it is as sure as God is true, for He has sworn by His holy Name that His word shall not fail, nor return void unto Him. Isa. 55:10, 11; Jer. 23:28, 29; Psa. 119:89.

“It is easy to shout with the multitude, but hard to raise one feeble voice against their loud, derisive roar; but if that feeble voice be one of truth, it shall at last be heard in tones of thunder, when the wild strife of tongues which sought to drown it, is hushed in the eternal silence, which awaits all lies.”

To deliberately “go away” from Jesus who is “the way, the truth, and the life,” is to seal our own death warrant. “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” Mark 8: 36-38; Luke 9:25; Matt. 12:30. What is lost and forfeited forever, for those who “have known God,” and willfully go away from His Son, who is the “door into the sheepfold,” and attempt to climb up “some other way”? Gal. 4:9; John 10:1-8. They are branded as “thieves and robbers,” and are bartering “a far more exceeding and eternal weight of glory,” for “the pleasures of sin for a season.” 2 Cor. 4:17; Heb. 11:25.

In rejecting Jesus, as “the door,” they are rejecting the salvation that is so intimately connected with His name. John 10:9; Rom. 10:9, 10; Acts 4:12. They are bartering “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” Isa. 61: 3. “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:12. “Choose life.” Deut 30:19, 20.

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

A REAL ENEMY

"Self is the hardest fighter against which Christians have to war."

IT MIGHT BE well for us in our consideration of friends and foes to properly bear in mind their relative importance, that we may the better confront them. Life's greatest enemy is one's own self.

When the great apostle Paul stood near the close of life and said, "I have fought a good fight," he was not thinking merely of other individuals who had opposed him and his work. Stronger than all these enemies had been his own human nature. Each rising sun had awakened the fight anew, as he so graphically described it in Rom. 7: 14-25.

What a comfort, therefore, to be able to stand near the close of life and realize that the fight had not been in vain, but that through Jesus Christ he had been able to hold self in subjection and gain the greatest victory of all.

Do not waste time looking around among others for the one or ones whom you should fight. A tiny mirror will reveal your one arch enemy.—F. E. S.

NOW OR THEN?

THE DIFFERENCE between success and failure in business is often due to the outlook of the individual,—whether he is looking to the present or to the future. The same is true of Christians.

No one would care to deny that if only the thrill and satisfaction of to-day is being considered the Christian life is not the course to pursue. But if it be a matter of which course will give to one the most pleasure and satisfaction, the future as well as the present being considered, then the way of sin should be avoided. Its thrills are fleeting and its revenge is sure. Unhappy is the man who has sought pleasure in its ways.

Enlightened self-interest, therefore, is that which looks forward to the ultimate outcome. It is a wise Christian who chooses what is best in the end.—F. E. S.

Solomon warned that pride goes before a fall. Is it because the one puffed up with pride has his glance so high he cannot see the stone lying in his path?—F. E. S.

JUST BELIEVING

"But without faith *it is impossible to please him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him."—Heb. 11:6.

HOW SIMPLE it is just to believe! And yet, how few actually do believe.

Faith is a conviction that God either has or will do something for you. Faith is believing, just as sight is seeing.

How admirable the life of the person who is able to see in his own experiences how God has led, and who therefore looks to the future in trusting faith, knowing that the same loving Father still has charge!

This principle of life if followed out will bring one to the place where Paul stood when he said, "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*." Rom. 8:28. There is real peace in that knowledge that will tide you over many a sorrow and give you ease in unfolding life's perplexities.—F. E. S.

A NOBLE CALLING

OUR OBSERVATION and experience with the Bible Training Class to date leads us to urge the church as a whole to give this work whole-hearted support.

The present method of conducting the class work is very imperfect, but even under such handicap we know that your hearts would be warmed to see the progress that is being made.

The field is large, and the call and opportunity for more workers is unlimited. It takes just as much labor and practically as much expense to conduct the work for the half dozen now in the class as would be required for two or three times that number. Shall we boost the number?

If you are a young man with ability that could be developed toward proclaiming the gospel of Christ there is no nobler calling open to you. Nor is there any line of life that can bring to you more true friends, more true happiness.

If you have a son, a relative or a friend who should

be considering this work, speak with him about it.

Let us all boost the class morally, financially and every other way to the glory of God.—F. E. S.

THE FOOTPATH TO PEACE

TO BE GLAD of life, because it gives you the chance to love and to work and to play and to look up at the stars;
 To be satisfied with your possessions, but not contented with yourself until you have made the best of them;
 To despise nothing in the world except falsehood and meanness, and to fear nothing but cowardice;
 To be governed by your admirations rather than by your disgusts;
 To covet nothing that is your neighbor's except his kindness of heart and gentleness of manners;
 To think seldom of your enemies, often of your friends and every day of Christ;
 And to spend as much time as you can, with body and with spirit, in God's out-of-doors—
 These are little guide-posts on the footpath to peace.

—Henry Van Dyke

CHRISTMAS RECEIPTS

IT IS CUSTOMARY to present gifts to one another at the Christmas season. This is based upon the gift of the Son of God, whose birth we honor.

Some have chosen to make gifts to the Lord's work in advancing the work of the General Conference. Those from whom gifts have been received during the past week are: Mrs. M. J. Osborn; Mr. and Mrs. M. W. Perrine; Clyde Randall; Mrs. Clark McClelland; Geo. and Verna Rahn; Mrs. Mauvine H. Greene; B. F. Cook; Mr. and Mrs. John Oaks; E. B. Coleman; Mrs. Stephen Cronkhite. Total received, \$45.10.

PSALM 121

I WILL LIFT up mine eyes unto the hills, from whence cometh my help.

My help *cometh* from the LORD, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The LORD *is* thy keeper; the LORD *is* thy shade upon thy right hand.

The LORD shall preserve thee from all evil; he shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in from this time forth, and even forevermore.

“Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.” Eccl. 7:9. All of which shows what kind of man it is that takes pride in getting angry and defending his “rights” with great show. Real strength lies in being able always to keep calm—and eventually that person wins.—F. E. S.

ENLARGING OUR MAILING LIST

THE MONTH of December is going rapidly, and we are asking each of you to help us in the effort to enlarge our mailing list. Several have already responded by sending in one or more subscriptions. If each reader would send even one other name the list would be doubled.

We feel that each one should be glad and anxious to help in this because of the opportunity for doing a real service in the Master's vineyard, in bringing the truth visibly before another each week.

To add to the interest in getting new subscribers we have offered a Gift Edition of the Bible to the one sending in the most new subscriptions before December 31, provided that the number shall exceed ten.

New names have been received this week from the following:

Mrs. Stephen Cronkhite	1
M. A. Woodward	5
Vivian Magaw	1
Mrs. A. M. Cronkite	1
Fred C. Smith	1
B. F. Cook	1
Emma C. Railsback	3
Mrs. Ray Maysilles	1
Mrs. Adaline Weaver	1
Previously Reported	51
Total.....	66

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A JOYFUL SALVATION

By Ruby Randall

AS CHRISTMAS draws near—we love to think of the Christ Child, Who was born in Bethlehem of Judea many, many years ago. We love to read of His mother. She no doubt, like all mothers was busily engaged with her household duties, singing songs of praise when all of a sudden there appeared to her an angel. At first, she was afraid, because the angel said to her, "Fear not, Mary." When her fears were allayed, the angel told her that she had found favor with God, and would bring forth a Son and should call His name—Jesus. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."

After the short conversation between the two, Mary replied, saying "Be it unto me according to thy word." The angel then departed. Imagine what joy this must have brought to Mary as she pondered these things in her heart! She must have been much happier after this knowing that she should have a dear little Babe and that He should be such a great Child.

In those days there had been a decree made that all the world should be taxed. All had to go to their own city to be taxed. Joseph being of the house and lineage of David, took Mary, his wife, and went up from Galilee, out of the city of Nazareth to Bethlehem. Being great with child the time had arrived when Mary should be delivered. Joseph tried to find her a place in the inn, but there was no room left. They must seek shelter elsewhere. They went to the stable, where Joseph made a bed of hay for her. Here in this humble surroundings, that very night the little Lord Jesus was born. How they loved that Babe, which was born to be King and Savior of the world! There He lay on His lowly bed, wrapped in swaddling clothes, so sweet and so precious to His mother. Joseph, no doubt, was wrapped in awe as he sat there watching Mary and the Babe so quietly and peacefully resting.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The angel told them that they would find the Babe wrapped in swaddling clothes lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. When the angels had gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to

pass."

The shepherds immediately started on their journey to find the Babe and when they had found Him they worshiped Him. With the true spirit they made known to others the joy which they themselves had experienced.

PURPOSE OF RESURRECTION

By Grover Gordon

IF A MAN DIE, shall he live again?" This was Job's question and he also gives an answer and a reason for so believing: "all the days of my appointed time will I wait, till my change come."

"Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands". Job 14:14, 15.

God did not make man that he should perish from the earth, but He had a desire that man should develop a character which would glorify his Maker. When the first man sinned it brought death and this death passed on all men, in that all had sinned. But the Creator did not leave man that He had made without hope for He provided a Saviour in the person of His own Son in the likeness of sinful flesh and for sin. Through this One, life came to every man that each might give an answer for the things done in his body, whether it be good or evil.

Life and death are still held out to man as has always been the case.

"See, I have set before thee this day life and good, and death and evil." Deut. 30:15.

God's purpose in a resurrection then is for this righteous judgment to be shown to mankind, not that any man should suffer for the offence of another, but that all should be rewarded according to their own works, whether of sin unto death or of righteousness unto life eternal.

"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 first-fruits: afterward they that are Christ's at his coming." 1 Cor. 15:21-23.

Those who have been conformed to the image of the Son of God are the first to be raised from the dead. They are made kings and priests and rule with Christ.

"For he must reign, till he hath put all enemies under his feet." 1 Cor. 15:25.

Then cometh the end (of resurrection) or the last, even when death shall be destroyed. Before death is destroyed however, the day has come which God had appointed in which He would judge the world in righteousness by that Man whom He hath ordained: "whereof he hath given assurance unto all men in that he hath raised him from the dead."

The judgment day is at hand—"And I saw a great
(Continued on page 198)

"I CANNOT PRAY"

By J. C. Williams

EXTRACT FROM A LETTER to the "Lord's Watch": "I have lost communion with God . . . Prayer was as natural as breathing, but alas, all is changed, and my spiritual life drags heavily! I am in continual heaviness of spirit."

These lines were not penned by a sentimentalist, but by a man with a more than ordinary knowledge of the deeper life in God. What can be the reason for such a revolution of spiritual experience?

Let us examine the facts. Some months previously the same writer informed us that he had been led into the prayer warfare for revival in a certain place and that he and another had decided to give the whole of their vacations, then pending, to prayer and intercession, and declared that the struggle would be a hard and bitter one. How hard, how bitter, they had yet to realize; nor had they realized that the experience depicted in the above extract was part of the same warfare, only a deeper phase of it.

This is what happened. They essayed a warfare, not against flesh and blood, but against all the powers of hell. And when the Holy Spirit leads a man into the prayer life, immediately by prayer contact with God he is enabled to move spirit forces of which we mortals are but dimly conscious, though the Word is full of warnings and instruction concerning these same powers which are arrayed against God and man.

The whole aim of satanic power is to cut off communication with God; hence is the god of this world called, devil, diablo, divider; and to accomplish this aim he deludes the soul with a sense of defeat, covers it with a thick cloud of darkness, depresses and oppresses the spirit, and this in turn hinders prayer and leads to unbelief, thus destroying all power—for faith is still the substance or essence of things hoped for and the evidence of things unseen. Heb. 11:1. This state of experience is common to all praying men.

Paul passes through this phase of spiritual life, by putting into practice his own teachings; he by faith refuses to be responsive to the suggestions of Satan and sin. Rom. 6:11. He reckons and counts himself dead to carnal feelings, but alive unto God with every avenue of the new creature in Christ Jesus. Thus Paul emerges in triumph from the depression and oppression of the powers of darkness (Rom. 7:24) by putting into operation the law of faith—declaring that the law of the Spirit of life in Christ Jesus had made him free from the law of sin and death—the crucified Christ being the great Deliverer of His people.

In the 77th Psalm we see the writer passing through the same experience. The heavens are darkened, the gloom deepens, he feels he is utterly abandoned. The iron has eaten into his soul, testimony is silenced, language is

strangled, expression has lost its power—he cannot pray. Has God forgotten to be gracious? Pause here, O child of God. Consider no longer thyself, but—God.

As a result of that pause in his complaining it suddenly dawns upon the Psalmist, "This is my infirmity." Whence come these thoughts? Are they of God? Impossible. Are they of my own inner being? Equally impossible. For "whom have I in heaven *but thee?* and *there is none upon earth that I desire beside thee.*"—Psa. 73:25. These thoughts, these complainings of unbelief—they are hallucinations born of the very intensity of my prayers; somehow the stream has been diverted inward instead of Godward. Somehow the activities of the soul have been inverted. This is a spirit of infirmity. I will be deceived no longer—this terrible burden is not of God, it is Satan playing a dirge on the finely strung emotions of my being.

Now the truth has set the man free. He has by the operation of faith become dead and unresponsive to self and Satan's power over self, but all alive to God and His power. The wail of the night is turned into the song of the morning. Many of God's dearest and best have been swept into all kinds of error, because they have not discerned that, at every turn, Satan's business is to traduce the character of God, in order to lead them to believe that God has forsaken them.

Men of God, ye have the witness in your own hearts that ye are indeed the sons of God. Then throw off these heavy shackles of depression, oppression, and deception, forged in hell to keep you from pressing toward the mark for the prize of your high calling in Christ Jesus—to keep you from being co-workers in prayer with Him who ever liveth to make intercession for the saints. •

Do you say, "How can I?" By remembering that Jesus Christ is Victor, by remembering that "ye are of God" and have overcome—not always visibly, not always to the touch of sense, but always in spirit, always in the economy of God—because greater is He that is in you than he that is in the world. Not because you are great, but because Jesus is greatest. Claim His victory. Go and meet your daily need praising God for the victory of our Lord Jesus Christ. Let the music of His victory find frequent expression on your lips as you go through the day.

The battle may be in the plains, the fight may be in the shadows, but do you appropriate that which Christ died to give—the glorious liberty of the sons of God, and an abiding place far above all principalities and powers! Fight in the plains, but let your spirit-life be lived on the mountain top with Moses, Elijah, David, Peter and Paul, and the host of those who overcame by the blood of the Lamb—who were mighty because they persistently died to sense, to self, and walked and moved and had their being in God. You are hid in Christ. You cannot see the law of gravitation, nor can you see the law of faith; but put either into operation and it will demonstrate its own existence,—*Selected by Madeline Gardiner.*

"THE HEAVENLY THRONE"

Extracts from a Book on Revelation by Clarence Larkin.

By Mrs. A. J. Chaplin

AND IMMEDIATELY I was in the Spirit: and, behold, a throne was set in heaven, and *One* sat on the throne. And he that sat was to look upon like a jasper and sardine stone: and *there was* a rainbow, round about the throne, in sight like unto an emerald. . . . And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God and before the throne *there was* a sea of glass like unto crystal."

The first thing John saw in heaven was a throne. The throne was not vacant but *One* sat upon it, upon whom to look was like looking at glistening gems such as jasper and sardine. The occupant of the throne was no other than God Himself. In Rev. 21:10, 11, John in describing the new Jerusalem, says its light is the glory of God, a light "like unto a stone most precious, even like a jasper stone, clear as crystal." This corresponds with John's declaration, 1 John 1:5; "that God is light."

Ezekiel in describing his vision of the throne of God says, "Above the firmament that *was* over their heads, *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord." Ezek. 1:26-28.

Now there are two things in Ezekiel's vision that correspond with John's vision of the throne of God. First, that the form of the *One* who sat on the throne could not be clearly distinguished or described, but that it was resplendent with light which veiled the form or person.

Second, that there was a rainbow round about the throne. The person of God there as He sits upon His throne is veiled in a glory that can only be compared to the shining of some beautiful gem. But one of the remarkable things is that the throne of God is surrounded by a rainbow that is emerald in color. The first mention we have in the Bible of the rainbow is in Gen. 9:13-17, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," a covenant that God would not destroy this earth again by a flood.

That rainbow was only semicircular, such as we see in the heavens in the summer after a shower, but the rainbow Ezekiel and John saw around the throne of God was circular. Now we only see half a rainbow, but in the future we shall see the whole of things. The rainbow is

the sign of a covenant, bound on an accepted sacrifice, the sacrifice of Noah. Gen. 8:20, 22. The rainbow about the throne of God is the sign of a covenant based upon the accepted sacrifice of Christ on the cross.

The difference between Noah's rainbow and the one around the throne of God is that Noah's rainbow is composed of seven primary colors, red, orange, yellow, green, blue, indigo, and violet. The one around the throne of God is emerald.

What does this circular green rainbow about the throne of God signify? It signifies that God is a covenant keeping God; that His promises as to this earth shall be fulfilled. Even though He is about to bring judgments upon the earth He will not destroy it, but it shall pass through these judgments safely. He will redeem it and bless it, until its hills and valleys and plains shall teem with green verdure, fruitful orchards and bountiful vineyards in the millennial day that is to follow these judgments.

I enjoyed reading some of the things this writer has given, and thought perhaps some others might also enjoy this extract from this book.

PURPOSE OF RESURRECTION

(Continued from page 196)

white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the book, according to their works.

"And the sea gave up the dead which were in it: and death and hell (grave) delivered up the dead which were in them: and they were judged every man according to their works." Rev. 20:11-13.

After this death is destroyed, then,—when all things shall be subdued unto Him,—shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

OUR OUTLOOK

By M. A. Woodward

WHOSE? Why ask when we are all looking for the same thing, the soon coming of our beloved Savior? But how are we looking, anxiously, prayerfully, or carelessly, thoughtlessly? If in the last attitude we may not see Him at all, or seeing, fail to hear His beloved voice saying, "Come, for all things are now ready". O, what a loss if we do not hear! Now is the time to make ourselves ready by weaving the wedding garment.

I have just read dear Sr. Young's article on prayer

and how necessary is prayer. How are we to let the dear Father know our needs only by prayer? And how can we pray unless we are in love with God? O, these heartless prayers! What does He do with all of them?

O God, Thou who hearest the call of thy children, grant that we as thy family may enter into true, sweet communion with Thee. May the memories of past blessings awaken in us a longing for better things, a nearness to Thee not yet attained. Turn our regrets into brave resolutions for better living, that the seeming defeats of life may become the assurance of victory over self and determination to be Thine for good in all lawful things. Amen

We so often try to carry the heavy burdens of life all in one day. O, do not do that! Do we feel the care and weight of life too much for us? Remember God has said, "Cast thy burden on the Lord and he shall sustain thee." Carry the burden to Him, and only one day at a time.

Lord, for to-morrow and its needs
I do not pray.
Help me, O Lord, to do my part
Just for to-day.

Do not try to carry the load. God wants to help you. In your weakness He will show His strength. We sometimes find ourselves praying just for ourselves. Let us forget self for a moment and pray for the whole body of Christ and its needs. May our prayer be:

"O Lord, baptize anew thy Church, thy people every where in the life-giving spirit of the blessed Christ. Put into her heart the spirit of a Paul, ready to sacrifice for the name of Christ; ready to go without money or price if necessary, to bring some souls to the Fountain of Truth, that they may listen to His words of salvation, to His tender call of come unto me and be ye saved all ye ends of the earth. O Lord, thou hast called us to be lights in this sinful world. Help us, O Lord, not to bring any false faith to the waiting souls, but the truth as it is in Christ Jesus. Increase the faith and zeal of all thy people, O Father, that they may more earnestly desire and more diligently seek the salvation of their fellow men. Help all to be honest, faithful Christians for Jesus' sake. Amen."

"Then into His hand went mine
And into my heart came He:
And I walked in a light divine,
The path I had feared to see."

FAITH AND HOPE

By O. E. Stewart

TRUE FAITH must precede true hope and true faith can be obtained in one way only, and that one way is by hearing the Word of God. Rom. 10:17. Without faith, which must come by hearing the Word of God, it is impossible that works by love and purifies the heart is the

Bible faith. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. "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. 9:13, 14.

Brethren, do you realize that there are people who need your help in order for them to hear the glad tidings of the kingdom of God? Are you interested in the commandment of Jesus who said, "Go ye into all the world, and preach the gospel to every creature"? Mark 16:15. How can we go except we are sent? Rom. 10:15.

Do you realize that "faith without works is dead"? Jas. 2:17. Will each and every one who professes to be a follower of Christ, after you have eaten supper tonight and have lain down for your night's repose, take a retrospective view of your life since you began your Christian career and think for five minutes, asking yourselves this solemn question: What have I done since I became a Christian in helping to forward the gospel work?

Think of your age. You may be old. Think how much you have spent on self. Contrast this with what you have spent in the service of your Lord. Think seriously about it. Then read 1 John 3:17 again.

Hope is desire and expectation, but it is founded on faith which works by love and purifies the heart.

QUESTIONS FOR PROFESSING CHRISTIANS

When you repented of your past sins and were baptized, did you realize that you then and there obligated yourself to deny yourself, take up your cross and follow Christ? Are you trying as faithfully to meet that obligation as you do to meet your obligation to the firm from whom you bought your fine auto promising to pay thirty dollars per month? When you bought your nice auto, what did you have in mind when you bought it? Did you get it in order to serve God, or mammon? Did you get it because your neighbor had one and you felt that you must get a real fine auto so as to feel more highly esteemed by your neighbors?

If that is the reason you bought it, will you please read, re-read and then meditate seriously over Luke 16:15, where Jesus said, "That which is highly esteemed among men is abomination in the sight of God." Do you suppose after you have read it that it will have any bearing upon your mind, or will you just dismiss it from your mind and feel justified because you have been baptized?

Will every professor of the faith in Texas, show me that you have read and meditated over this by writing me a letter and telling me so? You can do this much can you not? Box 485, Sweetwater, Texas. possible to please Him. Heb. 11:6. But "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?" Rom. 10:14, 15.

WHAT DOES CHRISTMAS MEAN TO YOU?

Christmas day will soon be here
With glad greetings of good cheer;
Day of all the days the best,
Bringing peace and happiness;
Breathing heaven through and through,
But what does Christmas mean to you?

Is it just a time for glee;
A day for joyous revelry;
A day to simply feast and drink;
Of only earthly pleasures think?
Your gifts but sheer hypocrisy—
The edict of society?

**Christmas, the Glad Day of the year,
Is the meaning to you clear?**
The shepherds heard the angel sing:
"Glad tidings of great joy we bring
Peace on earth, good-will to men,
For Christ is born in Bethlehem!"

God's gift to man—salvation free,
Through Christ who died on Calvary,
Then give to Christ, who died for you,
Your heart, your life, your substance, too;
And let your gifts unto your friends
Be such as only true love sends.
Then Christmas cheer without alloy
Will fill your heart with sweetest joy.
—Dessie Benn.

FROM MANGER TO THRONE

By Samuel E. Haney

THE MOST scholarly exegesis gives but an elementary knowledge of what has been, and is to be accomplished by God through the intervention of "Messiah, which is called Christ" whose humble birth is recorded by Luke: "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. . . . And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. . . . And they came with haste, and found Mary, and Joseph, and the babe lying in a manger".—Luke 2. A more inferior birthplace than this is hardly conceivable. But it is more difficult to visualize the glory and power to which this tiny Babe was exalted. The two extremes: lowliness—highness: from manger to throne. What a picture! What a lesson!

We have noted Luke's simple narrative of our Lord's

birth. Let us now have Paul give us an inkling of His glory: "I knew a man in Christ . . . such an one caught up to the third heaven. . . . And heard unspeakable words, which it is not lawful for a man to utter. . . . Of such an one will I glory: ('on behalf of such a one will I glory,' R. V.)".—2 Cor. 12:2-5.

In this "firstborn Son" of Mary's is the *embryo* of love and power exemplified by humility—meekness. He anti-typed Moses who "was very meek, above all the men which were upon the face of the earth". Num. 12:3. This is the antithesis of the world's idea of power, to which meekness is weakness and love is effeminacy. An aggressive spirit is the world's ideal *strong man*. But a little flattery often makes manifest the real spirit of this strong man, i. e., ostentatiousness. Strip him of his garish apparel and authority and he becomes a weakling, vassal, coward.

When the once "babe in the manger" makes His second visit to earth it will not be in humility but in "all power" and authority: "And he shall rule them with a rod of iron".—Rev. 2:27; 19:15. Then, "All hands shall be feeble, and all knees shall be weak as water".—Ezek. 7:17. The spirit of pomp and pride will then be thrust back to its origin—the devil.

Diverting to our Lord's birth, we read, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Saviour, which is Christ the Lord". Luke 2:8-11.

Matthew writes: "Now when Jesus was born in Bethlehem of Judea 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.

These "shepherds abiding in the field", and these "wise men from the east" have an antitype which is dissimilar in minor respects, but similar in major character. Every consecrated Christian is a "shepherd", in the sense of being interested in his brother's spiritual welfare. And we are in the "field", which is a symbol of the world. It is generally understood that the wise men from the east were elderly and of great worldly wisdom. This was not necessarily the case. They were just as likely to have been young men whom the world considered below the average intellectually, but whose understanding was "not with fleshly wisdom, but by the grace of God; . . . the manifold wisdom of God".—2 Cor. 1:12; Eph. 3:10. This distinction is made in Dan. 12:10: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked (the world) shall understand; but the wise shall understand".

Humanly speaking (there are exceptions to all human

rules), it appears that the more worldly wisdom a person gets the further he gets from God and heavenly wisdom. Paul confirms this statement: "Let no one deceive himself. If any man imagines that he is wise, compared with the rest of you, with the wisdom of the present age, let him become a 'fool' so that he may be wise. This world's wisdom is 'foolishness' in God's sight; for it is written, 'He snares the wise with their own cunning.' (Job 5:13). And again, 'The Lord takes knowledge of the reasonings of the wise—how useless they are (Psa. 94:11)'.—1 Cor. 3:18-20, Wey.

These "wise men" said, "We have seen his star in the east". Do not the momentous events in the east during the past ten years constitute an unusually brilliant "star", that prophetically precedes the return of the King of kings and Lord of lords? Matt. 24:6-8; Luke 21:25-33. And does not—Am I ready to meet Him—constitute the greatest question of the hour?

MODERN EDUCATION

ARCHBISHOP John T. McNicholas, says "Our religious progress, . . . is being greatly retarded by a general attitude of indifference. . . . We are too much occupied with these bodies of ours and the pleasures of the senses. We are engaged, too, in promoting a wonderful educational system which, while divorced from the theoretically indifferent to religion, is practically opposed to it and by gradual devitalizing of faith, too frequently leaves the student with a sense of pity for the credulity of those who still believe. As a result, many millions of men and women do not give so much attention to religion as they do to the color of the clothes they wear, or the brand of tobacco they smoke. . . .

"To the unfolding mind of the child, the little knowledge of God we possess, should be imparted. Our duties to God should be impressed upon the minds and hearts of our young people. We are failing to do this. God only knows the sad consequences that will result from our failure. Men and women who are not stamped with the seal of religion are not right-minded and right-hearted men and women."

PLEASE EXPLAIN

I AM A READER of The Restitution Herald, and a member of the Church of God. I think the Herald is the best religious paper in print. There I find great comfort, and glean much wisdom from its pages.

Will some one give light on Isa. 66:7, 8, 9? Who gave birth to the man child? v. 7. Is this man child the same as in Rev. 12:5? I notice she (and who is she?) brought forth the man child, v. 7, without travail, but with travail Zion brought forth her children, v. 8. Are

there any relation in these two births v. v. 7, 8. Will The Herald writers give some thoughts through the paper on this scripture?

I feel that here is food for thought, as in many other great truths that may have to do with the last days. This wise saying is ever fresh in my mind: "With all thy getting, get wisdom." "My soul panteth after thee, O Lord, as the hart doth the brook."—*A Truth Seeker.*

THE LAST KING

By T. A. Drinkard

AND THOU, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. 21:25-27.

Thus the verdict is read to Israel's king as it came from the God of heaven, whose law Israel had disregarded, disgraced, and disobeyed. Zedekiah is here pictured as walking in the way of presumptuous men, contrary to the spirit of right, which is might. Herein was committed his greatest mistake.

Blessed of God with authority over a large number of people, instead of utilizing his influence toward the furtherance of God's will and purpose, he chooses to do otherwise. By so doing he brings himself into disfavor with God. Thus the king, the prince of Israel, forfeited his right. He is dethroned, his crown is removed, he spends the last days of his life upon earth as a prisoner, and in blindness. 2 Kings 25:6, 7.

The verdict carried a very severe penalty as the reader may verify by reading Jer. 24:8-10 which briefly and pointedly explains the matter. No other king is permitted to succeed him. The king is uncrowned, the throne is cast to the ground, and the kingdom ceases to be for a time, until the rightful Ruler appears. The Judge announced that whatever He overthrew would remain overturned "until he come whose right it is and I will give it him."

Surely we may understand this promise of coming restoration. There is no prophecy which teaches that this prediction was fulfilled between this time and the time when Jesus the Christ was born. You will kindly notice the wording of this prophecy, "Until he come," which no doubt has direct reference to the second coming of Jesus the Christ. It could not refer to His first coming for several reasons.

When Jesus was born the wise men inquired "Where is he that is born King of The Jews?" Matt. 2:1-2. They had seen His star in the east, and had come to worship Him. They were students of divine truth, and were expecting Him, and hence were prepared to receive

Him. They recognized in Him the coming King of the world, a King of character, power, and majesty. They placed hope in Him; they trusted Him and saw in Him the "Governor, that shall rule . . . Israel," Matt. 2:6, just as literally as did the kings of old, and why not? These thoughts are clearly seen in all the prophecy relating thereto, as may be seen as we advance in the study of this question.

YOUR SALARY

"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 His 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."

How sweet to know
The trials we cannot comprehend
Have each their own divinely purposed end.
—Frances R. Havergal.

THE GIFT OF GIFTS

By Mary A. Gesin

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."

Many hundreds of years before these words were spoken, God planned this wonderful Gift to man. And for many hundred years the world has been keeping the memory of that Gift. Anniversaries have come and gone, birthdays of great men have been observed time and again, but only One has been preserved throughout the annals of history.

Never was a birthday proclaimed to mankind as was this one! Angelic hosts gave forth the glad tidings in tones of the most beautiful music ever heard by mortal man. "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." Surely this was no common place event! The Son of God was born that day.

Four thousand years before, God formed a beautiful world and fashioned a man "in his own image." Placing man in a garden, God gave all into his keeping for his happiness and welfare. In return for this gift of life and all that goes with it to make for happiness, man disobeyed God. Surrounded by nature fresh from the Hand of the Creator, beautiful in its perfection, man sinned, and as a result God removed him from the garden, placing "a flaming sword which turned every way to keep the way of the tree of life." Gen. 3:24.

But God in His infinite mercy and love for mankind did not leave man in this hopeless state. As soon as he disobeyed, God promised a Redeemer, One who would restore all that man had lost, One who would be victorious where Adam had failed. Gen. 3:15; Acts 3:25, 26; 1 John 3:8. "For the Son of man is come to seek and to save that which was lost."—Matt. 18:11.

In Heb. 2:9, 10 we read one of the most beautiful passages in the Bible: "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. For it became him . . . to make the captain of their salvation perfect through sufferings." This was that great Gift of God to man.

What shall we give Him in return? We read that Stephen gave his life for the Master. "Stephen, full of faith and power, did great wonders and miracles among the people. And they were not able to resist the wisdom and the spirit by which he spake . . . And they stoned Stephen . . . and he kneeled down, and cried . . . Lord, lay not this sin to their charge." Acts 6:8, 15; 7:59, 60.

After he had experienced that wonderful conversion on the road to Damascus, Paul gave his entire life to the Master, counting the many hardships and disappointments as nothing and not worthy to be compared with the glory he expected to receive. Many others might be named who gave a life of service to God and finally life itself in return for that first great Christmas Gift.

We are not asked to give up our lives as were they, but we are asked to present our bodies a living sacrifice, which is only our reasonable service. We have a notable example for our inspiration in the churches of Macedonia of whom it is recorded, "First gave their own selves to the Lord."

Joy is one of the predominating spirits of the Christmas season and if you want to experience a real, a lasting joy, forget yourself in service to others. Have you ever tried it? There is no better antidote for life's disappointments and sorrows. Jesus experienced this to the full for we read that He "went about all Galilee, teaching . . . and preaching . . . and healing;" and that for the joy that was set before Him He gave up His life on the cruel cross. This was the inimitable Son of God—the Gift of gifts.

Let us in this coming New Year, in return for God's great Gift to us, give ourselves in worship to Him and in love and service to our fellow man.

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"AND ON EARTH PEACE"—Luke 2:14

NEARLY two thousand years ago angels heralded the birth of a Savior in the little town of Bethlehem to the strains of "peace", "good tidings", "great joy" and "good will toward men". The mission of Christ which is of much beauty and meaning to us, is the mission of the Peacemaker. In fact, so important was this work of His to be that years before His birth Isaiah prophesied of Christ as "The Prince of Peace."

Nineteen hundred twenty-eight years after the coming of The Prince of Peace, we are running to and fro, weighted down with the responsibilities of life. Increase of knowledge simply weaves a network of difficulties around us from which we find it impossible to extricate ourselves. We take the whole burden of life upon our shoulders and try to carry it there. Problem adds to problem, perplexity to perplexity and worry to worry until it is no wonder that our poor, insufficient little minds face the question, "Is there such a thing as peace?"

The difficulty which calls forth such a question lies not in the situation but in our own attitude toward it. Our Master, after speaking words of comfort to His disciples shortly before He left them, gave a reason for those words: "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."

It is possible, then, to suffer tribulation and to enjoy peace at the same time. Jesus Christ was the greatest Teacher of this lesson that the world has ever known. He was "a man of sorrows, and acquainted with grief," yet He was never so disquieted in spirit but that He could speak words of comfort to troubled souls, or gently restore a cripple to strength, or raise a sleeping form to life again. He was always teaching, admonishing, encouraging, helping, without thought of His own gain and without impatience with the ways of others. Such deeds are inspired only by hearts that are at peace with God.

Underlying the power of the Master's life is the reason for the peace that was always His. John, in recording the prayer of Jesus, in the seventeenth chapter of his gospel,

paints a touching picture of the closeness, the oneness of Christ and His Father. Jesus understood God's plan for men from the beginning and the fulfillment that was to be through Him. Whenever the burdens of the day began to tell on Him, He withdrew from the throng and sought the companionship of the Father, and He always returned with a strength and peace that could face the bitterest moments of life with the prayer, "Father, forgive them, for they know not what they do."

There is such a peace for the followers of Christ today. Paul says it is a peace that "passeth all understanding," but it comes only to those who know that "all things work together for good to them that love God, to them who are the called according to his purpose." We, too, must often withdraw from the world and in the quiet of communion with God shift the weight of weariness to the Everlasting Arms and find the peace that will be our strength as it was Christ's.

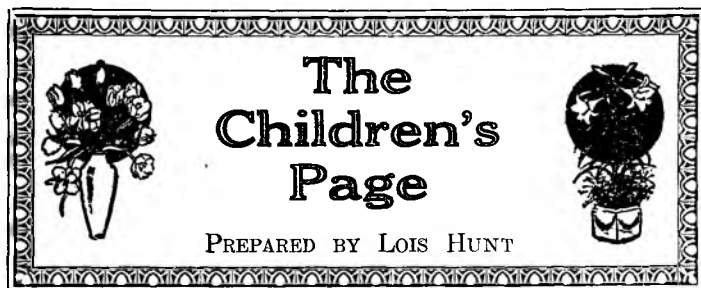
The day is near at hand when Christ shall come the second time to fulfill His office as Peacemaker in its fullest sense. The peace which so long has been promised will prevail and all the world will enjoy its beauty.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

May this Christmas season bring the peace of God to the hearts of you all.

THE INNER LIFE

"Have you ever walked at night when the stars seemed nearer than the tree-tops, when to your own eyes the sky was aglow with an unwonted radiance? Have you ever known some high hour when a heavenly host seemed to sweep into your vision? Such moments come through communion with the Infinite, quieting the restless spirit of the finite and bringing peace. If you have experienced this, your own heart will be the best interpretation of the stories of the nativity."—Selected.



SEND IT ON

WHATEVER the blessing that comes to me,
I would bless it and send it on,
To widen and grow like a wave in the sea,
As I bless it and send it on.

Whatever the joy that my spirit thrills,
I would bless it and send it on,
Till other hearts with like cheer it fills,
As I bless it and send it on.

From the depths of the infinite Good it spring,
Let me bless it and send it on;
For God's own love to His world it brings,
When I bless it and send it on.

—*Esther Ann Clark*

THE NEXT BEST THING

OH, I'M SO SORRY, Maude. But I can't come. Betty and I promised to stay with Isabel. I'm just as sorry as I can be."

Betty was just coming down the stairs, her hat on and her coat ready to button.

"Wait, Glenna," she called. "Is it a party? Do you want to go? I'll stay alone with Isabel."

Glenna hesitated. But the Christmas party at Maude's sounded so exciting. After all, Betty had stayed with baby Isabel before. Mother wouldn't mind.

"Oh, if you will, Betty, I'll be so happy," said Glenna. And in ten minutes she was hurrying out the door.

By that time Betty was wondering if she really wanted to stay with Isabel. Isabel was asleep—would be asleep all afternoon probably. And here she would have to sit with nothing to do. But she remembered suddenly that there was something very important to do. Her Sunday-school class was having a contest with the other primary classes.

Each member was making a tiny model with clay of some Christmas scene. The class that had the best one would have it used in the Christmas pageant and would sit on the platform and be honor guests. To-day was the last chance for Betty to work on hers. The class counted on Betty, for she was the best clay modeller in the whole group.

"So I can do that this afternoon," said Betty cheer-

fully, and then stopped. Oh, Oh! That was what she had started down town for, to buy her clay for modelling. Why had she put off getting the clay until just the day before the contest would end.

Betty ran upstairs. Isabel was sleeping quietly in her crib. Surely she would be safe if Betty slipped on her coat and ran all the way to the store for the clay. She went to get her coat and hat. Then she thought of the last thing Glenna had said, "I know I can trust you, Betty. I wouldn't think of leaving Isabel with some girls as little as you."

Betty went soberly in to wash her hands and face, for she caught sight of a great smear of paint across her hands. Suddenly something popped into her mind, something Cousin Bob was always saying. "If you haven't what you want, use the next best thing." Here was the next best thing right in her hands!

Fifteen minutes later Betty was working over the kitchen table as busy as a bee. But she was not too busy to hear a tiny sound from upstairs. She ran up. Then she stood in the doorway, gasping. Isabel had wakened and had tried with all her fat two-year-old self to climb out of her crib. She had caught her dress on the corner of it and was hanging there.

The little girl gurgled happily when Betty untangled her and carried her downstairs. But Betty said a little prayer of thanksgiving. Suppose she had gone to the store. Isabel would have fallen on her head, or maybe caught her clothes around her neck and choked. Why, it was too dreadful to think of!

In no time at all Glenna was home from her party. When mother came home, she hugged both of the girls tight.

"What would I do without two trustworthy girls?" she asked.

Sunday morning the superintendent stood up to make the announcement.

"The Girl Doers win the prize," he said. "They have the loveliest scene. I will put it here on the table, and you may walk around and see it."

There it was, a little stable in a snowy yard. Outside were three camels humped up in the path. Red candles glowed in the stable windows, and two pine trees stood in front of it.

"That isn't clay!" exclaimed one girl.

Betty laughed. "No, and the prize should really go to Cousin Bob, for he told me when I didn't have what I wanted, to use the next best thing, and I did. I used some of all colors of soap."

That was what it was. The stable and snowy yard were soap, cut to shape. Red soap had been melted down, and tiny candles moulded out of it. The camels were shaped out of tar soap until they looked quite like camels indeed. Pale green soap made lovely pine trees.

"I was washing my hands," said Betty, "and I looked for the next best thing and found it. But I also found there's no next best thing to keeping your word."

—*Selected.*

With Our Sunday Schools

LESSON I.—January 6, 1929

OUR HEAVENLY FATHER

Exod. 34:4-7; Psa. 103:1-5, 10-14; Isa. 40:27-31; Matt. 6:24-34; John 3:3-6; 4:20-24; 8:40-47; Rom. 2:2-11; 8:14-17; 1 John 4:7-16.

Devotional Reading: John 3:3-6; 4:20-24

GOLDEN TEXT

Like as a father pitieth *his* children, so the LORD pitieth them that fear him.—Psa. 103:13.

A STUDY OF THE SUBJECT

OUR HEAVENLY FATHER

God is referred to in the Bible by various names, each name signifying not a different individual, but a differing characteristic of the same One. "Elohim" seems to refer to Him as the great Creator, while "Jehovah" brings out the thought of God as the Covenant Maker, giving promises to man that pertain to all future time as well as regarding all things. See Dict. "Shaddai" refers to Him as the "Almighty", the One who is all powerful. Other names designate other characteristics. "Father" designates that He who is in heaven and He who is over all, looks down upon all in all their needs as the loving, gentle Provider.

Forgiveness. God knows the frame of man. He knows man's weakness and error. His mercy not only provides for life and bodily needs, but, Psa. 103:12, "as far as the east is from the west, so far has he removed our transgressions from us". Only God could do this. Moses connects God's great forgiveness with His mercies by the words, Exod. 34:17, "forgiving iniquity and transgression and sin". No ideal of man could expect more of God in the capacity of One who watches over the interests of His children than is here declared by God through Moses. God longs for man to seek and to find His ways, and to do them, for man's own greatest good. So loving, so merciful is God that He has assured that He would forgive all iniquity and all transgression and all sin to those who ardently seek to follow Him. "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14, 15.

Not Clearing the Guilty. Lest God should be misunderstood, He distinctly instructs through Moses that though He is all forgiving, yet He "will by no means clear the guilty". Exod. 34:7. While He will keep His covenant and "mercy with them that love him and keep his commandments to a thousand generations", Deut. 7:9, yet He will visit "the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."—Exod. 34:7. God's righteousness disallows Him even in His love for His children, to permit their unrighteousness to go unpunished. All sin is sin against God and the Bible assures that sin will be forgiven by the Father only on condition that the one sinning both repent and diligently endeavor to serve Him; and that all who fail to repent and

to exercise true service shall be justly punished for their iniquity. God's love for His faithful children requires that unfaithful men shall either become repentant or shall be laid aside in death.

THE GOLDEN TEXT

"Like the compassion of a father for his children

Is the compassion of Yahweh for them who revere him."—Psa. 103:13, Roth.

God, the heavenly Father, has always been longsuffering toward His people. It was so in His dealings with Israel in times past, and in this present, "is longsuffering to usward, not willing that any should perish but that all should come to repentance." 2 Peter 3:9.—F. A. S.

PRACTICAL APPLICATIONS

A Father's Love. The officer had spoken harshly. The old man bowed his head and a tear was seen to find its way down his wrinkled face. The years had been filled with varying experiences, and many had been the occasions when John's wild and careless ways had brought sorrow. But he was John's father, and he loved his son. Now the officer of the law stood telling him of John's latest misstep, and asking if he would still defend the boy.

"Officer," said the old man, "John is my son. To abandon him in time of distress would ruin him and be an indication of my lack of love. Someday, perchance, the boy will awaken to realize the depth of my love for him, and be a man. Yes, I'll protect him now as before."

How many times has our Father forgiven us and started us anew along the path of life, manifesting a love and forgiveness even greater than a human parent can have? Have we awakened to know Him as a real Father?—F. E. S.

SENIOR AND ADULT CLASSES

Topic: Faith and Reason.

"Behold the fowls of the air: . . . your heavenly Father feedeth them. Are ye not much better than they? . . . Consider the lilies of the field, . . . Wherefore, if God so clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith?"—Matt. 6:26, 28, 30.

Jesus spake these words to the disciples to generate faith in them. They present a definite reasoning based on simple facts tangible to the physical senses. The con-

clusions are in line with the reasoning, but they concern things intangible to the physical senses and are therefore conclusions of faith. However, the fact that they are conclusions of faith does not separate them from the reasoning back of them.

Usually faith is considered to be a sort of mystic state of mind entered into in some way entirely independent of reasoning. Faith and thinking of any kind are thought to be entire strangers. The thinking person looks at faith as a kind of stay for the weak who work themselves into it by constantly reiterating, under emotional stimuli, a thing they want to believe, or who blindly assume a thing to be true. In fact, faith as demonstrated in the lives of many people is nothing more than this.

But Jesus did not so demonstrate faith. The faith of Jesus was the result of convictions of truth arrived at by reasoning from the seen to the unseen. Jesus' faith was never emotionally irrational, nor was it ignorantly trustful as is the unthinking babe's "faith" in its mother. And it is Jesus' faith that saves. It is only as his faith—the highest type of thinking—develops in man that man enters salvation, for it is through his thinking, only, that man may discern God as Father and grow into His image.

Jesus' faith-conclusions represent God's thinking prompted by love, the opposite of man's thinking prompted by the selfishness of the instincts of the flesh.—A. K.

INTERMEDIATE CLASS

Topic: Like as a Father.

"Father, I need a new pair of shoes and my sweater is just full of holes," one boy says to his father. "Yes, and I must have a new tablet and pencil," says his sister.

"Very well," answers father. "I am sure you each shall have what you need." They both go away, absolutely assured they will receive those things which are so needful to them.

Your father no doubt does the same, and no one would dare tell you, that your father will not provide needful things for you. How many of you have to wonder where your next meal is coming from, or where you will get your next clothes? Not many, I am sure.

Read verses 25, 26, 28, 30, 31 to end and weigh carefully what is meant in those verses. Then when you lift up your voice in prayer to God, talk to Him with love and trustfulness as you do your earthly father.—V. C. T.

DOINGS AMONG THE CHURCHES

ILLINOIS

Bro. Austin will be in Oregon for services next Sunday, at which time he will be introducing to the local congregation his bride, who is already well known to them.

The Bible Training class is now taking a two weeks' vacation for the holidays. Bro. Siple reports that the different members are making splendid progress in their work, both in comprehension of spiritual truths, and in working ability to present these truths to others. Especial growth has been observed in the practice preaching, which has been very interesting. The work will commence again on Monday, January 7.

If there are other young men or women desiring to take this work we invite correspondence relative to the matter.

THE CHRISTMAS ISSUE

We hope you liked our special Christmas Edition which was mailed last week.

The response to our offer to send copies of it and a special greeting card for ten cents per name was so much larger than we anticipated that the several hundred extras which we printed were exhausted and some subscribers had to be disappointed. We are very sorry for that, but it gives to us a good experience to work on for next year.

Several articles for Christmas were received too late for the Christmas issue, but some are being given this week.

The sad news has been conveyed to us of the death of Sister Himmelright, of Attica, Ind. Sister Himmelright has been a patient sufferer for a long time, and our sympathies reach out to the sorrowing loved ones.

To all the brothers and sisters, far and near, Christmas Greetings and a Happy New Year:

How I wish I could shake hands with you all. But dear brothers and sisters, there is a bright day coming when we will all see Him in His glory, even those that pierced Him. How can they see Him if they do not come out of their graves? We know they will come forth. Amy Johnson.

A BELATED THANKSGIVING LETTER WITH CHRISTMAS GREETINGS

We take this means of expressing our thanks to God for His mercy toward us in giving us brethren whose love and kindness have been so pronounced toward us in our time of trouble. In our sickness so many evidences of love have come to us in encouraging letters, in flowers and in more material things that we have been made to rejoice before the Lord that our lot has been cast with people of such spirit.

Brethren, we thank you from the depths of our hearts for your many kindnesses and we hope to live long enough to show you our deep appreciation for your goodness to us. With Christmas Greetings to all.

Bro. and Sr. Lindsay.

IOWA REPORT

Since conference we have been following

the same schedule of appointments as last year, Gladbrook, first Sunday in each month, Stanhope second, Koszta third and Hickory Grove fourth. As customarily, we have abandoned the last appointment during the winter, and given it to Cedar Falls.

We have missed the Koszta appointment the last two Sundays, owing to bad weather and roads, and sickness of some of our num-

young people is true at Stanhope, where a number of them were baptized last summer. At our last meeting at Stanhope we began using the Berean lessons, and if they had someone who would overcome hesitation enough to start leading they would likely start holding weekly meetings. At Gladbrook the Sunday school is prospering better all the time, and we have our weekly study of Scripture Tuesday nights, at which we are now studying Job. We intend soon to begin a series of lessons on "How to Study the Bible," which perhaps should have been taken up when we began such weekly lessons several years ago.

At all our meetings we rarely have any but our own members and their families, though a few others often come in. Just now two of the city teachers are attending our preaching quite regularly. I have not preached in Sac County since conference, but was at Lake View once, at the time of going to Stanhope, at the earnest solicitation of the Sonnichsen family, because of her pathetic illness in a nervous affliction. But we have reason to hope that she will be up and serving in her old way after a time. Bro. Starbuck, at Cedar Falls, has not been so well lately. Bro. and Sister Ellis were lately called to Columbus, Neb., by the serious illness of his aunt. Jim Cassen, of Waterloo lately buried an aunt at Hudson, who had spent considerable time with them. She died in Montana.

Our family take this way of expressing our thanks for several very acceptable presents, the givers of which will know what we mean. We especially want them to know we are mindful of their kindness in joining together to give us a new electric washer. Notice of it was given us at the Oaks' home Thanksgiving night. As it snowed about a foot while we were there for services and a social party, we who went from town had to push our cars a good share of one-half mile, and got our feet wet. But no one was sick as a result. If any one asks when we are to have another such meeting ask Ray Allard. He had to be main car repairer, and was as good a pusher in snow as he is in church.

We have a Ministerial Association in Gladbrook, and have been lately considering the plan of the churches cooperating in a revival meeting. Our church, both pastor and brethren, are of one mind in the matter and that is, if an evangelist should be called in we could not enter into the plan, but we are glad to go with anyone religiously as far as we can, and exercise charity and tolerance beyond that. If the local pastors do the preaching we will cooperate as far as we can conscientiously go, but that we must stop before entering into an altar service, as usually conducted. Such considerations as the last seem to be enough to stop the proceedings. However, we will meet again a week from to-day, after having had a meeting, when we expect to see if we can get together further. This gives opportunity to our pastor to discuss religious matters freely before them, as we desire, and we are treated with the utmost respect and kindness. J. W. Williams.

BLAIR, NEBRASKA

It was decided to-day, (Mon. 17) in joint meeting of our Ministers' Association with the officers of local charity, that the churches

AND NOW LOOK!!

AUSTIN-HARSCH

A very pretty little home wedding was solemnized on Friday evening, December 21, at 5439 Ohio St., Chicago, when Miss Evelyn K. Harsch became the bride of Bro. F. L. Austin. How is that for a Christmas surprise?

Sister Harsch has been so actively engaged in church and Berean work for years past, and is so extensively known throughout our church fellowship that there is little left to say. About the only thing we have not liked about her was that she was too Hars(c)h, but now this difficulty has been removed and there is much less harshness to saying "Evelyn Austin."

The groom in this case has been such an outstanding leader in our church work that he needs no introductions whatever. It is a recognized fact that much of the success of the General Conference has been due to his faithful and untiring efforts.

We feel sure that the church brotherhood throughout the country will join in heartiest congratulations to this good couple and wish them God's richest blessings in their lives together.

They may be addressed at 5439 Ohio St., Austin Station, Chicago, Ill. F. E. Siple.

ber. Mrs. Ray Cronbaugh was quite ill with appendicitis, and their son Lee had pneumonia, at last report. So Gladbrook has had some extra time, for we always have preaching when other appointments are missed, and our members are always glad when they are informed that such extra meetings are in view. The Ellis and W. H. Allard families were with us last time. Bro. Johnson has not been with us at Gladbrook yet, so we have not seen him.

Conditions at all points are at least as good as formerly, as far as we can see, and in some respects better. At Koszta the need of local leadership has been supplied by the residence among them of Sister Kiger who is doing good work especially among the young people, of whom there are so many there, a number of whom were baptized last summer. The same encouraging condition among the

here would cooperate with local charity in getting baskets to all needy families. Nineteen names have been handed in and the number is expected to reach thirty before the week end. Christmas will not be spent here in a selfish way but an effort will be put forth to reach all that are in need.

Here are the names and addresses of the three young people that were recently baptized. Their names were given before but not their addresses.

Harrold Banning, age 17, Route 5, South Omaha, Nebr.

George Brown, Age 19, Blair, c—o. Howard Appleby.

Gladys Harkey, Age 16, Blair, Nebr.

J. W. GOOD

Joseph W. Good was born in Caledonia, Michigan, September 24, 1864, and fell asleep at his home in New Port Richey, Fla., November 29, 1928. He leaves to mourn his death his wife, Mary E. Good, four sons, Edison B., Burns, Wyo.; J. Warren, Donald and Paul, Colorado Springs, Colo.; one daughter, Marion, New Port Richey, Fla.; one brother, A. W. Good, Dutton, Mich.; two sisters, Mrs. John Hull, Buffalo, N. Y., and Ida Roehling, Ebert, Colo.

Funeral services were held at the home and he was laid to rest in the cemetery at Tarpon Springs, Fla.

Our poor feeble minds will fail us to tell of the sorrow that came to our home Dec. 7th in the death of Bro. J. W. Good of New Port Richey, Fla. We have known Brother Good for the last twenty years. When I was an alien to the truth, I still remember how faithful he was to try to show me the promise God made to Abraham and that consecrated life that he lived before me. I must feel without a doubt that he pleased our Lord. He never got too busy with his work and the cares of this life but that he could take time to tell of that life that is to come.

Up until Sr. Good wrote me of his death my home was not without some kind of plan to work for the truth's sake. As we journeyed many times together, I always found him faithful in our Lord's work. At last he could say like Paul for he has proved to the church that he has fought a good fight. To all who knew him, we can say, he finished this life well done.

May our Lord's richest blessing rest on all his family is our prayer. Written by a friend and brother in that blessed hope of eternal life when Jesus comes. C. T. Stevenson, East Flat Rock, N. C.

MRS. J. H. WILLEY

Phoebe Catherine, daughter of William Dickson and Amanda Logan Thompson, was born in Union Township, Marshall County, near Lake Maxinkuckee, June 30, 1854 and passed away at her home, 516 North Center Street, Plymouth, December 12, 1928, following a long illness. Her parents were among the very early settlers of the county, coming here with their parents in 1836. When she was a small child her parents moved on a farm about five miles south of Plymouth and later to Plymouth, where she entered the public schools, from which she graduated in the class of 1877. She taught a few terms of country school and also in Inwood. Following her graduation she taught in the Rochester schools for a few years. She then entered the Plymouth schools, teaching there during a period of twenty-five years. She also attended and graduated from the sum-

mer school at Chautauqua, New York.

In early girlhood she united with the Church of God, at Antioch, retaining her membership there until a church was organized in Plymouth, to which she transferred her membership, and since then had been an active worker in the church, and also in the Sunday school as teacher and superintendent.

She had been a member of the Saturday Club, the oldest Women's organization in the city, since 1888, having served as leader and president of the club. She was a charter member of the Daughters of the American Revolution chapter of this city; president of the Marshall County Historical Society, and through her efforts the Centennial Celebration in 1916 was brought about. She was a member of the Relief Circle, taking great pleasure in meeting these ladies in their social gatherings; also a member of the local Home Economics Club, always taking an active part in all these things until failing health prevented. She was especially interested in literature and history, and was frequently sought for information on these and other subjects, on which she was considered an authority.

She was united in marriage to J. H. Willey of Rensselaer, Indiana, January 2, 1900, in Spokane, Washington and a few days later they sailed from San Francisco, California to Australia, where they remained two years. On returning to the United States they spent some time in southern and western points. Later they returned to the old homestead in Plymouth, which was always open to their many friends and where many happy days were spent, until illness prevented.

During her affliction she was patient, uncomplaining, but all that medical skill and ceaseless attention by loving hearts and gentle hands could do was of no avail. Her husband, broken in health and very frail survives her, and now is the time when kindness and sympathy of friends are very precious to him. She is also survived by one sister, Mrs. Eva L. Underwood of this city and one brother, Bert C. Thompson of South Bend and many other relatives. She lived a true Christian life and now that the weariness of suffering has ceased, she quietly sleeps awaiting the glory of the morning.

Funeral services were held in the home, Plymouth, Ind., Dec. 15, after which she was laid to rest in the cemetery south of Plymouth to sleep until Jesus comes.

J. H. Anderson.

WM. P. KERR

It seems one of the sad duties of life to record the death of one who although not particularly affiliated with any of the churches of our faith, yet has been even from his younger days a strong advocate of the truths we all hold so dear. Bro. Kerr had suffered for some time with neuritis or heart weakness and it was this which finally conquered and he now sleeps in Jesus, we believe.

Bro. Kerr was born in Mariposa, Ont., seventy nine years ago and during his active life conducted a jewelry business in Tonamanda and Buffalo, N. Y. In trying to find a climate more suited to his condition he spent a winter in N. Car. and located for a time in Toronto, Ont., returning to N. Tonamanda where he assisted his son in the laundry business. Everything that human energy and skill could do was done but the enemy death succeeded in taking his life.

He leaves to mourn his loss a loving wife and two sons, Charles of Tonamanda, and Wm. of Buffalo, who with many other friends deeply mourn the loss and greatly miss the presence and love of a kind husband, father

and friend. The service was private and conducted at the home of his son in Tonamanda by Mr. Parsons of the Disciple Church, who has been an intimate friend of the family for years. He spoke very feelingly of our brother and his hope, at the conclusion of which we went to Elm Lawn Cemetery near Tonamanda where we laid him to await the coming of our Lord and Master who has promised to raise to life all who sleep in Him. Submitted by one who has deeply appreciated the love and esteem of our brother and his dear wife for many years.

J. E. Lent.

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VOLUME 18

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A CLEAN NEW YEAR

EVEN THE MOST hardened person can hardly restrain a shudder when he sees a pure, white lily thrown ruthlessly to the ground and stepped upon. There is an inspiration in keeping purity pure and cleanliness clean.

The New Year stretching before us is as pure and clean as the lily. Not a mistake has dimmed its sky nor a sin spotted its whiteness.

Guard the purity and cleanliness of this New Year as you would that of an innocent, blue eyed maiden,—if the maiden were your own daughter.—F. E. S.



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

JUST A MEMORY

THE HAND OF time has made another revolution, and 1928 is just a memory. All of its labors, all of its problems, all of its successes and failures, all of its joys and sorrows are gone. They exist no longer save on memory's page.

Before us stretches a clean new year. Its pages are unsoiled; its problems and temptations not yet met. What an inspiration as one faces the great possibilities of the future!

In the progress of life too much time should not be given to looking backward. The mistake of yesterday or of last year should not be allowed to make one blue or despondent to-day, or take away any of the inspiration for facing to-morrow. How fortunate it is that man is able to strike from his mind the past and to face the future unhampered!

It is well for us at this season, not only to consider ourselves and our problems individually, but to take an inventory of the church work in our locality. How about your local condition,—has the cause developed and prospered, or has there been a regression during the year? Have you done your part to keep the banners flying?

We must also stop to ponder upon the General Conference, and what has been done. What a field there is for larger work here! Although many mistakes have been made in the past year, yet we feel that some decisive steps forward have been taken, and some definite progress made.

And this we know from observation both from the office and from the field: If fifty per cent of our people would cooperate in proportion to their ability the progress which could be made in 1929 would astonish the whole country.

You and I have made mistakes individually, but that is no reason for us to give up life's great struggle. Our local work has been hindered by many errors, but that does not justify giving up the work. The General Conference has shown many human weaknesses and many errors;—all the more reason for renewed zeal and effort to overcome those weaknesses and use according to wisdom all of our God-given strength.

Let us make 1929 a banner year *Individually, Locally* and *Nationally*. Will you help?—F. E. S.

On a clear day the sun comes up with a brightness that indicates a real desire to run his course. Why not face each new day and each incoming year with such a zeal for service?—F. E. S.

ARCHEOLOGY AND THE BIBLE

WE HAVE RECENTLY been reading some interesting accounts of discoveries made in Palestine by an expedition from the University of Pennsylvania Museum. Pictures of relics and ruins are also given. All of which recalls the old controversy which some insist exists between archeology and the Bible.

It is, therefore, very interesting to observe that none of these discoveries which have come to our attention conflict in any way with Biblical history, but on the other hand they simply enlarge and give greater detail to some of the historical facts. One picture shows an old Canaanite fort which has been uncovered at Beisan, Palestine, dating back to around 1411 B. C. Bronze models of dogs, and paintings of the war chariots in use in those days were also discovered. On another page of this issue of the Herald we are giving to you a portion of the report of the expedition.

When, however, we find an archeologist endeavoring to establish dates or facts contrary to the statements of the good Book, bear in mind that those are assumptions and human deductions. The inspiration of that particular archeologist has not yet been established, while that of the Bible has.

The Bible does not need to be substantiated or proved to be correct, for its inspiration and accuracy are abundantly established. But it is gratifying, at least, to discover now certain things which add to the account of what took place more than three thousand years ago.

What a wonderful Book is our Bible!—F. E. S.

JESUS CHRIST

"The book of the generation of Jesus Christ, the son of David, the son of Abraham."—Matt. 1:1

HOW SIGNIFICANT are the words of the first verse of the first chapter of the first book of the New Testament!

A kingdom had once flourished in old Palestine. It had been a magnificent, a wealthy, a powerful kingdom, and it had been called the "kingdom of the Lord." This kingdom had been built up following a promise made by the Father to Abraham of old; and David who was one of the seed of Abraham was the outstanding king of that king-

dom. Eventually, however, because of sin and decadence the kingdom was overthrown, and the prophecy made that it should remain overturned "until he come whose right it is", Ezek. 21:27.

Thus the once proud nation fell and for hundreds of years had been lying in the dust. But, though walked upon and spurned, the relics of that kingdom were looking for a restoring Messiah,—the Seed of the woman promised to Eve (Gen. 3:15), the Seed promised to Abraham, Isaac and Jacob (Gen. 21:12; Gen. 26:4), the Heir promised to David (2 Kings 2:4 and Jer. 33:17).

How fitting and proper, then, that the New Testament in presenting Jesus Christ should introduce Him as the Son of David, the Son of Abraham, and give every generation from Abraham to Christ so as to establish His lineage and His right by birth to the throne.

Is it any wonder that when this Child was born the shepherds left their flocks, the wise men followed the star and the angels of heaven sang?—F. E. S.

A FALSE BALANCE

"A false balance is abomination to the Lord: but a just weight is his delight." Prov. 11:1.

HONESTY IS NOT only the best policy among men, but it is a necessity on the part of one who would stand well pleasing before God. The Father's dealings with man manifest generosity and love. He, therefore, who is stingy or dishonest and defrauds another has missed the whole spirit of God. When the love of God enters the heart of man it makes him anxious not only to be honest, but to give liberally and freely, realizing how much God has given for him.—F. E. S.

BEGINNING OF WISDOM

"The fear of the Lord is the beginning of wisdom." Prov. 9:10.

MAN VAUNTS himself many times, with pride in his wisdom if he, perchance, has a college degree or two to his credit. It seems also to be a matter of pride on the part of some to quote from the works and deductions of man and slur divinity and things that pertain thereto.

How foolish! How very foolish!

Solomon, the man of profound wisdom, has called our attention to the fact that reverence of the Lord is the beginning, the very basis upon which all wisdom must stand.

Regardless, then, of how much astronomy one may know, how much of mathematics he may have studied, how efficient he may be in grammar and literature,—if he has built these without a reverence for God it all amounts to naught.

How foolish to spend one's life building upon a foundation that cannot stand!—F. E. S.

BETTER STILL

IT IS AN ADMIRABLE thing to be a good listener at church, one who can be depended upon to be present and give inspiration and encouragement by his attitude. It is a valuable ability to be able to teach a class. It is a God-given gift to be able to sing sweet music which can touch the heart and thrill the soul. It is a blessing to be prized, indeed, if one can preach the gospel and influence audiences. But, greater than all of these is the ability to manifest and practice love in one's work and dealings with others, seven days out of the week. Which can you do?

—F. E. S.

ENLARGING OUR MAILING LIST

WE HAVE BEEN urging our readers to help make the Herald a more efficient servant of God by enlarging the circulation. There is hardly a reader but what could procure at least one new subscription, and if our reading family would average one new subscriber each our list would be doubled.

We feel that each one should be glad and anxious to help in this because of the opportunity for doing a real service in the Master's vineyard, in bringing the truth visibly before another each week.

To add to the interest in getting new subscribers we have offered a Gift Edition of the Bible to the one sending in the most new subscriptions before December 31, provided that the number shall exceed ten.

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AT THE FEET OF JESUS

OUR SUBJECT is "At the feet of Jesus"; we shall see different persons at His feet—who they are and what they are there for, observe what they got, and learn the lesson, that you and I can go to the same place and get the same things, if we go in the same spirit.

SALVATION AT JESUS' FEET

You remember the story, recorded in the 7th chapter of Luke, of how the Lord entered into the Pharisee's house where the woman who was a sinner brought an alabaster box of ointment and stood at His feet weeping, washing His feet with her tears and wiping them with the hairs of her head and anointing them with the ointment. Then follows the conversation of our Lord with the Pharisee, and there you will find what this poor sinful woman needed and received at the feet of Jesus, for the Lord said, "Thy faith hath saved thee." Here we learn that the place of salvation for any lost sinner is at Jesus' feet.

In some way this woman had heard of the Lord; she came into the house and as He reclined at the table she stood at the end of the couch at His feet and found salvation there. Her tears did not save her; her works did not save her; it was a salvation by faith; it was a present salvation. HATH spells "got it", as Moody used to say. Going in a lost sinner, she came out saved. There is not a redeemed person living or dead to-day, but had to go to the same place in the same way to get the same salvation. This is elementary; you have heard it all your life, but I am bringing it to you again, and I am glad that some years ago I found salvation at His feet. I claimed no work, no merit, nothing; I rested on the finished work of another, and by simple faith received the gift of life eternal. At His feet is the place of salvation.

REST AT THE FEET OF JESUS.

Now turn to chapter 8. Here we have the story of the demons cast out of the maniac of Gadara. This man was naked, and the Word tells us he had no rest day or night. You know how the swine ran down the hill and were choked. The southern evangelist, Sam Jones, used to say: "Just look at the difference between a man and a hog! Man will keep on living a long time with a legion of devils in him, but as soon as one devil gets into a hog, he commits suicide." The demons being cast out, then sought to get in some other body. I believe to-day there are actual demon possessions. Christ cast the demons out, and in verse 34, "When they that fed *them* saw what was done, they fled, and went and told *it* in the city" and the people came out and found the man "sitting at the feet of Jesus, clothed, and in his right mind." He had been naked; he is clothed now. He had been wild before; now perfectly quiet and calm we see him at the feet of Jesus. So we learn that the place of quietness and rest is at the feet of Jesus with His power exercised over us.

To-day the multitudes are taken up with the things that keep them back from peace and rest. The world is in a turmoil and confusion. We never know just what may be coming, but there is a place of rest and quiet—we can sit at the feet of Jesus, clothed and in our right minds.

CONSOLATION AT THE FEET OF JESUS

In the same chapter there is another case, that of Jairus' daughter who was dying. Jesus was called, but when He got there she was dead. But by His miraculous power He took the hand of the dead child, called, and brought her back to life. However, before all this Jairus had gone to Jesus, and fallen down at His feet. What is the lesson?

The place of consolation when death comes is at the feet of Jesus. Of course, our friends will be sympathetic, and do all they can, but there is no human touch that will just exactly meet the case at such a time. Some of you know what I am talking about. You remember the time when you yourself, first had to face the grim reality of death. Is it not wonderful that there is One to whom we can go and receive fullest consolation as we tell Him all about it? He will pour in the oil of joy and comfort.

As I stood on a cold wintry day and watched them lower the casket in which my own mother slept, I assure you I was not thinking about the cold ground. There was something in my heart that was singing all the time, "Till He come". The light of the gospel of Christ shines down into the very darkest hour and brings consolation. What would we do without it? My father passed away at eighty-one. We took him out on a summer's day and put him beside mother. I stood there again watching the casket being lowered and just at the moment a friend stood at my side and began to sing:

"A star in the sky, a beacon bright to guide us;
An anchor sure to hold when storms betide us;
A refuge from the storm, where in quiet we may
hide us

Is the hope of the coming of the Lord."

So we think of the Lord in a time like this. When all other things are fading, He can console us.

Are you in sorrow or trouble? Are you in distress? Is there something that you can talk to no one about, perchance? We all have our secrets. I point you to this man Jairus. He came and fell at Jesus' feet, when no human help could avail, and received consolation. The Lord stands ready to help you and me.

INSTRUCTION AT THE FEET OF JESUS

Turn now to chapter 10. Verse 38 gives us a picture in the Bethany home. Sitting at the feet of Jesus is Mary. Bustling around outside is Martha. I am glad the word "also" is in there; it suggests that Mary did her part of the work and then had time to learn something from the Lord. It contradicts the idea that Mary was

lazy. "She sat at His feet." Here we learn that the place of instruction in the Word is "at the feet of Jesus". We can sit as she did. We do not hear His audible tone, but we can go into the quiet of our rooms and He speaks to us through this Book and we speak to Him, thus learning things first-hand from the Lord.

It depends a great deal upon the one at whose feet you sit, as to what you will learn. Suppose we were to sit at the feet of John Wesley and let that great man teach and explain things to us; well, the students would become like the teacher, and I expect he would make Methodists out of us all. The same thing would happen in the case of Presbyterian teachers and all others. But suppose we sit "at the feet of Jesus" as Mary did, listen to Him and hear His voice, then I should say we would likely become the kind of Christians this poor world needs to-day.

Saul of Tarsus was brought up at the feet of Gamaliel in Jerusalem, that great Jewish teacher. What did it make of him? It made him a most bigoted Pharisee. He could imprison the saints and even kill them but there came a time when Saul changed teachers. He sat down at the feet of the Lord after he had asked, "Lord, what wilt thou have me to do?" and the result was that Saul became Paul. The Pharisee that was breathing out threatenings and slaughter became the great missionary to the Gentiles and an evangelist and teacher. It makes a wonderful difference as to WHERE you sit and learn things.

When I was saved as a boy it was just as natural for me to join the church in which I was brought up as it was for me to get up and go for breakfast. There came a time later, though, when I felt God's call to go out into service. Then I said to the Lord, "If there is anything that I am holding as truth that is not truth, or if there is something I ought to receive that I have not received, if You will just show me and make it plain, I will try to obey," and when I did that from the heart, I found I had to give up some things that mother taught me at her knee. She did her best but when I came to square it up with the Scripture it would not fit. I have the idea that no one denomination has a monopoly of all the truth. Let us, like Mary, get "at the feet of Jesus" and hear His word, and then if He shows us something different, let us be willing to change, if He makes it plain.

After the Lord was crucified and His body had lain in the tomb three days, certain women took ointments and going to the sepulchre found the stone rolled away. One of them wept and said, "They have taken away my Lord", but this Mary of Bethany was not with them. She had sat at His feet. She had learned the truth in advance. If you and I would learn to sit at His feet, hear His word and get truth first-hand from Him, it would help us to avoid many a time of trouble, many a period of heart-ache. If we knew the truth first-hand from the Lord, how we could understand the things in the world to-day! The amazing thing to me is to see men of great intelligence, wonderful brain power, yet so far as the vital things of this Book are concerned they are in the deepest darkness.

Yet it has pleased God to take poor worms of the dust such as I and teach them until they have perfect inward rest with regard to the world situation. Let us sit then "at the feet of Jesus" and get the truth.

THANKFULNESS AT JESUS' FEET

In chapter 17 there is another picture. The Lord is passing along the way and ten lepers stand by crying "Unclean! Unclean!", yet saying "Have mercy on us!" He gives them instructions and as they go all are cleansed and nine disappear. But one comes back and falls down at His feet. What is he there for? Giving Him thanks! So we learn to have the spirit of true thanksgiving at Jesus' feet. Receiving from Him, let the heart be poured out in adoration and praise for every good gift. Are you thankful?

Three times in the first chapter of Romans it says: "And God gave them up"; and among the things that caused God to give them up was that they were not thankful. To-day people are presumptuous; they are getting from God all the time and multitudes never thank Him. Think of the ingratitude of breathing in this good fresh air, and then breathing it back in blasphemy and cursing. There are men in the churches who sit down to their tables every day, eat the good things provided, and their children never hear them giving thanks to God. So I love to think of this leper at Jesus' feet, giving thanks.

Dr. James Brooks of St. Louis was a busy man, pastor of a great church, editor of a magazine and the writer of many books. One busy day when he was weary and worn, the last caller had gone and he had a chance to rest a little. He got into a comfortable chair and just then heard another knock at the door. Turning wearily he said, "Come in!" and his little girl opened the door and stood looking at him. "Well, pet, what do you want?" She came and stood by his side, then climbed up on his knee, put her arms round his neck and said, "I don't want anything; I just want to tell you how much I love you." It broke his heart that one came not to be ministered unto but to pour out her heart's affection.

I think if we went to our Father and said, "I have not come to ask for a single thing, but just to tell You how much I love You, I want to thank You, I want to praise You," I think the great heart of God would warm toward us as never before. Have you the spirit of thanksgiving? Nine went away, one came and knelt at His feet giving Him thanks. Let us be thankful, then, like the man that was splitting wood and struck his finger; but when he came to the meeting that night said, "Friends, I cut my finger off almost, but thank God it did not come off altogether."

DELIVERANCE AT THE FEET OF JESUS

Now turn back to the 7th chapter of the book of Mark until we look at one more picture—the Syrophenician woman. Although on the outside, and having no claim as a daughter of Abraham, yet she got what she came for and her daughter was delivered. The one thing you and

(Continued on page 223)

FINDS OF 1500 B. C. SUPPORT PASSAGES IN BOOK OF JOSHUA

*Civilization in Ancient Beisan Laid Bare by University
of Pennsylvania Scientists*

DISCOVERIES of the first importance, tending to substantiate the accuracy not only of certain Egyptian inscriptions, but also of passages from the Book of Joshua of the Old Testament, have been made by the field expedition of the Museum of the University of Pennsylvania, which has begun its seventh consecutive season of excavation upon the site of ancient Bethan—or Beisan—in Palestine.

The first report of work accomplished during the present year was made public yesterday by Museum authorities here. The report was received from Dr. Alan Rowe, field director of the expedition.

Although his report is couched in the careful monotone of the scientist, all through it there runs an undertone of exultation, as he catalogues the remnants of a civilization old when Joshua stood upon the far side of the Jordan, and gazed through the Syrian twilight to the "land flowing with milk and honey."

The discoveries run the gamut of the Canaanites' domestic and communal life, from the foundations of a huge migdol—or fort-tower—to a bit of potsherd, bearing the first hieratic inscription ever brought to light in Beisan. An hieratic inscription is a sacred or priestly writing.

WORK ON FOUR "LEVELS"

All of the fragments catalogued by Dr. Rowe were discovered in the migdol or its immediate environs, and the work of excavation during the present season has been confined to four "levels," so-called.

They are the Thothmes III level, dating by calculation from 1501-1447 B. C.; the Seti I level, 1313-1292 B. C.; the Rameses II level, 1292-1226 B. C.; and the Amenophis III level, 1411-1314 B. C.

In other words, the scientists of the University Museum now have in their hands the pots and kettles, the intimate domestic implements, the sacred writings, the ornaments, of a people who lived thirty-four centuries ago, fifteen centuries before the birth of Christ.

"It is pleasing to be able to state," Dr. Rowe writes in his report, with a slight lapse from his accustomed scientific dryness, "that the antiquities discovered in these areas have been particularly interesting and are really more important than those found on the 'tell' during the corresponding period in the 1927 season.

"Practically all of the eastern end of the temple of Mekal in the Thothmes III level is now excavated. Immediately to the east of the southern part of the inner sanctuary and of the small room containing the mazzebeth,

or sacred column, we discovered a large room in which was a great circular fire-place built of stones. Three pieces of bent bronze wire, ashes, charred bones and horns were found in the fireplace, which must have been used for roasting the animals sacrificed in the temple of the deity.

FIGURE OF GODDESS FOUND

"Among the remains in the fireplace was also the upper portion of a figurine of the goddess Ashtoreth, represented as wearing a wig and supporting one of her breasts with her left hand. The figurine has been scorched by fire and seems to have been thrown into the fireplace as an offering.

"From the same room in the Mekal temple also came a beautiful Syrian dagger of bronze with the handle inlaid with wood, arrowheads, a knife, Cypriote pot, a serpent, cult object, beads, dishes, corn-mills and grinders of basalt, a limestone amulet, and a small opaque seal.

"In addition there was a faience scarab of Thothmes IV which shows the figure of the king holding an ax and wearing the battle helmet with uraeus attached. Before him is the cartouche containing his throne name 'Ra-men-kheperu.' This scarab is of great importance since it gives further evidence of the correctness of the dating of our earlier levels.

"The northern part of the Rameses II gate had previously been cleared and our present excavations have revealed the fact that there were two solid brick towers on either side of the entrance, thus showing the accuracy of the old Egyptian illustrations of Canaanite forts.

"From the Rameses II level we turned to the area known as No. VII city level immediately to the west of the great temple of Amenophis III. Here we were fortunate enough to discover the almost complete foundations of a great building which appears to be a Canaanite migdol, or fort-tower, and also the foundations of an adjoining building which may well have been the residence of the Egyptian commandant of the fort in the reign of Rameses II.

"These newly-discovered structures, together with an enormous silo for grain, are of the very utmost importance and are quite unique in the history of our excavations of Bethshan.

"As the migdol stands at present, it contains four rooms, but it is quite evident that there was originally another room. The average width of the outer walls is seven feet seven inches, which is much greater than that of any Canaanite walls ever found before on the tell at Beisan. The walls of the fort consist of sun-dried bricks resting upon heavy foundations of undressed stones, usually basalt,

"The migdol was doubtless meant to serve as the last place of refuge in the fort for the commandant and his troops in case the outer fortification walls were breached.

FIND HANDIWORK OF SCRIBE

"Egyptian scribes and craftsmen must also have been quartered in the fort, however, for we have now actually found the handiwork of one of these scribes on a potsherd which was in the corridor west of the commandant's residence. This potsherd bears in black ink and written in the hieratic character the following part of a religious text: 'Seby en Per-Deshrut,' the translation of which is 'The Fiend in the House of the Ruddy Beings.'

"The 'Fiend' is, of course, the god Set or Sutekh, and the 'Ruddy Beings' are his associates, which included the hippopotamus, pig, crocodile and serpent. In passing, it may be mentioned that the hieratic inscription on the potsherd is the first brought to light at Beisan.

"Although the objects found in the migdol were not numerous, yet some of them are of great interest, especially the fragments of a pottery model of a two-horsed chariot, representing the horses, the pole and the yokes.

"Discovery of the chariot model recalls the Biblical passage in the sixteenth verse of the seventeenth chapter of Joshua, in which it is written, 'And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-Shean and her towns, and they who are of the valley of Jezreel.'

"Perhaps the most important, and certainly the most quaint, object from the Migdol consists of a small jar in the form of a squatting man, not unlike the Egyptian deities Bes or Ptah-Seker in appearance. Traces of a finger impression of the potter are visible on the top of the head.

"A jar resembling the above, but in the form of a woman, came from the archaic Ishtar Temple in Assur of 2700 B. C., from which temple also came cylindrical cult objects and shrine-houses similar to those found at Bethshan.

"The brick building, which we suppose to have been the residence of the fort commandant, adjoins the northern side of the Migdol and contains a room which we suppose was a lavatory. This is the first place of this description we have found in our excavations in Bethshan."

CHRIST FROM THE BEGINNING

By Richard LeCrone

GOD FORESAW that the end and consummation of His plans and purposes would be worked out through Christ. There has been an endless amount of discussion over this question, but it is not a question to be settled by discussion. It can only be definitely settled by study and thoughtful research. Our answer must come from the only authority upon the subject that cannot be mis-

taken; the word of God as contained in the Holy Bible. Perhaps the following references from this only recognized authority will give us a little insight as to Christ's place in God's plans.

Let us open our Bible to the first chapter of the Ephesian letter, and see what information we can find. Here we read these words: "According as he (God) hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love."

Note that it is very clearly stated at what time the choosing occurred, not at the time of Christ's birth, but before the foundation of the world. But let us read on; "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

It will be well for us to get a clear understanding as to whom this verse refers before we go further. In determining the meaning of a passage of Scripture there are three things which we must always keep in mind. We must ask ourselves these questions: Who is speaking? To whom is he speaking? About what is he speaking?

For the answer to these questions we must turn to the opening verse of the book, where we read, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." Who, then, is predestinated (or "marked out", Diag.) unto the adoption by Christ? Answer: The saints and the faithful in Christ Jesus. You, dear brother, need not be told how many of us such a discrimination would include.

But to add to our original problem of Christ's place in God's plan we go to Col. 1:19, where we find these words: "For it pleased the Father that in him (Christ) should all fulness dwell"; or, as the Diaglott states it, "Because in him it was thought good that the Whole FULNESS should dwell". Does this not teach us very distinctly that God knew that the completion of the fullness of His plans should come through Christ? But you ask "Of what importance is all this to me?"

"Come now, and let us reason together". In Gal. 4:7 we read, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Here we see that we are not heirs of ourselves but through Christ who is the Son of God. Does not our adoption by Christ make us also sons of God and heirs with Him? It is also plain that we could never be heirs except through Christ.

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Here also Christ comes into the plan. And so it always is, and so it must always be. And the more we study the more convinced we become that Christ played a part in God's plans from the beginning, "that whosoever believeth in him should not perish, but have everlasting life."

THE PROMISE TO REBUILD

Sel. by R. H. Judd

ONE OF THE MOST terrifying and destructive natural agents known to men is lava from a volcano in eruption. Mount Etna has been demonstrating this again, in what the Volcano Institute of Italy has pronounced the worst eruption since 1669.

Spiritual lessons inevitably come to mind as one reads the reports of the recent tragedy in Sicily. The Town of Mascali was first destroyed, completely burned and buried by the relentless stream of fiery molten lava. Nunziata then lay in its pathway to the sea, and likewise suffered severely. The "metallic surf," as one paper called it, was relentless and inexorable as the wages of sin. But a sentence in The Associated Press reports stood out with striking suggestiveness to the Christian reader:

The inhabitants of Mascali have been comforted by the promise of the Government to rebuild their town.

No wonder we read that "the spirit of the Sicilians, who have dwelt for generations in the shadows cast by the volcano which has periodically roused itself to deal destruction is undaunted." Mussolini had announced that "all restoration would be at the expense of the Government." The Sicilians knew that their Government, with Mussolini at its head, was able to keep its word and would keep it. Rebuilding was pledged; rebuilding would be accomplished. Who would not be undaunted with a promise and resources like that?

After the fiery destroying lava stream of sin, God promises to rebuild. His Word is filled with such promises. They began almost in the very hour of man's first sin, in the Garden of Eden. They continued through Psalmist and Prophet; they sound like a golden strain of music through Old Testament and New, down through the Gospels, through the Acts and the Epistles, and they are repeated in the closing chapters of the glorious conclusion of the entire Book, in the Apocalypse. If the spirit of the Sicilians is undaunted because of the promises of their Government, how much more so should be the spirit of those who are trusting God and His Son, the Lord Jesus Christ, to-day. He can and will rebuild whatever has been destroyed by sin, if only it is brought to Him in full faith in His love and power.

God's chosen people Israel were under the galling yoke of Rome and the Caesars, a people humiliated and in bondage, their national life gone, while their unrecognized Messiah was among them. After His death and resurrection, when a few Israelites were turning to Him as their Savior and Lord and the Gentiles were gladly accepting the Gospel, the momentous Council at Jerusalem heard the thrilling words of prophecy as from the Lord Himself:

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord. . . . Known unto God are all his works from the beginning of the world."

There was God's promise to rebuild that which Israel's sin had destroyed, and not for the sake of Israel only, but for the sake of the whole world. God has known from the beginning what He alone can do in replacing hopeless destruction with perfect restoration.

In Eden, when the guilty man and woman faced God after wrecking the human race by their sin, and the tempter faced God with them, God uttered His promise to rebuild. The Seed of the woman, He said, should bruise the head of the serpent. Looking down through the ages God predicted that Christ should one day destroy Satan, and should rebuild what Satan and sinful man had destroyed.

When God's own people Judah and Israel had turned away from Him, rejecting His righteousness, and as a consequence had gone into pitiable captivity to heathen nations, God declared through the prophet Jeremiah: "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity." Again He spoke through Ezekiel to His people: "The heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."

The Lord Jesus Christ challenged His enemies during His earthly lifetime, as He said, "Destroy this temple, and in three days I will raise it up." We are told of their confusion and mystification: "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore He was risen from the dead, his disciples remembered that he had said this unto them." The resurrection victory over sin and death is at the heart of God's rebuilding power and program.

The comforting message of assurance through all this is that we have a God and Savior whose power is greater than any destroying power. Sin's volcano of flaming lava is terrible in its devastation. Yet God can say: "O Israel, thou hast destroyed thyself; but in me is thine help." And it is never too late for God to rebuild if only we will turn to Him in surrender and faith. Here are His invitation and His assurance: "Be glad then, ye children of Zion, and rejoice in the Lord your God. . . . And I will restore to you the years that the locust hath eaten . . . and my people shall never be ashamed."

PETER'S WARNING

By M. A. Woodward

THE WARNING given Peter might fit into many of our lives because we are trusting in ourselves instead of asking strength of our heavenly Father. Christ took such pains to warn Peter and we wonder how he could have failed Him so completely. But we ask ourselves the question, would we have done better? The whole lesson He gave them that day is so full of promise and love. Let us follow it for a little.

The twelve apostles had sat down with Jesus to eat the passover supper. While they were at the table, Jesus said, "Behold, the hand of him that betrayeth me is with me on the table." All looked up and began to ask, "Lord is it I?" Judas knew, for he had just come from making the bargain with the chief priest to deliver the Christ to them. He did not follow the rest to the garden of prayer. But as Christ and the eleven walked on He gave them this beautiful sermon, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." And Jesus turned and spoke directly to Peter, "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."

Did this anger Peter? Cannot you almost hear him say, "Why, Master, should you think that of me? Don't you know how I love you? I would go to prison or to death for you." But Jesus knew Peter much better than he knew himself. He knew that Peter was loving the Creature more than the Creator. He was loving the works he had seen Him do, instead of the work of salvation He was sent to perform. How His answer must have stung Peter to the heart! "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

They walked on as they talked until they reached the mount of Olives. He warned the disciples to pray, and choosing three, Peter was one, they went on a few feet and He took His heartache to His Father in prayer. "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." The disciples were no comfort to Him for they had fallen asleep, but the Father knew to what extremity His Son had gone, and sent an angel to strengthen Him. Three times He repeated this prayer, and while His face was still wet with the sweat of His agony, Judas appeared with his murderous mob to take Him to His death.

Where was Peter? Following afar off, He began to sense the trying condition his Master was in and that it would implicate him if he were too near, for that crowd was looking for any who were in sympathy with the

Christ. Some one saw him and said, "Ha! Ha! you were with that Man, weren't you?" Peter answered, "No I do not know Him." Another came and said, "Thou art one of them." Peter said, "Man, I am not." The third came saying, "Of a truth this fellow also was with him: for he is a Galilaean. And Peter said, Man, I know not what thou sayest. . . . And the Lord turned, and looked on Peter." And Peter remembered what the Lord had told him, and went away where he could be alone while he wept out his sorrow and shame. Will Christ's prayer for Peter be answered? Yes! for He never prayed in vain. Peter had already started to repent, and repentance must come before conversion. A change had to come to Peter before he could help his weak brothers or strengthen them in their efforts to preach the gospel. He had three days before him to think over his life and his awful crime, his denial of the Son of God. Would he ever be forgiven? Could Christ or God ever love him again? He was soon to know. Christ was so careful when He left the message with the angel to say, "Go tell my disciples, and Peter, I go before them into Galilee." How Peter's heart must have leaped for joy when he heard those words! "He has forgiven me, I will go to Him!" He needed no more to make him realize what a merciful, loving Savior God had sent into this world.

Christ had much to say to those disciples before He should go to the Father. Forty blissful days He walked with them and taught them and one day while He was eating a piece of broiled fish and honeycomb He said to them, "Behold I send the promise of my Father upon you: but tarry ye in Jerusalem, until ye be endued with power from on high." He got up and they followed Him once more to Bethany, and lifting up His hands He blessed them, and while He was blessing them He was parted from them. He ascended to His Father, and the disciples returned to Jerusalem and tarried there waiting for the day of Pentecost to come, when they were to receive the Holy Spirit's power, which would prepare them to become "fishers of men."

Peter did not forget what the Master had said to him. "When thou art converted, strengthen the brethren." As soon as he could be heard above the noise, on that eventful day, he began the most wonderful sermon perhaps that was ever preached, for three thousand heard and believed, and his text was, "Jesus and the Resurrection." The crowd was so electrified that they cried out, "Men and brethren what shall we do?" Peter said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." He had caught them with Christ's own text to Peter, "When thou art converted." They were converted; they had turned to God. Peter could strengthen the brethren in no better way than to earnestly preach the message of salvation to bring recruits into the body of believers, and he could not touch men's hearts until his own had been filled and moved by the power of the Holy Spirit.

Our churches would be built up, and many more new

converts made if all our ministers were deeply filled with the glad, joyful message of spirit-filled salvation. To be fishers of men, we must be filled with the blessed message ourselves, *we must be converted*. Peter had to have his sad experiences to get his egotism taken out of him, and a mind of love and humility given in its place. No one knew better than Jesus just how to perform the miracle and make just the man who could do the work so necessary to be done.

Let us not complain or become discouraged if we have to learn some severe lessons to perfect us for God's work. "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:17-18.

GOD'S PURPOSE AND PLAN FROM THE BEGINNING

By Harvey Krogh

GOD FORESAW all things from the beginning to the end. He had His work planned just as an architect has all of his work planned before he builds a structure. The architect foresees conditions that he will have to meet. God foresaw conditions also and He made His plan to cover them completely.

I do not think that God planned the life of each individual, nor did He foreordain each act in his life. God let man choose for himself, good or evil. God made an outline that was to be filled as time went on. For example: in the beginning of the nation in which we live a constitution was drawn up. This document provides for a president, cabinet members and a congress. It did not say that Hoover would be our president in 1929, nor did it have the names of the congressmen that are to work with this president. It only provided that certain persons would fill these offices.

I believe God's plan is of the same nature. He did not foreordain or predestinate each person's position or action but rather He foresaw that there would be persons to fill the suggested offices. We read in Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

In Paul's first epistle to the Ephesian brethren we read that we have been predestinated by God unto the adoption of children by Jesus Christ. This means that it was in God's plan that a class of people should be picked out that pleased Him and through the shed blood of Christ they are to be saved. We read in Eph. 1:9-11, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

In the 11th chapter of the Roman letter the 34th and 35th verses, we read: "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?" This seems to imply very strongly that God is His own Counsellor and is all-mighty.

Again we read in Isa. 46:11, the Lord speaking: "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea I have spoken *it*, I will also bring it to pass: I have purposed *it*, I will also do it". In 2 Timothy 1:9 we find these words: "Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." We note in this verse that it was God's purpose before the world began that the righteous are to be saved. Act 15:18. "Known unto God are all his works from the beginning of the world." If God knew all of His works from the beginning of the world He had them planned from the beginning of the world.

I think Romans 11:11 brings out the whole theme. "I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy." God did not compel Israel to fall but by Israel's fall He gave salvation to the Gentiles. Man was not compelled to choose evil but as that is what he chose God provided a way that man might rise through Christ, this being "the eternal purpose which he purposed in Christ Jesus our Lord."

A FEW SUGGESTIONS FOR THE PEW

By N. H. Geiselman

COME EARLY TO CHURCH. Nothing disturbs a minister more than to have you come late, frippling along on your way to a pew and slopping yourself down as though you were the last one to enter an excursion train.

Come early with the spirit of prayer and reverence for the house of God, and as you enter the vestry or vestibule, breathe a silent prayer in behalf of the service, especially for the minister who shall break to you the Bread of Life.

As you take your seat, bow your head in a moment's prayer for yourself, asking God that you may be in an attitude before Him to receive His Word. Ask Him to help you that no thoughts can pass before your mental vision that would have a tendency to divert your mind from this sacred hour.

If the minister has preached according to God's Word and has pronounced his final benediction to the service, stand but for a moment and in your heart say, "So may it be, O Lord, according to Thy Word."

After this moment of silent prayer, what a happy greeting it would be to those whose hearts have been touched by this service and whose lives have been blended by the Spirit of our God,

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"AS THY DAYS, SO SHALL THY STRENGTH BE."—DEUT. 33:25.

LIFE WOULD be a rather monotonous game were it not for a certain commandment God gave during the first days of creation—"Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years".

How well our heavenly Father knew His work! Within the next few days He created man, and man has since lived by those signs, and seasons, and days, and years into which God broke up time in the beginning.

Except for this division of time life would be almost unbearable to us. Human nature is so constituted that its endurance is limited, and were the whole experience of our allotted threescore years and ten to descend on us at once, we would be overcome with the weight of it all. We do sometimes try in a self-sufficient way to work out the destinies of our own lives, but God's promise to the tribes of Israel was this: "As thy days, so shall thy strength be." Years later, in the time of Christ's ministry, we find Him bringing the same teaching to His followers as Moses had given to his: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

The days for man are filled with labor and trial. There are worries and problems and hardships that are almost too much for our small strength, but always following the day comes the night with its darkness, its stillness—its peace. It brings rest to the tired subjects of God's creation, and man awakes at dawn to face the new day with fresh strength in his limbs and renewed courage and inspiration within his breast.

Yes, it is a wonderful thing that God broke our time into days and years for us. Each new season of the year brings its own pleasures and hopes to the hearts of men. Every advent of spring is welcomed with a joy that is reborn within us at the awakening of all nature to new life. Summer brings its own happy days, and when fall and winter come in turn, with gladness we adapt ourselves to the

changes they bring because they, also, put new interest and new zeal into living.

And so as we come to the close of the division of time called 1928, it is the new year which holds out to us many bright prospects and beckons us to press forward and to delve deeply into its unlimited store of treasures.

1929 will mark a new division of life for each of us, but what its months may hold we cannot foresee any more than we can tell what tomorrow may bring forth. The very uncertainty of it makes life the interesting drama that it is. The scenes are always changing, never twice the same.

As we enter into the change from the old year to the new, even though we cannot altogether mark out the course of our lives, the manner in which we meet its emergencies and learn its lessons determines largely what the record of the year will be. It is ours to make the new year one of constant growth in "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ".

We are given a day of this new year at a time, and so let us live. If at the close of each day we can realize even one little forward step taken, the year will take care of itself.

There are certain problems in life for each one of us which, if we had to face as a whole, would be almost overwhelming. It is possible for us, however, each morning to say "This is just one day, and I can face my problem for these few hours and be true." The night of rest will then refresh us and another dawn will find us ready to meet a fresh, new day. Thus the days themselves will be gratifying as they pass, and soon a week, a month, a year,—a year of victory will be ours.

Our sincere prayer is that the New Year may hold in store for each of us the joy of faithful Christian service and true devotion to our Leader throughout the three hundred sixty-five days of 1929.



OUR HEAVENLY FATHER

HAVE YOU ever heard of "The Sermon on the Mount"? You may read it in Matthew 5, 6, 7. And who was the minister that delivered this sermon? Jesus. Why named "on the mount"? Because when the crowds followed Jesus "he went up into the mount and when he was set, his disciples came unto him" and "he taught them".

He told them how to live, what they should do, and what they should not do if they were to be Christians. He taught them how to pray and about God and His loving care. It was through Jesus and His teaching that we have learned much about God. Jesus always gave God the credit for every word He uttered, and every deed He performed. He said, "The word which ye hear is not mine, but the Father's which sent me," and "I came . . . not to do mine own will but the will of him that sent me." Now Jesus went about doing good; so *good* must be God's will—love, kindness and mercy.

In this sermon on the mount Jesus tells His listeners that they must not worry about what they should eat, or drink, or wear. He asks, "Is not the life more than meat and the body than raiment?"

He calls their attention to the birds "for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Yes, if God looks after the birds will He not look after His children? And we are His children too, like these listening disciples.

In another place it says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

Jesus asked who could make his body taller by taking thought? And why take thought about clothing? In the words of this lesson, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

Solomon was surrounded with so much splendor that we can scarcely comprehend his magnificence.

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, (Does that mean our wheat, rye, etc?) shall he not much

more *clothe* you, O ye of little faith?"

"Therefore," says Jesus, "take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow."

That does not mean we should sit down and not work or try to supply our needs; but we must not be too busy trying to accumulate wealth or having a "good time" that we do not think of God and the things concerning God. Jesus said, "No man can serve two masters; for either he will hate the one and love the other."

How can we help loving God when He shows so much love for us? We are urged to cast all our cares upon Him. We may not receive everything we *want*, but surely will receive what we *need*—there will always be a way.

How much confidence we should gain from this lesson! How confidently we should sing,

"I sing because I'm happy
I sing because I'm free
His eye is on the sparrow
So I'm sure He watches me."

MEMORY FACTS

We must think of God as our loving Father.
He will supply our needs.
We must serve Him.

SOMETHING TO DO

1. Learn Matt. 6:33.
2. Read Matt. 5, 6, 7.
3. Read of Solomon's glory—1 Kings 4-10.
4. Did you make the Prayer Booklet?

Where find "He that loveth me not keepeth not my sayings: and the word which we hear is not mine, but the Father's which sent me."

SUNDAY SCHOOL BOOKLET

Why not make a Sunday School booklet for yourself? We made them this last quarter and they are very pretty and interesting.

Make a booklet with 14 full pages and a cover with an appropriate picture pasted on the front of it.

Each week we will publish suggestions or use your own ideas.

I would be very happy to receive suggestions from you, too.

LESSON I.

On the front side of the page, paste or draw a picture of Jesus and His disciples on the Mount,

On the reverse side copy the verse from this lesson that means most to you.

With Our Sunday Schools

LESSON II.—January 13, 1929 SIN

Gen. 3:1-24; 6:5-8; Mark 7:14-23; Rom. 1:18-32; 3:10-18; 1 John 1:5 to 2:6.

Devotional Reading: *Psa. 51:1-10*

GOLDEN TEXT

If we say that we have no sin, we deceive ourselves, and the truth is not in us, If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.—1 John 1:8, 9.

A STUDY OF THE SUBJECT

SIN

Definition. "Sin is the transgression of the law."—1 John 3:4. Sin is transgression in any manner of any one of God's laws. It may be failure to do; it may be an act of overdoing; it may be a wrongdoing: it is transgression in any form.

Whence? "By one man sin entered into the world."—Rom. 5:12. Man broke God's law. God at once adapted His ways to cope with sin. The tree of life was removed and no man has its protection, or any sustenance therefrom. Sin's consequences have fallen upon all mankind.

Who? "All have sinned, and come short of the glory of God."—Rom. 3:23. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James 1:14, 15.

Just as Adam transgressed, even so does each and every individual transgress some of God's laws. Therefore none is righteous, no not one.

What? Sin is both an act and a condition. The act having been performed the condition exists. Not the act but the resultant condition is transmitted through ages and through generations. Often the act of sin in the parent creates a condition of mental or physical malformation in the child. Here the child inherits the condition of sin resultant from ancestry.

Again, the fact of sin necessitated that God change some of His workings. Instead of maintaining the earth and its fullness, good and very good, Gen. 1:31, He gave place to sin thus permitting different conditions to exist throughout the ages of the curse. In this sense every generation inherits sin and in this sense again all are in sin and all are sin.

Results. "Death (came) by sin."—Rom. 5:5. "Sin . . . bringeth forth death."—James 1:15. The result of sin was certain and definite upon the whole race of man. The sustaining provision of life having been removed, death necessarily follows. Thus through the sin of one man death came upon all.

Not only death, the great and ultimate

result of sin, is upon all mankind, but so also are all of the lesser results. He who "was good" was by sin made subject to all forms of sorrow, pain, sickness, subject to all of the ills that man has fallen heir to as a result of breaking God's laws. Every ill of man, every adverse condition can be properly traced to the transgression of God's law.

Duration. God has limited the duration of sin. Christ will soon come "the second time without sin unto salvation". Under His rule, guidance and strength sin will be put away. Heb. 9:26. 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. "There shall be no more curse."—Rev. 22:3. "He that sat upon the throne said, Behold, I make all things new."—Rev. 21:5.

THE GOLDEN TEXT

"If perchance we should say, "Sin, we have not," ourselves we deceive and the truth in us is not. If perchance we be confessing our sins, faithful is he and righteous, that he should forgive us (our) sins, and purify us from every unrighteous deed."—1 John 1:8, 9, *Roth*.

When one makes claim that by virtue of the cleansing power of the blood of Christ he has become perfectly purified from all the inclinations and workings of sin, he is deceiving himself and the truth of God's Word, which declares the contrary, is not found in him. But if, under the humbling sense of our weakness and imperfections, we acknowledge and in faith confess our shortcomings, then Christ who through His death became our sin covering, will be faithful to forgive all our sins.—F. A. S.

PRACTICAL APPLICATIONS

A Dreaded Disease. A smile played across the doctor's face as he looked into the earnest eyes of the one who sat opposite him. How well he remembered the dread disease which had fastened itself upon her. A lingering, painful death was certain unless something could be done. But he had met the crisis, removed her peril, and now in radiant health she had come to express her simple thanks.

More dreadful than any disease is sin. Illustrated by leprosy which starts in such a small, unnoticed way but dooms the life of its victim, sin stands as man's worst enemy. Only one Physician understands the disease

and can remove it.

How thankful we should be for the opportunity of coming to Him for cleansing! How full will be our appreciation when we realize that He has removed our dreaded enemy, and given us life, radiant and full!—F. E. S.

SENIOR AND ADULT CLASSES

Topic: God's Wisdom and Sin.

Sin is transgression of law and man suffers for every transgression. Man transgresses because God's law is perfect and man is imperfect. Why should a God, who is all wise and all loving give a law representing perfection to imperfect man, knowing he could not live up to it and would therefore suffer?

The answer is found in God's purpose for man. He has purposed that man shall be in His own image and likeness which is man's perfection. To enter this perfection man must become conscious of it and desire it; hence the giving of God's law for man, perfected to imperfect man and consequent transgression and suffering.

The first law God ever gave to man was given in accordance with this principle. The command not to partake of good and evil was given with man perfected in mind. This law can be fulfilled by man only after he has learned and desires to choose the good and eschew the evil.

The first man to learn this lesson, and learn it without partaking of evil through transgression, was Jesus not Adam to whom it was given personally. Jesus alone could live up to it. Perfection comes through suffering, at least perfection came to Jesus in this way. Through His sympathetic touch with the sufferings of all men from Adam to Himself and through His own personal sufferings He knew the wisdom of and had the desire to choose the good and eschew the evil. Adam, when the law was given, had had no least experience with suffering.

God made no blunder when He gave a perfect law to an imperfect man. The giving has evolved one perfect Man, and through Him we too may reach the same perfection in God's image and likeness.—A. K.

TOPICS FOR STUDY AND DISCUSSION

Sin: define; status of God's law—perfect or imperfect? Status of man as a physical creation—a finished or an unfinished work of God's hand. Discern wisdom and love in the giving of a perfect law to imperfect man. What one Man demonstrated this wisdom and love? How will it be demonstrated in others?—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

Sister M. A. Woodward has been having a serious attack of the prevailing "flu" the past week, but is being comfortably cared for at the home of Sister Whitehead, 5439 Ohio St., Chicago.

The sad word has reached us of the death of Sister Mattie Matthews, Fonthill, Ontario, on Christmas morning. Funeral was held on Friday, the 28th.

Several churches report splendid Christmas programs by the children and young people. The Oregon and Dixon, Illinois, churches were no exceptions.

Bro. and Sr. Wm. C. McGraw were visited over Christmas by Mrs. McGraw's brother, Frances VeNard and family, of Macomb, Illinois.

Sister Ethel Austin, student at Chicago University, has been spending part of the Christmas holidays with relatives and friends in Oregon.

Our printer, Bro. McGraw, is one of those who has been having a struggle with the flu for several days past.

Bro. S. J. Lindsay, who has been seriously ill for so long, appears to be gradually but steadily improving. He is able to sit up a while each day, and food tastes good to him, —which is a very natural sign.

Bro. Jas. A. Patrick, of Ashland, O., who has been filling the pulpit at Fonthill and Niagara Falls since early in November spent Christmas and the holidays at home with his family.

Bro. Jas. A. Patrick is very busy at Fonthill, Ont., and Niagara Falls, N. Y. Since Bro. Marsh moved from this section Bro. Patrick has been acting as temporary pastor.

BLAIR, NEBRASKA

The attendance at our Christmas program was greater than we expected and the program was unusually good. All seemed to be at their best.

Many nice gifts were presented to friends, but the best of all was the beautiful communion set presented to the church by the Bereans. The class here have done well, and we are thankful to them for this very useful gift and wish them the very best in life. Many useful gifts were presented to our pastor and his wife. Among the best were two beautiful floor coverings presented by Srs. Appleby and Ervy.

MRS. FRAZIER F. SUMMERS

On December 12, 1928, following a bedfast sickness of many months, Flora, beloved wife of Frazier F. Summers, died at the family home of twenty years—46 Yates St., St. Catharines, Ontario. She was the last of a family of three that were born to Moses and Maria Lonsberry. Deceased was born September 7, 1854, near Fonthill. For a quarter of a century she, with her husband, had been a member of the Church of God at Fonthill, Ontario.

Sr. Summers was a most devoted wife and mother and, to the last, was molded and directed by her faith in God. She fell asleep with a firm faith in the soon coming Savior to vanquish sin, raise the dead and enter upon the great work of restoring the earth to its Edenic beauty—abloom with righteousness of the standard that God Himself has set.

Besides a host of friends and many other relatives, her death is mourned by her husband; two daughters Miss Ethel, at home and Mrs. Frank Murphy, but few doors distant; two grandsons and a granddaughter.

F. L. Austin

ELMER ELLSWORTH DENISON

Mr. Elmer Ellsworth Denison was born in Nininger, Minn., October 23, 1860 and died at home December 13, 1928, at a little past sixty-eight years of age. When he was very young the family moved to Sank Center, where they lived only a few years. When twelve years of age, Elmer was taken with the family to Minnesota Falls where he grew to manhood. He lived several years near Hastings, Minn., and near Granite Falls four years. In 1901 he moved to Glendorado where he remained until his death.

On Nov. 20, 1901 he married Mrs. Sarah Hanson (nee Broughton). To this union was born one daughter, Mrs. Clara Stone. Besides his wife and daughter he is survived by two step children, Maybelle Hanson of Chicago and Elmer Hanson at home; four brothers and three sisters.

Funeral services were conducted by the writer on Monday afternoon from the M. E. Church at Glendorado. The little church was crowded to full capacity, showing that Mr. Denison's neighbors were appreciative of the life he had spent with them.

May it be God's blessing upon the bereaved to take a new courage, and looking through the tears of sorrow see in the Christian life the rainbow of hope.

Sydney E. Magaw

ARTHUR W. COSER

Arthur W. Coser was born on July 5, 1895, at Eden Valley, Minn. During the World War he served a period of twelve months. On Sept. 1st, 1920 he was married to Lillian V. Pinch. She and the three little girls, Marilyn, Helen, and Madelon survive him.

The deceased was stricken one year ago Dec. 1st with perforated gastric ulcer. He never fully recovered from an operation at that time, and many days he bore with Christian patience the pain and suffering caused by complications that followed. Death came on Dec. 16, while Mr. Coser was under treatment at the U. S. Veterans' Hospital in Minneapolis, where he had been since July 30.

Those who mourn his death besides Mrs. Coser and the three daughters, are his parents, Mr. and Mrs. Frank Coser; one brother, Frank S., Jr.; and two sisters, Mrs. Fay Jones, and Miss Alene; all of near Eden Valley.

Funeral services were conducted, Wednesday, Dec. 19 by the writer from the home and the Church of God. Words of hope were given the bereaved from Rom. 8:35-39, and also the coming call to resurrection and immortality. May it be God's pleasure to bless both the deceased and remaining family in His soon coming kingdom.

Sydney E. Magaw, Pastor

HERALD RECEIPTS

Mrs. Richard Pascoe; F. F. Upton; A. J. Hoke; Mrs. Lillian Dauntler; J. C. Wagoner; Mrs. Beulah Slater; Mr. and Mrs. Everett Warren; John Fyfe; Mrs. Lydia Mathes; S. T. Shirley; Mrs. Clarence Woods; Frank Renneker; A. E. Renneker; Miss Lucille Claypool; Mr. Sylvan Richey; Fred Shain; W. D. Tilton; Mr. W. T. Fish; L. N. Hogarth.

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THE CHRISTIAN'S LIGHT

By Mrs. Richard Skeels

THE OLD YEAR is passing. The New Year will soon be here. Let us turn on the light and look into our hearts. This is a good time to sit down and take a survey of ourselves. Do not think of the perplexing trifles that annoy us. Let us bid them depart for it is written that the morrow will take care of itself. Anyway why should we worry about these things when we have such a divine promise? Why should we court care until it becomes a fixed habit? Why should we look on the dark side of life? Our minds should not be full of doubts and misgivings, but bright with the hope and promises that God has given His children.

So let us turn from life's perplexities, from our driving impulses, from worldly desires and our failings to more inspiring thoughts. Jesus said, "I am the light of the world." He is the Source of our spiritual light. When He walked and talked while on earth, He restored the natural light to the blind, a striking symbol of the spiritual light and illumination that He gives to those who believe on Him. We illuminate our homes by turning on the electric light from its never failing source. Let us turn on the spiritual light that others may see and follow, and that we too may look into our own hearts in this undimmed light and search out its dark corners. Are we true to the trust He left us? Are we trying to master difficulties which seem to be unsurmountable, in the darkness?

O youth is a daring rider, yet he needs the light at every leap of his swift charger to the end "that his faults and errors may seem like stepping stones which lead to knowledge of the truth and make him value virtue" and walking in this light, life is changed from the arid waste into a blooming garden. The world is in urgent need of torch bearers to blaze the way to a better understanding of the gospel of Christ, a clearer conception of love, truth and honor still living in the hearts of brave men and women. These torch bearers should hold this glorious light high in the darkness and among the frowning mobs of doubters and disbelievers turn on the light in unexpected places, sending the illumination of His spirit round about them that they may know Him, and ever be conscious of Him and His love.

"If the rite of circumcision was instituted in order that the individual might recognize *life* to be GOD'S supreme gift, then surely it was meant to teach also that *everything else* was in GOD'S power to give, and that 'no good thing will He withhold from them that walk uprightly.'" From "Jesus Christ in the Old Testament", page 18 and 19. R. H. Judd.

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THE SURE WORD OF GOD

When men our names and faith revile,
And cover with contempt and guile,
When they as evil cast us forth,
And count us as the vile of earth;
We know of One who looks and loves.
What matter, then, if God approves?
They, from their churches may expel,
And e'en forbid us more to dwell
In their communion; may eject;
And cease to treat us with respect;
Our Father's hand is our defense!
And none shall ever pluck us thence.
They may no longer us esteem,
May heap upon us scorn and shame;
We may become to them as fools,
So much that warmest friendship cools.
Earth's dearest ones may cease to love—
Not so those heavenly friends above.
Oh, let us, then, with firmness stand,
A zealous true and faithful band;
Undaunted by the rage of men,
We shall a crown and kingdom gain.

AT THE FEET OF JESUS

(Continued from page 213)

I can do, if we cannot do anything else, for someone near to us possessed with an evil spirit that makes them go and do wrong, is to bring them to His feet.

Not long ago a lady said to me, "Do you know anything about how to solve the problem of a fifteen-year-old girl? If so, I wish you would tell me." She was a Christian woman; still, her girl of that age was uncontrollable.

The old-time restraint is gone. New conditions have arisen. This is a brand-new world to that of twenty-five years ago, and many parents do not know what to do with their children. Schools are pulling them away, and even the churches do sometimes. You cannot hold them. Now, when we do not know what to do we can do what this woman did—we can fall at Jesus' feet and beseech Him. He will solve every problem, and in faith let us expect that He will do the work.

This woman at Jesus' feet had a daughter somewhere possessed of an evil spirit with nothing more that she could do. She believed there was something that the Lord could do, and though she had no claim upon Him as a daughter of Abraham, she fell at His feet with such faith that she moved the Christ of God and brought blessing.

By-and-by when the Lord comes and we are gathered in, if we have crowns given us of some kind, we will take them off and cast them at His feet—those feet that walked up and down the hills and plains of Palestine long ago, that were nailed to the cross, those feet that will press the snowy clouds when He comes ere long. Let us learn to sit at His feet for salvation, for rest, instruction and consolation, thanksgiving, and deliverance in any sphere that we may need.

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NUMBER 15

GOOD TIDINGS

By Rufus A. Curtis

THE SHEPHERDS of Judea, who were "keeping watch over their flock by night" had a celestial visitor, who to banish their fears, for "they were sore afraid," at the marvelous sight, said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:8-14. After witnessing "the glory of the Lord," that shone round about them, and hearing such joyful news, "the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." Luke 2:20. As the tidings are "good", and the joy "great", should not our hearts "burn within us" to have some part, however humble, in speeding it forth, "to all people," to whom it is destined to cheer and bless? Luke 24:32; Mark 5:19.

"Good tidings" and "the gospel," are synonymous terms. What the prophet Isaiah terms "good tidings," Jesus terms "the gospel." Isa. 61:1; Luke 4:18, 19. Joyful indeed is the message of him who declares God's "word faithfully." Jer. 23:25-32; Isa. 8:20. "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." Isa. 52:7; Rom. 10:15. "The goodness of God" is manifested in the gift of "His only begotten Son, that whosoever believeth in him should not *perish* but have *everlasting life*." Rom. 2:4; 5:8; 2 Pet. 3:9; John 3:14-17. "He that loveth not knoweth not God; for God is love." 1 John 4:8-11.

God's love, mercy, and justice, are all vindicated, in His dealings with Adam's race, from "the garden of Eden," to the consummation of His purposes, when paradise shall have been restored, sin destroyed, the saints crowned, Christ enthroned, and the earth itself

"changed," and made "new," and filled with God's glory! Gen. 2:15; Eph. 3:11, 17-19; Rev. 2:7; 21:1-5; 22:1-3; Heb. 9:26; Dan. 7:13, 14, 18, 27; Psa. 102:25, 26; Heb. 1:10-12; Num. 14:21. What a source of gladness, is the statement of the Bible, "*He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity just and right is he.*" Deut. 32:4.

Being a just and merciful God, He will not set aside some portion of His vast universe for the segregation and infliction of "endless misery", upon any impenitent creatures He has made. Isa. 45:21. Of all the slanders that were ever uttered against "the God of love and peace," the theory of "endless misery" of a vast portion of the human race, who die impenitent, takes the lead. 2 Cor. 13:11. Such teaching is a fruitful source of infidelity; for the adherents of such inhuman cruelty cannot give an affirmative answer to the question "Shall not the Judge of all the earth do right?" Gen. 18:25; Rom. 3:5, 6; Job 8:3, 20. It is not "good tidings," as it does not breathe forth "good will toward men." The Bible doctrine of future retribution, for the incorrigibly wicked, does not cause a revulsion of feeling toward the thoughts expressed by the three little monosyllables, so pregnant with meaning, "*God is love.*" When we grasp the thought, that God's "everlasting punishment," upon those whom His love cannot reclaim, will consist in "everlasting destruction," and not in *endless life in misery*, we can then say, from the depths of our heart, without any mental reservations whatever, "*God is love.*" Matt. 25:46; 2 Thess. 1:9, 10; Psa. 37:8-11; Prov. 2:20-22; Obad. 16. Any persons who reject God's offers of mercy, and judge themselves, by their willful acts, "unworthy of everlasting life," will not share in that life, with its "fulness of joy," and "pleasures forevermore." Isa. 55:6, 7; Acts 13:46; Psa. 16:11; 36:7-9; Isa. 35:10; 51:11. As only "righteous" characters will ever go into "life," qualified by the adjective "eternal," the other class, being deprived of it, must necessarily reap "the wages of sin," which is "death." Matt. 25:46; Rom. 6:23; James 1:15.

(Continued on page 233)



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

THOUGHT AND CHARACTER

"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:

"For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." Prov. 23:6, 7.

THE CHARACTER of a man is manifested by the things which he does in life. Actions are the fruits of thought. Therefore a man's character is wholly the product of the thoughts which pass through his mind.

An impure act is never committed by one who has not thought an impure thought. A dishonest deed is never performed by one who has not thought dishonest thoughts.

Even impulsive acts, things which one does on the spur of the moment, are bound to follow the path of some thought which has previously passed through the mind. How true, then, is the well known expression based on the scripture quoted at the head of this editorial, "As a man thinketh in his heart, so is he."

An individual cannot be held responsible for the circumstances under which he was born, or for surroundings in infancy, but the person who has reached the days of mature thought and judgment can choose his own environment and associations.

An individual may also choose his own thoughts. If he wishes to become one who is clean and noble in actions he can do so by thinking clean and noble thoughts and barring all others from his mind.

If he wishes to become one kind and gentle to others, and therefore loved by them, he may do so by thinking kind thoughts of others, dwelling upon their good points, minimizing their shortcomings and thinking of ways in which he can make them happy. The extent to which one can shape his own place in the world and in the hearts of his fellow man is amazing.

God gave us minds with which to think, and ordained that our character should be determined by the thoughts of our minds. What a wonderful and powerful gift of the Father! How greatly we fail to make proper use of it!

—F. E. S.

To decide what you want, or want to become, is more than half the battle. When you know definitely what you want you can center your thoughts on the best means for obtaining; when you know what you wish to become you can focus your thoughts on ways of attaining the end.—F. E. S.

PURITY

AS WE SIT now looking out the window at the softly falling snow we are impressed with its whiteness, its softness, its purity. So gently each flake descends to take its place among the millions of others which make up the clean, white covering for mother earth.

Spread over with this clean blanket the humble spots of earth look just as beautiful as others. What a covering purity is! How quickly one fails to observe the poverty of another if that other's life is crowned with purity!

But the snow is so easily soiled. Left alone it will lie for weeks in its flaky whiteness, but man walks upon it and it is crushed to an unlovely mass and soiled. Autos drive upon it and leave it crushed and soiled with oil and gas fumes. It is soon mixed with the earth, and man can never restore it to its former state.

How similar to character! The purity and beauty of the sweet young girl or boy can last into and through mature life if kept unsoiled by sin. All too frequently, though, man selfishly, ruthlessly steps upon this purity, crushing it to an unlovely mass. What a responsibility for man to destroy a purity and an innocence which he can never, under any circumstances, restore!

There is, however, one consolation for the one whose purity has been soiled. The sun can melt the soiled snow and vaporize it. God can draw it to His heavens, and filtered through the process it can fall again as pure flakes of snow. Likewise God can, through His Son, melt the heart of one who has sinned and draw the person to Himself through a process that will purify and cleanse.

—F. E. S.

A MAGNOLIA BLOSSOM

HAVE YOU ever seen a genuine magnolia blossom? Not the flowers that grow on small trees and shrubs in the north and often called by that name, but the real magnolia which grows on a giant tree of the forest in the far south. It is a rare sight to one who has never seen one. It is an inspiring sight even to those familiar therewith.

The blossoms are large, without a trace of color to its petals. The soft, creamy whiteness of the large, velvety petals is one of nature's outstanding demonstrations of purity. And the sweet aroma that fills the air is an

inspiration to all around.

But touch one of those petals with your human fingers and immediately the purity is gone, and an ugly dark spot is left. What a lesson is thus taught in nature of the ease with which cleanliness and purity may be destroyed!
—F. E. S.

PEACE AND WAR

WE CANNOT RECALL a time in our life's experience when the nations of the world were more literally at peace with each other than they are to-day. The daily papers have no progress of armies to chronicle even between the little nations.

Also, we are unable to remember a time when people as a whole were more prosperous than they are now. The year 1928 has gone on record as one of the most prosperous years in American history, and 1929 has opened with brilliant prospects.

These are facts which one can see with his eye as he travels the country over, and which he can observe daily as he reads the newspapers and magazines. How significant, then, are the numerous articles and statements which one finds coming from prominent people relative to war!

When Lloyd George and Mussolini speak freely of impending world conflicts, and other national leaders show that they realize the same dangers hanging overhead, it is time to meditate. These men do not base their statements on prophecies of the Bible, but on observation, and on feeling the pulse of the world.

The Bible student turns to the good Book with renewed confidence. Its predictions are being literally unfolded and fulfilled before the eyes.

It is a privilege to live in such an age! Are we living worthy of the privilege?—F. E. S.

JESUS PREDICTS OUR DAY

AND AS HE SAT upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world (age)?

“And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and 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. All these are the beginning of sorrows.”—Matt. 24:3-8.

MINISTERIAL LIST

THE LIST of ministers published in the Herald of December 18 contains so many mistakes that we have decided to republish it entire. Most of these errors were due to the fact that at the time of publishing the office was unable to locate a copy of the list published in 1927, and had to revert to the list of 1926. We regret the incorrectness and offer apologies to those who were overlooked. We trust that the present list will be found correct. Other ministers wishing to be listed, so as to use the listing in applying for railroad rates as well as other advantages, may apply through their state conferences or direct to the General Conference.

ARKANSAS

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

CALIFORNIA

- Hammond, J. E., Anaheim, 735 Zeyn St.
- Johnson, Paul C., Los Angeles, 1236 Yosemite Drive.

FLORIDA

- Geiselman, N. H., Tampa, 312 W. Hillsboro Ave.

ILLINOIS

- Austin, F. L., Oregon.
- Marsh, G. E., Dixon, 325 N. Galena Ave.
- Pope, E. Cedric, Cortland.
- Siple, F. E., Oregon.
- Van Vactor, D. E., Evanston.

INDIANA

- Anderson, J. H., Michigantown.

IOWA

- Eychaner, A. J., Cedar Falls.
- Howe, C. W., Waterloo, 1036 Newton St.
- Johnson, J. Arthur, Eagle Grove, Box 224.
- Jones, A. M., Eagle Grove.
- Williams, J. W., Gladbrook.

MICHIGAN

- Randall, C. E., Grand Rapids, 3413 Jefferson Ave., S.E.
- Woodward, Mrs. M. A., Lansing, 223 W. St. Joseph St.

MINNESOTA

- Daubanton, Fred W., St. Cloud, 1434 Breckenridge Avenue.
- Magaw, Sydney E., Eden Valley.
- Savage, Thomas W., Waite Park.

NEBRASKA

- Cowles, J. E., Elwood.
- Giesler, E. E., Blair.

OHIO

- Conner, L. E., Cleveland, 13906 Chautauqua Ave.
- Lyon, M. W., Cleveland, 14317 Darley Ave.
- Patrick, Jas. A., Ashland, Orange Road.

OREGON

- Darby, A. W., Gresham.

TEXAS

- Stewart, E. O., Sweetwater.

VIRGINIA

- Sheets, H. A., Maurertown.

"EXCEPT A MAN BE BORN FROM ABOVE." WHEN?

John 3:1-9

By Alexander C. Biggs

TO THE DEVOUT who are intensely interested and very desirous of living again in the near coming dispensation, and to be found present with the Lord Jesus participating with Him when He cometh into His kingdom, the above recorded verses by the loving Apostle John will be found of marvelous concern as to their meaning, especially as they are words of our Lord spoken upon an occasion when He was teaching a subject of the weightiest importance to all believers. To them His words may surely be depended upon as teaching wonderful truths to be understood, but not always by the minds of man unless animated by the Spirit of God.

It has been recorded by Luke the disciple for our observance, that Jesus when among them on one occasion gave them this wonderful consolation, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

Under the Mosaic dispensation there was certainly a choice by our heavenly Father of certain men both of high and low degree who were of the commonwealth of Israel to perform His work and to do His bidding during that age. The prophet Amos wrote "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" who were certainly inspired and led by the Spirit of God.

Even under the new covenant dispensation the will of the Lord is still progressing "being predestinated according to the purpose of him who worketh all things after the counsel of his own will" even to extending the privilege of his grace in a wide open door to the Gentiles, which had not previously existed, because the law covenant was given to Israel only, and which of itself was but a "shadow of good things to come" but now since Pentecost through a new covenant ratified by the blood of Christ all nations both Jew and Gentiles may be partakers of all the good things promised to Abraham and His seed, the Lord Jesus Christ.

In considering the subject of John 3:1-9, we may remember that Jesus was preaching to the Jews only during the last days of the law covenant which evidently was a transition or preparation period of three years and a half from the law covenant to the new covenant. This would appear from the words of the Master to the Pharisees, "The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth toward it" (Diag.). But the question might occur, did the Master preach the doctrines of the new covenant when He was here among men? To answer this question let us quietly meditate on the following scriptures: Matt. 5 to 8 the "sermon on the mount"; John 3:1-9; John 4:10-14; John 7:37-39; John 14:16-26. All

these readings, with very many more if space would permit, indicate that this new covenant which has the promise of the gift of the Holy Spirit, was the main theme of His teaching. How could it be otherwise knowing that He was as Mediator, to be the "slain Lamb" of the covenant, and that every action of His life, and the revolting manner of His death, were absolutely necessary in order that this covenant might come into operation?

The first intimation we have as to the proceedings of our Father in heaven, in the consummation of His promised blessing to all nations, we find recorded in Joel 2:28-32, 800 years B. C. And the same was endorsed by the Apostle Peter as having come to pass on the day of Pentecost.

This covenant with more information and glorious detail comes to us through the prophet Jeremiah, 31:31-34, some 606 years B. C., and to those who are familiar with it, or even have some slight knowledge of it, they will find it a subject most intensely interesting, as well as beneficial, this new covenant that God promised to make with the house of Israel, and the house of Judah, and which true to His munificent promise He has since established through the Mediator of the covenant even Jesus the Anointed.

God in long time past has made covenants with men which form the basis of all God's dealings with them. They are the groundwork of the great spiritual structure which the Lord is now building. The Apostle Paul declared in reference to this structure that "God dwelleth not in temples made with hands." These covenants are thus fundamental to all His purposes, therefore to deny, to misplace, or to misinterpret any of His covenants which He has caused to be ratified by the shedding of blood, is fatal to salvation, for without them we have no sure resting place.

As there are many people who do not believe that this new covenant is operating in this dispensation, and that it will not come into being until the Lord returns it will be necessary to refer to "the law of the testimony" as a convincing proof that it actually came into force at Pentecost, and this very soon after Jesus had presented Himself at the throne of His Father in heaven, who then fulfilled His promise to Jesus (Luke 24:49; Acts 2:33; Gal. 3:14; Eph. 1:13) as Mediator of the covenant, by giving Him the power of bestowing the Holy Spirit upon His ecclesia, which He shed forth that day, Pentecost.

By an analysis of this covenant of Jer. 31, there are six stipulations which we will consider as having come to pass in fulfillment, the conditions of which are quite convincing to the believer "that now is the accepted time, that now is the day of salvation" under the new covenant,

by the grace of our heavenly Father through our Lord Jesus Christ.

ALL STIPULATIONS OF THE COVENANT FULFILLED

(1) A new covenant to be made with the house of Israel, and with the house of Judah. Acts 2:14; Acts 2:22; Acts 2:36; Acts 5:31, 32.

(2) This covenant not according to the covenant made with Israel at Mt. Sinai. 2 Cor. 3:5-11; Heb. 10:15-20; 2 Cor. 1:22; John 3:5-6; John 1:33; John 1:12-13. This is a spiritual covenant.

(3) This covenant to be made "after those days"; i. e., the law covenant. Pentecost being 50 days from the passover was an anniversary of the law covenant which then terminated, being nailed to the cross. Heb. 8:13; Col. 2:14; Rom. 13:8-10.

(4) The law of God put in the inward parts, and written in the hearts of His people. 2 Cor. 3:2; Heb. 15:16; Heb. 10:15-16; Acts 2:38-39.

(5) God's forgiveness of iniquity and a remembrance of sins no more. Heb. 8:12-13; Heb. 10:15-17; Rom. 11:27.

(6) And they shall teach no more every man his neighbor and brother, "for they shall all know me."

THE WORD OF THE HOLY SPIRIT. THE TEACHER

John 14:26; John 16:13; 1 Thess. 4:8-9; Heb. 8:10-11; Jas. 1:18; John 16:7-8; John 6:45; 1 Cor. 2:6-16; 1 Peter 1:23; Rom. 8:14; 1 John 2:20-27; Eph. 1:13.

The outstanding proofs that the new covenant is in operation are complete. The words of the Mediator of the covenant Himself to His disciples, Matt. 26:28, are sufficient testimony to convince the most skeptical. This is verified by our beloved apostle Paul (Heb. 12:24; 13:20). The apostles who ministered the covenant are mentioned by Paul in the following words, "but our sufficiency is of God; who also hath made us able ministers of the new testament not of the letter, but of the spirit" (2 Cor. 3:6). How could these apostles administer this new covenant of the Spirit if it were not in operation? In addition to this the ministrations of the Spirit all through the epistles is confirmatory of this fact (Gal. 3:5; Col. 1:25-27; Col. 2:11-12; Eph. 2:18-22; Gal. 4:6; Gal. 5:22-25; Gal. 6:8; Phil. 2:1) and furthermore this covenant was and will remain in operation until the return of our Lord (Eph. 1:13-14; Rom. 8:23).

(Concluded in next issue.)

"No faith in GOD'S WORD is ever made the weaker because of reverend and careful analysis". From "Jesus Christ in the Old Testament", page 73. R. H. Judd.

Were Christians as ambitious about spiritual matters as they are of their temporal affairs they would be wise. For worldly ambition often raises a man up only to give him a hard fall.—*Haney*.

NEW WARS IN EUROPE FEARED BY BRITISHER

ALTHOUGH clinging to a hope that Europe was upon the verge of establishing better relations between her various nationalities, Hames Snell, British member of Parliament, for the most part condemned the present situation in most of the countries, his own not least, in an address before the Ethical Culture Society in the Academy of Music.

Referring to the failure of the efforts of disarmament, Mr. Snell charged that "a lot of babbling sea lords" had reduced the opportunity to crystalize the feeling of good will that exists among the common people everywhere today and "reduced it to tons and guns and classes of battleships."

France he accused of bad faith. Since the Locarno pact, this nation has increased its military budget by nine milliards of stabilized francs, he declared. France has to-day four times as many rifles in her arsenals as Germany had in 1914, three times as many machine guns and 1500 army tanks, an instrument of warfare unknown to the Germans. She can put four million reserves in the field tomorrow he asserted.

SUSPICIOUS OF CAUSE

"With such an array of facts, one becomes suspicious their basis is not merely a desire for security but the old idea of dominance," Mr. Snell concluded.

The political actions of his own country he deplored with equal frankness, declaring the "ineptitude" of the present method "of conducting the business of London and Washington through Paris" was comparable on to the conduct of George III which resulted in the American Revolution.

"There is a great fear at the heart of Europe that we are drifting afresh to a new Calvary," the speaker went on. "European and perhaps American boys are being bred once more only to be thrown into the fiery furnace of another war."

This helplessness and frustration he attributed primarily to the fact that Europe, unlike America, "has no government," in the sense that the thirty-odd nations which compose it have a common psychology and centre of authority, as do the forty-eight commonwealths of the United States. Hence she must depend entirely upon the good will of the peoples of these various nations.

For this reason, Mr. Snell characterized the League of Nations as "the greatest act of faith the world has ever seen."—*The Philadelphia Inquirer*.

It is worth knowing that Russia's population decreases almost a million a year.

That a hundred thousand persons die yearly from cancers.—*Haney*.

THE TWO MINDS

By Alta King

FOR TO BE CARNALLY MINDED (margin, the minding of the flesh) is death; . . . because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. But to be spiritually minded (margin, the minding of the Spirit) is life and peace." Rom. 8:6, 7.

Transition from the promptings and the control of the first mind mentioned to the promptings and control of the second is man's salvation. Discernment of the origin, and development, and character of each of these two minds is discernment of the meaning and way of salvation.

THE CARNAL MIND

The carnal mind—the minding of the flesh—is the mind whose attention and thinking processes (observation, reasoning, judging, etc.,) are centered on the instinctive desires of the flesh and the things that satisfy those desires.

ORIGIN AND DEVELOPMENT

The carnal mind had its origin and first development in the serpent of the garden of Eden. This serpent was more subtil (more keen in observation and more shrewd in discerning relationships of cause and effect in all that God had said and done) than any beast of the field. Because of this subtilty he discerned that knowledge of good and evil was an attribute of the Creator, else He could not have deposited it in the tree. Then he reasoned that since this knowledge is an attribute of God its possession will make the possessor as a god. This is the first thinking among God's creatures of which there is any record.

Having thought these thoughts the serpent chose to present his thoughts to Eve. The reason he chose Eve out from among all flesh creatures can be discerned from Paul's writings—

The serpent's thinking was the first step toward the first transgression or sin. Paul says that sin entered the world by one man and death by sin. Rom. 5:12. He also says that in Adam all die. 1 Cor. 15:22. There is no other conclusion than that Adam and the serpent were identical. Serpentine thinking was Adam's thinking.

Adam by creation was wholly a flesh creature, of the earth, earthy, from beneath. He was made a living soul—his being was imbued only with the soul life that imbues all animals. This soul-life of animals is instinct life. The dominant demands of instinct life are self-preservation and self-exaltation. These instincts moved in Adam as they move in all flesh creatures. Their promptings, coupled with the greater subtilty (that history and present life show to be the basis of the difference between man and all other animals and the peculiar trait of man) produced thinking. This thinking was wholly carnal, conscious only of the flesh and its demands and seeking to meet those

demands. That which is born of the flesh is flesh.

Eve was made a help meet (fit) for Adam. She was bone of Adam's bone and flesh of Adam's flesh. She was wholly flesh, imbued only with instinct life. Being of Adam she possessed also that degree of subtilty which enabled her to be responsive to Adam's subtil thinking. Adam chose her out from the many flesh creatures because she was a fit mate for him, the only one who could respond to his reasoning. So then, whether Adam, figuratively called the serpent, spoke to Eve directly or whether, hiding behind a talking serpent he spoke to her indirectly, the carnal mind, the minding of the flesh, had its origin and first birth in and through Adam's instinct life and his greater subtilty.

But it found ready and fertile soil in Eve. Her instinct life and her subtilty responded to promptings from the original flesh thinker. This response is revealed in Gen. 3:6. "When the woman saw that the tree was good for food." This conclusion was the child of flesh appetite catering to its own pleasure. (There was no need for this particular tree as food.) "It was pleasant to the eye." Here was speaking the flesh instinct to be pampered and soothed by things that are pleasant, without pain. "A tree to be desired to make one wise." This was the creature speaking its instinctive desire to be exalted. Wisdom for what it would do for self was the end sought.

Thus the carnal mind had its birth in woman, and she, beholding self exalted and fully satisfied in every fleshly need, gave to the carnal mind its first manifest action. She ate of the tree of the knowledge of good and evil and gave of it to her husband. The carnal mind, then had its origin and its first inner development through Adam's subtilty, prompted to thinking by the instincts of self-preservation and self-exaltation. It had its first manifest outer development into action in Eve's ready response to and support of the flesh reasoning presented to her.

The instinct life resident in Adam's flesh has been transmitted by physical birth to all his descendants, and in all it has produced the Adamic mind by the same process by which it produced flesh reasoning in Adam, only with subtilty sharpened and the store of knowledge increased in each generation. In man to-day the Adamic mind is as wholly carnal, revolving around the flesh of self and its need as it was in Adam, for that which is born of the flesh is flesh.

CHARACTER

In neither Adam's nor Eve's thinking was there consciousness of God's character, His ways, and His purpose for man. This consciousness can be built up only through revelation accompanied by experience, and Adam and Eve had had no revelation nor experience that would bring to them this consciousness. This consciousness was all bound

up in the Christ, and He had not yet been formulated for man even in type and shadow. Lacking this consciousness, their thinking gave no consideration to God, nor to His ways and purposes for man. In neither Adam's nor Eve's thinking was there consciousness of good and evil. This knowledge was yet in the tree only. Therefore, there was no choosing of the one in preference to the other.

Each was conscious only of self and the instinctive motions of the flesh and these, each followed, selfishly as animals followed them, except that they followed them consciously according to dictates of flesh reasoning and animals follow them through blind instinct. In the thinking of neither was there the least element of love, for their thinking was born of the flesh, and love is not of the flesh. If it were, love would be the servant of the flesh. But love is the one supreme force coming from God, the Source of all force. It created the flesh, is supreme over the flesh, and is powerful to use it in service to God and man. Adam did not partake because he loved Eve, but for his own selfish purposes.

The carnal mind is not subject to the law of God neither indeed can be because it is not and can not be conscious of the law of God. Paul says, "The things of God knoweth no man"; and "the natural man receiveth not the things of the Spirit of God." 1 Cor. 2:11, 14. God's law provides for all selves in harmonious relationships. But the carnal mind, by its very nature, is centered on one self. It can not extend its activities outside of that self, except as such extension serves that self, without changing the center of interests; and such change is death to the carnal mind.

THE CONSUMMATION

The goal sought by instinct life is self-preservation and self-exaltation, and the mind born of the instinct can seek no other. In seeking this goal, it of necessity, produces the works of the flesh—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings, etc., for these are the instruments of preservation of the flesh-self and exaltation of the flesh-self. Each is the answer to one of the two flesh-self's demand—the demand to be first and dominate above other selves, or the demand to have its pleasures served.

But the works of the mind of the flesh ultimately defeat its purpose. For each self, seeking to make itself dominant, must sometime meet and succumb to some other self seeking the same goal. The law of flesh strife is—he that taketh the sword shall perish by the sword. Also, instinct pleasure in the realm of control inevitably results in indulgence and abuse of instinct life, both of which are destructive activities. He who is ruled by the pleasure of eating is a glutton and must accept of the results of gluttony—disintegration and degeneration of body and mind.

Thus the carnal mind, answering to the demands of the instincts of self-preservation and self-exaltation and ruled by instinct pleasure, works the destruction of the being

it would preserve and exalt. Not a glorious consummation to the physical creation of man? And nothing in the consummation to reflect the glory and wisdom of the Creator? All very true. But—

The physical man imbued with instinct life and endowed with the subtilty that produced the carnal mind is not man-finished. The unfathomable wisdom of the Creator made provision against the carnal mind and its works long before it was born of the instinct life and the subtilty given to Adam at his creation. Through this provision the one perfect Artist and Workman will finish the highest and most wonderful of His physical works into His own image and likeness. For by this provision the carnal mind in man can be supplanted by God's own mind, and man can be and will be thus lifted up out of the darkness of instinct life and its narrow consciousness of self into the Light of God's life where there is knowledge and consciousness of God and all selves, and the beauty and companionship of all selves living in harmony in accordance with God's law.

(*"The Spiritual Mind"* in next issue)

MY DAILY PRAYER THIS YEAR

This coming year I'd like to be a friend to everyone;
I'd like to feel each day well spent at setting of the sun;
I'd like to know that I have done at least one kindly deed,
Before I lay me down to sleep that I have given heed—
To some one's cry for sympathy, or friendship or that I
Have made the day seem brighter just to some chance
passer-by,

And that the world is better still in just some little way,
Because I've tried to live the very best I could each day.

I'd like to be a ray of light when skies are overcast,
I'd like to help some one who failed to blot out all the past,
To start again despite the storms, and find the skies are
blue,

To know that in this good old world there's lots that's fine
and true.

I'd like to be the kind of person everyone will love,
And make the world seem just a little more like heaven
above;

I'd like in all my dealings to be true and just and fair,
That God will help me do these things shall be my daily
prayer.

—Michigan Churchman.

During the five years including 1924 and 1928, 115,600 (daily average 63) lives have been snuffed out through automobile accidents in United States. Nahum could see the automobiles, but, "running like lightnings", as we see them, the prophet presumably was unable to keep an account of the dead and injured, Nahum 2:3, 4.

—Haney

YET A LITTLE WHILE

By Samuel E. Haney

OUR LORD's valedictory (John 16) should be given prayerful thought. While it was primarily intended for His personal followers, it was as a whole, intended for all His disciples until He returned.

The fact that He knew His death by crucifixion was but a few hours ahead makes more pathetic His leave-taking remarks. And knowing those whom He addressed would be unable to grasp the philosophy of Calvary's cross and that the drastic events would bewilder and dishearten them, we can sense His loving consideration of these dear ones with whom He had been associating and confiding, by His opening and closing remarks: "These things—the foregoing—have I spoken unto you, that ye should not be offended"; "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."

When we consider the fact that most Christians, even in our day, do not fully grasp the significance of Jesus' final words, i.e., "I have overcome the world", should it be surprising that His disciples, void of the Holy Spirit's guidance, were perplexed? Many Christians are not fully apprized of all that was accomplished for them by Christ's vicarious death. How few are aware that on Calvary Jesus dealt with sin, Satan and death; that He atoned for sin by "becoming sin for us", thus defeating Satan and all his hosts; that in the grave He conquered death by going "through death" to resurrection life; and that He rendered powerless him who had the power of death—the devil—by wresting from him the weapon of death (Heb. 2:14): "Since, then, the CHILDREN have one common nature of Blood and Flesh, he also, in like manner, partook of these; in order that, by means of his DEATH, he might vanquish HIM POSSESSING the POWER of DEATH—that is, the ENEMY." Emph. Diag. And furthermore, the full effect of Christ's vicarious death will not be accomplished until after His second advent. And also that the appropriations made through the efficacy of His death were for soul, spirit and body, which are made available by faith in His precious blood. Yes, all that God provided for His children by the sacrifice of His only begotten Son is available to all who comply with the conditions.

Every verse of chapter sixteen is a gem; but let us note a few of them: "But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you", v. 4. Two important points are here involved; i.e., God, in His irrevocable plans for nations and individuals, has a time, place and purpose for every incident, be it ever so great or ever so little. Note, "When the time shall come, ye may remember that I told you of them". What "time"?

Answer, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you", vv. 13, 14. "And these things I said not unto you at the beginning". Why? "Because I was with you". To paraphrase: Other matters needed our attention. But I am no more with you, in the sense I have been: I am about to leave you temporarily.

"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father", v. 16. These words were far beyond the disciples' grasp. They were staggered!

In vv. 17 and 18 is an illustration of the difference between time (finite) and eternity (infinite): time being no factor with the immortal Jehovah. Our Father says, "Remember the former things of old: for I *am* God, and *there is none else*; I *am* God, and *there is none like me*, declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure". Isa. 46:9, 10. ". . . God, who quickeneth the dead, and calleth those things which be not as though they were". Rom. 4:17. But O, how important time is with us! Every moment is a factor in the Christian's life. Paul says, "Redeeming the time, because the days are evil". And, "Walk in wisdom toward them that are without, redeeming the time". Eph. 5:16; Col. 4:5. Jesus knew it would be a long period until His return and that it would be but a few days until His ascension, yet in both cases He said, "A little while". Nineteen hundred years is as but yesterday with God and thus it will be with those who "shall reign with him a thousand years." Rev. 5:10; 20:6.

Verses 20, 21 and 22 constitute a *sandwich*, v. 21 being an allegorical *filling* whose simple fictitious character the reader can easily solve, and learn its lesson, i.e., "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned unto joy", v. 20. "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you", v. 22. "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world", v. 21.

That Jesus' words were enigmas to His disciples is proved by verses 28-32, inclusive, Weymouth. They caused the minds of His disciples to alternate from clarification to obscureness: "I come from the Father and have come into the world. Again I am leaving the world and am going to the Father". This statement found mental

lodgement: "Ah, now you are using plain language", said His disciples, "and are uttering no figure of speech! Now we know that you have all knowledge, and do not need to be pressed with questions. Through this we believe that you came from God." "Do you at last believe?" replied Jesus. "Remember that the time is coming, nay, has already come, for you all to be dispersed each to his own home and to leave me alone. And yet I am not alone, for the Father is with me". If the disciples knew of the prophecies back of these words they were too confused to collect their thoughts: viz., "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed", Isa. 50:6, 7. "Then said Jesus unto them, All ye shall be offended because of me this night: for it is written (Zech. 13:7), I will smite the shepherd, and the sheep of the flock shall be scattered abroad", Matt. 26:31.

It must have been glorious to associate with Jesus during His ministry and immediately following. But—all things considered—our lot, at this end of the gospel age, has fallen into more pleasant places. Think of the many translations of the Good News; the Bible helps; the means of helping one another through the mail; and the modes of traveling. What excuse can the disciples of our day offer for the failure in making their calling and election sure? • 2 Pet. 1:10.

It is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip (margin, run out, leaking vessels). For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost (Spirit), according to his own will?" Heb. 1:14; 2:1-4.

However the time is near when all His faithful followers shall see Him, not as He was in His humiliation and suffering, but in His glorification: "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day". 2 Thess. 1:10.

"GOOD TIDINGS"

(Continued from front page)

Life is the goal to be attained, and not a *happy* or *miserable condition* of life, as claimed by those who hold to the Platonic view of inherent immortality of the race. It is "*life*" itself, that is to be *found* or *lost*. Matt. 10;

38, 39; 16:24-27. The deprivation, or loss, of the unrepentant, will be "without remedy." Prov. 29:1; Psa. 37:37, 38. "Him that knoweth not God," "shall be driven from light into darkness, and chased out of the world". Job. 18:18, 21; Prov. 10:30. Losing life with all its joys, "the wicked, shall be silent in darkness," even "the blackness of darkness forever," 1 Sam. 2:9; Jude 13. It affords God no pleasure "that the wicked should die." Ezek. 18:23. He "is long suffering to us-ward, not willing that any should perish, but that all should come to repentance," even a "repentance *unto life*." 2 Pet. 3:9; Acts 11:18; 2 Cor. 7:10. There is nothing in God's dealings with the human race, to offend our moral sense of right and wrong; or that runs counter to the "glad tidings" His message contains. Isa. 55:6-9. "It shall be well" with the righteous, but "ill" with the wicked, for each class "shall eat the fruit of their doings." Isa. 3:9-11. As in nature, so in grace, the reaping will be according to the sowing. Gal. 6:7-9. The "broad" and "narrow" ways do not lead to the same destination. One leads "to destruction," the other "leadeth unto life." Matt. 7:13, 14; John 10:10, 11; 20:31; 1 John 5:11, 12. "Glad tidings" will not have reached the zenith of its power, to cheer and bless earth's suffering and sorrowing millions, until the blissful work of "restitution" shall be accomplished, and God shall "be all in all." Acts 3:19-21; 1 Cor. 15:20-28. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:9-13. Then God's will shall be supreme in all the earth, "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." Matt. 6:10; Rev. 21:4; 22:4.

JOHN BUNYAN

THREE HUNDRED years ago in the little English village of Elstow, near Bedford, John Bunyan was born. His father was a tinker, and John was a tinker, too.

John Bunyan was not converted in early life. After his conversion he began to preach before he was schooled or ordained. Preaching was regarded the exclusive work of specialists in those days, those who had been properly ordained by the clergy. Since John did not have this ordination he was arrested and remained a prisoner for twelve years. It was during a term of imprisonment that he wrote *Pilgrim's Progress*, the greatest allegory ever written. After twelve years the English privy council pardoned Bunyan. That same year he was licensed to preach. Great crowds flocked to hear him. He became the most popular preacher in England.

In commemoration of the three hundredth anniversary of Bunyan's birth various services will be held this year.

—Selected.

A BLESSED SEQUENCE

By Dr. Northcote Deck

BEHOOLD what manner of love the Father hath bestowed upon us! We are here invited to a great sight. We are invited by the Spirit to view, and to reverently examine some of the many aspects, the wondrous virtues of the love of God. It is true "it passeth knowledge," yet in this quest we shall have the illumination, the inspiration of the unveiling Spirit. We can of course know but a fragment of the glories of such love, until that day when we shall know as we are known. Yet it is our blessed privilege and duty to ponder the sacred page wherein that love is expounded and revealed and exemplified.

Back from the mission field on furlough, it is always one of the first pleasures to revisit the picture galleries, in whose cool arcades are displayed men's highest conceptions of the beauties of life and nature. One has often wondered at the numbers of hurrying feet of men with eyes on the ground, who pass by, heedless, desireless, of being inspired and uplifted by gazing at such scenes, which so few turn in to view and enjoy. And so it is with the great picture gallery of the unerring Word of God. On its sacred pages are pictured many a forlorn hope, many a desperate act of trust, many a heroic faith, many a tender passion, as God's Spirit strove and clothed Himself with men in all ages. Here, then, are the outworkings, the demonstrations of that ineffable love we would behold, we would know. Yet how few there are who care to join us, who come to view, to ponder, to worship the Love of God and the God of Love.

It is a Father love. For the great world of sinners God's compassion is indeed supreme. Yet for all His own, redeemed and regenerate, that love takes a deeper hue, a richer wealth. "Like as a father pitieth" we are reminded. How much that involves! Once after a strenuous voyage of visiting in the mission ship *Evangel*, one was sitting, reading and resting, when a man came closely past, leading by the hand a little boy. He was dirty and dishevelled, with great island sores which smelled horribly; he was crying bitterly too, and was covered with flies. As the child came closer, I cried out: "Zaccheus, what are you doing with that dirty little boy!" The man paused in astonishment, then blurted out: "Why he's mine! He's my son!" That was all. That was enough, enough explanation to his mind. "His son!" Forgotten were the flies, the crying, and the sores, as he was taking the boy down to the sea to wash. His father's heart saw beyond; he saw the child cured, and grown to manhood, and still the object of his love, his heart. To me, the child seemed repellent, save as a matter of duty. But to him, he was "my son" and that made all the difference. His father's heart was *impregnable* to the sores and the crying. And God! What of His love? "Like as a father" He says; and what a Father! What love! He, too, sees beyond. His love, too, is impregnable,

He loves "to the uttermost" in spite of wounds to character, and bruises and putrifying sores. He beholds His own through the precious blood, without "spot or wrinkle or any such thing."

But He is not content to restore us through the one atoning sacrifice back merely to Adam's state of innocency. He would lift us from "the mud of sin" (as the converts term it locally) right through to the heights of heaven, would change us from outcasts to heirs, from felons to fellow-workers with His dear Son.

Yet how shall I behold that love? What lens will portray it? What life can expound it? I think indeed of the paladins of faith; of Enoch and Noah, who walked with God; of Abraham "the friend of God"; of Israel "a prince with God"; and of many another, who through that love was transformed and transfigured. Yet it is just this selfsame love which is to be shed abroad in my heart and yours, without measure; without stint.

But none even of these giants of faith can give an adequate rendering of such effulgence. To find the highest exposition of that ineffable love I must go to the Holy One and the Just. I must make and take time to behold Him with reverence and godly fear as the clear shining of His heart irradiates the sacred page.

I would see Him first in the mystery of the manger, and bend with the shepherds over the Babe, wherein were combined such helplessness and yet such purity. And bending there I should hear the hurrying careless world's refrain: "No room, no room, have we, for such as Thee. Thou Babe of Galilee; Pass on! Pass on!"

So with Him, I would pass in mind to that life in strange subjection and silence, through the intervening years at Nazareth, as He shaped with skillful hands those yokes which never galled, and pondered the parables He should utter, which men have never yet fathomed.

Then, with the opening of His public ministry I would recall those wonderful conditions of His offer of pardon to men. How at the outset He made it clear, as with Nicodemus by night, that *no personal merit* could lift the bar sinister of sin, and yet in contrast, with the outcast woman at the well, He proclaimed once for all that *no personal demerit* could baffle His love and pardon for a repentant heart.

But it is in the glare of Golgotha and the merciful darkness which followed that the supreme climax of that love is set forth. Well may we rejoice in the triumph of affection and affliction contained in those victorious words "It is finished!" which seemed at the time so like an admission of defeat. For by that pronouncement I know that the love of God has triumphed indeed, and I am now enabled by faith to become a member of the body of Christ, just as surely, just as literally as had I been one

(Continued on back page)

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"I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME."—Phil. 4:13.

CAN WE KNOW TO-DAY, beyond doubt, whether or not we are members of the body of Christ?

The year is young yet, and this question which arose recently in our Rockford Berean class seems a profitable one for each of us to consider thoughtfully at this time. We discussed it earnestly, and would enjoy having others express their thoughts on the same subject through this page.

There is a human relationship which we might call a miniature of the closeness existing between God, the Father, and those allied with His Son, Jesus Christ. Between two individuals who are true friends there is an understanding, a trust that knows neither questioning nor fears—it is the faith based on the perfect love of which John speaks in the eighteenth verse and the fourth chapter of his first book. Probably we have all experienced at some time in life the joy and the peace of such companionship. No doubts arise as to the faithfulness of the other where a mutual love like that exists, no words are spoken with intent to offend, no act of selfishness deprives the other of his rightful due. Nor are any of the events of life anticipated or experienced, except they are shared by both. In short, the two are one in understanding and in purpose.

You have enjoyed this sort of relationship with one or more of your fellow-men. Was there ever a question in your mind as to your standing with him? Or did he ever fear as to the place that he held in your heart?

We spoke of such relationship between mortal men and women as a miniature of the tie which binds the Christian to God. That bond with God is far above the closest of human ties. God is infinite, infallible, almighty, all-wise, eternal—everything that we are not—yet He loves us and He gives us our companionships in life in order that we may better comprehend our relationship to Him.

It seems that the purpose nearest to the great heart of God is that His children should be very close to Him. He wants them to understand Him, and, understanding

Him, to love Him with all their hearts. That those who are willing and anxious to do this should be kept in uncertainty as to their standing with the Father seems contrary even to our human ways, and much more so to the ways of God.

"But we sin so greatly and so repeatedly," says one. "How can we be sure we are true Christians?"

Yes, indeed, we do all sin over and over again, but the realization and acknowledgment of that sin is the first great step that brings us closer to God. "There is none righteous, no, not one." Paul, greatest of the apostles, had many ups and downs in his career; his whole life was one long battle against sin, first within himself and then in those with whom he worked. Yet it is our belief that it was the very assurance he felt of his oneness with God, and of the daily forgiveness through the Savior which was waiting at the throne of grace, it was this very confidence that carried Paul over the rough places and enabled him at the close of life to make this statement as a fact: "I have fought a good fight, I have finished my course, I have kept the faith."

Paul's confidence was justified. He had loved God and His Son whom He had sent, and in spite of the weakness of the flesh he had the faith which was counted for righteousness. He lived very close to God and it was to Him that he went with his problems and his needs and received strength for them all. With the God of heaven for him, who could be against him?

There is the same assurance for us to-day. Hear the prayer of Christ in John 17. "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 . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

With such confidence on the part of the Son of God, what should our attitude be?



CHRIST, THE SAVIOR

THE LORD is my Shepherd, I shall not want."
Why do we say that? Why do we sing those words?
Why do we believe them?

Because Jesus came into the world to save us, and care for us as a shepherd cares for his sheep. He came to save sinners, and help them to a better life.

However, His enemies, the self-righteous Pharisees, found fault with Jesus. They considered themselves perfect, since they kept the old Mosaic law so carefully, and would have nothing to do with publicans and sinners. They said, "This man (Jesus) receiveth sinners, and eateth with them"—a terrible thing in their opinion!

Then Jesus told them a parable or story, to make them see how mistaken they were, and to show them for what purpose God had sent Him into the world.

He tells part of the story like a question, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

You can imagine how the man searches among the rocks, under the ledges, through thickets, along the streams and by-ways carefully examining every track that may show the wandering footsteps or the footprints of wild beasts. Then, at last! The one "lost one" appears perhaps tired, worn and weary. The rejoicing shepherd kindly lifts the stray sheep and lovingly carries it back to the fold.

At home again! He calls in all his friends and neighbors and exclaims "Rejoice with me for I have found my sheep which was lost." And the neighbors all rejoice with the man in his happiness over his restored sheep.

Then Jesus turned to His listeners and said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

Later, we read in Paul's letter to the Romans more of this same salvation story. Paul says that Christ *died* for the ungodly. Many might die for good and worthy people; but God loved His wandering children and sent His beloved Son as a Shepherd to seek and save sinners. He loves all and wants all to come unto Him and live.

NOTE-BOOK

First side of page: Picture of shepherd, sheep, or sheep fold. Print—"Jesus, the good Shepherd." Reverse

side—Picture of Jesus on the cross, or some of His suffering, or helping some one. Print—"Christ, the Savior."

SOMETHING TO DO

Mon.—Learn the Shepherd Psalm—23rd.

Tues.—Find and sing the old song,—"There were ninety and nine."

Wed.—Build a sheep fold and put toy sheep in it.

Thurs.—Read about how shepherds live.

Fri.—Read "Practical Applications" by F. E. S. in the Quarterly.

THE GIFT OF THE NEW YEAR

THERE IS an old English fairy tale that tells of a youth who found a bag of minutes. Thereafter whenever he wanted a little extra time for anything, he needed only to reach into his bag to draw out a few more minutes. If he went to a party and was having a good time, he could make it last longer by taking some minutes out of his magic bag.

You would like to have something like that, would you not? Wait! Here comes the little New Year, and in his hand he brings you a gift. There is a magic bag containing 525,600 minutes, all yours to use up in making either happy times or bad times this coming year. Here is a real gift, and what are you going to do with it? Do you not feel rich with such a store of minutes at your call?

You may say that the minutes are not really yours to do with as you will; that you have to sleep, that you have to go to school and church and that you have to do certain tasks that have been laid out as your share in keeping the home happy. There is, however, a sense in which every minute is yours and no one's else. The sleep minutes ought to be very good, filling you with health and strength so that you have energy for study and play. If, however, you go to bed scowling and pouting, the sleep minutes will not be so good for you as they should. You can fill the school minutes with happy, earnest work that will be preparing you for a useful life, or you can fill them with laziness, poor work, and failure. Your play minutes can be filled with generous friendliness, or else with the selfishness that wants to have everything its own way. Your work minutes at home can be filled with love and gratitude for the blessings of home, or else with whining unwillingness. The minutes that have no duty can be filled with kindness and cheer that will make your life blessed, or they can be allowed to trickle away empty and useless.

Yes, the minutes are your own, and every one as it passes into the unseen world, will be stamped with the image of your own heart. How are you going to use this precious gift of minutes? They are worth more than gold. See that you do not spoil or waste one of them!

—Sel. from "What to Do,"

With Our Sunday Schools

LESSON III.—January 20, 1929

CHRIST THE SAVIOR

Luke 2:11, 30-32; 15:3-7; John 3:14-17; 10:9,11, 14-16,
27, 28; Acts 3:1-18; Rom. 5:1-11; Phil. 2:5-11; 2
Tim. 1:9, 10.

Devotional Reading: Isa. 53:4-9.

GOLDEN TEXT

And thou shalt call his name JESUS: for he shall save his people from their sins.—Matt. 1:21.

A STUDY OF THE SUBJECT

Savior. A savior is one who saves from the imminent danger that surrounds another. He not only saves the other from entering into danger, but being therein he raises him therefrom. Man finds himself not only in the throes of sin but in the consequences resulting therefrom. Sin's triumphal consequence is death. Beyond death sin has no control. Christ, our Savior, came to rescue man from this dread condition. He came not "to destroy men's lives, but to save them"—Luke 9:56.

His Field of Salvation. Jesus is complete Savior. His salvation covers the whole field in which sin operated to defeat God's plans and purposes.

A. Unto God He saves that which was lost to the Father by Adam's disobedience. His is to recover God's creation from the thralldom of sin and death and to present the same to His Father. All enemies will be placed beneath His feet. 1 Cor. 15:25.

B. Unto Adam He stands as Savior of that which the first parent lost by his entrance into the pathway of sin. Christ's is to recover to the first Adam that which neither he nor any of his posterity are able to recover. Having in His own death destroyed unto Himself "him that had the power of death" He provided means whereby He is able to "deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. Anticipating this marvelous salvation, He assured, John 5:28, "the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth".

C. Christ is Savior also of Abraham and his family unto all those promises of God which were assured the father of the faithful. They were lost to those promises because of the invasion of sin into the field of faith. He who was faithful and his posterity strayed farther and farther from faith into the byways of disbelief and its resultant evils. But Christ as Deliverer will yet come to Zion "and shall turn away ungodliness from Jacob", "and so all Israel shall be saved". Rom. 11:26.

D. Christ is Savior of the throne of David. His is to reclaim the kingship of the chosen nation over which David and his house were appointed forever, and through such reclamation and the extension thereof, to reclaim the rule of righteousness over all the earth. This was Gabriel's announcement to Mary, Luke 1:31-33. It was the announcement to John through the Holy Spirit, Rev. 11:15. It was the prophetic announcement of the Psalmist, Psa. 72:8.

PRACTICAL APPLICATIONS

A Real Savior. With a shudder of sickening dread the boys stood on the bank and watched their comrade go down for the third time beneath the whirling current. He had fought bravely, but when the whirlpool caught him his strength was not sufficient. It was a losing fight, and not one of the boys on the shore dared risk the grip of that whirlpool in an effort to help. What a tense moment! What a dreadful end to a hilarious swimming party!

But, lo, just at this moment as if by chance a fine, athletic young man came walking along. Sensing the situation with a glance, without an instant of hesitation he threw off his coat and jumped into the pool. Bringing the boy to the surface he exerted every muscle in his fine young body, overcame the whirling current, and saved the lad from the grave in which he had sunk. Is it any wonder these boys always thereafter looked upon that young man as a super-man and held him in highest respect and honor?

But Jesus plunged into death itself to save you and me. He is a real Savior. Are we showing our appreciation?—F. E. S.

THE GOLDEN TEXT

"Moreover, she shall bring forth a son, and thou shalt call his name Jesus; for he will save his people from their sins."—Matt. 1:21, Roth.

This angelic announcement to Joseph has rung down through centuries, proclaiming to dying man the glad tidings of a Savior and thus bringing hope to all those who accept His grace and saving power and are kept through faith unto salvation. Joyous message! Only one other superseded it and that was the announcement of its fulfillment when the angels again announced, "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Jesus and Adam.

Adam was made a living soul; Jesus was made a life giving Spirit. Adam a living soul, was endowed with the soul life (common to all animal creatures) in its highest development—the development that made possible consciousness of self and other selves. This we know by looking at the sons of Adam. Jesus, a life giving Spirit, was endowed with God's life, life in its fullness in which there is consciousness of all selves and of God and of all right and perfect relationships among all selves and with God. Because of this difference Jesus is the Savior.

Adam could not have been made a life

giving spirit because of God's law—first the natural then the spiritual. First the physical must be created and endowed with the power of consciousness, and the power of consciousness must be developed through experience with the physical objects at hand—self and other physical selves.

Adam could not have been a spiritual being because consciousness of God and His laws is not a matter of physical creation, but of experience under God's hand. Jesus could and has become a spiritual Being because He came into the world with a rich heritage of spiritual life from God-chosen forefathers and with the experience and suffering of the ages to give Him consciousness of right and wrong relations between man and man and between man and God, and also of man's dependence on God. In Him dwells all wisdom, because God chose to so guide experience as to put it there. It could not have dwelt in Adam. Therefore Jesus is the Savior and Adam, with all his children are the ones who need salvation.—A. K.

INTERMEDIATE CLASS

Topic: He Died for Us.

If the teacher of your class should ask each of you to tell the story about Jesus that you like best, no doubt each one would tell a different story. One would tell about His birth; another, His temptation, still another, His death, His resurrection, or His parables and many others.

How many would think of Jesus as the Friend of sinners? In Luke 15:4-6 Jesus tells a pretty little story about the lost sheep. Then read verse seven of the same chapter and see how much greater is the joy over the sinner who repents. Let us look at Jesus from this standpoint. He died for us, yes, He died for sinners. He came to save us. In our last Sunday's lesson, we learned what a valuable part He played in the forgiveness of our sins. Tell what it was.

Picture Christ's death on the cross, His burial, His resurrection, His ascension, and then say to yourself, "He did it all for me, and, if for me, for others." Does it not make you feel how much God must love us to make such a wonderful plan for our salvation?—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Spiritual Life: define; how developed in man? What one Man possesses it fully and why? Why did not Adam have it by physical creation? Could Adam have become the Savior of the race by being the progenitor of beings with spiritual life? Why did Jesus, even as a mortal Man possess spiritual life and Adam not possess it?—A. K.

DOINGS AMONG THE CHURCHES

Bro. and Sr. F. L. Austin spent Sunday and Monday, Dec. 30 and 31, with the Oregon church. In addition to introducing his bride, Bro. Austin filled the pulpit both morning and evening, on Sunday. Monday night the church people gathered at Golden Rule Home for a reception to the newly weds. The whole affair must have been too much for Mrs. Austin, though, for we hear that she has been entertaining the "flu" since.

Sister M. A. Woodward has been quite sick with the prevailing malady for two weeks past, but is improving under the efficient care of Sister Leila Whitehead, 5439 Ohio St., Chicago.

Sister Lewis Lindsay and son, Edward, of Rockford, Ill., spent New Year's day with friends in Oregon.

AN ERROR IN NEW QUARTERLY

We regret very much a serious error on the editorial page of the new Truth Seekers' Quarterly. The heading which appears at the top of first editorial column is SONS. The heading should be: THESE ARE VERY IMPORTANT LESSONS

The lines were first set exactly as shown above, but in arranging the type in pages the upper line got lost and only the lower one appears in the quarterly.

The office is very sorry this happened, and every effort will be put forth to see that such does not occur again.

Word from the Pacific coast tells us that California enjoyed most ideal weather through the holiday season, and that the church work in Los Angeles is progressing nicely. For this we are very thankful.

Bro. and Sister T. J. Ellis and family of Waterloo, Iowa, were among those who had a trying Christmas season. An aunt, Miss Sarelda Bell Ellis, of Columbus, Nebraska, was brought to their home on December 12 to be cared for during the winter, but died on December 22. They took her back to Nebraska where she was buried on the 27th.

We are glad to report that Sr. Crysler, of Fonthill, Ontario, has successfully undergone a series of critical operations and appears to be on the road to recovery.

Due to several serious omissions in the recently published list of ministers the entire list is being given again on third page of this issue.

The intense cold which gripped part of the north this past week-end reduced the size of audiences at Oregon church somewhat, although the dependables were present, and even a few strangers.

The Oregon, Illinois, church is holding its yearly business meeting on Thursday night of this week, and getting ready for the real work of 1929.

The matron and members of Golden Rule Home wish to thank all who helped to make Christmas and the holiday season pleasant. From friends over the country they received chickens, pies, fruit, cake and nuts, besides

the good will of many, all of which is deeply appreciated.

Word was received on Sunday, Jan. 6, of the death of the infant daughter of Mr. and Mrs. Orville Lind, Kewanee, Ill. Mrs. Lind was formerly Phoebe Densmore, well known to many Bible School attendants. Bro. Marsh was called for the funeral, which is being held today, Tuesday.

Bro. Everett Stilson, student at Purdue University, Lafayette, Ind., spent the holidays with his parents, the Floyd Stilson family at Oregon, Ill., and incidentally helped out with the work at the greenhouse.

Bro. Paul Hatch, of the Bible Training Class, after passing through the sad experience of burying his father during the holiday season, is spending a short time at the home in Harvey, Ill., helping the mother adjust home conditions.

Sister Floyd Stilson, of Oregon, Ill., was called to Indiana on Jan. 4 by the seriousness illness of her mother, Sister Hugh Shafer, who died on Saturday night.

Bro. Stilson and the children left on Monday to be in attendance at the funeral.

FONTHILL CHURCH OF GOD

Just a few lines to let the brethren know how our work is coming on here.

Bro. Patrick has been with us from Nov. 18 to Dec. 23. We hope to have him again the latter part of Jan. and Feb. or until we can secure a permanent minister. Sunday School at 6:30 P. M. Sermon at 7:30 P. M. Bible Study on Thursday evenings.

Bro. Patrick is a real worker and not afraid to go into the homes to invite people out to services. He has given us some splendid sermons, and a decided increase in attendance is noticed in our meetings. Mrs. E. M. Seburn, Sec'y.

CALIFORNIA

Sr. L. V. J. Kimball has been very ill with "flu," but we are glad to say she is improving.

Bro. and Sr. Seroggs have been very happy to have their son, Charles, from Muncie, Ind., with them since Thanksgiving time. They had not seen him for nineteen years.

Bro. Saylor and family have returned from Ariz., and report the brethren there are anxiously awaiting Brother Lindsay's recovery so that he may take up the work among them.

Bro. O. J. Johnson and wife spent the holidays in Ramona, California. Sr. Johnson has a niece living there.

Mr. Paul Anderson is spending the holidays in California with his relatives, the Johnson and Glen Allard families.

We regret to say Mrs. Claude Martin lost her mother on Dec. 14th. Mr. Martin is Sr. Crundwell's brother.

Our Christmas program was quite a success. Considering the fact that Sr. Stearns was sick

almost all the time, as well as a number of those who were to take part in the exercises of the day.

We were delighted to have Brother George Rahn and family of Sacramento, and Sr. Thelma Moore of Red Bluff, with us over the holidays. They spent Christmas with Bro. and Sr. Railsback.

MICHIGAN

According to reports two of our boys at Blanchard, Gail Marston and Clio Egbert were injured in an auto accident when their car skidded on the ice and crashed into a culvert. We are not informed as to the seriousness of the accident, but trust that it will not prove to be of a very serious nature.

The enrollment in the cradle roll department of the Grand Rapids church has reached the fifty mark. All of these are Sunday School prospects, providing the parents remain in this community, and if they move away and settle in a place where we have a church the probabilities are that they will attend our church there.

A Junior League has been started in G. R. church. This work is in charge of Sr. Hazel Pixley. The young people have responded very nicely to this new undertaking. The class meets every Sunday evening before the preaching service.

A series of meetings will be held in Grand Rapids commencing Sunday, Jan. 13. Bro. Austin has been secured to assist in this revival effort. Any who find it possible to attend from other points in the state will be heartily welcomed. The prayers of the brotherhood for the success of this revival are requested.

REPORT FOR DECEMBER

Sermons: Pl. View, 2; Rensselaer, 2; Plymouth, 2; No. Salem, 1; Burr Oak, 1; Hillisburg, 2; Blush, Mo., 4. Funerals, 2. Baptisms, 3.

Money Rec'd.: Pl. View, \$19.00; Rensselaer, \$30.00; Plymouth, \$15.00; No. Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$25.00; Emma Smith, \$10.00.

Expenses, \$14.00. Turned over to Con. Board, \$1.00. J. H. Anderson.

VIRGINIA

By an oversight we forgot to report the marriage of Bro. W. E. Boyer, Woodstock, Va., to Miss Florence Landis of Staunton. They were married Nov. 16, at the bride's home.

Bro. Boyer is cashier of the National Bank of Woodstock and has been called "the most promising young man in Woodstock." The bride is equally promising, of high Christian character, respected by all who know her. We wish them happy, prosperous lives.

The writer held a two weeks' meeting at Seven Fountains from Dec. 2-16. Sickness, cold nights and other conditions prevented a large attendance but still we feel repaid for the efforts. No additions were made but the members were strengthened and that

means much in these closing days of the age.

Last year proved that our dormitory was too small. It was voted at that time to enlarge it before another Bible School. We expect soon to start the work.

The brethren at Maurertown developed a strong feeling for their pastor and his wife and decided to pound them. When they decide to do a thing they do it right. They didn't stop with one pound each as the 8 lbs. of sausage, 37 lbs. of sugar, 2 doz. oranges, eggs, flour, potatoes, prunes, celery, etc., would amply testify. Strange to say those "pounded" didn't get "sore" about it. It is such acts of generosity and Christian love that have endeared these brethren to their pastor. H. A. Sheets.

HERALD RECEIPTS

Vern Todd; Mrs. Sarah Manuwal; Mrs. W. J. Landry; F. C. Montross; W. I. Barber; Mr. John Renner; Andy Reed; H. W. Wood; Mrs. T. J. Ellis; Mr. Chas. Dubois; Mrs. Ethel Foehr; B. Frank Boyer; J. J. Snodgrass; Mrs. Geo. Smith; Mrs. Geo. Simpson; Mrs. Irena Margrave; Mr. and Mrs. T. S. K. Reid; Chas. E. Anderson; Mrs. Catherine Townsend; Mrs. Alice Blakesley; Mrs. J. T. Wynne; Silas Claypool; Mrs. H. C. Starbuck; Mrs. Edith Burchell; Jesse Harrold; P. J. Thompson; I. E. Arnold; Mrs. D. W. Brown; Dr. Ruby D. Faxon; A. W. Brown; James White; Chas. S. Long; Wm. H. Long; Mrs. Harry L. Davis; Stephen Walker; Margaret Fleming; G. H. Antonides; Mrs. Robena Morrison; Mrs. J. B. Hewett; Frank Dawson; Wm. Houghton.

SUBSCRIPTION FUND

Margaret Donaly, \$1.00.

OBITUARIES

AMADA C. GOOD

Was born Aug. 13, 1851, and died Dec. 13, 1928, aged 77 years, 4 months. She was married to John D. Good Nov. 20, 1875. She leaves to mourn her death three sons and two daughters. Her husband preceded her in death just sixteen years.

Sr. Good united with the Church of God forty-five years ago and died in the faith delivered unto the Gentiles by their great apostle Paul. She was buried in Front Royal, Va., there to rest in sleep until He comes who said, "I am the resurrection and the life."

Sr. Good fell and broke her hip and her last days were filled with severe pain, yet she was patient and through it all shone the joy of a faith in a living God. She was widely known for her hospitality and several remarked to the writer of her past kindness to them. Hers was a Christian life that will be remembered. Harry A. Sheets.

ELINOR ANNE RHODES

Was born March 1, 1928 and died Dec. 24, 1928, aged nine months, twenty-three days. She is survived by her parents, Mr. and Mrs. Robert Rhodes, and one little sister, Ethel.

Every effort was put forth by the devoted parents to save the little one. She was taken to the best doctors in Washington, D. C. and cared for in a hospital. One major operation was performed, but medical skill and loving care were not successful in keeping the enemy of mankind away and Elinor was deprived of life. But the time is coming when "both

small and great shall hear his voice and shall come forth" and at that time will Jesus judge her in love as the judges of old judged Israel.

Little fingers pull hard at heart strings and our Christian love and sympathy go out to her parents. Harry A. Sheets.

ALBERT BAKER

On Sept. 11, 1928, Bro. Albert Baker of Walnut Grove, Ark., passed away. He leaves a wife, six children and many friends to miss him. Bro. Baker obeyed from the heart "that form of doctrine" about 8 years ago, was laid beneath the water's waves by Bro. E. O. Stewart, and lived the new life to the end.

The church at Walnut Grove miss him. He was a great singer and a worker for Christ. Oh! What a joy it was to the writer to know that he went down in that beautiful hope of a resurrection from the dead. Yes, Bro. Baker believed that he would hear the call when Christ calls for the church, and he would be in that number. We read from 1 Cor. 15, at the services and spoke of the hope which our brother held that the corruptible shall put on incorruption. All tears and pains will be lost in universal praise. I believe we will hear his singing voice in the beautiful city of God for John, the divine, heard the heavenly singers which is the church of God in the age to come. Yours in Christ, C. E. Weaver.

JEREMIAH EDGAR HATCH

Was born in Crawfordsville, Ind., Sept. 28, 1862; died at his home in Harvey, Ill., Dec. 29, 1928. His boyhood and early life were spent in Indiana, where he grew to manhood and where he was married on April 15, 1896, to Mary Etta Orr. To this union two children were born, Paul M., of Oregon, Ill., and Margaret, now Mrs. Sydney Magaw, of Eden Valley, Minn.

Besides the widow and two children, Bro. Hatch leaves to mourn his loss two brothers, Carroll of Santa Ana, Cal., and Levi, of Orange, Texas; and one sister, Mrs. Azora Scroggs, Pomona, Cal.

In early life Bro. Hatch was owner and editor of a weekly paper known as the "Kempton Chronicle," at Kempton, Ind. After selling this business he moved to Chicago where he worked as a printer, becoming a member of the Union in 1909, which profession he followed to the close of life.

Bro. Hatch was a son of Elder J. S. Hatch, who was a well known and faithful minister in the Church of God for many years. With this Christian training for a foundation he became a member of the Church of God in early manhood, to which faith he remained true, acting for a number of years as elder in the Chicago church.

About six years ago, Bro. Hatch and his family moved to Harvey, Ill., where they built for themselves a home in which he lived comfortably until stricken suddenly by a stroke of apoplexy.

Funeral services were conducted on Wednesday, January 2, and Bro. Hatch was laid to rest, awaiting the resurrection morn.

F. E. Siple.

B. F. KING

B. F. King was born in Webster Parish, La., Feb. 11, 1845, and died Dec. 6, 1928 at his home near Clyde, Texas, at the age of 83 years, 9 months and 25 days. He came to Wills Point, Texas, while still a young man. There he met and married Zilla Malissie Payne, Dec. 19, 1872. To this union were

born five children, four girls and one boy, the boy dying in infancy. His wife died Dec. 20th, 1885. He was married again Feb. 9, 1887 to Margarette Hisan. To this union were born eight children, four girls and four boys, two of the boys dying in infancy. There are left to mourn his death his wife and ten children, eight girls and two boys, thirty-three grandchildren, and twelve great grandchildren.

The children are: Mrs. M. V. Brantley, Mrs. Clint Scott, Mrs. Roy Bardwell, and Mrs. W. A. Hall, all of Sweetwater, Texas; Mrs. J. W. Hamilton of Vernon, Tex., Mrs. R. C. Edwards, Roby, Texas; Mrs. Gail Batley, O'donnell, Texas; Mrs. Floyd Rogers, Ernest King, Clyde, Texas; and E. H. King, Coleman, Tex. Six of his grandsons acted as pallbearers; namely, William Doyle Hall, Comanche, Texas; Earl Scott, Lawrence Scott, Oscar Scott, Clyde Scott, and Murl Brantley, Sweetwater, Texas.

Bro. T. A. Drinkard of Clyde, Texas, spoke some very fitting words from the scriptures, words in which the deceased believed strongly in his life and which his children appreciated very much. Mrs. M. V. Brantley, Sweetwater, Texas.

JOHN L. BENNETT

John L. Bennett, formerly of Eden Valley, fell asleep in death at his home in Vergus, Minn., on Dec., 20 at the age of fifty seven years; death claiming him as a result of heart trouble. Mr. Bennett was born near Eden Valley, and always made his home here until five years ago, when he moved to Vergus, Minn.

Funeral services were conducted for him from the Eden Valley Church of God by the writer on Dec. 26. The church was crowded to capacity by relatives and friends, who grieved his sudden death. The hope of resurrection and Christ's kingdom was the message for comfort given the bereaved.

He leaves to mourn his death two daughters; Grace, and Mrs. Fred Edmond of Minneapolis; one son, Russel; two sisters, Mrs. Amil Hrdlichka of Whipholt, Minn., and Mrs. Wm. Hendrickson, of Eden Valley; and two brothers, Henry and Charles of near Eden Valley. Sydney E. Magaw.

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A BLESSED SEQUENCE

(Continued from page 234)

of the members nailed to "the tall tree" that spectral day.

And as I think of our heritage in such a love, and of our coming exalted destiny, and of the blessed company we even now may enjoy, there comes to mind the challenging words of the Apostle Peter: "Seeing . . . these things . . . what manner of persons ought ye to be!" For by that love there is thrown upon us the onus of having very grateful hearts, and very changed lives. And the strongest incentive for such a change is set forth by the Spirit to be the very imminence of the approaching greater change when Christ shall come again. And as one who has watched thousands of natives turn from darkness to light, one can bear conclusive witness that there is no greater spur to holier living and continued missionary zeal than that same premonition of the Parousia.

It has been said that Paul knew only two dates in his calendar. They were "to-day" and "that day." "To-day" to be passed and packed full of blessed service and worship, and "that-day," the appointed time for giving account, towards which all his splendid energies were bent. That was long ago, and he went to his reward "more than conqueror." In this age when there are so many "hands so full of money and hearts so full of care," God give us a holy aloofness from the world and its goals and its gods. Do not presume to pity, as unpractical, the man who lives "gazing up into the heaven," "looking unto Jesus." We shall run our engines, and sail our ships, and care for our converts and fulfill our varied ministries all the more earnestly and effectually for the glories we shall behold with such an uplook. God give us then, to "dream dreams" and to "see visions," and "so much the more as we see the day approaching."

And it is to one of the most blessed spiritual fruits that the apostle incites us to "all holy conversation and godliness." It is true the world will know us not, because it "knew him not", still less will it care for the songs of Zion, or the Emmaus walk, or the Patmos vision.

"Yet in these days when lowering clouds and storms

Have come to stay,

And gather denser till our Lord's own voice

Call us away,"

may it become ever more true that "our conversation (citizenship) is in heaven from whence also we look for the Saviour."

Yet when we consider what is expected of us, what is reasonable from us, when we remember past failure and worthlessness, we must feel all too hopeless of ever being worthy of such a love and such a Lord. Indeed our hearts should fail us with fear. The only reassurance possible, feasible for our desperate case, is to cry out with the astonished disciples in the storm: "What manner of man is this!" (Mark 4:41).

The explanation of that remarkable storm on the lake is found in a subtle transposition of words. In verse 35

He had said "Let us pass over." In verse 36 we find that "they took him." (Not He took them). I suppose most of us would have considered Christ's mere presence in the boat sufficient guarantee to ensure a safe passage. Yet it was not so! For they were taking Him. He was a passenger, not the captain. It may have been natural enough. They were fishermen whose business it was to daily sail the lake. They would expect to know more than He did about handling a boat. This, surely, was some service they were competent, unaided, to do for Him. Only the sequel showed them their mistake. Oh! the blessedness of some of Christ's sequels!

It is the same to-day with many a believer. Such may make very sure of Christ's continuing presence in the heart, through the Holy Ghost. They "know whom they have believed." But too often there is a wrong adjustment to Him. He is indeed an honored Guest, yet not the supreme Guide and Master. Yet if He is not Lord of all, He is not Lord at all. It is a matter which will have to be frankly faced. If the government is not definitely and deliberately placed on His shoulder, there may be no "heavenly places" nor rest, nor any lasting joy. Christ cannot be content to be merely a passenger in life. It is far too perilous for the soul. For truly we are not sufficient of ourselves to think (much less do) anything of ourselves. But our sufficiency is of God.

Yet many souls are still seeking to manage their own storms, their own lives, their own service. And, "most weary seems the sea, weary the oar." Yet He will need little awakening. It is His way to wait till we cry. Then He is the Lord of the storm just as much as He is the Lord of the sabbath. Indeed, "even the winds and sea obey him." And for me, "Well roars the storm to him who hears a deeper voice across the storm."

Surrender, then, to His almighty hands, the oar, the sail, the soul. Having received Him into the heart, enthroned Him in simple faith, through the Spirit. Then He can work His wonders, then He will bring "a great calm," with His "peace be still." Then indeed the love of God may be "shed abroad in our hearts by the Holy Ghost." And then we shall be ready to cry with the disciples: "What manner of man is this," and later, with the heavenly host: "Blessing and honour and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever!"

—The Evangelical Christian and Missionary Witness.

FIGHT THE GOOD FIGHT

JOHN PAUL JONES, the American naval commander, was summoned to surrender. But he replied: "I have not begun to fight."

This is courage. Fear is a deadly enemy. We can win. The powers of darkness were never so strong as now; but in Christ *we win!* He is more than all they who are against us, and we win!—*Sel.*

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WHY BELIEVE IN GOD?

By Lydia Railsback

IN DRIVING through the country in the summer time, one often comes to a nice shady place which is littered up with paper and perhaps with tin cans and banana peelings. When we see such things, we say, "Some one has had luncheon there". We can almost tell the number in the party by the amount of trash they have left behind. How do we know this? We did not see them eating, neither did any one tell us that a party had lunched there, but the evidence is that some one has been there.

If we walk out into a young orchard and discover that some of the trees have the bark off just above the ground, we almost instantly say, "The rabbits have done this." What makes us think so? No one saw them to tell us about it and we did not see them ourselves, but we have learned that that is the work of a rabbit, so we immediately are satisfied what did the damage by the evidence that is there.

Turning to an encyclopaedia we learn something of what has been termed "Mound Builders". These pre-historic people were so named because of the mounds that are found in different parts of America. We do not doubt for one minute that such people existed, because they have left mounds, the contents of which are sufficient evidence that the most skeptical must believe.

We are told that Indians once inhabited this whole country. We did not see them here, yet there is no doubt in our minds but what they lived here. History records it, so we are convinced that that is the truth of the matter.

We read that George Washington was the first president of the United States. We did not see him, neither did our immediate fathers see him, but we believe such a person existed because we have the evidence.

In going from one place to another we enjoy good roads, use wonderful bridges, or fly through the air. We know these conveniences are all man made, although we did not see the work being done. But we see many things that are not man made. Then how did they get here? What is the evidence they bring with them? The wonderful scenery tells of a Hand much greater than man's hand.

The beautiful rivers, the great waterfalls and the wide expanse of landscape all tell of the great Creator. We have no hesitancy in believing what man has done and the great things he has accomplished, then why hesitate to believe that there is a higher Power that does things far greater than anything that man has done, or ever can do.

Now let us turn to our Bible, the greatest and best history ever written, and see what we find there. We find "In the beginning God". Can we believe this? We believed other history when we read it, why not this? Going on a little further we find, "God created the heaven and the earth". Can we believe this? We acknowledged in our travels that we saw things not made by man, then why not believe history in this case and attribute the things that are beyond the scope of man's hand to the work of God?

"The heavens declare the glory of God; and the firmament sheweth his handywork." When we see the work of man's hand we hesitate not, then why should we doubt when the work of God is made so plain and visible to us? We see the sun by day and the stars by night. We cannot attribute them to man's ingenuity, then why not give honor to whom honor is due and give God the glory for all His wonderful works?

We are not only dependent on God for the air we breathe but for food and raiment. When the first pair were placed in the garden, they were provided with food. They had no clothing. After the fall they endeavored to clothe themselves but that did not please God, He provided something better for them.

God is still man's Provider and Protector. Without Him we would be naught. We can go to Him at any time for help or guidance, but this must be done in true sincerity with faith believing. He must be trusted far more than any earthly friend. He has made many promises and is abundantly able to fulfill each and every one. The more we believe in Him and the more we trust Him the more closely we will live to Him and the more we may expect from Him.



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

STAND STILL

“And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show you to day: for the Egyptians which you have seen to day, ye shall see them again no more forever.

“The Lord shall fight for you, and ye shall hold your peace.” Exod. 14:13,14.

SOLOMON ONCE SAID: “There is a time for everything.” How true that is! There is a time for man to push forward, taking the initiative to do things, and there is a time for him to stand still and see the salvation of God.

When Moses explains to us that God made man in His own image and after His likeness, he voices a fact that is worthy of deepest consideration. We are told sometimes that this means man was made in the physical shape of God and therefore looks like Him. All of this may be more or less true, but no thoughtful student will accept that as the full meaning of the text.

God has dominion, thought, judgment, and when He made man in His likeness He distinguished him from all the other products of creation. No other creature was given reasoning power and judgment, and hence to man was given dominion over the fish of the sea, the fowls of the air and the beasts of the field. He was in the likeness of his Maker.

God, therefore, expects man to use the faculties with which he is endowed. Man meets his problems, his difficulties along the road, but God has given him strength and thought, and expects him to meet these everyday, routine matters, and develop strength and character in the process.

When, however, emergencies arise, and man has done his utmost to meet the conditions and has failed, it is time for him to manifest a faith that God will do it for him. But one should first be sure he has used as best he could the wisdom and strength which are his gift from God.

This fact was strikingly illustrated in the incident which came to its climax in the scripture quoted at the head of this editorial. As long as they could march God expected them to do so. But when they came to a place where mortal strength could be of no avail, with the sea in front of them, a mountain to each side and an army behind,—it was then time to lift their faces to heaven and “stand still.”

What a lesson for us to-day! God wants us to do

our utmost, to fight on with all the strength and wisdom that we have. But if we have honestly done our best there is no need to worry. When the extremity comes God will work for us as He did for them.

We need more faith.—F. E. S.

REPROOF

“Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.” Prov. 9:8.

THE CHARACTER of an individual is very plainly shown by the manner in which he receives correction. Consider yourself carefully with regard to this.

If someone points out to you a mistake or a weakness do you resent the matter and begin to think up something bad about him? If so, read again the first part of the above text.

When, however, you feel an actual glow of warmth to the one who has been kind enough to call your attention to your mistake, you may take comfort in the last part of the text.

He who is wise is not the one who makes no mistakes, but the one who is anxious to improve and therefore appreciates having attention called to his weak points.

—F. E. S.

SIN

THE SUNDAY SCHOOL lessons now under consideration are worthy of deep thought. They deal with practical things in the lives of men and women, and with the work of the church. Study them well this quarter.

While pondering on the different ones give plenty of time and thought to the subject of sin. Just what is sin? “The transgression of law,” you reply. Yes, but what is sin in one case or on the part of one individual may not necessarily be so reckoned in all cases. There are various prompting motives for actions, but actions are always the result of thought. God judges by the mental attitude more than by the physical deed.

Keep your mind open and frank before God, always anxious to do His will, and you will not be doing things that God condemns, even though your fellow man, not understanding, may often criticize severely.

It is before an understanding God that we stand for judgment, and there is much comfort in that.—*F. E. S.*

KEEPING UP TO THE STANDARD

IN HIS declining years, when his eyesight was beginning to fail, Michael Angelo was in the habit of regularly visiting a sculpture gallery. There was a marble torso—the broken remains of a human figure from the hands of one of the greatest sculptors of the past—before which he would stand long with eyes closed, while he rubbed the tips of his fingers up and down over its surface.

“In this way he was keeping before his mind the standard toward which he was striving, each time mentally judging his own work by comparing it with that perfect work. And then with that example of perfect beauty fixed in his soul, he would hasten back to his studio, take up his tools, and with renewed purpose and encouragement do his best to attain to a like perfection in his art.

“So we need to remain long in quiet thought before the life of Jesus which presents before us the sort of Christian He would have us be. Then should we go and live our lives as nearly as possible in accordance with the standard He has set before us.

“Jesus bids us be perfect, as our heavenly Father is perfect. Sometimes we think of these words as setting before us an ideal aim to which we cannot attain, but in striving towards it, we can come nearer our goal than if we did not have a human Example before us.

“‘He that hath seen me, hath seen the Father,’ are the words of Jesus which tell us that in striving to be perfect as our heavenly Father is perfect, we have only to strive to imitate His Son, Jesus.”

NOT FORSAKING THE ASSEMBLING

Heb. 10:24, 25.

HOW LITTLE the most of us realize of the value there is in association and cooperation with reference to church work!

Business institutions and sales organizations have learned its power, and they use it constantly. A well organized sales force is assembled at regular intervals by the sales manager. Each member must be present or have a good excuse.

The manager then goes over with them the problems which they have met, and they talk freely together over their plans and prospects. The result is that after a few hours of assembly they are all encouraged and cheered, fired with zeal and energy, and go forth to accomplish real results.

Paul's exhortation quoted above shows that he realized

the same truth in church work. We meet our problems and difficulties as we wend our separate ways through life, and we need the association and consideration of others who have problems, too. We need them and they need us. If as church members we would make every possible effort to assemble with the other members, to associate, to exhort, to rebuke, to encourage and to inspire, we would find it possible to accomplish marvelous results in our church work.

How much happier we would be also as individuals! Frequent association and coming to actually know each other would make us much less critical of one another. We would actually begin to practice provoking “unto love and good works.”

We who are looking for the coming of Christ and who realize the signs declaring the nearness of that event should realize all the more forcefully the value of thus cooperating. We should wish to put ourselves and our co-laborers in condition to accomplish the most possible before our Lord appears.

Let's go to church, go to Sunday School, go to Berean, go to choir practice and prayer meeting,—in fact, attend every gathering where we can better ourselves and others by our very presence for the good of the cause.—*F. E. S.*

FIELD WORK

THE YEAR 1929 has opened before us with all of its possibilities. The whole world lies before us, filled with opportunities, but what this year shall mean to the Church of God will depend very largely on how we measure up to these opportunities.

Throughout this broad land there are dozens of places where renewed effort should be put forth to spread the gospel of Christ. We can do it, or we can shift the responsibility and let it pass.

The General Conference has undertaken to keep a Field Man busy proclaiming the truth. We feel that no better one could be found than Bro. Austin, as his wide experience and knowledge of church conditions make him a valuable builder for any community. His grasp of spiritual things, with his corresponding manner of life, make him a real uplift to those with whom he associates.

Let us all get behind this effort and push it to the full extent of our strength. If meetings can be advantageously held in your community, correspond with us about the matter. If you have any suggestions to make regarding the conduct of, or advancing the work please feel free to make them. If you can help financially so as to send the Field Man to places that could not otherwise afford a meeting, remember it is a service to God.

Join with us in making 1929 a banner year in field work. Address all communications to

NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

—*F. E. S.*

"EXCEPT A MAN BE BORN FROM ABOVE." WHEN?

John 3:1-9

By Alexander C. Biggs

ON THE DIVINE PRINCIPLE that "things which are seen are temporal; but the things which are not seen are eternal," we shall now take up the important subject of salvation, or the entering into the new covenant, not forgetting that this is a Spirit covenant, and that the methods manifestly adopted by the Father for the salvation of men are spiritual in their nature, as applied to them in this dispensation.

I may say first of all if we may with humility testify from God's Word as to His greatness, that it is by the Spirit of God in its various manifestations which seems to be the power used on things animate or inanimate to perform all His works. The Psalmist declares, "By his spirit he hath garnished the heavens". "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" There is also the Spirit in the prophets and the saints of old. David himself prayed, "Cast me not away from thy presence; and take not thy holy spirit from me". We find the Spirit of God manifest in all His works, and His ways are past finding out. In considering the covenants of old we do not find any covenant with such a marked difference in the resultant benefits to the covenantees as the gift of the Holy Spirit, and it is this wonderful grace that denotes it "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." On the day of Pentecost this was fully confirmed, not with power of miracle to the ecclesia when the three thousand came into the covenant, as many assume, for the "many wonders and signs done by the apostles" (Acts 2:43) and the power of miracle was not given to the converts only by the laying on of the apostles' hands (Acts 6:3-8) and they comparatively were few in number. The Holy Spirit was given to all the church as a helper to a good life (Rom. 8:13-14; Gal. 6:8).

The Holy Spirit was not available to believers during the ministry of Christ excepting His disciples only. John the beloved is very clear in the gospel, 7:39, "for the Holy Ghost was not yet given; because that Jesus was not yet glorified" but it did become available when Christ was exalted or glorified at the right hand of God (Acts 2:33) showing clearly that the day of Pentecost was a day ever to be remembered by the true Jew or Gentile circumcised in heart by the Holy Spirit. On that day was the assembly of devout Jews out of every nation. The day was the anniversary of the law covenant and the passing away of that covenant, it being nailed to the cross by Jesus the Mediator. Then the power was manifested from the heavens as of a rushing mighty wind thus witnessed with the miraculous gift of tongues in the apostles, the inauguration of that most wonderful covenant of God's grace to men, in a Gift that never can be equaled or

surpassed until the "sons of God" are clothed with immortality at the coming of the Lord.

Now according to the evidence of the apostolic writers all of which testify of the new covenant and its witness the Holy Spirit, which is conclusive evidence that all the ecclesias in their day came into the covenant and had the witness.

There is a view concerning our subject, John 3:1-9, that Jesus does not make any reference to baptism when speaking of "born of water," but to physical birth only. If that be true then we are committed to the belief that we are not "born out of water" by immersion, and further to be "born of the Spirit" some other time, possibly as some affirm at the resurrection, which savors of error.

In view of the fact that the words of Jesus "born of water" are only part of the exception which the Lord made when He said, "Except a man be born of water and of the Spirit", we shall be obliged in order to do justice to the words of Jesus to include "Spirit" with the water as they are together, as no doubt this was His meaning. This will be apparent when we draw your attention to the fact that in our translation in verse five the word "of" preceding "Spirit" is not in the original and therefore should be omitted and the words read, "Except a man be born of water and the Spirit" which denotes one act, and that the birth from above consists of water and Spirit, and that that birth takes place at one time. Therefore God having united "water and Spirit" they cannot be separated. To be born of water and exclude Spirit is fatal and such a one sided birth does not introduce the believer into the new covenant, and to say that the birth of the Spirit does not take place until resurrection is not in accordance with Christ's words and the covenant.

Having, as we think, clearly set forth the inauguration of the new covenant at Pentecost by which all who come into the covenant by faith receive the Holy Spirit as a witness, we may ask when they received the gift? Peter who had the keys of the kingdom went direct to the work of opening the door to the Jew first. "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." Did they receive this gift? Some refuse to believe it, and say they were disappointed men. Verses 46 and 47 entirely repudiate such a thought. I think Peter was a good minister of the covenant and you will notice that he associates baptism with the gift of the Spirit. Acts 10:47. Was it a saving ordinance? Luke the writer of Acts in reference to Pentecost wrote "and the Lord added to the church daily such as should be saved."

John the Baptist is a good witness on the subject of the new birth. What does he say of the Mediator of the

covenant? "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire" — baptism again associated with Holy Spirit.

We now come to Jesus Himself, the Model after whom we should build. Was His baptism, "for thus it becometh us to fulfil all righteousness", associated with Holy Spirit? "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

We go with Peter to the Gentiles: and "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. . . . Can any man forbid water, that these should not be baptized, as well as we?" Then we have Philip in Samaria; Philip and the eunuch; the conversion of the jailor; the conversion of Paul: all these we can hardly doubt came into the covenant and received the Holy Spirit at baptism.

Just two more references to the Master in close proximity to John 3. If we take Christ's words in this passage in a literal sense we shall fail to understand Him, as Nicodemus did. Let us peruse John 4:11-14; also John 7:37-39 for a right perspective, and here again we may note the close association He makes with water and Spirit. Jesus is speaking of the new birth accomplished in this new covenant dispensation and that by God's Holy Word and Holy Spirit through Himself there is produced in men a new mental attitude toward God; in fact, the nucleus of a new creation, born of God through His Spirit. Man cannot do this of himself. Christ said, "It is the spirit that quickeneth; the flesh profiteth nothing." Only by faith and the help of God are we saved. Paul's words to the household at Ephesus are, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

In conclusion we may say that while one may look at John 3:5 and take it in a literal sense as did Nicodemus, not understanding heavenly things, we must be careful, for we cannot dispute the fact that Jesus was speaking of heavenly things when He said "Except a man be born from above", "born of water and the Spirit", and that He referred to the new dispensation when the new covenant of which He was the Mediator would be in operation when men would have the opportunity of coming into that covenant by being "born from above", "born of water and the Spirit", becoming the sons of God, the new creation.

If anyone desires a very helpful pamphlet, send to Alexander C. Biggs, Burlington, Ont., for "The New Covenant" by A. H. Zilmer, as distinguished from the "Covenants with Noah, Abraham and David, and the Mosaic Covenant." 77 pages. Send 3 cents per copy for postage.

It is better not to know the truth—as it is in Christ Jesus—than to know it and not obey it.—*Haney*.

BAPTIZED INTO HIS DEATH

By E. O. Stewart

KNOW YE NOT, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore (for this reason) we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4.

We should be careful in studying this subject to clearly distinguish between the death of Christ into which we are baptized, and our own death to sin, which *in figure* we died prior to our burial by baptism into the death of Christ.

Having died to sin through repentance, we are then a fit subject for burial into the death of Christ, where *in figure*, we come in contact with the blood of Christ which cleanses from sin.

But why go into Christ's death to obtain remission of sins? Because, it was in death that Christ shed His blood, and we must go into His death to have the blood applied. When Christ's side was pierced, there came forth blood and water, and we must go into the water if we *in figure* reach the blood.

Blood represents life, and in baptism we come in contact with the blood which in figure shows just when the true Christian shall come in contact with immortal life.

The question arises, do we in figure, come in contact with the life blood while in the water, or do we have to wait until after we are raised out of the water before the life blood is applied? If we wait until after we are raised up out of the water to have the blood applied, then we did not find it in Christ's death, but in His resurrection.

If the blood of Christ is applied while we are buried in the liquid grave, and that life blood prefigures eternal life to be received by those who are buried in the earth, then, if the figure corresponds with the reality, mortal emergency of the saints cannot be true. The Scriptures seem to clearly teach immortal emergency of the Church. Listen: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, *in the twinkling of an eye*, at the last trump: for the trumpet shall sound, and the dead shall be *raised incorruptible*, and we (the living saints) shall be changed." 1 Cor. 15:51, 52.

The change comes to the dead and living saints at the same instant, it is in a moment, yes, in the twinkling of an eye. How are the dead raised? The dead shall be raised incorruptible. The blood touches us while we are buried in the water. Eternal life, which the blood prefigures, comes to the saints while in the grave and quickens them, and they are raised incorruptible.

It is interesting to know that the existing dynasty of Japan claims an unbroken reign of forty-six centuries.

CHRIST'S DEALINGS WITH PUBLICANS AND SINNERS

A RESUME OF MY MORNING SERMON

By N. H. Geiselman

THE SUBJECT of our morning discourse is "Christ's Dealings with Publicans and Sinners", Luke 7:34.

Let us read for our morning lesson a part of the 7th chap. of St. Luke, beginning at the 31st v. to the end of the chap. To me the words of this lesson are among the greatest of our Lord's teachings. To the casual reader it might not present any special feature, but to the one whose wisdom has been justified by being a child of God it presents a very special feature, for to such it impresses upon the heart the great depth of a Savior's love for a lost and ruined world, and as well reflects the sublime character of our Redeemer the equal of which can never be found among the children of men.

To eat with publicans and sinners, to the Jew, meant a disgrace. Especially to the Pharisees it was regarded as an insult against their dignity and to them showed a lack of knowledge on the part of our Savior who made claims of divine Sonship. One of the reasons, and a very special one too, why the Jews disliked the publicans was because they were collectors of the revenues from them for the Roman government. They said, "We be the children of Abraham and are in bondage to no man". These collectors were divided into two classes: first, the general "farmers" and second, the deputy "farmers", a name derived from the caption of tillers of the ground assembling to gather their harvest. They, the publicans, were the assemblers of the revenue from the people to be brought to the king.

The principal farmers were the foremost in rank and wealth among the publicans and were held in high esteem by the nation. Cicero says, "Among them were to be found the flower of the Roman knights, the ornament of the city, and the strength of the commonwealth". Hence, they were held in high esteem by the emperors and kings. But the under-farmers or deputy collectors were regarded as the most despicable people in all the world and by the Pharisees as the very filth of the earth.

Theocritus was once asked which he considered the most dangerous and despicable of the wild animal kingdom that infested the woodlands of his day. He quickly responded, "The wild bear and the lion" and as quickly said, "The most dangerous and despicable in our cities are the publican and the parasite that sit over our governments." Even in our Savior's day the Herodians tried to entangle Him with the political elements of the nation when they asked Him, "Is it lawful for us to give tribute unto Caesar, or no?" Jesus knew the spirit which actuated them to ask this question and He said, "Shew me a penny." And when they handed Him the coin He said, "Whose image and superscription hath it? And they answered and said, Caesar's. And he said unto them,

render therefore unto Caesar the things which are Caesar's and unto God the things which be God's." So with the wisdom with which He was endued, they were unable to entangle Him with the politics of His day.

Not only were the Pharisees cruelly harsh with the publicans because of their interest and work of collecting revenues for the government, but they despised the poorest class of these collectors for their poverty and barred them from every religious right. They would not allow them to enter their synagogues or their temple. Neither would they allow them to listen to their public prayers or enter the Jewish courts of justice, nor would they receive their testimony in their behalf. They had rather receive the testimony of harlots and prostitutes than theirs. So rigid were they in their religious rights that Jesus thought to speak a parable unto them and thus mellow down their hatred against their supposed enemies and as well teach them the folly of self righteous life. He tried to show them that the poor in this world would have the gospel preached to them as well as the rich and the poor were entitled to the sweet messages of the gospel of the kingdom of God as well as they; that the poor in this world had access to the throne of heavenly grace *more than they* because of their humility.

Jesus spoke this parable unto them: Two men went up into the temple to pray. (Jesus well knew that they would not allow a publican in the temple, but He spoke this parable to them) the one was a Pharisee, the other, a publican. The one, a Pharisee, "stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." And Jesus said, "This man went down to his house justified *rather* than the other". He finished this parable by saying, "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Let us realize that it is humility that calls down the approbation of God rather than self exaltation. O, it means something in this, our day, to be an humble man, a contrite man, wholly surrendered to the will of God! We can only attain to this through the merits of our blessed Lord.

Now there was a Roman law in our Savior's day that if any of the publicans or tax collectors were found guilty of embezzlement or misappropriation of the funds gathered for the government, this law required that one half of all he possessed be taken from him and given to the poor. If he had dealt unfairly with anyone he must restore it fourfold.

Now there was one Zaccheus who was evidently one of the general farmers for it is said of him that he was chief of the publicans and very rich and from the circumstances surrounding the case we are forced to believe that Zaccheus had dealt treacherously with his office. He evidently was a public thief. But we ought not to think

strangely of this for there are men in our day that will steal from our government and rob the poor. Zaccheus was a man of small stature and undersized, so to speak, and hearing that the Savior was to pass by he climbed up in a sycamore tree that he might behold Him. When Jesus saw Zaccheus He called to him to come down as He would abide at his house that day. And when Zaccheus came down the first thing he that was of the force of the Roman law cried out to the Lord, "The half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And Jesus said unto him, This day is salvation come to this house". The gospel of Jesus Christ is a savior of life. It is good for the poor; it is good for the rich. No man in any of the walks of life but what needs its benign influence to help him toward the kingdom of God. Zaccheus, a man of public trust untrue to his obligation, was a sinner saved by grace. Paul consenting to the stoning of Stephen and raising havoc with the early church was a sinner "saved by grace". Jerry Macaulay the outcast, a sinner saved by grace; Rush, the thief, Bunyon, the profane man saved by grace, many of whom the world is not worthy stand as monuments of His redeeming love.

To be concluded

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THE LANDING OF JESUS CHRIST AND ALL HIS SAINTS

By J. W. Burget

DO YOU KNOW what is happening on this earth when Jesus and the saints arrive from their meeting place in the air in the clouds of heaven? Do you know that this is the time of the great battle of Armageddon? For Zechariah says, "And the LORD my God shall come, and all the saints with thee." Zech. 14:5. But first the saints will be caught up to meet Jesus in the air, in the clouds of heaven: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The saints are not caught up yet, but they must go and meet Jesus in the clouds before they can descend with Him, when He stands in that day upon the mount of Olives.

This is the day that Gog is in the land: "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know *it*? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; *it shall be in the latter days*, and I will bring thee against

my land, that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes." Ezek. 38: 14, 16. There will be great events taking place in the land of the saints in that day. Gog will be there, Jesus will be there, the saints will be there, yes, all nations will be there, saith the Lord. "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. Zech. 14:2, 3. "Alas! for that day *is* great, so that none *is* like it: *it is* even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7.

Won't you be glad in that day that you fought a good fight, and was counted worthy to hear the last trumpet sound, though you were dead, sleeping in Christ Jesus: then arose to meet our Lord in the clouds. But alas! Those who did not hear the last trumpet sounding are doomed to sleep a thousand years longer and they cannot be the bride of Christ, but everyone of them will be raised up and judged at the judgment day. This judgment day is away down the stream of time: it is after the devil has been destroyed, Rev. 20:10-12, Sodom and Gomorrah will be there. Matt. 10:15. Those people who are in the sea will be there, for the sea will give up the dead, which are in it, and death and hell will deliver up the dead which are in them. Rev. 20:13. Those all are there; there are none that have escaped from the enemy death. Therefore if the enemy death has them and death delivers up the dead, all must come forth at the judgment day and be judged. When the saints meet the Lord in the clouds, perhaps Jesus and the saints linger in the clouds for some time before they descend, and Jesus will stand upon the mount of Olives. Zech. 14:4, "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one." Zech. 14:9. Jesus shall be King of kings and Lord of lords. That day will be a glorious day for all that have been begotten through the gospel, 1 Cor. 4:15; all those who have fallen asleep in Christ will be there. 1 Cor. 15:18.

But while the saints are asleep, the Spirit of God that dwelt in those sleeping ones, "shall return unto God who gave it." Eccl. 12:7. God's Spirit does not dwell in every person, but there be those who separate themselves, sensual, having not the Spirit. Jude 1:19. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. "Behold, I shew you a mystery; We shall not all sleep, but we (the saints,) shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52. The saints are not born of the Spirit in this life because the body is sown a natural body, it is raised a

(Continued on page 256)

THE TWO MINDS

By Alta King

THE SPIRITUAL MIND

(Continued from last issue)

THE SPIRITUAL MIND (the minding of the Spirit—margin) is the mind whose attention and thinking processes are centered on the desires of the Spirit and the things that satisfy those desires. "God is Spirit" presents God in His entirety. "God is love" presents God in His entirety. Therefore Spirit and love, if not identical, are co-equal and also harmonious, since there is nothing contradictory in God—God is one; and the Spiritual mind is the mind whose attention and thinking processes are centered on love, its purposes, and the things that accomplish those purposes.

ORIGIN AND DEVELOPMENT

The origin of the Spiritual mind is stated by John: "In the beginning was the Word, and the Word was with God, and the Word was God." The term "Word" refers to mind in its fullness and perfection, for the "Word" was God and God is perfect, lacking in nothing. The word, the mind of God, the Spiritual mind, was co-existent and co-eternal with God. Its origin is "explained" in the same way that the origin of God is "explained"—by merely accepting it. The Spiritual mind had no development as God had no development.

CHARACTER

The fullness of the Spiritual mind is grace and truth, John 1:14, 16. Grace in the marginal rendering is "beloved", "agreeableness." Truth is God's knowledge, His perspective, His viewpoint of all His works and of all their relationships as designed by Himself. The fullness of the Spiritual mind is grace and truth, therefore the Spiritual mind knows and is conscious of all God's works as works of love in the agreeableness of love relationships. The Spiritual mind deals with all God's works with the purpose of evolving those relationships designed for them, and the heart of those relationships is the harmony and beauty that result from grace, love, agreeableness.

The Spiritual mind arises from one center, God, and from it radiates into universal activity and consciousness. It is one harmonious whole containing no contradictory parts. That carnal mind arises from many and conflicting centers, as many as there are selves in the world, and around its many centers it revolves, each limited in scope to the self from which it arises.

The fruits of the spiritual mind are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; for these are the elements of which it is composed, and the instruments of love.

The spiritual mind is fully conscious of good and evil. It is also conscious of and loves beauty and harmony. It

therefore chooses and clings to the good and eschews the evil. It is as completely harmonious within itself and constructive as the carnal mind is conflicting within itself and destructive. It is not self-centered. It radiates from its source into an infinite field.

THE SPIRITUAL MIND AND MEN

The spiritual mind is not man's in any degree by physical creation. Adam, by creation was of the earth earthy, from beneath impregnated only with instinct life, and the mind to which his subtlety, moved by the instincts of the flesh gave birth was wholly carnal. It contained no element of grace, love, nor of truth, God's knowledge. And physical birth due to promptings of instinct life or of the mind born of the instincts, can transmit only the instincts and the subtlety that give rise to another carnal mind.

But the spiritual mind, centered on love and prompted and controlled by love, can become man's by birth from above, a birth in which neither the instinct life of the flesh, nor its mind has any part to play. John 1:13. This birth from above is accomplished through the glorified Jesus who is the fullness of God's mind in full and perfect expression. The fullness of the workman's mind is grace and truth, and the glorified Jesus is the finished, the perfect expression of that fullness. Through contacts with Jesus, the Word made flesh; that is, through contacts with God's grace and truth, man receives the spiritual mind, becomes conscious of it and is born from above, for becoming conscious of God's love he receives it into his being, and receiving it he loves. This result is inevitable. "We love him because he first loved us", 1 John 4:19, and loving Him we love, not self, but all selves for He loves all. And thus man is born from above: "Everyone that loves is born of God." 1 John 4:7.

The contacts with the glorified Jesus that give birth to the spiritual mind in man are knowledge of the experiences through which He passed and the teachings of God that influenced Him as He was becoming the Word made flesh; our own personal experiences initiated and guided by His wisdom; and His teachings to us by word of mouth.

Jesus is the Word made flesh. His physical birth was not due to the promptings of instinct life nor to the promptings of a mind born of the instincts. The fullness of God's word, grace and truth spoke to Mary and her being and consciousness responded to that Word. God's Holy Spirit (mind) overshadowed her, influenced her thinking both directly and indirectly through a long line of forefathers whose thinking He had influenced in grace and truth. As a result He was born with a nervous system predisposed to grace and truth thinking and into an environment that would awaken and nourish it. But

more than this, He was cast upon God from His mother's womb. God made Him to hope when He was on his mother's breasts. Psa. 22:9, 10. Because of this heritage and under these influences (that could not have been the heritage of Adam nor of any who are born of his life) Jesus grew in wisdom and stature as no other man could have or can, receiving the spiritual mind without measure limited from day to day only by the gradual unfolding of physical being.

But Jesus was not the perfect and finished expression of the fullness of God's Word by physical birth and growth, for by physical birth His flesh was imbued with instinct life as Adam's was by creation, and He was conscious of the instinct's drawing away and enticing toward preservation and exaltation of instinct life even as Adam was conscious of them. But in Jesus, God's provision against the carnal consciousness and its domination had been made. God's thinking prompted and controlled by grace and truth whose scope is all selves, not self, had been planted in Jesus as it was not and could not have been planted in Adam by creation. In Jesus the carnal consciousness was strong, but the grace and truth consciousness sustained by God's assurance through prayer was stronger. It gained full control over all the instincts, prevented them from exalting the flesh and serving its pleasures, and kept them to God's purposes and to the service of His creatures. In Jesus the instincts and their pleasures were servants not rulers, hence He was tempted in all points, yet without sin, transgression of God's law for man. Now we no longer know Jesus after the flesh, but after the Spirit. The instincts not only do not control, they do not prompt His thinking toward flesh exaltation and entice it to service of flesh pleasures. Every activity of His whole being is prompted and controlled by the fullness of God's mind, and His whole being shines with light, God's life and radiates His glory. He is fully conscious of God, His character, His ways, and His purposes, and He loves them. He is now the full expression of God's full mind in the flesh. He is the Word made flesh. His whole being demonstrates the victory of the spiritual mind over the carnal mind, which victory is elimination of the carnal mind. His being is the living demonstration of God's condemnation of sin in the flesh, of God's destiny for sin in the flesh, for His being is the living demonstration of the flesh serving God, in accordance with His purposes and laws.

This glorified Jesus alone can communicate the fullness of God's mind to man, implant it there and nourish it to full maturity until man reaches the full measure of his own stature, in God's image and likeness. He is thus able because, by reason of the clear condemnation of sin in the flesh that His Person embodies, and by the light of knowledge that radiates from Him, and by the power of His love, man, when he is touched by Jesus, realizes and desires the life God has designated for him through the medium of the spiritual mind. Jesus, by His teachings, by the encouragement of victory over sin in His own flesh and by His faithful companionship and assurance of for-

givenness until seventy times seven, nourishes the spiritual mind until it displaces the carnal mind from control and finally eliminates it. Then His Spirit quickens the mortal flesh so that whatsoever is done, in eating or drinking, in word or deed, is done to God's glory revealing the unselfishness of God's love in all relationships—between husband and wife, between parent and child, towards friends, toward enemies.

As the growth of the spiritual mind in man continues, his thinking and attention become less and less self-centered and more and more God and neighbor centered; less and less prompted by the instincts of the flesh and more and more by God's purposes and love; less and less ruled by the pleasures of instinct life and more and more the ruler over the instincts and their pleasures.

This transition, though simple and direct, merely a change of centers of interest, can be accomplished only by Jesus, for God can become the saving center of man's thinking only as He enters man's consciousness as Father full of grace and truth, and He can thus enter man's consciousness only through Jesus Christ His Son, His concrete life here among men, and His present unseen influence through prayer.

This simple and direct transition is infinite in results. The first center of interest—self—draws man's thinking in toward self and gives rise to the destructive works of the flesh. The second center of interest—God—radiates man's thinking away from self out into its own infinite field of other selves and God. It gives rise to the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,—for these are the mediums through which self is put in touch and controlled in harmonious living with other selves and with God. The first center of interest produces living that is circumscribed by the darkness of ignorance and narrow vision. The second center of interest produces living that is flooded with the light of God's knowledge full of grace and truth. This living is the life that is light which God lives. It is the life more abundant that Jesus alone can give. It is the understanding that Jesus gives that enables man to know Him that is true, and that He is in Him that is true, and to know that this understanding presents the true God and eternal life. 1 John 5:20.

Minding the flesh is living on the instinct plane and this living is death. It is death not only because of its destructive works, which ultimately result in physical disintegration, but also because of its narrow selfishness, its ignorance and lack of joy.

Minding the Spirit is living on God's plane and this living is the abundant living that Jesus gives. It is living not only because its every activity is constructive, resulting ultimately in physical bodies imbued with the life that imbues God, but also because of its ever widening vision, its joyous consciousness of God and His love, and the beauty of its harmonious contacts with God and His creatures.

The whole process of transition from the promptings

(Continued on page 256)

ONE HOPE

By J. M. Morgan

EPHESIANS 4:4

HOPE AND FAITH are very closely related and if there is no faith, there is no hope. Faith, or belief in the promises of God inspires hope, because, if a man believes in the God of promise, believes that He will give to His children the good things promised, there is created a desire within the heart of man, and with faith, or trust thus preceding desire, expectation is also created within man's heart. Thus hope is in the heart. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us." Rom. 5:5. "But faith is a basis of things hoped for." Heb. 11:1, Diag. There can be no hope, no salvation without faith or trust in God through our Lord Jesus Christ. "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered". Rom. 8:24-26. "And now abideth faith, hope, charity, these three; but the greatest of these *is* charity." 1 Cor. 13:13. But why is charity (love) greater than faith or hope? Because love preceded both faith and hope. There would have never been either faith or hope offered to man had it not been for the love of the great God of all goodness. "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. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:16-19.

The word "world" is from the Greek word *Kosmos*, meaning "order, mankind or universe" and man with his order, world, or universe fell because of sin, back in the garden of Eden. This was before there was a promise made to man of a life to come. But man had no need of a promised life as long as he had a right to eat of the tree of life.

Hope was not expressed in words before man sinned. After he sinned and fell God promised a Redeemer. Eternal life was promised in this Redeemer. "In Hope of aionian Life, which God, who is never false, announced before aionian times." Titus 1:2, Diag. "In Faith we perceive that the ages have been so thoroughly adjusted by God's command." Heb. 11:3, Diag. "Aionian properly signifies *ages*, or *periods of time*, and as justly

observed by Wakefield, Sykes" and others. Diag. footnotes.

We find the first word of promise recorded in Gen. 3:15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The hope of eternal life promised in the Seed of the woman must be developed in God's due time. The hope of life was in God, not in Adam for death now worked in him. But God begins to inspire faith and hope in Adam and Eve in regard to this promised Seed. In type He sets before them the slain lamb. "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." Gen. 3:21. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and his offering." Gen. 4:4. And on down the age the people of God offered lambs in sacrifice as a type of Christ until He was crucified on the cross. We are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19. "Foreknown, indeed, before the Foundation of the world, but manifested in these Last TIMES on YOUR account." 1 Peter 1:20, Diag.

When Adam and Eve sinned God laid, or cast down their world, order, or universe. The lamb was killed in the time of the casting down of that order or world. As proof that there was a world cast down I give the following quotation: "And ALL who DWELL on the EARTH shall worship him, Whose NAME has not been written from the FOUNDATION of the World in the SCROLL of the LIFE of THAT LAMB who was killed." Rev. 13:8, Diag. But now "Christ in you the hope of glory," Col. 1:23-27, "which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec." Heb. 6:19-20.

Adam lost his world, or order because of sin. The old world was destroyed by water because of sin. The present evil world will be destroyed or cast down because of sin, but Christ the Lamb of God that taketh away the sin of the world will destroy death, bruise Satan's head, make all things new. He will reign until He puts all enemies under His feet; then deliver up the kingdom to His Father and become as one of us that God may be all in all. Even so amen and amen.

"But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

"Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."—Luke 21:9-11,

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"BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED."—Matt. 5:6.

DURING THE MONTH of October considerable interest was felt concerning the self-denial effort of the Bereans in Illinois.

We know that many have been desirous of knowing how much was received and sent in to the chairman of our national relief work, and we are glad to report the sum of \$75.53.

We are deeply grateful for the cooperation of one and all in this labor of love. The relief committee have also expressed their appreciation, and many prayers of those in need will be answered because of these sacrifices. But best of all is the lesson of unselfishness well-learned, and the blessing of God which attends. May we never forget the pleasure of real sacrifice.

The following contributions are from our Indiana Bereans, the first from a senior class member and the second from one of the juniors.

HOW OUR CONDUCT INFLUENCES CHRISTIAN FELLOWSHIP

The question was asked me, "Should we allow young people who smoke cigarettes, or cheat in school, to attend our conferences?"

We Christians are the ones to set the example. We do not know, in our daily walk, who is following in our footsteps, and in order that these young people may see the right way, they should be allowed to attend our conferences.

For illustration let us take the history of a dishonest child. Did his life work prove successful?

Children who get "A" in their school work are not in every case successful winners. In some cases they may be obtaining help from someone else. Are they going to be able to help themselves as they grow older?

A child cheated in school, and he made a good grade, but through life he was dishonest. When he became grown he did not succeed in life, and he became unhappy. The door was shut, and he did not enter in.

Another child did not make the best grades, but he put into it all he could, and he climbed the ladder with

success because he lived an honest life. The door was open, and he entered in.

The ten virgins (Matt. 25:1-13) took their lamps and went forth to meet the bridegroom. Five of them were wise and five were foolish. The five that were foolish took lamps, but had no oil with them. The wise ones took oil in their vessels, and at midnight there was a cry made, "Behold, the bridegroom cometh; go ye out to meet him."

The foolish said unto the wise, "Give us of your oil; for our lamps are gone out." But the wise answered, saying, "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." And while they went to buy the Bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut.

Here is the lesson of the foolish who put off till tomorrow what should be done to-day, with the expectation of getting from someone else what they could get themselves. The door was shut, and they did not enter in.

Matt. 25:13. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

—Myrle Hatten

STRIVING TO BE LIKE JESUS

I am striving to be like Jesus. To do this I must learn to love others as I do myself.

In order to love them I must be kind to them. You can not love them if you do not speak kindly, and you should be true and just to everyone just like Jesus was. Do not turn them down and go with one person all the time.

You should forgive others, as Jesus did. We must forgive everyone if we expect to be forgiven.

—Marguerite Zechiel

"What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?"



THE HOLY SPIRIT

As JESUS and His disciples took their last supper together the disciples' hearts were filled with sorrow because Jesus told them that He was going away. He also told them that the time was coming when they would be persecuted and perhaps killed for His sake. He wanted them to be brave and faithful to Him when He was not there.

He said it was better for them that He should go away. He promised that if He went away He would send a Comforter to them. He told them the Comforter would comfort them when they were sad, help them bear their troubles and show them the way, the truth and the life.

This Comforter is God's Holy Spirit, which teaches us and helps us to understand. Paul wrote to the Romans, "As many as are led by the Spirit of God are the sons of God."

He tried to show them that if they wished to be the children of God they must obey their heavenly Father. The Holy Spirit helps the weak to be strong and teaches us what to pray for and how to live.

God loves us and if we love Him even in sorrow we may be sure that all things work together for our real good. Paul in his prison, suffering sorrow and persecution, was sure of this. He knew he was one of God's children because he loved the things that God loved. He thought of Jesus as a great, kind, powerful Friend who was always near and this made Paul brave and strong.

—Junior Teacher

SOMETHING TO DO

1. Read—The Coming of the Holy Spirit. Acts 2:1-8.
2. Read the Junior Class notes by M. A. W. in the quarterly.

NOTEBOOK

- (a) First side of page:—Copy this verse.
- "Jesus knows we need a guide,
Who will never leave our side;
So God's Spirit He will send,
He will be our truest Friend."
- (b) Reverse side:—Make a list of other names for Holy Spirit as Helper, Comforter, etc.

REMEMBER

The Holy Spirit will guide, teach, comfort.

WHERE FIND

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

DO WE NEED THE BIBLE?

VERBATIM REPLIES OF HIGH SCHOOL PUPILS

How many of our children under twelve years of age could give better answers than these high school students gave?

SOME TIME AGO *The California Voice* published a short account of Biblical questions submitted to a number of high schools.

Mrs. Helen E. Eckels, author of the questionnaire, and who received the replies, furnished *The California Voice* with some of the replies showing the Biblical wisdom of some of the pupils of our own Bibleless schools. The following are copies verbatim:

Question: "Give the substance of the 10 Commandments?"

Answers: "Thou shalt not bother thy neighbor's wife."
"Thou shalt not commit suicide." "Thou shalt not fight."

The question relative to Moses was answered as follows:

"Was Christ's father."
"Creator of 10 Commandments."
"Jesus' mother was wife of Moses."
"Was called to Calvary to get 10 Commandments."
"Was the forerunner of Christ."
"Was put in cradle of river Styx."

"The event in Jesus' life that connected Him with important Bible history was:

"His establishment of the Catholics."
"God sent Jesus to earth to teach the laws."
"His body was taken by the angels three days after death."

"He wrote 10 Commandments with lightning from a rock."

"His mother was Mrs. Christ."

GETHSEMANE IS:

"A book of the Bible."
"Was killed by David."
"One of the disciples."
"Where Jesus fasted 40 days and 40 nights."
"An organization at time of Christ."
"A woman who helped God."

THE JORDAN IS:

"A river you go over when you die."
"Was swallowed by a sea monster."
"Where Moses led children of Israel from Pharaoh."
"Where Moses was baptized."

BOOKS OF THE BIBLE:

"Catechism, Rosary, Monitor, Old and New Testament, Psalms, Hezekiah, The Saints, There is only one Bible."

With Our Sunday Schools

LESSON IV.—January 27, 1929

THE HOLY SPIRIT

Joel 2:28, 29; Luke 11:9-13; John 3:5-8; 14:16, 17, 26; 15:26, 27; 16:7-15; Acts 2:1-21, 32, 33; Rom. 8:1-17, 26, 27; 1 Cor. 12:1-13; Eph. 1:13, 14; 3:14-21; 4:1-6, 30.

Devotional Reading: John 14:25-31.

GOLDEN TEXT

For as many as are led by the Spirit of God, they are the sons of God.—
Rom. 8:14.

A STUDY OF THE SUBJECT

Definition. Jesus Himself used various terms to express and define the meaning and service of Holy Spirit. "Comforter", John 14:16, which means Helper, or Advocate, as given in Lexicon and as used in other translations, is by Jesus in the following verse defined as "the Spirit of truth", and in verse 26 He defined "Comforter" as "the Holy (Ghost) Spirit". The phrase "Spirit of truth" in v. 17, as also in 15:26, is a genitive phrase, the word "of" being supplied in the English as a sign of the genitive. The phrase might well read "the truth Spirit". The pronouns "whom" and "him" throughout John 14:17 are, in the Gr., spelled in the neuter gender. The same is also true in most, if not all places where the pronoun "he" refers to Holy Spirit. For this reason several recent translations, including the Diag., translate the words of 14:17 and elsewhere as "which" and "it". Accordingly, the Diag. renders this verse "the Spirit of truth, which the world cannot receive, because it beholds it not, nor knows it; but you know it; because it abides with you and will be in you." Holy Spirit, then, may well be defined as that characteristic or principle emanating from God which is to help and direct Christ's followers in the truth of life. It is measured in differing amounts and for diverse abilities to different individuals. 1. Cor. 12.

The Manner of its Reception. "The world cannot receive" it. John 14:17. It is a gift of God. John 14:16. It was given to holy men of old. 2 Pet. 1:21. Notice that "holy men" were holy before they were moved by the Holy Spirit. The apostles were also holy, i. e. set apart. Jesus commanded them to tarry, Luke 24:49, "until ye be endued with power from on high". They tarried in an upper room, engaged in prayer and supplication. Acts 1:14. Such continued devotion so influenced their lives, drawing them unto God, Himself, as to make them ready recipients of God's Spirit when given by Christ at Pentecost. Earnest, prayerful, and continued study of God's Word to-day likewise sets apart and moulds present life as to make it also a ready receiver of this same gift of God. Rom. 8:1-11. The gift of the Spirit is receivable only by those who are set aside, made holy, through approach to God.

PRACTICAL APPLICATIONS

The Holy Spirit. It was expedient for the disciples that Jesus go away because after His departure the Holy Spirit would be sent. This special power from God came on the day

of Pentecost, giving them ability to speak in different languages, to perform miracles and bringing all things to their remembrance. It was a very practical and valuable power to them.

We to-day do not have the miraculous powers that were given them. They needed them to establish truth, which was successfully done for all time. But according to John 6:63 the words of Jesus are Spirit; and by Rom. 8:9, we learn that if any man have not the Spirit of Christ he is none of His. In proportion then, as we are guided and directed in life by the teachings of Christ we are led by the Spirit. It is indeed a practical influence in the daily life of a Christian.—F. E. S.

THE GOLDEN TEXT

"For as many as by God's Spirit are being led, the same are God's sons."—Rom. 8:14, **Roth.**

What a wonderful privilege to be called "sons of God," who walk not after the flesh but after the Spirit! For every one who is conducted, assisted, and governed by the light and influence of God's Spirit on his mind, will, affection, conversation, etc., is entitled to life and immortality by having been adopted into the family of God by faith and obedience in His Son.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Sonship.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

This scripture reveals the secret of Jesus' Sonship to God. Because God chose to exercise His power in a special way in His conception and birth Jesus came into the world endowed with the right of being called God's Son. Sonship to God is not established by physical birth, but by being led by the Spirit (or mind) of God, Rom. 8:14, but the exercise of God's power in the physical birth of Jesus made this leading fully possible for the first time, and because of it the Spirit could be and was given to Jesus without measure, as He grew in favor with God and man. In Jesus, every unfolding of the powers of body and mind found and responded to its corresponding leading of God's Spirit, so that there was no transgression of

God's law in their use. Sonship to God is communion and fellowship with Him in His thoughts and ways and purpose. With this Sonship brought within the reach of man's consciousness in the person of Jesus, and with the drawing power of His love, in understanding sympathy and forgiveness man can be drawn up to sonship with the Father, though he does not have the action of God's power in a special way in his physical birth. But even this exercise of power may be involved in man's sonship as it was in Jesus', for Jesus often performed physical cures clothing men in their right minds and thus setting them on the way to glorifying God as Father and therefore to sonship.

Jesus is the Savior and God gave Him to the world and the salvation He gives is sonship.—A. K.

INTERMEDIATE CLASS

Topic: Our Helper.

"The Holy Spirit" the subject of to-day's lesson, is a very hard term to explain, should we try to define it in definite terms. One instance we have of the works of the Holy Spirit was manifested on the day of Pentecost, as the disciples were gathered in an upper room. Read this story if you do not already know it. Acts 2:1-6. Tell the results of the work of the Holy Spirit in these references. In the first part of our lesson, John 16:7-15, how is the Holy Spirit described as our helper, also in John 14:26-27?

Now the Holy Spirit may not be given to us in the same manner as it was given on that day, but we know the Spirit of God is with us even to-day, if we have faith. We may not be able to describe the Holy Spirit, but I'm sure each one will be able to recognize the works of it in his own life. Not only in this life, but in Romans 8:11, what work is described?

If we accept the Holy Spirit as our helper or guide what reward is promised in Romans 8:14-18? Is it not worth working for?—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

God's Fatherhood: through whom revealed? Why not through Adam? What is sonship to God? If God had left off His work with the physical creation of man, would He have been a Father and would He have had His Son Jesus and other sons through Him? What lesson in this for human parents?

—A. K.

DOINGS AMONG THE CHURCHES

Bro. Frederick Claussen, a deacon in the Oregon church, has been quite sick with the flu for the past two weeks, but appears to be well on the road to recovery.

Word has been received of the sad death of Sister Emma Jackman, of Grand Rapids, Mich. Sister Jackman was for many years secretary of the Michigan conference.

Sister Jessie Wilson, 625 Long Ave., Chicago, has been very sick with the flu, but is now on the mend. She was very fortunate in securing Sister Maybelle Hanson for a nurse.

The Bible Training Class is working along nicely again. Due to the severe weather the Nebraska young folks were delayed in getting back so that school opened a day late, Jan. 7th.

Bro. F. A. Stilson returned Jan. 13, from South Bend, Ind., where he had been in attendance at the funeral of Sr. Stilson's mother, Mrs. Hugh Shafer. Sr. Stilson will return in a few days.

The Golden Rule Greenhouse has been rushed with orders for flowers. So many funerals and so little sunshine to open blossoms have resulted in wholesale flowers being scarce and very expensive.

Sister Jackson, matron of Golden Rule Home, was called to Wisconsin on Jan. 10, by the serious illness of her sister and her father. News of the death of her sister came from Sr. Jackson after her arrival.

Sister Margaret Lyon, after spending a two weeks' vacation at her parents' home in Citronelle, Alabama, is back at work again in Chicago. She reports a very enjoyable Christmas, the first Christmas with her family for several years.

A message from Ripley, Illinois brings news of the death of Sister Susie Kirkham. Sister Kirkham has been in poor health for a few years past, but under the insulin treatment had made noticeable improvement so that her death comes as quite a shock.

The annual business meeting at the Oregon church was held on Thursday night, January 10, with quite a good representation of the church membership present. Officers for the church and Sunday School were selected, and plans discussed for the coming year's work.

Sr. Verna Thayer of Aurora, Ill., recently suffered another severe attack of the former distressing pain in her head. While in attendance at the funeral of her mother, Sr. Shafer, she consulted her physician and the cause of the pain was located and greatly relieved.

Bro. F. L. Austin started a series of meetings at the Grand Rapids church last Sunday to continue for two weeks or longer. This is a part of the program for General Con-

ference field work. Other places needing such services should correspond with this office at once. Please turn to third page of this issue and read the item on "Field Work."

On Saturday, January 12, Sister F. E. Siple received a telegram informing her that her mother, Sister Clara Smith of Adrian, Mich., was submitting to an operation for appendicitis.

A later long distance call stated that the operation revealed a ruptured appendix and a very serious condition. Sister Siple went on Sunday to be at her mother's side.

Dr. A. R. Bickenback, retired minister of the Presbyterian church, kindly granted a request and appeared before the Bible Training Class on Jan. 11, giving an hour's discourse on why he believes some things that are very different from what we as a people hold. His work was appreciated very much by the class, and especially the spirit in which it was given.

Sr. M. A. Woodward has been confined to her bed for about three weeks at the home of Sister Leila Whitehead, 5439 Ohio St., Chicago, but she hopes to be up and around in a few days now. A very severe attack of "flu" seemed to leave her very weak.

Sisters F. L. Austin and Leila Whitehead have also been off duty the past week, gaining strength after the same difficulty.

On Sunday, Jan. 13, Bro. F. L. Austin expects to begin evangelistic services at the Church of God at Grand Rapids, Mich. The pastor, Bro. C. E. Randall, and the whole church body are making diligent efforts in preparing for this meeting to make it the most beneficial possible. Public services will be held every evening during the progress of the meetings, excepting Monday evening the 21st and Monday evenings thereafter, and on Sunday mornings. This church is situated at the corner of Jefferson Ave., and Abbie St., in So. Grand Rapids. All who can make it convenient are invited to attend these services. The prayers of all are requested for God's guidance in this labor and the personal cooperation of many is earnestly solicited.

APPRECIATIONS AND EXPLANATIONS

By F. L. Austin

In behalf of my wife and for myself I hereby express heartiest appreciation for the many "Best Wishes" which we have received from all parts of the country. It is highly edifying to be made to realize that the hearts of so many good people are with us.

As an explanation that because of my position is justly due to all members of the church, I wish to say that Mrs. Austin, who is a teacher in the Chicago schools, will, in compliance with certain rules of that school system, continue teaching for a time. Accordingly, while I am engaged in Field Work for the General Conference, and thus constantly moving from place to place, I will make this city my address for personal mail. All such may be addressed to me at 5439 Ohio St., Austin Sta., Chicago, Ill. But all matters pertaining to the workings of the National Bible Institution should be ad-

dressed as formerly to Oregon, where all such are handled. Should my attention be especially sought on any subject the mail should be addressed to the National Bible Institution in the regular way and at the lower left hand corner of the envelope the words, "Attention of F. L. Austin" added. All such mail will be promptly forwarded to me wherever I may be at the time.

As heretofore the program for Field Work must needs be made to harmonize with the requirements of the office of Executive Secretary. Therefore, whenever necessary to keep in touch with the N. B. I. workings and whenever necessary in order to study and formulate plans in the interests of the cause as a whole, the program must needs provide for time to work at the Oregon office.

NORTHWESTERN CONFERENCE

The quarterly meeting of the Northwestern Conference of the Churches of God will convene January 19th and 20th, 1929 at Corvallis, Oregon.

Bro. A. W. Darby, state evangelist, will be the speaker. Every one invited. Come and help make this our best conference.

Gladys Barber, Sec'y.

TEXAS

Meetings were held with splendid interest at Winters, the first Saturday night and Sunday in December; Mullin on the second Saturday night and Sunday; Westbrook on the third Saturday night and Sunday; and at Lystra the fourth Saturday night and Sunday.

On account of sickness our work on the church building near Sweetwater has been delayed, but it will be finished by the first Sunday in January. So we will have meeting there each first Sunday from then on, unless called away for evangelistic meetings.

E. O. Stewart.

NIAGARA FALLS, N. Y.

The Blessed Hope Church of God, Niagara Falls, N. Y., held their annual business meeting of church and Sunday School at the church Thursday evening, Jan. 10.

The following officers were elected:

First Elder, William Moore; second Elder, George Rennard. Deacons, Dr. J. W. Lent and E. L. Moore. Deaconesses, Miss Angeline Lent, Mrs. Alex Moreland and Mrs. Jessie Shea. Treasurer, E. C. Culp. Secretary, Elsie Moore. Musical Director, Earl Moore. Usher, Clyde Shea. Trustee, George Emms.

Officers of Sunday School: Superintendent, Earl Moore. Assistant Superintendent, Clyde Shea. Secretary, Mrs. Jessie Shea. Treasurer, Clyde Shea.

Records as read showed a very active and successful year. Elsie Moore, Sec'y.

Communication has been received from Bro. James A. Patrick stating that he expects to arrive in Niagara Falls to again conduct services here and at Fonthill, beginning Jan. 20.

We are anxiously looking forward to that date.

MICHIGAN

Word comes from Blanchard that the church work is growing and all feel that Bro. Allen is doing splendid work for the Master. The church members had a very pleasant Christmas Eve together, after which Bro. Allen gave a most inspiring talk on the Christmas theme.

COMMUNICATION

Bro. Edwin Dopp was baptized in Blanchard, Mich., Nov. 11, 1928, by Bro. Allen. We are so rejoiced that even at the eleventh hour, dear old faithful Sr. Dopp's prayers have been answered, although she fell asleep before he had taken the sacred name of Jesus upon himself. She will be so rejoiced to meet him when the graves are opened, and he meets her at the blessed resurrection.

Bro. Dopp is of a very quiet and retiring disposition, very deaf and for many years he has enjoyed the quiet of home. If he lives until Feb. 15, he will be 89 years old. Since the death of Sr. Dopp last fall, the Bible and the Herald are his daily companions. His home is at Mt. Pleasant, Mich. He is so thankful to Bro. and Sr. Decker and to Sr. Mary Munn, who so kindly assisted in the baptismal ceremony.

All I could do when I first heard the glad news was to shout, "Glory to God! He's on his journey home."

May God bless him and give him sweet joy and rest in his old age is our prayer.

M. A. Woodward.

HERALD RECEIPTS

Glenn Allard; Mrs. C. L. Stewart; S. G. Elton; Mrs. Geo. W. Young; J. G. Haupt; R. E. Griner; Lawrence Lewis; Mrs. Hattie Treese; Mrs. Sarah A. Hook; Russel Kirkley; Mrs. Ethel Davenport; U. E. Mills; Mrs. O. W. Umphrey; Mrs. Olaf Lewis; Geo. Huffman; Mr. D. D. Kessler; Mr. H. S. Cassell; Mrs. Alice D. Smith; John P. Long; Mrs. Effie Morton; A. J. Reynolds; Mrs. H. E. Tink; Mrs. R. J. McKessock; Miss Mary Hogarth; Mrs. T. Pascoe; H. L. Pascoe; L. C. Pascoe; E. W. Pascoe; Mrs. C. L. Maekey; Elma Weinberg; C. A. Stowe; Mrs. A. P. Trousdale; Mrs. I. H. Brown; W. D. Haile; Mrs. Sadie Damude; T. C. Eggerking; Jesse Weaver; Dorothy Lyon; Frank Siple; A. S. Simmons; Ruby Chaplin; Sarah E. Smith; Miss A. Nardone; Miss A. McFarlane; Miss Emma Troth; Wm. Thompson; Leslie Henderson.

SUBSCRIPTION FUND

J. E. Robbins, \$2.50.

OBITUARIES

MRS. MATTIE MATTHEWS

Sin's devious ways were again brought strikingly to view when on Christmas Day there occurred at the Welland Hospital, Welland, Ontario, the death of Sr. Mattie Matthews who was in the apparent prime of womanhood.

Martha Agnes Matthews was born to James Albert and Mary Railton, at Fonthill, Ontario, on December 1, 1894. She was united in marriage with William Robert Matthews on August 12, 1914. To this marriage was born one daughter, Ruth Mary Aileen.

Before marriage the deceased had taken training and graduated as a nurse. Though in her married life she was an earnest homemaker, first on a fruit farm, afterward in the village of Fonthill, yet she often responded to calls upon her professional services, in which services she deeply ingratiated herself with many. She was especially a friend of little children.

In early life Mattie became an avowed follower of the Lord, uniting for His service with the Church of God at Fonthill where her father and mother were zealous Christian workers. Mattie continued in this service.

She was nicely recovering at her home from a recent stroke of apoplexy and was moved to the hospital for certain attention that could the better be given there. She was there but a day or two, and was buoyant and joyful when, with but a moment's warning she suffered a second and severe stroke. Till her death two days later she did not recover from unconsciousness which immediately resulted.

Her husband, daughter, and only brother, John Railton of Oregon, Illinois, many other relatives and a large number of friends, deeply mourn her untimely death. Her life's hope in Him who is "the resurrection and the life", is the hope of her bereaved ones. May He soon come "unto salvation."

F. L. Austin.

WILLIAM MARTIN

The Church of God at Guthrie Grove was made sad by the death of our aged and beloved Bro. W. M. Martin, Dec. 27. He was 76 years of age and had been in failing health for better than a year. He was among the first members after the church was organized. He made his home with his son, Bro. Thomas Martin, and his wife who are members of Guthrie Grove church.

He leaves three sons and three daughters, one sister, who with the church will miss

him. His wife was buried Jan. 10, 1926. His sons are: J. C. Martin, Daytona Beach, Fla.; Thomas, Williamstown, R. 2; William Woodville, Grenville, S. C. The daughters are Mrs. Sarah Winningham, Belton, S. C.; Louise Bolinger, Belton, S. C., Linnie Ashley, Williamston, S. C.

The writer spoke words of comfort to the friends and loved ones from Paul's words, "In Christ shall all be made alive. Every man in his own order." Herein lies words of comfort to every true believer, realizing we all die in Adam and all are made alive in Christ. Every man in his own order, or, as Paul would have it, as in Adam all die, even so in Christ shall all be made alive. Jesus says all power is given to Him in heaven and earth. Shall I, mortal man, dispute His sacred word by saying He will not resurrect all? Let us crown Him Lord of all. Our prayer then should be, "Thy kingdom come, thy will be done in earth as in heaven."

Your brother in the hope of eternal life when Jesus comes. M. O. Williamson.

SR. HIMMELRIGHT

Lucinda E. Evans Himmelright, the daughter of David D. and Catherine Evans, was born in Jordan Township, Warren County, Indiana, April 27, 1863. Her death occurred at her home in Attica, Indiana, December 19, 1928.

She was married to George Himmelright on March 17, 1897. To this union were born two daughters, Melvina and Verna May. Her husband and daughter Melvina preceded her in death by several years. In her early twenties, she united with the Church of God in Jordan Township, known as Pleasant View, to which she remained true to the end, and of which she was an ardent supporter.

Sr. Himmelright was one who was often called in time of sickness to help minister to the suffering, and these calls were gladly answered, and "she did what she could." She spent the greater part of her life in Jordan Township till after the death of her husband. She then went to Bloomington, Indiana so that her daughter might complete her education, after which they came to Attica.

Mrs. Himmelright leaves to mourn her loss her ever faithful daughter, Verna, and the following brothers and sisters: Mrs. Emma Davis, Attica; Mrs. Lydia Railsback, South Bend; Mrs. Ida Thompson, Gary; Mrs. Rosale Cochran, Whitestown; Francis M. Evans, Walton; Armstrong Evans, Williamsport, Indiana; and Mrs. Jane Swisher, Campus, Illinois, and a host of distant relatives and friends. She sleeps in Jesus to await the call of the Master.

Funeral service was conducted at the home in Attica by Eld. F. L. Austin, followed by interment at the Pence Cemetery.

THE ISSUE IS CLEAN-CUT

THE ISSUE between the Fundamentalists and Modernists is clean-cut. We will give you both sides. "Choose ye" which ye will accept. Here is Modern Radicalism. The text is: "Teachers have itching ears." The substance is:

1. The Bible contains SOME of the words of God.
2. Jesus Christ is A SON of God in the sense that all men are.
3. The birth of Christ was natural; Joseph was his real

father.

4. The death of Jesus was but an example.
5. Man is the product of EVOLUTION.
6. Man is the unfortunate victim of environment and the recurrence of ancestral animal and human traits, but through SELF-CULTURE can make good.
7. Man is justified by WORKS in following Christ's human example; result, natural development from WITH-IN.
8. Denial of the inspiration of the Bible, and the truth of miracles to a greater or less degree.

THE LANDING OF JESUS CHRIST AND ALL HIS SAINTS

(Continued from page 247)

spiritual body. The last trumpet is the trumpet that Jesus sounds when He calls the saints to wake up and meet Him in the clouds of heaven. 1 Thess. 4:17. In other words, He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heaven to the other, Matt. 24:31, but our enemy, death, holds the wicked until after the thousand year reign of Christ, and then all shall come forth to the judgment to be judged. Rev. 20:5, 13.

Shall we come back, or be raised in the flesh? Let Job tell us! Job 19:26, "And though after my skin worms destroy this body, yet in my flesh shall I see God." We must wait till Jesus comes to be quickened from the dead, for there are false preachers who believe and preach that the resurrection is past already. 2 Tim. 2:18. The mortal body is the one that dies, for when we are born of the Spirit we cannot die any more, and in that day (the millennium day) they shall live and reign with Christ a thousand years. Rev. 20:4. We cannot have both bodies at the same time. We have the natural body now, afterward, when Jesus comes, the saints will have the spiritual body. Those will hear the trumpet trumping; those will be with Jesus on the mount of Olives, and help Him fight the battle of Armageddon. Zech. 14:3.

"Shall mortal man be more just than God? shall a man be more pure than his maker?" Job. 4:17. This is proof that man is mortal and it is mortal men that die. At the first resurrection mortal men put on immortality. The resurrection is not come to pass yet, therefore no man has immortality, but must wait till the appearing of our Lord Christ Jesus, "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

The first trumpet sounded when the German World War commenced. Rev. 8:7. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Rev. 8:8, 9. The prophet saw the submarines and called them creatures. "And the third angel sounded, and there fell a great star from heaven . . ." And millions of people died of the "flu". "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, . . . and the night likewise." Rev. 8:12. This means the falling of the saints from grace: for "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:7.

The sun, moon, and stars, meant the chosen people of God. Gen. 37:10.

I believe the fifth angel is now sounding, and has something to do with the aeroplanes. Rev. 9:9, 10. Soon the sixth angel will begin to sound his trumpet, when all nations will be gathered against Jerusalem to battle. Zech. 14:2; Rev. 9:15, 16. But before the battle commences or just before the battle is ended the saints are caught up to meet their Lord in the air in the clouds of heaven. Abraham, Isaac, Jacob, and all the prophets will be there, but no false believers will be there. Luke 13:27, 28. The mortal nations that are left shall even go up from year to year to worship the King. Zech. 14:16.

THE TWO MINDS

(Continued from page 249)

and control of the carnal mind to the promptings and control of the spiritual is man's resurrection. The resurrection thus begins with the awakening of man's consciousness to life in which grace and truth play a part, be that awakening ever so small. It progresses as God's love through Christ draws man's thinking away from self as its center, toward Himself and mankind as its field. As the spiritual mind develops in man his body, his soul (natural instinct life) and his spirit (thinking) all operate in accordance with God's purposes of love even as His own being operates. The resurrection is finished when the flesh itself is imbued with God's life either through a physical resurrection or through the change in the twinkling of an eye. In this finish the flesh literally shines with God's life.

The flesh imbued and controlled by instinct life is mortal, dying through its inevitable destructive works. The flesh imbued with God's life is immortal ever living through the ever abiding force of love and its inevitable constructive works. This is salvation through Jesus and it is man's before the physical resurrection just to the degree that the spiritual mind prompts and controls.

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LET'S DO SOMETHING

By F. E. Siple

*But be ye doers of the word, and not hearers only,
deceiving your own selves. James 1:22.*

THE GREATEST WEAKNESS on the part of most of us, as pertains to service to God, is that we are continually thinking and planning that at some future time we shall do something. To-morrow, next week, next year we will.

This is true with reference to service we are hoping to render in a physical way for the advancement of the gospel, and it is true with reference to our financial contributions to the cause of truth. We cannot give as much as we had hoped this month, this year, but next year, or when our income is better and our expenses less! But all the while we postpone the part that belongs to God we buy the comforts and luxuries of life.

Suppose that next month, next year does not come to you or to me. It is God with whom we deal in the judgment. How ashamed we would be of our procrastination!

It is possible for us to make 1929 a record year of real service. Let us each boost with full strength the work in our local community, our state, our General Conference.

Let's do something!

EDITORIAL

F. L. AUSTIN, Editor

F. E. SIPLE, Assistant Editor.

A REAL SAVIOR

WITH A SHUDDER of sickening dread the boys stood on the bank and watched their comrade go down for the third time beneath the whirling current. He had fought bravely, but when the whirlpool caught him his strength was not sufficient. It was a losing fight, and not one of the boys on the shore dared risk the grip of that whirlpool in an effort to help. What a tense moment! What a dreadful end to a hilarious swimming party!

But, lo, just at this moment as if by chance a fine, athletic young man came walking along. Sensing the situation with a glance, without an instant of hesitation he threw off his coat and jumped into the pool. Bringing the boy to the surface he exerted every muscle in his fine young body, overcame the whirling current, and saved the lad from the grave in which he had sunk. Is it any wonder these boys always thereafter looked upon that young man as a super-man and held him in highest respect and honor?

But Jesus plunged into death itself to save you and me. He is a real Savior. Are we showing our appreciation?—*F. E. S.*

WHAT IS A SAVIOR?

SINCE A SAVIOR is one who rescues from danger or disaster it is impossible to appreciate one as filling that capacity until a genuine danger has been realized. You see a poisonous reptile about to strike a friend of yours in the back. With an unseen hand you reach forward, grasp the snake and hurl it away. You have saved your friend, but he having seen neither the snake or your act does not recognize you as a savior.

If, however, just before the fatal moment you step forward and kill the reptile and your friend sees how you have saved his life, or if the snake had already struck and you produce an unknown antidote and deliver the friend from agony and death, then you are hailed and appreciated as his savior.

In our case the snake had already struck. The serpent performed his work in the garden of Eden. We as members of the human race are writhing and twisting with the pain of sin and are facing sin's inevitable end,—death.

A savior, then, is one who can deliver. This kind of Savior Jesus Christ became. Seeing man's condition He brought forward the unknown antidote, His own life blood, and poured into the wound. By giving His own life He produced the cure for us, and now offers it freely.

If within your heart there does not well up a full appreciation, it is definite evidence that you have not realized to the full what He has done for you. Meditate upon this Savior. The more one studies Him the more one loves and appreciates Him.—*F. E. S.*

WHY?

"I will sing unto the Lord, because He hath dealt bountifully with me." Psa. 13:6.

IT IS REFRESHING to read such words which show a full appreciation of God's great favors. So many of us are prone to travel along life's road with little thought of all our blessings and even life itself being gifts from Another.

The Christian has a right to be the happiest person in the world. He realizes God's love, he recognizes His favors, and he understands His promises.

Ah, indeed, God "hath dealt bountifully" with us!
—*F. E. S.*

PESSIMISM OR OPTIMISM?

SO MUCH discussion has passed on the subject of whether the world is getting better or worse that a little careful thought on the matter is very much in order. Pertinent to this question we are glad to give you the following editorial from "Our Hope":

A DOOMED WORLD

"Many a sermon has been preached from Adventist pulpits based on the proposition that the world is getting steadily worse. This conclusion has been hotly denied from some quarters and inasmuch as it is easy to collect data for either side, and the world is rather a large place, no definite settlement of the question is yet in sight. To thus sit in judgment upon the human race implies a considerable knowledge of history and an accurate balancing of trends in different nations and localities. It is not the

purpose of this article to attempt a settlement of the controversy.

"In the Scriptures we have predictions that 'in the last days perilous times shall come,' and that 'evil men and seducers shall wax worse and worse, deceiving and being deceived.' As Adventists we believe in taking the Bible as it reads, and many of our people have felt that these prophecies were being fulfilled in their day and constituted an important sign of the times. As a people we do not believe that the world is gradually evolving into a perfect society. We believe in facing reality as we find it, and in calling things by their right names.

"But there are subtle dangers in this viewpoint of which we may well take heed. There is the danger of pessimism. Every age has known some naturally despondent people who could see nothing but ruin ahead. Doubtless many in the early church thought they saw Paul's prophecies fulfilled in the decay of the Roman civilization. Old Babylonian tablets have recently been unearthed bearing the inscription, 'Times are growing worse and worse, and the end of all things must certainly be at hand.' To him who wears dark glasses, all the world is gloomy. Let us distinguish between prophecy and pessimism. We need to beware of a pessimism which can see nothing good or praiseworthy in the world about us. Wrote Paul, 'If there be any virtue and if there be any praise, think on these things.'

"Another subtle danger in the view that the world is growing worse is the easy assumption that the young folks of to-day are therefore and of necessity below par. Plenty of young people are going wrong in these days, but the basic trouble is not the time in which they were born. Youth to-day is as noble and fine as ever. Youth still sees visions and goes confidently forth to solve the problems that have baffled previous generations. Let us not be cynical of youth, however changed or 'modern' it may appear.

"If the world is getting worse, what shall we do about it? There is danger lest we conclude that nothing can be done and stop trying. If things are going to smash anyway, is any effort to save them worthwhile? If a ship were about to sink in mid-ocean, what would you think of a captain and crew who said that? Let us man the lifeboats and save as many as we can from the impending doom.

"But these dark shadows are not the central theme in the message of Adventism. The darkest hour is just before the dawn. We are the biggest optimists in the world, for our message is of a Golden Age just ahead—not one to be marred and overthrown by sin and death, but one where Christ shall reign as King over the new earth where all evil has been destroyed. Take off your dark glasses and get a glimpse of the glory just ahead!

"We are not commissioned by our Captain to supinely wait for this Golden Age with folded hands. He said, 'Occupy till I come.' There is work to be done. There are souls to be saved. There is a message to be proclaimed. Until He comes, let us strive to make this world of

ours the best place we can, and prepare men everywhere for life in that glorious future kingdom."

Whatever happens, don't be a pessimist. If it is a fact that in many ways the world is getting worse instead of better, accept these things as fulfillments of prophecy and omens of a coming day of victory. Learn to enjoy the good there is in the world and even to see some benefit or ultimate good from the evil and life will mean more to you and you will mean more to your fellowman,—and to your God.—*F. E. S.*

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MATERIAL AND IMMATERIAL

By Jas. A. Patrick

THERE ARE MANY questions concerning the nature of man and his condition in resurrection that would fall into their proper spheres without discussion, if the questions touching the correlation of the material and the immaterial were definitely determined. May I here be allowed to quote from "Positive Theology" by Miles Grant, who, I consider, was one of the most versatile and logical writers the Advent Christian people ever had among them.

"Everything is either material or immaterial; either an entity, or the property of an entity; a personality, or an attribute of a personality. By entity is meant a 'real being or existence'. By property, is meant some peculiar quality of the entity, which exists because of the existence of the entity. By attribute, is meant the same thing, though perhaps more properly applied to living intelligent beings. . . .

"Pain, sorrow, hatred, thought, life, desire, sympathy, etc., are attributes, of certain living entities; but when the entities are destroyed, the peculiar attributes perish at the same time.

PROPOSITIONS

"1. Mind is always correlated with a living organism.

"2. Where there is no living organism, there is no mind.

"3. In man, the brain, the thinking organ, existed before thought; then it inevitably follows, that when the thinking organ dies, all thinking will cease. This is scientific and Biblical; also in harmony with common sense, and all known facts."

Most, if not all, of our people will accede the foregoing so far as the present life is concerned; but when we consider the future state, I fear there are some dissenters. Yes, I have been alarmed at the spiritualistic tendencies of some of our people, lately.

It seems to me that our future condition can easily be determined by a careful study of Christ's condition after He rose from the dead. I think that what Bro. Grant said about "In man, the brain, the thinking organ, existed before thought", with most of our folks, will apply to Christ. He was made in all things like unto His brethren. Heb. 2:17. It is sure, that in His case when the brain ceased to function, mind ceased, and mind came again when the physical began to function after resurrection. If this was true of Him, and it was, it will be equally true of us, for this vile body shall be changed (not EX-changed) and fashioned like unto His glorious body, Phil. 2:21.

Christ had the same flesh and bone body in resurrection that He had before. "So also is the resurrection of the dead. . . . It is sown a natural body; it is raised a spiritual body." 1 Cor. 15:42, 44. What is raised a spiritual body? The same body that is sown, or language has no meaning. So it is just as impossible for there to

be mind apart from the physical organism, as it is for there to be sight, voice, hearing, etc., apart from the physical organism.

If there can be mind and thought at and after resurrection, apart from the physical organism, as some contend, why could there not be mind and thought apart from the physical organism at and after death? Those that hold the former position have no right to find fault with the spiritualists. One contention is just as logical as the other.

HEART

By Mrs. James Hendricks

THE HEART, what is it? Jeremiah the prophet in speaking of the heart says, "The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Jer. 17:9-11.

Again we find that in choosing a king to reign over Israel, "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. 16:7. David being chosen king by God and not by man said, "The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me." Psa. 7:8. So David realizing God will judge according to the heart says, "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. When Solomon, son of David, took the throne to reign over Israel, David instructed his son: "know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him he will cast thee off for ever." 1 Chron. 28:9.

Going on down through the streams of time we find that the prophet Isaiah spoke of where a Savior should be born, "For before the child shall know to refuse the evil, and choose the good." Isa. 7:16. Then Paul being chosen by God as an apostle says in Rom. 8:27, "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." John the divine had "the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; . . . and I will kill her children with death; and all the churches shall know that I am he which searcheth

the reins and hearts: and I will give unto every one of you according to your works."

So let us study Paul's teachings to the Corinthians: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4:5.

"HEIRS OF THE KINGDOM"

THE BIBLE SAYS that the saints are "heirs of the kingdom." Jas. 2:5. But as soon as we ask: "Of what kingdom are they heirs?" many conflicting replies are given. But James says it is the kingdom which God "hath PROMISED to them that love him." The "promised" kingdom is the one found in the promises of God. In all the promises of a kingdom, God never "promised" a kingdom for "disembodied spirits," at death, or at any other time! There are many promises of a kingdom—the kingdom—but they are to real, substantial men, and that kingdom belongs to post-resurrection scenes, not to the intermediate state, whatever its nature may be.

The speculation of a kingdom for disembodied men has passed through a number of revisions, and has lately passed about through another important revision. Here are the different phases of its history:

1. The old heathen taught a theory of a kingdom for "disembodied" men, or the existence of the "shades of the dead," and finally gave them personal forms, and assigned them a home in the bowels of the earth.

2. A part of the Jews adopted this heathen theory (it was coined by the heathen) while they were in captivity in Babylon, and tried to make it identical with the SHEOL of the Old Testament, and located it in the center of the earth.

This was a kingdom of ghosts shut up in the ground, with a gulf between the good and bad, and that was so narrow they could talk from shore to shore, but was so deep that a ghost could not fly over it!

3. When the church of God first received the theory of the disembodied existence of men, they also received the theory of a SHEOL-kingdom, called HADES by the Greeks. They also located it in the heart of the earth. But Inspiration, most emphatically, definitely, and unmistakably says: "there is no work, nor device, nor knowledge, nor wisdom, in SHEOL". Eccl. 9:10. So, if *Sheol* is really a receptacle for "disembodied" men, instead of corporeal men (as the Bible says it is), then the inhabitants are utterly destitute of knowledge and wisdom!

4. At a later date, and after much contention, the impression gained ascendancy that Christ went into *Sheol* in a "disembodied" state, and liberated all the good souls, and took them up to heaven, after which time all truly good men at death go straight to heaven, and all naughty

good ones go to the same place where good souls used to go, now called "purgatory"; thus a part go to old *Sheol* to be prayed out, and a part go to heaven. This sounds strange to "Protestants," but they certainly have taught it.

5. There was still another class who disliked to give up the *Sheol*-kingdom. They still maintained that ALL souls went to *Sheol* at death, and none went to heaven. They changed the location of *Sheol*, and all the light that they could give about its new location was: "It is not in the bowels of the earth, nor is it in heaven." But, unfortunately they could never reconcile this idea with Jacob's language: "Then shall ye bring down (not up) my gray hairs with sorrow unto *Sheol*." Jacob's language indicates (1) that *Sheol* is not up, but "down," and (2) that it is a realm for the corporeal man, for "disembodied" men do not wear gray hairs!

6. Then there is another class, who despise this purgatory appendage, who seeing no authority for changing the location of *Sheol*, said that only the wicked went to *Sheol*. These converted *Sheol* into "hell"! They also claim that saints go to heaven at death. Thus, we see, the underground home of heathen "souls," Jewish "souls," and anti-Catholic "souls," was metamorphosed into "hell"!

7. At a subsequent date, this *Sheol* "hell" was removed from the bowels of the earth and placed somewhere else, but, NO ONE can tell where! So *Sheol* has been tossed from pillar to post, until it is like a boy's play-ball! It is a kingdom that has no certain dwelling-place. At one time it was an underground kingdom for "the shades of the dead" in general, then it took the name of *Sheol*, being somewhat improved by having a great gulf dug through it, to keep good and bad ghosts from mixing up, but having them within sight and hearing of each other! Then one part was converted into "hell", and the other made a beautiful "paradise"! Then all the inmates of the good part were transported to the skies, and this good department changed into purgatory, then *Sheol* entire was taken out of the ground, and in an attempt to locate it elsewhere, it has got lost, and can't be found.

For this unfortunate *Sheol*-kingdom, it is lost! It has gone through as many changes as the "Zion" of our Mormon friends. First, "Zion" was at Kirkland, Ohio. Secondly, it got to Jackson Co., Mo., later. And, thirdly, they took it to Salt Lake, Utah! But *Sheol* is actually lost, though the advocates of a *Sheol*-kingdom insist that it is NOT lost, on the principle the cook denied that the tea-kettle was lost that had fallen overboard, because it was somewhere in the bottom of the sea, though he could not tell where. So they tell us that *Sheol* is somewhere, and, therefore, not lost; but whether it is lost or not, theologians have so fully lost track of it, they dare not say it is here or there.

8. And now, in opposition to the old worn-out *Sheol*-kingdom theory, the theologians have manufactured a sky-kingdom theory for "disembodied" souls, or spirits. This is rather a new version of the matter! They have set aside the "hell" and "heaven" theories, and introduced

spheres in their stead, and these spheres consist not in *locality*, but grades of development by progression. This view has become more and more popular.

But, we must file some stalwart objections against this theory.

First: The "heirs" of this "promised" kingdom instead of being a class of deathless spiritmen, are a class of material men, once in possession of a dying nature, to be exchanged for immortality before they enter the kingdom, for Jesus says: "They which shall be accounted worthy to obtain that world, . . . neither can they *die any more*". Luke 20:35-36. These heirs could once die, which is not true of deathless souls.

Secondly: The "promised" kingdom is not due at death, nor until the day of judgment arrives. Our Lord "shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. A *Sheol*-kingdom of unjudged men would be an undesirable locality, for, do we not read: "O *Sheol*, I will be thy destruction"? Hosea 13:13.

The theology of "disembodied" souls or spirits being "heirs" of anything is wrong, not to say a word about their inheriting the blessed coming kingdom. That theology has done more to darken the minds of Bible students and preachers than most any one other false doctrine.

—*Messiah's Advocate*.

THE PRESENT WORLD SITUATION

By Linden J. Carter

ACCORDING to the *Dawn*, the following language was used by Lord Rosebery in addressing the assembled journalists of the British Empire early in the year 1914: "We are living in a hush in which you might hear a leaf fall. The crushing burden of armaments suggests the coming of 'the distress of nations,' which is to be a 'sign of the end.' There never was, in the history of the world, so threatening and so overpowering a preparation for war."

We all know something of what has taken place since 1914, and how, after the World War, the nations of earth are still distressed and perplexed. And well they may be, in view of certain world conditions which have either resulted from or been intensified by the war.

For instance, there has been a diminishing of respect for the white race, and for Christianity since those awful days of carnage; and it is interesting to note the great awakening of the Orient with its teeming millions. About one-half of the world's population is in three countries: India, China, and Japan; India with its unrest, China with its national aspirations, Japan with its militarism.

Napoleon once said of China: "The giant sleeps: let him sleep." But China is awakening. Chiang Kai-shek is quoted as saying that "in fifteen years China will

have an army and navy equal to any in the world" (*Times*, July 19, 1928, and *quoted in the Dawn*).

Then we have the revival of Roman dictatorship in Italy with its dire possibilities, and perhaps even more serious the peril of Russian Bolshevism. In *Pastors, Politicians, Pacifists*, a copyrighted book put out by "The Constructive Educational Publishing Co.," Chicago, reference is made to the Red army of Russia, from which we quote as follows: "The military authorities of not only the United States, but of all European governments, rate the strength of the Red army higher than that of the Imperial German army before the war. No country even approaches the strength of its land forces."

This same book quotes Lunatcharsky, Commissar of Public Instruction, under the Soviet government, as saying: "Why ought we believe in God? We hate Christianity and Christians; even the best of them must be regarded as our enemies. They preach love of one's neighbor, and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love of our neighbor; what we want is *hate*. We must know how to hate, for only so can we conquer the universe."

In the light of the world situation since the war, we are not surprised that the statesmen feel concerned for the future of civilization. With the new inventions for wholesale slaughter we shudder at the thought of another world war. And we are interested in the peace conferences and in the latest plan to abolish war—*except for self-defense*. It is a perplexing situation that confronts the nations of earth, and the coming days are full of possibilities.

We may well pray for "the powers that be," and rejoice over anything that may serve to hold back the winds of war. The outlook, however, is not without its shadows, and we need not be surprised if the distress and perplexity continued for a while longer. But some of us are optimistic. In the light of "the more sure word of prophecy," we look for a better world to be ushered in ere long, a world of peace unbroken, a land where distress and perplexity will be forever unknown. The Prince of Peace is coming, our Lord Himself from heaven. And when He comes, and the Father's will is done on earth as now it is done in heaven, we may expect a warless world.

"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. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—*Selected*.

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TWO HIGHWAYS

By H. B. Hathaway

ONE OF THE HIGHWAYS is mentioned in Isa. 40:3 and reads as follows: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God," which would seem to be a rather peculiar statement, as God does not need a highway to travel on personally on this earth. Nevertheless He wanted it built to carry out a plan that has been revealed in the Scriptures. The preceding verses in the chapter show for what purpose the highway was to be built and it was accomplished during the World War when England moved its troops into Jerusalem to drive the Turks from that place that God's chosen people might return to their promised land.

Continuing in that chapter it tells of the wonderful good things God is going to do for that country which is just starting.

The second verse says Jerusalem's warfare is accomplished, it was given up without a struggle, not a gun being fired, showing the time had come for God to carry out the fulfillment of what He had promised. Yet there is to be a terrible struggle at that very place, for it says in Zech. 14:2 that He will gather all nations to battle at Jerusalem. The third verse says that the Lord will fight that battle.

I have wandered off from the highway, nevertheless it has to do with the things I have mentioned. The nineteenth chapter has much to say about Egypt. It says Egypt shall know the Lord. The twenty-second verse reads, "the LORD shall smite Egypt: he shall smite and heal it: and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them."

The twenty-third verse makes mention of the second highway I have in mind. The twenty-fourth and twenty-fifth verses tell what will come to pass when that highway is built and reads as follows: "In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands and Israel mine inheritance."

When I read the following in the *Portland Telegram*, I wondered if it was the commencement of a system of building that would fulfill that prophesy. "A railroad building by American, British, German, and French engineers to connect the Persian Gulf with the Caspian Sea will cost \$80,000,000 and most interesting howling locomotives will run through territory believed to have been the original garden of Eden."

Any that are interested in this subject read those two chapters. There is much in them that cannot be brought out in a short article. Will the building of this railroad fulfill the prophecy or not?

Things are occurring in these closing days of this dispensation and just ahead is a glorious time for those that shall be accounted worthy to be the bride, the body of

Christ, for they are the ones that are to be His at His coming and live and reign with Him a thousand years.

THE PURPOSE OF A RESURRECTION

By Lucille LeCrone

TO RESURRECT" means "to bring to life again." We sometimes hear a woman make the remark that she has resurrected her dress out of the scrap bag. She means by this that she had at one time discarded the dress, but later had taken it from the scrap bag and started to wear it again. In other words she has brought it back to life.

The resurrection we wish to consider is the bringing back to life and consciousness of dead bodies, wherever they may be buried, either in the earth or in the sea. These bodies when put into the grave are no longer able to perform their usual tasks, but at the appointed time they will be resurrected, or brought forth for a new purpose. What, then, is this purpose?

Let us quote a few scriptures showing that there will be a resurrection. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation." John 5:28, 29. And again, in 1 Thess. 4:14-16, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

It is evident then from these scriptures that there is to be a resurrection; that all that are in the grave will come forth. There must be a reason, a definite purpose in this. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books . . . and they were judged every man according to their works." Rev. 20:12-14.

"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. Let us requote part of John 5:28, 29: "All that are in the graves . . . shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

We find then that the resurrection is to be a time of judgment, when the righteous will be raised to receive their reward of eternal life and the unrighteous to receive their punishment.

GIVE ME THINE HEART

By Samuel E. Haney

KEEP THY HEART with all diligence; for out of it *are* the issues of life." Prov. 4:23.

What the heart is to the physical life—human nature handed down from Adam—God's Word is to him who is a "new creature" ("new creation", Emph. Diag.; 2 Cor. 5:17; Gal. 6:15); and is being governed by the "Spirit of life in Christ Jesus". Rom. 8:2. The preceding three verses verify this, i. e., "My son, attend to my words; incline thine ear unto my sayings: let them not depart from thine eyes; keep them in the midst of thine heart: for they are life unto those that find them, and health (margin, 'medicine') to all their flesh ('to every part of one's flesh, they bring healing', Roth.)".

The heart is the most important organ of our bodies. Respiration, circulation and digestion never cease from our first to last breath. But these fundamentals could not function a minute were the heart to cease action. All depends upon this little engine to keep the blood moving. No matter what be our physical troubles, the physician first notes the heart condition.

The writer believes the text (Prov. 4:23) is a literal statement, to be used metaphorically. God warns us to "Keep them (my words) in the midst of thine heart". Now, we know the heart doesn't think, hence, the allegory: our "diligence" in attending to God's "sayings" should be paramount in our thought world, abstractly speaking. Notice how the physical and spiritual phases of our subject synchronize; i. e., more people have died during the past forty years of heart affections, due mostly to exhausted and impoverished nerves, than of any other disease. And during this period more have fallen from grace as the result of transferring their "affection" from God and His dear Son to things carnal than from any other cause. Why is this? Because of the absence of divine influence, which affects the heart, hence, the whole body, soul and spirit.

There is a sympathetic connection between the brain and heart, but not to the extent of every trivial thought being effectual. Were we to cease thinking three minutes we should become drowsy. It is thus that we get sleepy when engrossed in a subject—sermon or lecture. But it is the thoughts on which we concentrate, stirring our emotions, that are either beneficial or detrimental to our hearts, and thereby affecting accordingly our bodies, and lives physically and spiritually. It is this kind of thinking that causes sickness, organic troubles, insanity, and often death. We can think ourselves into sickness, and out of sickness into health. A fable: Their dear mother dies. John doesn't seem to mind it like Mary, who takes it so much to heart that she is pining away to skin and bones. Solomon says, "For as he thinketh in his heart, so is he"; "For as one that hath reckoned within himself, so is he".—Masoretic Text, Jew Bible.

A few texts: "Wherefore the king said unto me, Why is thy countenance sad, seeing thou *art* not sick? this is nothing *else* but sorrow of heart. Then I was very sore afraid". Neh. 2:2. "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint". Isa. 1:5. "And Hannah prayed, and said, My heart rejoiceth in the LORD." 1 Sam. 2:1. "Glory ye in his holy name: let the heart of them rejoice that seek the LORD". 1 Chron. 16:10; Psa. 105:3. "The statutes of the LORD *are* right, rejoicing the heart". Psa. 19:8. "Though an host should encamp against me, my heart shall not fear". Psa. 27:3. God tells the Jews He "will give them one heart (Ezek. 11:19); a new heart, and will take away the stony heart, and give them an heart of flesh". Ezek. 36:26. Job expresses the trait of many of us when he says, "Yea God hath made timid my heart, and the Almighty hath put me in terror." 23:16, Roth. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies". Matt. 15:19. Peter asked Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" Acts 5:3. "For where your treasure is, there will your heart be", Jesus. "Thou (Simon) hast neither part nor lot in this matter: for thy heart is not right in the sight of God". Acts 8:21. David tells why the heart rejoices: "O God, my heart is *fixed*; I will sing and give praise, even with my glory". Psa. 108:1. And Jeremiah tells why the heart is sad, "The heart (in the absence of divine control) is deceitful above all things, and desperately wicked: who can know it?"

All this diversity of mind, heart, body, soul and spirit could be averted were Christians to heed God when He says, "My son, give me thine heart, and let thine eyes observe ('delight in', R. V.) my ways". Prov. 23:26. Many are willing to give their last copper and their tearful sympathy but not willing to give God their hearts—the best, yea, all they have—and to renounce self, the old physical life with its "affection" for "the things that are in the world". Col. 3:1-4; 1 John 2:15-17. But, until this is done, it is *impossible* to fully obey, and to obtain all the benefits and pleasures of Christ and His apostles' teachings.

The church needs to get back to "the old time religion": one heart, one soul, one mind basis, which was good enough for Peter, Paul and John and should be for us: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost (Spirit), and they spoke the word of God with boldness. And the multitude of them that believed were of one heart and of one soul". Acts 4:31, 32. "Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be pitiful, be courteous*".

1 Pet. 3:8. Paul prays, "Be careful (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, shall keep your hearts and minds through Jesus Christ". Phil. 4:6, 7.

The foregoing texts explain why a Christian can smile when everything goes wrong; and why the man of the world, under similar straits, *falls all apart*. They also show that it is in the thought world that the corners of the Christian's mouth is trained to turn upward and the worldly man's to turn downward.

I once heard an old Irishman who wore a perpetual smile despite a battered and scarred face say, among other good things, "This tattered and twisted face that you are looking at is the work of the devil. But the Lord has made my heart clean and pure through the blood of the Lamb; and now I am happy all the day long". Sin had marred this once handsome fact. As I listened to his frank, open-hearted testimony I was reminded of the place where the beautiful, fragrant water lilies grow—in marshy, inert, stagnant water. And also that the further man sinks into sin the greater is the transformation when the Holy Spirit gets into his heart.

Why should not every Christian's sentiment be: "As the hart panteth (brayeth) after the water brooks, so panteth my soul after thee, O God"; "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God"? Psa. 42:1; 84:2. Let us severally get an answer to this question by appealing to God to search our hearts, and to reveal to us—through the Holy Spirit—our real status in His sight:—"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.

WALK HONESTLY

By Laurence Howell

LET US WALK HONESTLY, as in the day." These words from Rom. 13:13 occurred in the Sunday School lesson for November 4th. I wonder how many professed Christians stop to realize just how much these words imply and just how much they must be taken into our own daily life, if we are to have God's approval and reward at the end of the race.

In order that we may all get a little clearer grasp of the subject, I wish to give a few practical illustrations from life. Before finally settling on a farm the writer spent more than twenty years in salesmanship and merchandising work. Of the six years spent in mercantile work, practically half was as employee, and the other half was as employer. I therefore feel I should be able to give impartial illustrations.

First, let us suppose that a man we shall call Smith is

a wealthy wheat farmer in Kansas, owning 640 acres of land. Let us also suppose he hires a married tenant named Johnson to work for him. We will suppose he is to get \$60.00 per month and all the wheat needed for his own bread. The above is the agreed consideration for Johnson's labor.

Now suppose Johnson has a brother he feels he would like to give a little help. He reasons with himself that Smith has thousands of bushels of wheat stored in his graneries, and he could just as well slip a bushel to his brother now and then and give him a boost. Smith is rich and can stand the loss, and besides he need never know that the wheat was taken away.

Now, the question is this: Is the course of Johnson right? His reasoning seems logical, but does that make it right? He only needs to reverse the situation and put himself in the place of his employer to see where he stands.

Some may think the above case so simple that anyone should easily see his honest duty. Very well, let us examine a little different case.

A big department store in Boston employs hundreds of clerks. Each one is paid a fixed salary, with the additional privilege of getting any goods he needs for himself, wife and family at 25 per cent off retail prices. We will assume the name of one clerk to be Brown.

It happens that Brown has an uncle whom he feels ought to get in on that 25 per cent discount, as it will save him a great many dollars. He reasons that he is working for a big corporation that can well afford to suffer these little losses on profits, and that he can work it around so his uncle can get the goods and neither one be caught at the game by the firm. Accordingly Brown carries out the scheme, and both he and his uncle feel they have done something real bright. They even pride themselves on being thus able to take advantage of the firm and get by with it.

Is the course of Brown and his uncle right in the above illustration? Oh, that the words of Matt. 7:12 might ring in all such ears! "Therefore whatsoever things ye would that men should do to you, do ye even so to them."

Satan is so subtle in many of his temptations, that if one is not very careful he will be led into sin and his conscience become so warped as to possibly think he is doing right sometimes. If men and women, when feeling themselves tempted to do some questionable thing in either business or church and social relations, would only stop to apply the Golden Rule to their actions, how much less sin there would be in the world, and how many fewer heartaches. But people are so often too selfish or too careless to make the application, and so rush madly along through life entirely heedless of the results.

The imposition above mentioned is no doubt widely practiced, thus entailing upon the firms affected losses of thousands of dollars annually. Yet it is entirely wrong. Whatever compensation is agreed upon between clerk and employer is all the clerk has rightfully coming to him until such time as a voluntary increase is given by the employer,

or it is agreed upon between the two by negotiation. Whatever more is secretly taken from the employer as above is a sin in the sight of God, of which both clerk and friend are guilty.

Such wrongs against employers may in some cases be carried on indefinitely without detection. But at least some are apt to be discovered, with the resultant loss to the employee. I shall give one actual case reported to me.

A few years ago the writer spent one winter in an Illinois town on business. A certain girl there was employed by a big 5 and 10 cent store. It was noticed that she was not turning in as much money from her department as it seemed she should. Accordingly the manager requested his assistant to watch her. She was finally seen secreting a bill in her stocking. The matter was at once reported to the office. The manager requested that the girl be brought to his office. She was escorted by the assistant to the elevator and up to the office, the door being shut and locked behind them. The manager told her what had been discovered, and asked her to pull down her stocking. She protested her innocence, became angry at the outrage she claimed was being perpetrated against her, and threatened to call an officer. She was checked and told it was all useless; that no bodily harm would be done her, and to obey orders. She complied and the bill fell from her hose to the floor. The result was that she lost her position at once.

In some cases secret wrongs may continue throughout life without discovery and punishment. This seems especially true of many bank robberies, etc. However, the point I wish to make is the effect of such sins on one's eternal salvation. We may keep such sins secret from man, but God knows all about us, even to the very thoughts and intents of our hearts. Heb. 4:12. To God and His Son Jesus Christ, to whom the future judgment is committed, our lives are an open book. All of our hidden wrongs we commit go into God's record by which we shall be judged, "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it* be good or bad." 2 Cor. 5:10.

One's life may be to the knowledge of the public, practically blameless, yet I believe one secret sin unrepented of may condemn that person in the judgment, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Jas. 2:10, 11.

If we would be among those who shall win a crown of life and share in Christ's glory in the age to come, how necessary it is that we resist the subtle living of the tempter in our daily business life! How much it really behooves us all to "walk honestly, as in the day"!

"As coming events cast their shadows before, so does Truth forecast the knowledge of Truth yet to come."

—R. H. Judd, in "The Restitution Herald."

A LETTER OF THANKS

I WISH TO EXPRESS THANKS and appreciation to all of the brothers and sisters who responded to my recent appeal and to the ones who have previously so faithfully helped in this Christian work. You have helped make it possible for me to give our unfortunate families the cheer and comfort that is needed at this time of the year, and to give needed assistance where there has been illness and death.

The Christmas work consisted of gifts for both young and old and money for Christmas dinners. This was taken care of out of special financial donations given me to be used for Christmas cheer, and from a donation of nice useful homemade gifts made by one of our sisters living in California. This donation is one that comes to me each year from this sister, to be used in Christmas work.

The different Aid Societies in the churches deserve praise and thanks for the way they have helped in this relief work. Some very nice comforters have been made and donated by them. Gifts of this kind when sent to homes where they are needed are greatly appreciated.

I am sure each one of you who has sent donations takes pleasure in the thought that you are helping in the Master's work by making others happy, and I trust that should you at any time know of any of our people in the church who need assistance, you will let me know, and I will give them, with your help, the care and attention that I am giving to others. As many of you know, this Berean Relief work is not confined to Bereans alone, but to the household of faith; also that it does not mean just at holiday time but all through the year.

And now, in behalf of our families who have had misfortune come into their lives, and who with your help I am trying to relieve of their anxieties, I thank you, and may God's richest blessings be yours through the New Year

Mrs. Orpha Sanford,
Chairman, National Berean Relief Committee,
of the Church of God.
725 N. Parkside Ave. Chicago, Ill.

Most of our troubles are caused by striving for the things that are detrimental to our salvation. No matter how much we want in this world we are usually compelled to put up with what we get. So why should we not be contented and happy with the things we have from day to day, and let it go at that? Matt. 6:25-34; Psa. 37:3.

—Haney.

"Would not the very purpose of the Messiah have been lost sight of if God had not taken hold of such men as Jacob, placing their lives on record to typify that it was God's pleasure and God's purpose *through Christ* to redeem such men?" From "Jesus Christ in the Old Testament," page 28. R. H. Judd.

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Cleveland, Ohio

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

"BE INSTANT IN SEASON, OUT OF SEASON."—2 TIM. 4:2.

AT THE START of a new year we are especially glad to receive encouraging reports from the different Berean classes such as the one given below from Cleveland, Ohio.

As success does not necessarily mean the achievement of a goal as much as it means progress toward it, so the slow and steady pull of a few faithful members may mean more to a class than many bursts of enthusiasm that flare up and die out as quickly as they come to life.

Paul, the apostle, compares the growth of the Christian to that of the human body. The children of God are first the newborn babes and Paul admonishes them, as such, to "desire the sincere milk of the word, that ye may grow thereby". We pass the age of infancy and childhood, and we are told that we should "*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." And the goal is that "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ".

It is only steady, sure growth that will carry us toward this end, and it requires our cooperation, faithfully given, not occasionally but all the time. Such devotion in class work brings its sure reward. Let us each be faithful, if it is only in being in our places at our own classes, for fifty-two weeks this year.

The Cleveland-Berean Society started out the new year with the organization of a junior class. The first meeting was held on Jan. 4, with an enrollment of ten. Considering this was right in the middle of the "flu" epidemic, we thought this was an exceptionally good start. The children are very much interested, and the attendance will grow when people lose their fear of coming out. We expect more the second week.

Meetings are to be held every Friday night, at the same time as the regular Berean class. Sr. Thayer's book is being used as a textbook.

The senior class has had a hard time of it to keep going and the attendance has dropped to almost nothing,

so perhaps the enthusiasm of the new junior class will help along the senior.

Here is a review of the life of Paul by one of our Junior students at Dixon, Illinois.

PAUL, THE GOOD EXAMPLE

Paul was born at Tarsus, the capital of Cilicia. Acts 22:3. He learned the trade of tentmaking. Acts 18:3. At Jerusalem he was taught according to "the perfect manner of the law of the fathers" by Gamaliel, a wonderful teacher of that time. Acts 22:3.

While a young man he persecuted the Christians (Acts 7:58; 8:1-3), but one day he was blinded by a great light while on his way to Damascus, and Jesus spoke to him. Paul was soon after baptized by Ananias. Acts 9:10-18. After his conversion he went to Arabia for a short time and then came back to Damascus to enter upon his duties. Acts 9:20-22; Gal. 1:17.

The Jews of Damascus lay in wait day and night for him (Acts 9:23-25; 2 Cor. 11:23), but he escaped. He proceeded to Jerusalem where the disciples were at last convinced that Paul was a changed man, and then they received him into their fellowship. Acts 9:26-28.

He preached boldly, and the Jews again sought his life, but he escaped to his native city, Tarsus. Acts 9:29, 30.

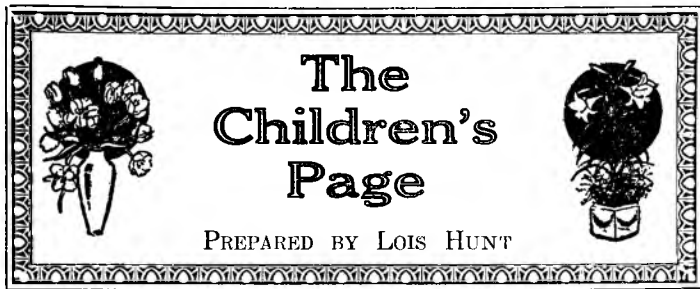
Paul preached the great gospel of salvation through faith in Jesus, not only for the Jew but also for the Gentile (Rom. 1:16) to many countries of Asia Minor and established large churches. He went on three great journeys and preached the wonderful news and also baptized many thousands of people. This is recorded in Acts.

After Paul's life of many persecutions and hardships, according to his letter to the Corinthians he was still in doubt as to his salvation. 1 Cor. 9:27.

Let Paul's life be an example to us, that we may, like Paul, be able to say at the end, "I have fought a good fight, I have finished my course, I have kept the faith". 2 Tim. 4:7, 8.

These are just a few of the many references and proofs of Paul's wonderful life. Much more could be written, as Paul was a very extraordinary man.

—Elizabeth Ford



THE HOLY SCRIPTURES

DO YOU OWN A BIBLE? One of your very own? If not, ask mother or your father to give you one next birthday or Christmas. And then, take the very best care of it you can, for there is no other book like it.

If all other books were taken away you would yet have a library, for there is History, Geography, poetry, music, romance, and "law" in it besides prophecy, daily living and accounts of our blessed Lord. Added to the interest in these varied subjects, why else do we regard this Book so highly? Why do we reverence it and hold it above all other books? *Because it is God's Word*—God's messages and promises to man, and the story of His children. We can scarcely comprehend what it means to say "word of God"—words of the all-powerful, all-loving Creator of all.

Many years ago God inspired men to write His words, and tell people of things to come. Many of these events have already come to pass. Others remain to be fulfilled, but we are sure they will be fulfilled in God's own time.

In David's beautiful Psalm he says that from the heavens—the sun, moon and stars, and from all wonderful things He has made we learn that there is a Creator—God. We learn that He is a good, wise and powerful God, and that we must also learn what His will is so we may know how to please Him. We find all this help in the Holy Scriptures, or Bible.

David says that the law of the Lord is perfect, and His commandments pure, teaching us in a simple way how to live better and be happier. God's judgments are more desirable than gold, and sweeter to His followers than honey.

David then ends this Psalm with a prayer that God will help him to live acceptably in His sight. And we must, likewise, ask God to cleanse us from secret faults and keep us from sin.

Paul knew what it meant to love God, and keep His laws. So while in prison at Rome he wrote to his friend, Timothy urging him to always remember the truths he had learned from his boyhood. Timothy's mother and grandmother had early taught him of God's Word.

"The Lord warned His people to study and obey His words, and to love Him with all their hearts. He told them to teach the children His words and commands, and to think of them all the time that they might be safe and happy.

"Those who are taught in their childhood and remember and obey the Word of God grow wiser and better, and are able to help others."

(Quoted parts from Junior Teacher)

REMEMBER

The Holy Scriptures are the Word of God.
They tell us of God's will and plans.
We learn from them how to live.

SOMETHING TO DO

1. Read all of Psalm 19.
2. Read V. C. T. in the Quarterly,—Intermediate Class.
3. Learn verses 7, 8, 9.
4. Read Daily Readings.
5. Copy the prayer of verses 12, 13, 14 into your Prayer booklet.

WHERE FIND:—

"Thy word is a lamp unto my feet, and a light unto my path."

NOTEBOOK

First page:—Paste a picture of the Bible, and copy under it, verse 16 of 2 Timothy 2.

Reverse side:—Copy the six titles as law, testimony, etc., of first 3 verses, and then "Cleanse thou me from secret faults."

COURAGE

Just being brave when the trial comes,
That is the courage worth while.
It never gives way
Through the busiest day,
But meets every fear with a smile.

Just being true in the testing time,
That is the truth that is real,
It never will lie
And does not deny
The best that we know and feel.

Being brave and true when the trial comes
That is the measure of man.
And daily man grows
Like the best that he knows
By doing the best that he can.

—Frances M. Morton

"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."

With Our Sunday Schools

LESSON V.—February 3, 1929

THE HOLY SCRIPTURES

Deut. 6:4-9; Josh. 1:8, 9; 2 Kings 22:8-20; Neh. 8:1-8; Psa. 19:7-14; Luke 24:25-32; Acts 17:10-12; 2 Tim. 3:14-17.

Devotional Reading: Psa. 119:105-112.

GOLDEN TEXT

Open thou mine eyes, that I may behold wondrous things out of thy law.—
Psa. 119:18.

A STUDY OF THE SUBJECT

What? The Holy Scriptures are the words of God to man. They are utterances through "holy men of God". 2 Pet. 1:21. Here, "men of God", does not designate men simply striving to follow God, but men who are God equipped, God enabled, God instructed; they are God's men. They spoke for God; were God's spokesmen. God thus spoke at many different times, in various ways, unto different listeners. Heb. 1:1, 2. The sum total of all His utterances to man constitute the Holy Scriptures.

Their Need. Just as it is impossible to think of man ever existing without a Creator; of his being redeemed without a Redeemer; of him ever triumphing daily over the lusts of the flesh without the Helper; so it is wholly impossible for man to direct his steps toward the God of the whole earth without the God breathed, or God inspired, Word of instruction to reveal to him God's way.

Some Benefits Afforded by God's Word. "Thy word is a lamp unto my feet, and a light unto my path". Psa. 119:105. As the sun is the illuminator of the physical world, so the Word of God illuminates and indicates the path in which man should direct his life. It was the Word of God that illuminated the pathway for Israel to journey from Egyptian slavery unto the liberty of the promised land. It was the Word of God that gave knowledge or light of a Redeemer to be born. It is the Word of God that reveals the fact of the soon return of the Master. From no other source does this light emanate. It is the Word of God that foretells of the resurrection. Human learning, human invention, human discovery could in no wise reveal this fact, but the light of God's Word has been focused upon the future, revealing this miraculous truth. Throughout man's history, the Word of God stands as the supreme light to lead man.

It reveals the way to salvation. Man has striven by every conceivable manner to surmount the obstacle of sin, and to attain unto salvation therefrom. Paul says in Rom. 1:16 that the gospel "is the power of God unto salvation." To Timothy he assured the Holy Scriptures "are able to make thee wise unto salvation". It should be recognized by every person that the Scriptures are one of God's established means of accomplishing salvation. Every person who would attain to this great prize must have the guidance of God's Word.

PRACTICAL APPLICATIONS

A Light That Shines. Johnny was proud

of his car. It was of the latest design, with smart finish, and its motor purred with a smoothness that was admirable. But when driving home late one dark night he had just turned off the main highway to follow the country road to his home when a fuse burned out and the lights went out. At places the road led by deep ditches and near yawning ravines. It was a rough road, full of holes that were hard to avoid. For the first time in his life Johnny came to realize the true value of lights. Throughout the day, with the sun shining, all would have been well, but now in the darkness he faced disaster.

David said, "Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119:105. You may feel that you are capable of getting along quite well while you are young and vibrating with health and energy. But dark days come for all of us, and it is then we realize the full value of God's Word. Its rays point out the pitfalls along the path, and show us the true course in days of deepest sorrow.

Be sure the Light is safely yours.—F. E. S.

THE GOLDEN TEXT

**"Unveil thou mine eyes that I may discern
Wondrous things out of thy law."—Psa.
119:18, ROTH.**

The Word of God is indeed full of "wondrous things." But puny man at best can only see as "through a glass darkly." As we study to know more of God and His marvelous ways, we can pray only that He will lift the veil covering the "deep things of God." This will He do in proportion as we by faith and devotion to Him prove ourselves worthy.

—F. A. S.

SENIOR AND ADULT CLASSES

Topic: The Sword of the Spirit.

"The sword of the Spirit, which is the word of God."—Eph. 6:17. "For the word of God is quick and powerful and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."—Heb. 4:12.

Soul life, which is man's by physical creation and physical birth, is resident in the flesh and gives rise to thinking that centers on the flesh and its needs. The thinking of soul life is entirely selfish. Spirit life, which is God's, is resident in God and gives rise to thinking that centers on God and all His works. The thinking of spirit life is entirely unselfish.

Though so different, soul life thinking,

highly developed, takes on a strong semblance to spirit life thinking. So strong is this semblance that thinkers prompted by soul life often appear as angels of light and in the last days they will have the power to deceive the very elect of spirit life—if that were possible. Even the thinker himself is likely to be deceived as to which type of thinking he is doing for the heart is deceitful above all things. Jer. 17:9.

But there is one sure means of discerning between the two types of thinking. That means is the Word of God which is the expression of God's mind and is the sword of the Spirit. It discerns the thoughts and intents of man's heart, and identifies them unerringly as of the flesh and selfish or as of the Spirit and unselfish full of love for God and His works.

Study of God's words through prayer brings to man the aid of the sword of the Spirit.

—A. K.

INTERMEDIATE CLASS

Topic: Search the Scriptures.

When Jesus was tempted three times by Satan in the wilderness, here are the three weapons He used for defense: (1) "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" (2) "It is written again, Thou shalt not tempt the Lord thy God;" (3) "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Now what did Jesus mean when He said "It is written"? He meant that the words following were written in the Scriptures. Was it of any importance then for Him to know the Scriptures? If Jesus used them for defense, why not let us use them also?

Christ said "Search the Scriptures." Why? He knew their importance, and He knew that it is necessary for us to know them. How can we follow the teachings of Christ, if we are not acquainted with them?

How much of the Scriptures do you know? See how many verses you can quote. Do you know Psa. 19:14 in our lesson to-day? It makes a good closing prayer for your class.

—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

The Word: What do words, written or spoken express? What two types of mind are in the world according to the Bible? Discern the origin and character of each. Are they sometimes hard to distinguish? What distinguishes them from each other unerringly? How may its aid be obtained?

—A. K.

DOINGS AMONG THE CHURCHES

Word from Michigan indicates that things are going nicely with the meetings at Grand Rapids. Read the report from Bro. Austin on back page.

Our office has just laid in a larger supply of Bibles, due to increased demand throughout the country. In another place we are listing a few of the specially good numbers from which we will be glad to have you order, or if you prefer we will mail you a small catalogue on request. A good Bible is not a luxury, it is a necessity. Every child of God should be more anxious for the bread of God than for the bread of this world.

The friends of Sister M. A. Woodward will be glad to read the following lines just received from her:

"Will you please say to my many dear friends who have written such words of love and cheer, assuring me of their prayers, to keep right on doing this and not expect me to answer their letters for a long time as the 'flu' did to me what it did to so many others, weakened my heart, and I have to keep pretty still yet. I am sitting up a few minutes every day but am very weak."

Her address is 5439 Ohio St., Austin Sta., Chicago, Ill.

Bro. S. J. Lindsay continues to improve at his home in Oregon, and is able to sit up a large part of the time now. Although the house appears to be warm he does not seem to appreciate the snow banks which appear out the windows.

A CORRECTION

In The Restitution Herald of January 8, on page 229, in middle of first column an error was made in the heading of a paragraph, to which Bro. Biggs has just called our attention. The line as we printed it reads:

The Word of the Holy Spirit. The Teacher It should read:

The Word and the Holy Spirit. The Teacher We are sorry for this mistake as it changed the thought Bro. Biggs intended.

Bro. J. Arthur Johnson, who is doing work for the Iowa Conference this year has been holding a meeting at the Pleasant Prairie church near Sac City.

Bro. Marsh plans to speak for the Chicago church next Sunday, Jan. 27, and a full attendance is urged. The meeting will be held at 5439 Ohio Street, and if you wish further information phone Austin 7374.

Oregon church services went off splendidly last Sunday with real good attendance. A number of compliments were heard, too, with reference to the choir numbers which were given both morning and evening.

The sub-zero weather that has prevailed since January 1 does not remind one of spring, but Sister Rogers, the very efficient music director, is making plans for an Easter Cantata which reminds us that it won't be long, now. We hope to present a musical

service in honor of our Lord's resurrection which will be worthy of the attendance and attention of all.

A letter from Grandma Murphy, of the Salem church near Marshall, Ill., brings sad news of the death of Aunt Julia Claypool, one of the outstanding characters of that community for so many years. Aunt Julia will be greatly missed both by the many relatives and also by the community as a whole.

Sister Murphy informs us that she herself is spending the remainder of the winter with her daughter and husband, Bro. and Sr. Johnnie Hutching, Martinsville, Illinois, where she is very comfortable. Much sickness has prevailed in that neighborhood as well as throughout the rest of the country.

Word from Bro. Paul Johnson indicates that he appreciates California weather and does not have to worry about the amount of alcohol in the radiator, but he has not forgotten old friends and associations back along Rick River. We hope to see Paul "Dodge" back in the summer. He is doing a splendid work on the coast.

Sister Marshall Logan, of near Plymouth, Indiana, has been suffering with a very painful and serious eye condition. She was taken to a hospital where an operation was performed but it was not altogether satisfactory and at last report another was anticipated.

Sister F. E. Siple is still in Michigan but reports that her mother is making very fine recovery from her operation of January 12.

Last week was somewhat hectic for the Training Class. Bro. Siple being called away for two days to conduct a funeral Bro. Marsh took charge of the class on one day, and the other had to be dropped. Bro. Gordon was under the weather for a few days, too.

Things for this week look better, however, and Bro. Paul Hatch is now back with us.

DIXON, ILLINOIS

On January 13th the Church of God at Dixon, Ill. elected new officers for the year 1929.

Mrs. Grace Marsh was elected President of the Berean Society; Mrs. Lila Wagner is Vice President; and Mrs. Mary Reynerson is Secretary and Treasurer.

We also elected new officers for our Sunday School. Will Ford is our new Superintendent; William Eckert is Assistant Superintendent; Mrs. Bessie Reise is Secretary; and Mrs. Agnes Eckert is Treasurer.

Betty Rossiter

BLAIR, NEBRASKA

The Bereans and young people of the Sunday School class at Blair gave a reception in honor of Harvey Krogh, Richard and Lucille LeCrone, who are attending school at Oregon and were home for the holidays, and Grace Swihart, who is taking a nurse's training course in Omaha. There were about

twenty-five that took part in the social gathering which we held at the church. Visitors from away, were Arthur and Claribel Mehrens of Little Sioux, Iowa and Grover Gordon of Holbrook, who is also attending school at Oregon.

Our church and Sunday School attendance has been small on account of the "flu" in so many homes. My father and mother, Bro. and Sr. M. D. Newell, have been shut in for two weeks with the "flu".

I wish to thank those of the Berean Society that remembered us with cards and letters at Christmas time, which we appreciated very much, on account of sickness in our home for the past three months, my husband having a case of anemia. He is gaining now and hopes to be out soon.

Bro. and Sr. Tom Bates of our church family at Blair are spending the winter with their daughter in Omaha.

Bessie Jenkins, Local Church Sec'y.

Here we are Monday morning, Jan. 14th, still going forward. Most of the church here are pulling hard to make the grade. The load is a little heavy, of course. If we were to look back we might see that some had fallen down, but if we look back we are sure to stumble over some unseen object, so "Forward" is our watchword and "Victory" is our goal! The weather here is hanging a little above zero; still we are warm in our cozy little house, though we are having to fire with coals just now. Thank God for the coals (and Bro. Hurley Appleby too)! I don't want any one that reads this to think there is a coal panic in town for there isn't. Our spiritual thermometer is around normal and that helps some; in fact, is about all that counts. E. E. Giesler.

HERALD RECEIPTS

Zenas Murphy; S. Logan; L. B. Boggs; J. B. Threalkill; D. B. Jackson; A. D. Hanna; Mrs. I. Fish; Mrs. H. H. Kent; Mrs. E. D. Eaton; Mrs. C. A. Bartholomew; Mrs. Mary Burris; Mrs. Martha Taylor; Geo. Rennard; Mittie Chandler; Geo. C. Cramer; Dorothy Lyon; Mrs. W. H. Lindsay; Mrs. R. Overholt; David Elliott; Mrs. E. L. Elliott; Ball & Shute; Sam White; Franklin Moore; Peleg Chase; Mrs. Catherine Rignour; Mrs. Edith R. Burke; G. Willis; Sarah Dashwood; Mrs. Allen Weaver; Lettie Ralston; Mrs. Bart Vincent; Mrs. Barbara Leamon; Mrs. Frances Gillespie; Mrs. Elmer Winfrey.

SUBSCRIPTION FUND

Mrs. I. Fish, \$1.50; Mrs. Barbara Leamon, \$2.00.

OBITUARIES

BARBARA JUNE LYND

Again the cruel destroyer has snatched a pure and beautiful blossom from the garden of parental love. Barbara June, the little

daughter of Mr. and Mrs. O. D. Lynd of Kewanee, Illinois, was born February 7, 1927, and succumbed to pneumonia in the early hours of January 6, 1929. Two days later we laid her tenderly to rest in her snowy bed beneath a coverlet of flowers. An unusually large number of friends met to express their sympathy and love for the sorrowing parents. May God bless and comfort them. G. E. Marsh.

SUSIE KIRKHAM

Susie Edna, oldest child of Mr. and Mrs. Albert Lewis, born October 5, 1894, passed away at the Rushville Hospital January 12, 1929. She was 34 years, 3 months and 7 days old.

On March 31, 1914 she was united in marriage to Earl Kirkham. To this union was born one son, Earl Burdette. She made profession of faith in her Lord and Master and was buried in baptism by Elder G. E. Marsh on Nov. 1, 1913, remaining firm in her faith throughout her life. Her short life was one of true Christian womanhood, beloved by all who knew her.

The past six years she has been in poor health, suffering from diabetes. This disease, with the prevailing epidemic of "flu" was more than she could withstand. She bore her suffering with patience and was of a very cheerful disposition always thinking of others.

She leaves to mourn her passing the husband and son, her parents, two sisters; namely, Mrs. Lelin McDaniel of near Time-well, Thelma and Laurence at home, Thomas of near Ripley, and Herman of near Rushville, besides a host of other relatives and friends.

Funeral services were conducted from the Christian Church at Ripley, January 15, and Sister Kirkham was laid to rest, awaiting her Master's call. F. E. Siple.

MARY ANGELINE SHAFER

Mary Angeline Shafer was born in Marshall County, Indiana to George and Sylvia Long on February 6, 1869, the fourth of seven children, two of whom died in infancy. She was married to Hugh M. Shafer on

November 25, 1886. To them were born three children: Lulu, Vernia and Bessie. Early in life she professed Christianity, working at first with the Protestant Methodist Church, soon after allying herself with the Church of God where she continued an active Christian worker to the last. Sr. Shafer was one with others who joyfully bore the load that has made the Indiana Bible School possible.

Her death occurred on January 4, 1929, only four days after being confined to her bed because of cold and the prevailing epidemic. Besides her grief stricken husband there live to mourn her death three daughters: Mrs. Floyd Stilson, Oregon, Ill.; Mrs. Earl Thayer, Aurora, Ill.; and Mrs. Bessie Guiss, South Bend, Ind.; five grand children; three sisters and one brother: Mrs. Ella Petro, Mishawaka, Ind.; Mrs. Sherman Lewis, Sacramento, Cal.; Mrs. Marion Cramer, Geogre D. Long both of Plymouth Ind.; a large number of more distant relatives; and a host of friends. To all of these she had endeared herself by her true loyalty of service and care.

Deeply grounded in Sr. Shafer's life were the various phases of Christian hope. The atonement work of Christ; His soon return without sin, unto salvation; the resurrection of the dead; the immortalization of the saints; the eternal and righteous rule of Christ: these were some of the things she hoped to experience and realize. And, as in sorrow her loved ones laid her at rest in the Oak Hill cemetery of Plymouth, it was with the expectation that the day is nearing when her hopes will fully materialize and she shall live in the joys of eternal life.

F. L. Austin.

DOUGLAS THOMS

Douglas Chalmer Thoms, child of Bro. and Sister Chalmer Thoms of Eden Valley, was born Nov. 14 and fell asleep in death Jan. 11, at the tender age of one month, twenty-six days. Death resulted from an attack of the influenza.

Funeral services were conducted by the writer Jan. 12 from the home and Church of God. "Christ's interest in children" was used as a theme in bringing words of comfort to the bereaved. Sydney E. Magaw.

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.

IRA D. SANKEY AND THE GIPSY LAD

By S. Forsey

SOME YEARS AGO, when Mr. Sankey, with the great Moody, visited England, he drove out to Epping Forest. There he met a company of Gipsies who had encamped there. One of their number, a sturdy, frizzly-headed lad, climbed up one of the wheels of the vehicle. The sweet singer laid his hand upon the head of the child, and expressed the hope that some day he might preach the gospel. That lad is now the world-renowned Gipsy Smith. Imagine, if you can, the joy that filled the heart of the man of God, when years afterward, he had grown old and frail and dim-sighted, he received a visit from the Gipsy, and was told he was the lad on whose head he had laid his prophetic hand in the incident in Epping Forest.

"God does not expect any person to live the life of His Son Jesus Christ without first giving them His nature, by the indwelling Holy Spirit. We may tell people to be good until dooms-day, and they may try, and try, but that which results, is the efforts of the flesh. It is the Shepherd that keeps the sheep, and not the sheep the Shepherd. Under the law, it was "Do this and live," but under the gospel, it is "LIVE AND DO." What grace works in, we work out.

Some years ago, the late C. H. Spurgeon was called to preach to some thousands of people, assembled at the Crystal Palace, in London, England. Before the day appointed, he went to the Palace, to try the carrying power of his voice. Not knowing that any person was within hearing, he repeated the above Scripture. A man, engaged in painting heard, and was converted.

Proclaim not all thou knowest, all thou owest, all thou hast, nor all thou can'st.

WOLVERINES, PLEASE READ

IN SPITE of the severe cold and snow in which the special meetings began at the South Lawn Park Church, corner of Abbie St. and Jefferson Ave., Grand Rapids, the meetings have been increasing daily in attendance and interest. This fine field of work is showing results of the earnest, prayerful labors of, formerly, Bro. Patrick, and now of Bro. Randall. The whole is a monument to the untiring labors, physical and financial, of those who have contributed freely of their strength and earnings to erect the church and to proclaim the gospel which is the power of God unto salvation.

There may be no other field into which the Church of God has entered where the opportunity of witnessing for Christ is so promising. Already the church should be doubled in size in order to accommodate the constantly growing Sunday School. This will be better understood by non-resident readers when it is stated that this new addition to the city of Grand Rapids is referred to as being "the most rapidly growing community in western Michigan." The public school which six years ago was but a small country school and which in the intervening years has been enlarged at different times until it is now a fine three-story brick building, of twenty rooms, accommodating 900 pupils, is to be at once enlarged by a \$75,000 addition making a total of thirty-three rooms, as necessary to take care of the immediate school needs in this rapidly growing community.

This community is being settled by industrial people in the prime of life who are ambitious to provide little homes for themselves and their families of children. Many of these hard working parents are anxious to afford their children of the benefits of Christian education and influence, but they are as yet handicapped financially and are unable to bear any large part of the financial load necessary to carry on this Christian work.

The members of the local church are putting forth much labor and effort—some beyond their real strength—in order to keep up this promising work. They are traveling two to twenty miles from their own homes, weekly—many of them three or four times a week. They are devoting every spare minute and every spare penny to advance this service. In addition to this numbers of them are contributing to the Michigan State work and to the upkeep of the General Conference work.

All unbidden by, and unknown to these consecrated workers the writer suggests that those of the State of Michigan who can spare a few dollars occasionally should well consider contributing to this truly missionary field. A thousand or fifteen hundred dollars annually contributed by non-residents, in addition to what is being done by these resident workers, could be profitably used in this field.

While there is still an indebtedness of over twelve

hundred dollars upon the church property, yet community conditions cry for a doubling of capacity at once. The present attendance of Sunday School fills the present building to the straining point. When all the Sunday School assembles in the little auditorium the outside and rear aisles are filled with those who have to stand.

Are there not some of the older brethren of the State of Michigan who have means who will gladly contribute a few hundred or a few thousand dollars each for the purpose of clearing off the present indebtedness and of erecting an addition for present needs? (With a thousand children crowded into the present Grade and High School building it is certain that the Sunday School would quickly grow to several hundred if there were proper accommodations for it.)

Are there not some who will, in their wills, provide liberally for this opportune Christian work? Don't will all properties to children and distant relatives; leave a good and liberal portion to the service of the Master.

Are there not others who can at once offer liberal amounts to this church in return for annual interest on same during the remainder of life, the amounts to become the sole property of the church at the death of the giver? These would constitute Annuity Bonds between the church and the givers.

Bro. F. E. Hall, 304 Leemyra St., Rt. 10, will gladly receipt any who may respond to this petition, or correspond relative thereto. "Truly the harvest is great." Will not the few laborers of Michigan consecrate earnestly to the work?

I say "Michigan", because every other field and the general field has, each, its own problems and its own needs.

The special meetings will continue over Sunday the 27th. Nearby brethren are invited to visit the church during these meetings and ascertain the facts and interest themselves in the efforts being put forth.

Above all things—pray for us.

F. L. Austin.

P.S. The rapidity of growth of this community can be estimated by the following table of school growth. The school census showed the population of school age to be: 1922—65; 1923—292; 1924—385; 1925—475; 1926—650; 1927—811; 1928—1089. An increase of nearly 1600% in 7 years. F. L. A.

There were two men on a railroad train discussing the shape of the world. One insisted the world is flat, the other, round. They agreed to have the man seated behind them act as arbitrator. After explaining matters to him he said, "Gentlemen, yees both are wrong. The world is nather flat nor round. It's crooked."

—Haney.



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“CONSIDER THE LILIES”

If God robes the lilies, adorning them fair
Much more shall his children be clothed by his care.
Each day shall he feed them, than lilies more dear,
Shall shelter and guard them; be thou of good cheer.
Be thankful, receiving his bounty to thee,
No child of the Father forsaken shall be.
While serving him truly, should evil o’ertake,
Trust God to o’errule for Jesus’ dear sake.
God’s children—his lilies—though buried in dust,
Shall bloom in his glory when he raiseth the just.
—Mrs. Emily C. Pearson.



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

HAVE YOU DONE AS MUCH?

LAST WEEK we received at the office a remittance of two dollars toward advancing the work of the General Conference. It was just a small gift. And yet, it was the largest gift that the writer has known of since he came into the office. Why? We shall tell you why.

From another source we learn that this gift came from a young woman who is the wife of a very poor man. With what little they are able to gather together they keep their little home. Their Christmas dinner consisted of baked potatoes. She sent two dollars for the Lord's work.

Need we say more? Words are such empty things. This is the largest gift that has come to our attention. Mark 13:43.—F. E. S.

THE CALM THAT FOLLOWS

"Then the devil leaveth him, and, behold angels came and ministered unto him."—Matt. 4:11.

OUR STRONGEST LESSONS in life are learned by marked contrasts. Life brings to us its varying experiences of rest and labor, peace and strife, joy and sorrow, relief and pain, and these because of their contrasts teach us true values and give us appreciation.

A storm arose on the Sea of Galilee. So intense was this storm that the disciples though accustomed to the sea and to boats were unable to cope with the situation and disaster was staring them in the face. Nothing can look more angry or more threatening than a sea torn with a raging storm. Fear struck their hearts.

In desperation they aroused the Master, who weary and worn had lain down to rest in the stern of the vessel. With one sweeping glance He took in the situation. Stretching forth His hand He said, "Peace, be still," and the wind ceased blowing and the waves sank to a level and there was a great calm. What a lesson! Is it any wonder that these disciples looked at each other in amazement and asked "What manner of man is this?"

We read in the fourth chapter of Matthew about the severe temptations through which our Savior passed before entering His ministry. Almost famished through lack of food the temptation to use God's power in making bread for Himself was presented. The other temptations were just as genuine and real. It was a storm, a tempest

indeed that had swept down upon His life. But He faced it bravely and won, and no sooner had He done so than "the devil leaveth him, and, behold angels came and ministered unto him."

Yes, and they will do the same in your life or mine. Go your limit. Do what is right to the last ounce of your strength. The same God who sent angels to feed Jesus will furnish you with that which is needful in time of extremity.

What joy, what peace there is in the knowledge that no storm is so severe but what His voice can quiet it, no extremity so great but what He can provide for the need!

The calm follows the storm.—F. E. S.

I F

HOW MOMENTOUS are the possibilities that center around that little word, "if"! How much life is really influenced by the suggestion contained in the word.

"I will do this 'if' you do that," you say, and in saying it that way a very strong suggestion is given that perhaps it will not be done. How different the mental viewpoint when one says "I am going to do this and you may do as you think best." That is positive, emphatic. The battle is always half won when the mind has made a definite decision.

There are times when *if* is a necessary word and wisdom directs us to use it, but we should beware of throwing a negative suggestion before the mind when the attitude should be positive.—F. E. S.

TOGETHER AND APART

JUST AS IT IS the stormy sea which teaches the mariner to enjoy the calm, so it is the existence of one condition in life which teaches us to appreciate the opposite. How much we yearn for the one's we love when we are separated from them!

Every kindness that a loved one has done for you, every tenderness in the relationship which has existed only adds to the appreciation and emphasizes the longings during the hours or days of separation. But what joy in the thought of reunion!

If we have learned to really love our Lord, Jesus Christ, if we have come to appreciate His kindness and tender-nesses bestowed upon us, then we miss Him. If we have spent many precious moments in close communion

with Him that love has been strengthened.

How genuine should be our longing for the actual coming of our Loved One; how thorough should be our care to keep ourselves ready and worthy to enjoy His love when He does come!

CHEERFULNESS AND WISDOM

THE FAMOUS old French writer, Montaigne, on one occasion said, "The most manifest sign of wisdom is continued cheerfulness."

There certainly is no virtue in being grouchy, and there is no incentive or inspiration in being down-hearted and discouraged. How utterly foolish, then, are both.

Solomon in his Proverbs has shown us that the fear of the Lord, or reverence for God, is the beginning of wisdom. Considering these two thoughts together, one comes to this conclusion: reverence, respect for God, belief of His plans and promises give to one a joy, an optimism of life that will maintain continued cheerfulness. Rather hard on some of us, but nevertheless true reasoning. Lack of cheerfulness, therefore, indicates a lack of trust in God, a lack of wisdom.—*F. E. S.*

TWO IN ONE

ONE OF THE MOST beautiful thoughts presented by our Savior is that of the oneness which existed between Himself and His Father. This was perfect harmony. He does not indicate on any occasion that He was the Father, or the Father was He. It is very plainly shown that they were two separate individuals and the One produced the Other, but they were one.

In John 17:21, while praying the Father concerning His disciples Jesus said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Jesus knew, and we know, that John and Peter and James and the others were separate individuals, and yet He shows the possibility of their being one just as He and His Father were one. All of which shows very plainly that He realized Himself and His Father to be separate individuals, but completely one in purpose and plan.

Paul presents a similar thought of oneness in the fifth chapter of Ephesians, showing in verse 31 how husband and wife become one flesh, and then stating in the next verse that he speaks concerning Christ and the church. True love between two persons causes perfect harmony. Their identities still remain, but they think and act in terms of each other.

Love for Christ will make you or me think in terms of our Savior and His plan. This will be another instance of two in one.—*F. E. S.*

WHAT THINK YE OF CHRIST?

IT IS VERY INTERESTING to observe throughout the New Testament the many occasions on which different people expressed themselves with reference to Christ, and the many different thoughts they showed from these expressions. From the Companion Bible we are citing the following instances:

- "King of the Jews (wise men from the east, Matt. 2:2).
 - Mightier than I (John Baptist. Matt. 3:11).
 - Son of God (demons. Matt. 8:29).
 - A blasphemer (certain scribes. Matt. 9:3).
 - Son of David (two blind men. Matt. 9:27).
 - Son of David (a woman of Canaan. Matt. 15:22).
 - The carpenter's son (His fellow countrymen. Matt. 13:55).
 - John the Baptist (Herod and others. Matt. 14:2; 16:14).
 - The Son of God (they that were in the ship. Matt. 14:33).
 - Elijah (some. Matt. 16:14).
 - Jeremiah (others. Matt. 16:14).
 - One of the prophets (some men. Matt. 16:14).
 - The Christ, the Son of the living God (Peter. Matt. 16:16).
 - The Christ, the Son of God (Martha. John 11:27).
 - My Beloved Son (God the Father. Matt. 17:5).
 - Good Master (a certain ruler. Matt. 19:16).
 - The prophet of Nazareth (the multitude. Matt. 21:11).
 - The carpenter, the son of Mary (many hearing Him. Mark 6:3).
 - Thy salvation . . . a light . . . the glory (Simeon. Luke 2:30, 32).
 - Joseph's son (all in the synagogue. Luke 4:22).
 - A great prophet (all witnessing the raising of the widow's son. Luke 7:16).
 - A righteous man (the Roman centurian. Luke 23:47).
 - A prophet mighty in deed and word (the two going to Emmaus. Luke 24:19).
 - The Lamb of God (John the Baptist. John 1:29).
 - The Messiah (Andrew. John 1:41).
 - The Son of God, . . . the King of Israel" (Nathaneal. John 1:49).
 - A teacher come from God (Nicodemus. John 3:2).
 - A prophet (a woman of Samaria. John 4:19).
 - Jesus the son of Joseph (the Jews. John 6:42).
 - A Samaritan and having a demon (the Jews. John 8:48).
 - A prophet (the blind man. John 9:17).
 - The King of Israel (much people. John 12:13)."
- Consider each one of the expressions and the persons from whom the expression came.—*F. E. S.*

Look at your label.

Is your subscription to The Restitution Herald paid up?

A FEW SUGGESTIVE THOUGHTS

By Mrs. A. J. Chaplin

THE MOST TOUCHING, beautiful prayer ever uttered was the prayer that our blessed Savior prayed for His disciples just before His crucifixion. He was about to leave them to go to the Father. They were grieved and apparently did not fully understand about His going away. He gathered them together and talked with them and then He uttered this prayer found in St. John 17. Read it all and note especially verse 24 in which Jesus prays thus: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." "Neither pray I for these alone, but for them also which shall believe on me through their word."

We find that this beautiful prayer includes every true child of God and that sometime it shall be answered. Jesus promised Simon Peter that while he could not follow Him at that time, he should follow Him afterwards. John 13:36. "Simon Peter said unto him, Lord, whether goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

Now go with me to the Passover night. See the sorrowing groups of disciples gathered in that upper chamber to eat the last Passover supper with Jesus. He had been telling them that He would soon leave them. We can imagine how their hearts were filled with grief, and also how hard it was for them to think that they must give Him up. As a comforting message to them He tells them in John 14:1, 2, 3, "Let not your heart be troubled: ye believe in God, believe also in me: in my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." When will Christ come to receive those who are His? 1 Thess. 4:13-17, "I would not have you to be ignorant, brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them to meet the Lord in the air: and so shall we ever be with the Lord." This is the time when the Lord receives His bride and it is the time spoken of in Isa. 26:20, 21 when He calls His people to enter into their "chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." These chambers called "thy chambers" are the abiding place that Jesus went

to prepare for His people, and can be rightfully called "thy chambers" for they are made ready to receive the bride at the rapture of the church.

We have further proof that the saints will not be on earth during the tribulation period in Rev. 3:7-11. Our Savior gave a message to the true church, through John the Revelator. This church was called the "church of Philadelphia" and in it alone was found the true faith. He says, "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Therefore, "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."

If you want to know what that time of tribulation is turn to Zeph. 1:15, 16; Matt. 24; Zeph. 3:8; Zech. 14:2, 3, 14. These judgments are God's judgments. If you will notice, God has always in the different crises of the world's history punished the inhabitants of the earth for their iniquity. In Isa. 26 we are told that the "Lord cometh out of his place to punish the inhabitants of the earth." This time of trouble is called the "great day of the Lord" and precedes the millennial reign. Turn to Matt. 24:30 and we read that Christ's coming in power and great glory will be immediately after the tribulation, not before; not during, the tribulation, but immediately after it.

There is something that will take place prior to Christ's coming in power and great glory: the marriage of the Lamb. Rev. 19 gives a vision of that wonderful event. There will be great rejoicing in heaven when that time comes. A wonderful alleluia chorus will resound through heaven's domain. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb."

Another event then occurs. As the first Adam had to receive his wife before he received dominion, Gen. 1:26-28, so before Jesus, the second Adam, enters into His great work He must receive His bride before He receives dominion. God gives Him the dominion after He has received His bride. In Rev. 19 we see the vision of the marriage of the Lamb. In Dan. 7:13, 14 we see Daniel's vision of a scene in heaven before the coming of the Son of Man in power and great glory. "I saw in the night visions, and, behold, one like the Son of man 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."

We have come now to the time when the indignation period has come to an end, the time for the saints with

Christ to possess the kingdom. The bride of Christ has been hid until the indignation is overpast, the marriage of the Lamb has taken place, she has made herself ready, and with Christ the Bridegroom shall execute judgment and justice. They are the blessed and holy ones who are raised in the first resurrection equal to the angels, neither can they die any more. Being made immortal, they have received the divine nature and wherever He is they can be with Him also.

PSALM 25

By Ezra D. Gifford

THIS IS a wonderful Psalm. It prophetically gives us four of the prayers of Jesus, and the Holy Spirit's verbal replies to three of those prayers.

In the first prayer, Jesus says:

(1) *Unto thee, O LORD, do I lift up my soul. (2) O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.*

To this prayer of Jesus, the Holy Spirit replies:

(3) *Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.*

Jesus prays in the heaven on behalf of His people, and He prays as though He were they. We pray in His name, but He prays in our name. He is our Mediator, and hence represents us.

When Jesus prays, "Let me not be ashamed, let not mine enemies triumph over me," He is praying in our stead and on our behalf.

This is indicated by the answer, "Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause."

The answer was given to Jesus, not as an individual, but as one representing others,—those "that wait on thee," that is, those who get ready for Christ's second coming and then wait for Him, Heb. 9:28,—they shall not be put to shame, but they shall then be glorified with agical life and immortality, and they shall then be crowned with Jesus to judge the world and bless all the families of the earth.

Who will be put to shame? Those who "transgress" against the true Christ, and that "without cause."

People transgress against Christ by putting up another Jesus than the Son of the living God, or by forsaking His doctrine for the creeds and traditions of men, or by not following His example and obeying His commandments, or by not taking the true doctrine of the ransom, or by not taking Jesus as the Life-giver, or by putting up other priests and mediators between God and men, or by submitting to other lordships.

The people who thus betray Christ shall certainly be put to shame. They will be left out when Jesus comes. They will see the true saints clothed in the robes of glory, while they themselves are covered with the filthy rags of shame and dishonor.

In the second prayer noted in this Psalm Jesus says:

(4) *Shew me thy ways, O LORD; teach me thy paths. (5) Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day (all this gospel day). (6) Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old. (7) Remember not the sins of my youth (the sins of his people before their conversion), nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.*

To this prayer the Holy Spirit replies:

(8) *Good and upright is the LORD: therefore will he instruct sinners in the way. (9) The meek will he guide in judgment: and the meek will he teach his way. (10) All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.*

How much we need this prayer on our behalf and in our stead! Do we want God to teach us, and show us His ways and paths and truth? Then we may be sure that Christ prays in our stead and that we may receive the answer as recorded in verses 8, 9, and 10.

The third prayer of Jesus as noted in this Psalm is:

(11) *For thy name's sake, O LORD, pardon mine iniquity; for it is great.*

To which the Holy Spirit replies:

(12) *What man is he that feareth the LORD? him shall he teach in the way that he shall choose. (13) His soul shall dwell at ease; and his seed shall inherit the earth. (14) The secret of the LORD is with them that fear him; and he will shew them his covenant.*

When Jesus prays that His iniquity be pardoned, it is not His individual iniquity, but the iniquity of His people, who are reckoned as His body.

That iniquity He says "is great." It is a far greater sin for a Christian to do evil than for any one else, for of them that have much shall much be expected. And the Christian, too, sees that his sin is "great," for the Holy Spirit gives him conviction, which is far greater than the natural conviction.

This prayer of Jesus will be answered to the one who "feareth the LORD." The Spirit will "instruct" him how to get rid of this inbred iniquity, and "his soul shall dwell at ease" in a state of complete cleansing and sanctification. "And his seed shall inherit the earth." In this life we form the seed of immortality in the fruit that we bear. In death that seed is sown. In the resurrection, it is that seed that shall inherit agical life, immortality, and the everlasting home in the earth made new. Jehovah is the Friend of "them that fear him; and he will shew them his covenant;" for a friend will always talk plainly to a friend. The "covenant" here spoken of is the new covenant written out in the New Testament. To understand that sacred Book and have it written out upon the heart means so much!

Then Jesus says:

(15) *Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net.*

The feet of Jesus are the members of His body, or true

church, who bring the gospel message to others. These "feet" are in the "net" of unrighteousness and selfish governments and adverse social conditions of men, and hence they must go through many hardships and trials to bear the true gospel message. But when Jesus comes again, these "feet" shall be delivered out of this net.

This Psalm closes with a tender and pleading prayer of Jesus who prays in our stead:

(16) *Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.* (17) *The troubles of my heart are enlarged: O bring thou me out of my distresses.* (18) *Look upon mine affliction and my pain; and forgive all my sins.* (19) *Consider mine enemies; for they are many; and they hate me with cruel hatred.* (20) *O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.* (21) *Let integrity and uprightness preserve me; for I wait for thee.* (22) *Redeem Israel, O God, out of all his troubles.*

It is one thing to pray for others, but it is a much greater thing to pray as though you were those others. When we are desolate, afflicted, troubled, distressed, or persecuted Jesus bears these things for us and prays as though He were we. Such a tender and gracious High Priest!—*The Way of Life.*

CHRIST'S DEALINGS WITH PUBLICANS AND SINNERS

By N. H. Geiselman

A FRIEND OF SINNERS

WHAT A STIGMA accompanied this appellation in the minds of the self righteous Pharisees! It was a title of reproach given to Jesus by His enemies, but it is ever the glory of Jesus Christ and His precious gospel to take the things of reproach and transform them into things of honor. The cross! The cross, was once the most despicable thing in all the world. It was the symbol of all that was low and mean in man; too low and dishonorable for any Roman citizen to die upon it. No matter how low he had sunk in sin, no matter how fiendish his crime, they would not subject him to the disgrace of crucifixion. To-day it is the emblem of the highest honor that can be given to a soldier who has fought in defence of his country and not only so but millions now resting in the silent chamber of the dead will some day join the living and sing with jubilant hearts:

"In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Christ Jesus came into the world to save sinners—a noble work indeed. Nothing that you and I could be engaged in in this life could be more noble than this. James 5:20 says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from

death, and shall hide a multitude of sins."

We read, "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment." As she stood by the side of the Savior she bathed His feet with her tears and leaned down and wiped them with the hairs of her head and placed a penitential kiss upon them and anointed them with this precious oil. It is not any wonder with such an expression of affection for her Lord that the self righteous Pharisees thought within their hearts that if Jesus were a prophet He ought to have known what manner of woman this was—"Why she is a sinner!" Jesus knew what thoughts were going through their minds and He said to Simon, "I have somewhat to say unto thee. And he saith, Master, say on." Then Jesus spoke to him the parable of the debtors. He said, "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." This woman hath anointed my head with oil, she bathed my feet with her tears and wiped them with the hairs of her head and placed a kiss upon them and anointed them with this precious ointment. Simon, thou hast not done any of these things. "Wherefore I say unto thee, Her sins, which are many, are forgiven; . . . Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace."

Christ Jesus was glad to accept the title of "Friend to sinners" and well might He be glad when it was such a manifestation of a Father's love; for the Father sent the Son to be the Savior of the world. "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."

When the great Moody, who began his ministry first by riding a donkey along the streets of Chicago distributing tracts and holding prayer in private homes among the poor, returned from his business trip where he met a stripling of a boy preacher, he begged this boy preacher to come to Chicago and preach for them in the tabernacle. Well, the boy came. The great Moody carried the boy into his tabernacle and after his introduction to this great audience the boy took for his text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When the boy came into the pulpit the next night his text was, "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." Thus the boy for seven consecutive nights preached from this precious text. The great Moody was so captured with the boy's presentation of a Father's love, that love of God that passeth understanding, that as a

memorial of this boy's ministry in his tabernacle he had an electrician come and with his electrical bulbs place these words on the wall behind the pulpit: "God is love", with the expression from the great Moody, "If we cannot preach the love of God into the hearts of our hearers, may these bulbs help burn it in." In this life greater love can no man have than to lay down his life for his friends. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Jesus left His Father's bosom "to be born in a stable"; the homage and salutations of the heavenly hosts "for the mockeries of men"; the scepter of the world and the power of kingdoms "for a shepherd's crook"; yea, the diadem of heaven itself "for a crown of thorns". No wonder that the self righteous Pharisees were astonished at His life and said, "What manner of man is this?"; "Never man spake like this man"; "He taught them as *one* that had authority, and not as the scribes"; "Even the winds and the sea obey him"; the blind have received their sight, the lame are made to walk and the dead have been brought back to life and now He humbleth Himself that even the publicans and sinners have found favor in His love.

Oh, what an astonished world it will be at the coronation when the ransomed of the Lord shall return and come to Zion, the place of His enthronement, joined by the heavenly hosts in their alleluias to the Most High! "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests". "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."

Clothed in His vesture of King of kings and Lord of lord He stands forth not as an earthly monarch with limited sway, but He shall have the scepter of universal power, for His dominion shall be from sea to sea and from the rivers to the ends of the earth. Nations shall be blessed in Him, all nations shall call Him blessed. And in the language of David, "Blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory."

Now it seems to me that His very best preaching was to sinners. It is the very best preaching you and I can do. He spoke so tenderly to them and so compassionately when He would say to the troubled soul, "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. For my yoke *is* easy, and my burden is light." His love shines out in the blessed promise, "He that cometh to me I will in no wise cast off." It is no wonder that the publicans and sinners flocked to hear Him! He had a message for them. It is no wonder that the common people heard Him gladly, for He spoke words of comfort to them. He could sit down before them and tell them of the "lost sheep," that ninety-and-nine were in the fold but there was still one away on the barren hills of time. He could tell of the "shepherd's" anxiety for this lost sheep and the joy He

would have in finding it, carrying it home upon His shoulder. He could tell them of the "lost coin" and how the faithful wife would sweep the floor and diligently search for this lost coin until it was found. He could tell them of the "lad" who demanded from his father his portion and when he received it how he went off into a far country seeking pleasure and through riotous living wasted and lost it all. He could tell them of the joy anew in heaven over a sinner saved. He could tell them of a world groaning under the curse soon to be delivered and adapted to the nature of the redeemed. He could tell them that while the ages had sailed by in their consecutive order, none of the Father's zeal and fervor had cooled, but He was the same yesterday, to day and for ever.

And we can say from fulfilled prophecy that Jesus stands as it were at the gateway of our open sky to receive His bride and the events of last year are convincing to me that His bride is making herself ready for the marriage feast. Then soon will He come with all His holy ones with Him to establish that government that shall bring peace on earth and good will to man.

And now, our Father grant us through the merits of our Savior's atoning blood that all of us may be numbered with that holy throng. Amen.

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AEONS AND EVIDENCE

THAT THE SCIENTISTS are not easily misled by the rash guesses of those who speculate on the origin and early history of the earth, is evident from the following statement by Herbert Hall Turner of Oxford. "Science can never tell the earth's beginnings, nor the universe's," he said. "It is a vain hope that we can ever learn of the beginning of things. It is as vain as it would be to expect that all the monkeys in the world pounding on all the typewriter keys in the world would duplicate all the books in the British Museum."

Such an attitude is not as might appear at first glance, a wholesale denial of the value of scientific research in the realm of human history. It is rather a frank admission by one who is well acquainted with research of the difficulties involved in attempting to reconstruct the story of the earth's beginning from the scant and scattered evidence now available. Sensible people need not become unduly excited over the Sunday paper version of the finding of a pterodactyl's leg bone or the easy juggling of prehistoric aeons by pseudo-scientific feature writers. Presumably a man may imagine whatever he wishes, and some of our popular scientific writers take full liberty to do so. As long as everyone knows the slim evidence on which such assertions are based, little harm will result. But as a serious interpretation of the beginnings of mankind and of the world in which we live, the first few chapters of the Bible will, for most of us, continue to be a more satisfactory basis.—*Editorial in Our Hope.*

MIRACLES

By Lottie E. Young

THE SUBJECT of the miraculous acts performed by God in the Old Testament, and Jesus Christ in the New, has been an oft discussed one, both in and out of church circles, especially by those who consider themselves "smarter" than believers in the Word of God, but as the Bible is full of miracles, those who reject all of them leave little of the Book that they can accept. Some give the answer to the question as to what a miracle is as everything that man cannot do, while a second definition is anything that man cannot understand. A third answer is that a miracle is an event in the natural world occurring in such a way as to call attention to the presence and action of the living God.

Miracles differ from the ordinary course of nature, yet they do not involve any violation of the laws of nature, or any suspension of the forces of same. When the ax head, for example, was made to float in the water (2 Kings 6:5, 6) the force of gravitation was not suspended. The water and the iron remained active according to the laws of their own nature, but God brought another force to bear, for the time being, acting in opposition to the force of gravitation. When a man holds a stone on the palm of his outstretched hand no law of nature is being violated. By the action of his will he is thrusting another force for the time being, into the force of nature, and the stone, which if left to act according to its own nature would fall to the ground, is held in the air. That which the will of man can do within the limits of human power, the will of God can surely do with His almighty power.

There are only three questions to be considered in connection with the miracle. First, can God perform a miracle? To deny that He can do this is to deny that He is the All Powerful God He really is. When we consider the immensity of the universe, the incalculable power of a Being who can hold suns and planets in His hands and send them on their endless orbits as He has marked out, and who can pile up mountains and carve out rivers, we cannot doubt His ability to perform miracles.

The second question is whether God would desire to perform a miracle. If God has power so infinite that we must assume miracles possible with Him, has He not an intelligence so infinite that we must admit our finite minds may be unable to declare with certainty what He might think it wise to do? The trouble in regard to miracles is that finite man looks at God with his own eyes, and what he cannot do he seems to think the Creator of all cannot.

Modernists look at matters religious very differently to what they do the common things of life. For instance, life is a mystery; we know no more about it than we did at the dawn of creation. We have thoughts and ideas, and yet we know in a moment something will convert the living breathing human into a mass of lifeless clay. In spite of all the civilization that man has wrought, we

are no wiser in regard to this mystery than the ancients were. We know that if a grain of wheat is planted in proper soil and with the right environment it will send up its shoots, and just so many days later the finished product will be ready for the reaper, but we cannot explain how it is done. Look at the common radish; what makes the top green, the body of the root white, while the outside is a delicate pink or red? No one has unraveled the mystery which causes this little root to be different from the potato or other vegetable. And why should the same looking seed produce large or small, red or white or blue flowers?

The third question is, do the facts justify us in believing that the miracles recorded in the Bible were actually performed? If we believe the Bible to be the Word of God, we have no difficulty in believing what it says about miracles. The calling down of fire from heaven is not unbelievable if one believes that Elijah acted under instructions from God, and was thus in position to draw from God's inexhaustible power plant. If Christ had power to rebuke the winds and waves, was walking on the water an unreasonable thing for Him to do? We know the salmon born in the State of Washington float down their stream into the ocean, fatten themselves, and return at the end of four years for man's table. If God can direct so many fish as to their actions, why should we disbelieve the story of Jonah, and if God created the lions which threatened Daniel, why could He not stop their mouths?

The Bible has proved itself to be trustworthy by prophecies fulfilled, by records that have been verified, and by the influence which it has exerted, all proving it to be truly the Word of God. The Book has lived through the ages in spite of all that has been done to destroy it. Miracles are being wrought to-day in the new birth by which hearts and lives may be transformed. The feeding of the five thousand is not as great a mystery as the cleansing of a heart from sin and the changing of a life.

Would not all these facts prove first, that God can perform any miracle He may see fit to perform; second, that it is not unreasonable to believe that an infinite God may have reasons for performing miracles that finite man does not now, and possibly never can comprehend; third, that the evidence of the Bible, which is trustworthy, furnishes convincing proof that miracles have been performed by characters in the Old Testament, and by Christ and His apostles, all drawing from the same source of infinite power. Belief in the power of God to perform miracles, in the willingness of God to perform miracles, and in the actual performance of miracles, is confirmed by man's experience in his own heart and life, and by his observation of similar changes in the hearts and lives of others.

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"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."—1 John 1:8, 9.

“THY KINGDOM COME. THY WILL BE DONE”

By Jas. A. Patrick

IN ORDER TO STUDY the question of the kingdom, and God's will being done on earth, it is necessary to go back to the beginning of creation, for when we compare the finished product as revealed in the last two chapters of Revelation with the beginning in the garden of Eden, we find much similarity; besides, Christ said that to a certain class it would be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Then this kingdom was prepared back in the beginning. The garden was the kingdom in miniature.

Another proof that the beginning of the kingdom was back at creation is the terms in which God addressed the man and the woman, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. To subdue and have dominion means kingship. Adam was created to be a king; Eve a queen.

Now we come to the question, so long debated, as to whether or not the things mentioned in the first three chapters of Genesis are real. The modernists tell us that it is all allegory. I have before me a tract by Rev. L. T. Nichols of the Megiddo Mission band. In this tract it is claimed that the garden of Eden, the man and the woman, the trees, etc., were spiritual, not literal at all. If, as science claims, this is all an allegory, I would like to know where the allegory leaves off and the real begins; and if it is all spiritual, then the spiritual came before the natural, and Paul didn't know what he was taking about when he said, "Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. 15:46. Mr. Nichols says that the garden, trees, the man, etc., are spiritual. I am wondering if the fish, fowls, creeping things, and the beasts were also spiritual, and if so what do they signify? Do you not see the absurdity of trying to take these chapters other than literal? God speaks and deals with the natural first, afterwards that which is spiritual.

Well, I guess, we can't make anything out of it but a literal garden, trees, man, etc. And so, there will be a literal kingdom with literal trees, flowers, and people, because it had its beginnings in a literal garden back at creation.

If the garden, the trees that were good for food, the man and the woman were literal, then the tree of life and the tree of the knowledge of good and evil must have been just as literal. Can any one tell us by what rule of language we can make part of these objects literal and another part figurative? If the tree of the knowledge of good and evil was a literal tree, and the woman was a

literal woman, then the serpent was a literal serpent, and he induced the woman to eat of the fruit of a literal tree. Then the woman gave to Adam, her husband, and he did eat with her as the record says. Then he did not cause her to eat as some so foolishly teach. Then Adam was not the serpent. If he was, he induced the woman to eat; then she did not induce him to eat. "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14. If Adam was the serpent and tempted the woman and caused her to sin, is it not strange that the woman was in the transgression? Would not Adam have been the guilty party?

Why did Adam eat of the forbidden fruit? According to the record Eve ate first; then she was subject to expulsion from the garden and death; then Adam would have been without an help meet for him, he would have been alone again. The reason he ate was because of love for his bride. He saw her in death and went into that state with her, thus subjecting the creation to death in hope that God would raise them from the dead. Rom. 8:20. It is sometimes contended that God subjected the creation in hope, but that could not be, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*." Rom. 8:24, 25. God, who sees the end from the beginning, cannot hope for anything. In that Adam went into death with his bride in hope, he is a beautiful type of the Savior who saw His bride in death and went into that state in hope of a resurrection.

(To be continued)

BE A PHILIP

By Samuel E. Haney

READER, IF YOU HAVE found the Christ and can't find anything to do, here is a recipe that will relieve you of your *hypnotic* state; get baptized (Mark 16:16); consecrate yourself to the Lord and His service; become isolated from the world; ". . . 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. 6:14-18, A. V. You will then be surprised at the amount of work the Lord has waiting for you to do. Don't allow the lack of a high school certificate to retard you. You have at least "one talent", which, due to dormancy, you may be unaware of. Don't "hide it in the earth", but give the Lord a chance to develop it. Perhaps you can sing, or play an instrument. I have heard men sing for Jesus who formerly sang in cabarets and dance halls for the devil and his flappers. Jerry McAuley, the once down and outer, who didn't know a noun from a pronoun became the greatest missionary worker and preacher New York City has ever had. Jerry got busy, and went in search of "Nathanael",—(John 1:43-51). There are many

"Nathanaels" under "fig trees" trying, all alone, to figure out the way of salvation. They need your assistance. Paul says, "I can do all things through Christ which strengtheneth me". So can you and I by letting go of this crooked world, and equally crooked flesh.

Thirty-two years ago a blacksmith (my cousin) with an apron on, rushed into my office, saying, "Sam, listen to me, I have good news for you". I listened. At the conclusion I decided the man had gone suddenly insane. But after examining the many texts he gave me I changed my mind. Here is the line of talk he also gave me: "If you come to know the truth, and consecrate yourself to the Lord and His service, you will soon become convinced that Paul was right when he said, 'All that will live godly in Christ Jesus shall suffer persecution'. By being faithful to your 'high calling' you will get into much trouble, in the way of criticism and tribulation. While on the other hand you will, for the first time in life, fully realize what real happiness is. You will also discover that the closer you walk with the Master the more thoroughly you will be persecuted, ostracized and hated". Time has confirmed the brother's statement.

This brother, whom I know as a preaching blacksmith, is known to the world as only a smith with his leather apron. But to the writer, he was a "Philip", who went after his man—and got him. It was the turning point of my life; like plunging from a dark tunnel into the glorious sunbeams of heaven!

I WILL COME AND RECEIVE YOU

THESE WORDS are the words of Jesus. Men may scoff and say, "Where is the promise of his coming", 2 Peter 3:11, but, the Lord *Himself* gives the promise that He will return, and He gives it in such a connection as to forestall every effort to spiritualize the promise: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again." Did He literally "go"? Certainly. Then He will literally "come again." We cannot literalize the departure, without literalizing the return, unless we do violence to the language; for the same "I" who was to "go," designates the personage to return—"I" will come again.

A large class of theologians freely concede the fact that Christ will literally return from heaven, but having overlooked the object of His coming, they feel uninterested in the great question. Let it be understood that Christ not only announced the *fact* of His coming, but also specified the *object* for which He was coming, and an interest will be necessarily felt in the matter. The full statement of Jesus is as follows: "I will come again, and receive you unto myself; that where I am, there ye may be also". John 14:1-3. He is coming for the important purpose of receiving the saints unto Himself, and if they are not to be "received unto himself" till He comes, His coming is an important event.

That He will not receive them unto Himself prior to His return is further evident from the fact that He "shall judge the quick (living) and dead at his appearing", 2 Tim. 4:1; and certainly He will not receive unjudged men into realms of felicity, to be subsequently summoned to leave a world of happiness to be judged; and, consequently, unless men enter glory *unjudged*, they cannot enter till Christ's "appearing," for He is not to judge either the living or the dead till then; and another result grows out of this conclusion, which augments the importance of the Lord's coming: If the dead remain unjudged till Christ's "appearing," they must also remain *unrewarded* till then; for judgment involves the decision of the Judge for or against men, and the execution of that decision; and the decision in favor of the righteous cannot be executed before it is made. Whatever the saints enjoy in the world to come will be the result of judgment rendered in their favor by the divine Judge, unless they judge themselves in defiance of Jehovah's arrangement. And if it were possible for the saints to obtain the bliss of futurity previous to the judgment, the judgment would thereby be invalidated. But the truth is, judgment is not only due at Christ's appearing, but rewards come after judgment, both according to reason and Scripture, as the following text will show: "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints". Rev. 11:18. The saints of all ages, including the ancient prophets, remain *unrewarded* till the dead are judged, and the dead remain unjudged till Christ's appearing.

As there is no reward till the judgment, and no judgment till the coming of Christ, future reward depends upon the coming of the Lord, agreeing with Paul's statement: "Unto them that look for him shall he appear the second time without sin unto *salvation*", Heb. 9:28; thus deferring the completion of salvation till Christ appears. This makes the advent of Christ an event of no ordinary importance, a theme of unparalleled interest, it being an event which brings our future reward; and the Scriptures often present the matter in this light.

Paul testifies: "When Christ, *who is* our life, shall appear, *then* shall ye also appear with him in glory". Col. 3:4. Should the question be asked why we must wait till that event before we can appear with Christ in glory? the answer is not difficult: the judgment does not come till then, and unjudged men cannot enter glory. Peter affirms: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away". 1 Peter 5:4. But why must the saints remain uncrowned till that event? Because the judgment does not come previously, and it is the work of the Judge to dispense the crowns.

Jesus asserts: "The Son of man shall come in the glory of his Father with his angels; and *then* he shall reward every man according to his works". Matt. 16:27. "And, behold, I come quickly; and my reward is with me,

(Continued on page 287)

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"GREATER LOVE HATH NO MAN THAN THIS, THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS."—JOHN 15:13.

A YOUNG BUSINESS GIRL and an older woman of experience were talking together the other day. The younger woman had problems which seemed to worry her a great deal, and she was regretting the fact that she was not making as rapid progress toward financial independence as she would like.

The conversation lasted for some time, and then the woman who knew life said, "Have you a friend who, if you were in extreme need, would provide a thousand dollars for your relief?" "Yes," replied the girl, "I have." "Then you are one of the richest people in the world, regardless of your standing financially", was the verdict of the one who knew.

There have been given us many definitions of a friend, and they are all good, but friendship is a relationship so sacred and so beautiful as to defy the power of words to express. It is a bond that must be experienced in order to be understood. Few are the individuals who have lived and have not known the blessing of friendship, and those unfortunate few have missed most of the fullness of life.

Solomon speaks of two opposite types of a man's acquaintances and calls them both "friends". In his Proverbs (14:20) he says, "The poor is hated even of his own neighbour: but the rich *hath* many friends." These are the individuals whom we cannot consider a man's real friends; rather, they are friends to outward appearances, but when fortune frowns they go even so far as to hate the very ones whom they professed to love.

But "there is a friend that sticketh closer than a brother." A real friend is faithful when others fail. We learn this from our own experience, and Solomon substantiates it by one of the simplest and most all-inclusive definitions that has ever been given—"A friend loveth at all times."

What a wonderful privilege it is to have a friend! Whether the day's pathway has led through roses or through thorns, or whether we are overjoyed with the pleasures of life or bent with its burdens, how sweet it is to come to the heart of a friend and find comfort!

"A man *that hath* friends must shew himself friendly," Solomon speaks further, and in this we recognize the large opportunity of the Christian. It is a great privilege to have friends, but it is a greater one to *be* a friend to men.

Love is the key-note of the whole gospel song. We begin to realize something of the richness of friendship when we recall these words of the Lord Jesus Christ: "Greater love hath no man than this, that a man lay down his life for his friends." How well the Master exemplified for us the character of a true friend whose love could never be questioned!

Into the palaces of wealth and pride He went with kindness, yet He was at home in the dwellings of the humble. He drew to Him the sound in mind and body and shared their blessings, yet He sought out the sick and needy ones and made them whole. By day He taught and preached and healed until He was weary, and by night He roused Himself from sleep to still the troubled waters of Galilee for those who called Him "Friend". He was the Son of God, yet He stooped to wash His disciples' feet, and called it a privilege. Week in and week out He gave of Himself and all that He had, and at last He laid down His life in full "for his friends" and for His enemies as well.

And now that Christ sits at the right hand of the throne of God He is no less our Friend than He ever was, for as Intercessor between the Father and us, with sympathy and understanding He watches over all our experiences of life, having passed through each one Himself. Yes, "a friend loveth at all times."

It seems that the message He gave His disciples in the old days rings out anew for us to-day, and we can hear Him repeat, "Greater love hath no man than this, that a man lay down his life for his friends."

May we not lay down our own lives in daily deeds of kindness for our friends? The measure of our love is the service we render to them.



REPENTANCE AND FAITH

WHY, THIS MAN receives sinners, and eats with them!" the Pharisees exclaimed.

Then Jesus told them the following story to show them that they did not understand Him nor His work:

A father had two sons, and of course, he loved them both. But one day the younger boy came to his father and said, "Give me my share of your goods." Now, mark you, he didn't say "Please," or "Thank you."

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

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

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

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

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

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

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

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

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

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

Now, on the day of Pentecost Peter tells the listening crowd how they may win God's forgiveness, and be as gladly received as this father forgave and received his erring son.

The Holy Spirit had been bestowed upon the waiting apostles, so that each one had power to preach in many languages.

Peter delivered a wonderful sermon in Jerusalem before men of many nations. He told them that Jesus was in heaven at God's right hand, and had sent the Comforter to help them.

To the Israelites he said, "God hath made that *same* Jesus, whom *ye* have crucified, both *Lord* and *Christ*." When they heard this they were troubled and asked, "What shall we do?" Then Peter replied, "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."

SOMETHING TO DO

1. Learn Acts 2:38.
2. Read of the baptism of Jesus. Matt. 3:13-17.
3. Read F. A. S. in the quarterly.

WHERE THE LUCK COMES IN

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's apt to see
His plans all come to failure,
His hopes end in defeat
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing, with a will
That spurs him on to action,
And keeps him trying still,
When effort meets with failure,
Will some day surely win,
For he works out what he wishes
And that's where "luck" comes in.

—Sunshine Magazet.

NOTE BOOK

Page 1. Picture of Peter preaching. Copy verse— Acts 2:38.

Reverse side.—Illustrate story of the Prodigal Son, Copy verse—Luke 15:21.

With Our Sunday Schools

LESSON VI.—February 10, 1929

REPENTANCE AND FAITH

Isa. 1:10-20; Ezek. 18:20-23, 27-32; Mark 2:1-12;
 Luke 3:1-14; 15:11-24; Acts 2:32-39; Heb. 11:1-10.

Devotional Reading: *Psa. 27:1-5.*

GOLDEN TEXT

Repent ye, and believe the gospel.—Mark 1:15.

A STUDY OF THE SUBJECT

Repentance. This is not merely a sorrow for wrong done. It is a forsaking of the way which leads to and results in wrong and an entering upon the way that is higher. As pertaining to God and Christ it is a discontinuing of those principles and ways that are opposed to God and a taking and practicing of God's ways according to His principles and truths.

Repentance a Necessity. It is true that salvation is a "gift" of God. Rom. 6:23. Man cannot save himself. It is equally true that God cannot give salvation to any one who does not acquaint himself with God's ways and choose them definitely in the place of his own ways of man. Just as the harvest—which is a gift of God—is the prize resulting from sowing and tending, so is salvation a prize for obedience to God's laws concerning life development. To follow His laws man must first turn from his own self-chosen, flesh-prompted ways. This is true repentance.

Results of Repentance. One of the first results is to exalt God, God's Word and God's works and to reject everything that is in fact or in principle opposed, in part or in whole, to the truths and ideals of God.

He who perseveres in repentance toward God steadily advances in life's developments in the ways of God and in the benefits therefrom.

Repentance leads to obedience.

Repentance is rewarded by God's forgiveness of the wrongs done prior to repentance.

PRACTICAL APPLICATIONS

A Change of Heart. Many is the boy who has rebelled against parental authority. Human nature, from the days of Adam and Eve, has disliked to be dictated to by higher authority, which is exactly why the first pair ate the forbidden fruit and why so many boys leave home.

But a wise father will be properly strict with his son even though the lad does leave home, for he realizes that it is much better for the boy to face the world with a proper memory of the righteousness for which that home stands than for him to remain with the home's sanction for wrongdoing.

The lad leaves home, angry, filled with pride. He will live his own life. But it does not take long in most cases for life to cool his anger and melt his pride, and then he thanks God that the home from which he came stood for something noble and good, and if it is not too late he goes back to show his repentance to the aged parents.

God never dies. It is never too late to find His home if we have learned our lesson. How much better if we can learn our lesson in young life and have its benefits to guide us!—F. E. S.

THE GOLDEN TEXT

"Repent ye, and have faith in the joyful message."—Mark 1:15, Roth.

"Repent ye and believe the gospel," was the burden of the message of our Lord and Savior, as He labored among men and e'er He went away He left this command "Go ye into all the world, and preach the gospel . . . He that believeth and is baptized shall be saved . . ." The gospel, the joyful message, will avail no one good except he repent and turn to following after God and His righteousness.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Repentance and Faith.

"And when he came to himself he said . . . I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee." Luke 15:17, 18.

Faith that saves is a characteristic of God alone. It is His confidence in the things He has made and in the purposes He has set for them, and His steadfastness to His works and His purposes. God's faith enters man and operates in him after repentance takes place.

This repentance, that makes an opening for the entrance of God's faith, is a coming to one's self, plus an arising and going to the Father. Adam experienced the first part of repentance through eating of the tree. His eyes were opened and he stood ashamed before his Maker, realizing the distance between himself and God and that that distance could not be eliminated through partaking of a mixture of good and evil. But Adam did not take the second steps in repentance. He did not arise and go to the Father. Why? Because no man can come to the Father except through Jesus. At that time God was only the Creator to man, not the Father, and there is no drawing power in creatorhood.

But through Jesus, man, after he has come to himself as Adam did, is drawn to God the Father, knowing that He is faithful to His work and His purposes and, by virtue of that confidence, receiving within himself God's faithfulness that works to perfect him a new creature in God's image and likeness.

—A. K.

INTERMEDIATE CLASS

Topic: Repent and Have Faith.

"Mother, I'm very, very sorry, but I broke

one of your best plates," said a certain girl. "Father, I broke your good saw," said a certain boy, "I know you told me not to use it, but I did. I'm sorry I disobeyed you. I won't do it again."

This mother and father may say a few words in reproof to this girl and boy, but they will be glad the children were sorry and were very glad they confessed their wrongs to them.

In our lesson to-day it tells of some people who were very sorry for what they had done, and asked Peter to tell them what to do. Peter's reply to them is found in Acts 2:38-40. Jesus tells us a beautiful story of a young man who repented. Become acquainted with this story by reading Luke 15:11-24.

Every day we do things that God does not want us to do. But He loves us, and will gladly pardon all our wrongdoings, if we confess them freely to Him. Then we must have faith in Him, that He will forgive our sins. This is of even more importance than merely the act of confessing our sins to Him.

Tell in your own words what you think it means to repent.—V. C. T.

JUNIOR CLASS

Topic: The Boy Who Was Sorry.

Aim: To learn the sad results of sin.

Class, what does the word, "prodigal", mean. It means wasteful, a spendthrift. Our lesson to-day is about a very wasteful son; he was selfish, stubborn, unthankful, and disobedient. He had asked his father for his portion, which according to the law, because he was the youngest of the two boys, would have been one third of the estate. The father gave it to him. He went into a far country and there wasted his money with wicked people, and when they had gotten all that he had, they did not want anything more of him. He sat and watched the swine eating the earob pods and would have eaten with them for no one had asked him or offered him anything to eat. He was starving while there was plenty in father's house. He was ashamed to beg or to go back home. This was his reward for disobedience and sin. What should he do? He sat and with shame acknowledged his sin, and repented. He started home. His father met him with a kiss.

TOPICS FOR STUDY AND DISCUSSION

Faith: general definition. Flesh faith—origin and field of operation; purpose; the scientist's faith; the inventor's faith. Spiritual faith—origin; field of operation; purpose; man's possession of it—repentance and Jesus, the avenues to it.—A. K.

DOINGS AMONG THE CHURCHES

CALIFORNIA

On Wednesday evening, Jan. 16th, the home of Brother and Sister Railsback was the scene of a unique affair. The occasion was a bridal shower given for Miss Rena Blackwell, the wedding to take place on Feb. 9th at three o'clock in the afternoon.

Bro. C. E. Hatch of Santa Ana, and Sister Azorah Scroggs, of Pomona, have the sympathy of the Los Angeles Church in the loss of their brother J. E. Hatch, of Chicago.

Bro. Rollo Dawson's father, mother and the two children were in an auto accident recently. Mrs. Dawson suffered severe bruises and a chest injury, and Miss Frances from a ruptured blood vessel in the forehead.

Bro. D. B. Jackson is occupying his usual place in church after an absence of four weeks, due to an attack of flu.

We have about reached a normal attendance at church after a goodly number being absent on account of the flu. Bro. Johnson is responsible for the statement that there were sixty-three present last Sunday. We have observed that he is quite an adept at counting as well as preaching.

Bro. Howard Moore, of Red Bluff, Calif. spent a few days in our city, shaking hands with friends, and visiting in the home of his wife's parents, Brother and Sister Railsback. Sister Moore and their son, Dean, returned home with him.

We are sorry to lose from our regular church attendance Bro. and Sr. Rufus Kellogg. They have moved to Hollywood, Calif.

A COMMUNICATION

Dear Brethren:—

I trust that you are all rejoicing in the Lord and in the soon coming of His dear Son from heaven. Everything is gradually shaping toward the establishment of the glorious kingdom of God in the earth; so gradual that the world does not realize it, but our eyes are open that we can discern these things.

I see by the paper that several are in arrears with their subscription. I would suggest that all who can do so, pay up until January 1, 1930. I find it is much easier to remember when our renewal becomes due if it is the first of the year.

May God bless you all and keep you in the narrow way until that glorious day when Christ will come to claim his own.

Your sister in Christ,
Hanna Barber.

1125 Evans Ave.,
Pueblo, Colo.

Bro. R. H. Judd, Grafton, Ontario, writes that he has been enjoying a visit from his brother and wife who are missionaries to China, but are on furlough and have been to the old home in England and are now

ready to return to their labors.

Bro. Judd hopes soon to write more for the advancement of truth. If you have not yet read his book, "Jesus Christ in the Old Testament," send 40c to this office and one will be mailed you.

Sister Mary Jackson, who is "Mother" at Golden Rule Home, is recorded as a year older than she was last week. In order to impress the fact strongly upon her a group of Oregon church young folks staged a surprise on her last Friday evening and spent a very pleasant time together.

The glare of ice over northern Illinois the past couple of weeks has been the most prolonged that some of us have ever seen. It is easier to sit down than to stand up, whether in the street or sidewalk, and cars go sideways with as much ease as straight ahead. One of the most amusing things we can think of would be to watch a southern boy who had never had any experience on ice try to get up after falling down.

WHERE ARE THE DEAD?

Our office has just published a two thousand edition of "Where Are The Dead?" by L. S. Bronson, deceased. This for the past ten or fifteen years has been one of the most popular tracts circulated by our people. We are prepared now to fill orders at the following rate:

Single copies	\$.05
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GRAND RAPIDS MEETING CONTINUED

A Telegram from Grand Rapids, Michigan, sent Sunday night, Jan. 27, says:

"Owing to the fine interest the meetings at South Lawn Park Church will be continued another Sunday. There were five to-day for baptism, one hundred fifty there for Sunday School. F. L. Austin."

We are all rejoicing over this splendid news. Pray for the greater success of this meeting this week, and get ready for one in your community.

In contrast to the extreme cold and ice over the north, word comes from Louisiana that they are sitting around in shirt sleeves and sleeveless dresses with the doors and windows open. Reading such letters, however, seems to have little effect upon the temperature here.

Attention is called again to the booklet by Lyman Booth recently published and entitled "The Way of Life Eternal." This treatise is well worth your consideration and may be ordered from this office at 40c each.

HERALD RECEIPTS

Mrs. Nellie Moir; Mrs. John Cochran; Mrs. J. C. Kirkpatrick; A. C. Kjargaard; Mrs. Albert Logsdon; Wm. O. Jenter; Mrs. Bert Sheets; Esther Holmes.

SUBSCRIPTION FUND

Lois Hazelwood, \$1.00; Mrs. John Cochran, \$2.00; Milton Long, \$5.00; Esther Holmes, \$1.00.

OBITUARIES

EMMA JACKMAN

Was born at Kendalville, Ind. Feb. 16, 1856 and died at the home of her grand niece in Grand Rapids Jan. 10 at the age of 70 years, 10 months and 24 days. From early youth she lived in the Church of God faith and was ever steadfast in this persuasion until claimed by death.

She was apparently hale and hearty until a few days before her death, when she became afflicted with measles. This, together with pneumonia, resulted in a complication that brought her death.

The funeral was held from one of the undertaking parlors in Grand Rapids, the writer speaking concerning the hope in which she lived and died. C. E. Randall.

THE RESTITUTION HERALD

Published by

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Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample Copy, Free.

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.

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.

I WILL COME AND RECEIVE YOU

(Continued from page 282)

to give *every man* according as his work shall be". Rev. 22:12. Here are two testimonies from Christ Himself, connecting "reward" with His coming; not for a few merely, but for "every man," and that takes in all, both dead and living. But why are all to remain *unrewarded* till then? The answer is easy: the judgment does not come previously. "I will come again"—come as Judge, come to give reward, and come to receive the saints unto Himself to reign with Him in His kingdom forever.

—Selected.

LOVE ANALYZED

AS YOU HAVE SEEN a man of science take a beam of light and pass it through his crystal prism, and as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and violet and orange and all the colors of the rainbow—so Paul passes this thing—love—through the magnificent prism of his inspired intellect and it comes out on the other side broken up into its elements; and in these words we have the spectrum of love, the analysis of love. Will you observe what these elements are? Will you notice that they have common names? that they are virtues which we hear about every day? that they are things which can be practiced by every man in every circumstance of life; and how by a multitude of small things and ordinary virtues the supreme thing, the *summum bonum*, is made up?

The spectrum of love shows nine elements:

Patience—"Love suffereth long."

Kindness—"And is kind."

Generosity—"Love envieth not."

Humility—"Love vaunteth not itself, is not puffed up."

Courtesy—"Doth not behave itself unseemly."

Unselfishness—"Seeketh not its own."

Good Temper—"Is not provoked."

Guiltlessness—"Taketh not account of evil."

Sincerity—"Rejoiceth not in unrighteousness, but rejoiceth with the truth."

—Henry Drummond.

DOES CHRIST LIVE IN US?

By R. S. Jackson

WE OF THE CHURCH are prone to accept, too easily sometimes, the idea that Christ is living in us. We go through the form of baptism, we profess our belief in Christ and our love for Him, we begin our life in the

church with a great rush into the work of the church. To people outside and perhaps even to ourselves it seems that surely Christ is in our hearts and lives.

The question is, "Is Jesus really in our lives, or is He just trying hard to get there?" The answer to this is not immediately accessible to us but in time will appear.

If the Lord is really living in us, then we are living under His grace and guidance and so must live for Him. Our lives cannot be spent in self pity or in living for ourselves, but must be spent in service. Living for service does not necessarily mean living to preach from the pulpit, nor does it mean living to write for a religious publication. Living for Christ may be done in the office, in the school, in the home, in the store and on the street. It may be done everywhere that people go. "Inasmuch as ye have done it . . ." The banker who places money on a deal which he knows is an unfair and unchristian work is not living for Christ. So, too, the landlord who is not considerate of his tenants, the school teacher who has an unchristian attitude toward her pupils, the child who has lack of honor and respect for the words of the parent, the mother or father who appears in the home in any way which might be a detriment to the Christian life of the child in the home, does not, no, cannot have the love of Christ in his or her heart and therefore is not living for Christ.

Again in Galatians 5:25 we are admonished, "If we live in the Spirit, let us also walk in the Spirit." We cannot walk in the Spirit when we knowingly do those things which trouble the heart of our brother.

DO YOU TRUST YOURSELF?

HE THAT trusteth in his own heart is a fool," Solomon. It was a wise man who said that. He had wisdom enough to know that he had no wisdom. Luther once said, "If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself." The Greeks summed up their highest wisdom in the maxim, "Know thyself."

But is not confidence a good thing? Yes, but not self-confidence! Many men have fallen because they leaned on themselves and found they were leaning on a broken reed. For a while the proud man justifies his pride. He forces men back. He cleaves his way swiftly through obstacles. He rises superior to defeat. He comes to regard himself as invincible. But time lowers the haughty banner and trails it in the dust. Men crowd back in the way of the proud man, and obstacles mass themselves immovably in his path. He recovers more and more slowly from defeat until at last he does not recover at all. He has trusted his own heart. He is a fool.

Still, confidence is a good thing, but it must be confidence in something far stronger and higher and wiser than one's own heart. Rest on the heart of the Almighty! Trust in His wisdom, His power, and His love!—Sel.

— TRACTS AND BOOKS —

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OREGON, ILLINOIS



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COME UNTO ME

By F. E. Siple

REST. Of all the thoughts that appeal to the heart of man there is none that excels rest, peace, ease, security.

When the muscles are worn and fagged with labor one needs rest. When the nerves have been taut and straining with anxiety and care how sweet is rest. When sorrow or disappointment have heaved their heavy loads upon us what a relief one finds in rest—peace!

Jesus, the Friend of man, lovingly beholding it all spoke, with a voice full of tenderness: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

There, then, is the largest opportunity life contains. Remember He is able to do all His bidding, to make good every promise, and that from the depths of your weariness and heartache and loneliness, you may always look up and see His arms outstretched as He says:

"COME UNTO ME."

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

PEACE — REST

JUST WHAT it meant to the men in the trenches on Nov. 11, 1918, when word was flashed that the armistice had been signed can hardly be realized by any who were not there. Weeks, months, years of fighting and struggle,—then peace.

A healthy laboring man does not dislike a certain amount of work. It is really invigorating. But after hours of strenuous labor rest comes as sweet relief.

On the front page of this issue attention is called to the words of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The very fact that rest is needed indicates that the burden with which man is laden is indeed heavy, and we know that the weight of the load is due to sin. Our pains, our sorrows, our heartaches and our disappointments are the results of sin. The relief, therefore, the rest, the ease, the peace is freedom from sin. This our Lord alone can give. If we come to Him confessing and seeking a place of refuge He gladly folds us in His arms, removes the burden of sin, and then we know peace, "The peace of God, which passeth all understanding," Phil. 4:7.

Even human experience can teach us in its way this lesson. Is there one in this world whom you love more than all things else? Have you had the unequalled joy of being tenderly clasped to the bosom of that one, and of feeling the peace which causes you to realize how small and trivial most things in life are? The person who has never had that experience does not know that peace. And the person out of Christ cannot possibly know the peace there is in close communion with Him.—F. E. S.

A NOBLE WISH

AT A FUNERAL recently we were requested to read beside the open grave the poem which we give here, entitled "Last Words," by Helen Hunt Jackson. The children who had loved this mother and been loved by her said this was her sentiment, and as the casket settled gently to its place we thought: "How appropriate!"

LAST WORDS

Dear hearts whose love has been so sweet to know,
That I am looking backward as I go,
Am lingering while I haste, and in this rain

Of tears of joy am mingling tears of pain:
Do not adorn with costly shrub, or tree,
Or flower, the little grave which shelters me.
Let the wild wind-sown seeds grow up unharmed,
And back and forth all summer, unalarmed,
Let all the tiny busy creatures creep:
Let the sweet grass its last year's tangles keep:
And when, remembering me, you come some day
And stand there, speak no word of praise, but
only say,

How she loved us: 'Twas that which made her dear:
Those are the words that I should like to hear.

—Helen Hunt Jackson.

Ah, yes: "How she loved us: 'Twas that which made her dear." If you will pause for a few moments and ponder over the ones who are dear to you perchance you will observe that in each case it is because that one loves you. Mother has staked her life, and sacrificed so much,—naturally she is dear. A loved one has denied himself many things and been willing to sacrifice all for your welfare and happiness,—how could you but love him? The greatest tribute that could be voiced by others when you lie down in death is: How he loved us!

But Jesus loved us, worked for us, sacrificed for us, gave His all and died for us. The whole picture makes us wish to apply the same thought by placing the masculine in Helen Hunt Jackson's line and making it read of Jesus: "How He loved us: 'Twas that which made Him dear." And we feel sure that the Master in heaven above would say: "Those are the words that I should like to hear."

—F. E. S.

STRENGTH

"The Lord is my light and my salvation;
whom shall I fear? the Lord is the strength of my
life; of whom shall I be afraid?" Psa. 27:1, 2.

GOLIATH LAUGHED at David. You or I would have done the same under similar circumstances. It is natural for a man to measure his own strength and ability in comparison to that of his opponent, and when he knows himself to be stronger and more skillful why should he fear?

Much is written and said these days by the exponents of national preparedness to encourage America to maintain a powerful fleet, to develop the world's best aircraft, to keep a strong standing army. With America's

ability to feed herself, a fleet stronger than all else, swift and powerful aeroplanes and a large, well disciplined army what fear need she have? She could defy the world, and smile.

So could Goliath. He stood with twice the size and physical strength of David. Experience had shown him a champion in battle, an expert with sword and shield, and he was fully equipped from helmet to foot. Before him stood a lad unused to war, no armor for protection, no sword nor spear,—just a simple sling with stones. Ridiculous! No wonder Goliath laughed. So do you under similar circumstances. You measure your strength or ability beside that of another and you laugh if one far less well equipped dares defy you.

Many years after Goliath had been eaten by the fowls of the air David wrote the words, "The Lord is the strength of my life; of whom shall I be afraid?"

The past had been rich with experience for David, and fear was not an element in his life. As a shepherd lad the lion and the bear had fallen victims. Later the giant warrior of the Philistines had ceased his ridicule to crumple before David's advance. Still later a powerful king, head and shoulders above all others, and a military genius, had suffered defeat and death. Through and on it all God had built by David a strong, outstanding kingdom. Why, then, should he not say, "Of whom shall I be afraid?"

Apply the thought to yourself. Do your enemies seem larger and stronger than yourself? Do they scoff? Let them scoff if the Lord is the strength of your life!

—F. E. S.

LAST DAYS

THE EXPRESSION "last days" is one that has received a great deal of use by various Bible students and speakers. Those who believe in the soon coming of our Lord have used it largely with reference to our particular day as being the last days of human rule, the last days before the coming of Christ and His kingdom.

It might be well to consider that the expression does not always carry that thought when found in Scripture. There have been many dispensations of time, and each such period had its beginning, its early days, its last days and its end.

Consider, for instance, the words of Paul in Heb. 1: 1, 2, "God . . . hath in these last days spoken unto us by his son."

The days of Paul, nineteen centuries ago, were "last days". It can be seen, therefore, that this whole church age is properly referred to as "last days" in contrast to the days of other dispensations or ages which have gone before. Since this is the closing period before our Lord's coming these are properly "last days" regardless of the part of the period referred to or the length of the period.

—F. E. S.

SEEK THOSE THINGS

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1.

WE ARE VERY likely to find in this life the things for which we seek; to receive the things for which we earnestly strive.

It is possible for us to concentrate our thought and energy on things that will develop us to a higher place in the affairs of the world, setting that as our main object or goal in life. And we can reach it. Or, it is possible to "seek those things which are above," and to find them.

How diametrically opposite the two courses really are. The one builds on confidence in self and develops pride; the other builds faith in a Savior and develops humility.

Seeking the things above involves an effort to really get acquainted with, to know Christ. The more one studies and knows Him the more he comes to admire His wonderful characteristics and to endeavor to pattern after them. To know Christ is to love Him, and it very logically follows that the person will become more Christlike.

How much more noble it is to recognize true values and not to be blinded by the alluring offers of to-day's world, but focus attention and strength upon attaining that which is better and lasting!—F. E. S.

DOING

AGAIN WE WISH to emphasize the importance of doing something. We shall not be contented unless during 1929 we all as members of the Church of God can be constrained to work harder and do more in the Master's field than we have done in past years.

There are wonderful opportunities before us in so many different ways. Each local church, Sunday School and Berean class needs more whole hearted backing on the part of all who can help; each state conference needs both the moral and financial support of all its people; and the General Conference can accomplish many times the amount of service it has been rendering if the brotherhood at large will stand solidly behind it.

No matter where you are, whether big or little, rich or poor, you can do your part. In the name of the cause of truth for which we stand we urge you to serve. Help us to push forward the work this year as it has never been pushed before.

Don't wait till next year, or even till next month before starting. Let's start now, and be doing something.

—F. E. S.

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THE WORKSHOP OF ISRAEL

Jews are Experiencing as a Mass the Joys of Creatorship

By James Marshall

This article is of great interest not merely because the author is a son of Louis Marshall, but because of its intrinsic value. Mr. James Marshall's impressions of Palestine (which he recently visited) are not only observations of a clear-eyed traveller. The author is not "ashamed" to reveal his innermost reactions when coming in contact with the land and the people of Eretz Israel. This article is reprinted from "The New Palestine."

NOT SO MANY years ago it was commonly believed that the salvation of Israel was to be found in political, social and economic equality. Although those who accepted this theory would not for a moment have suggested that the longevity and vitality of Judaism were the result of political liberty or of economic success or of freedom of worship, yet somehow the achievement of these was supposed to provide new fertility for the tree of Israel.

In the United States the benefits of equality have now been attained for all practical purposes. Every number of every Jewish weekly in the land points with pride to some Jewish judge or governor, to Jewish bankers, real estate operators and merchants, to members of the faith who are actors and authors and editors, or who have been honored for some success dear to the heart of their fellow Americans. American Jewry has achieved a position of economic splendor and political security unknown to Jews since the days of Solomon's glory. For even among the Moors the Jewish people were not as fortunate as they are to-day because they did not possess what was then the basis of wealth and power; they were not great landowners nor did they support bands of armed retainers.

But with the passing of ghetto life there have gone the Talmud Torah and the influence of the Rabbi. The Jewish youth goes to the public schools and the great universities of the country, where he is washed in a pale solution of Greek philosophy, Anglo-Saxon political ideology and experimental science, which gradually hides his Jewish background under the dye of this Western modernity.

In the course of achieving this new equality, this luxury, power, and learning, the Jews of America have generation by generation abandoned as many of the ancient customs of Israel as they safely could without incurring the disapproval of other Jews in whose society they have lived and upon whose good will they have relied. Saturday is no longer a day of rest; *Shabbat* in some instances has been transferred to Sunday; and the synagogues which are the outgrowth of the nineteenth century Reformation have succeeded in uncovering the heads of their worshipers, reducing the observance of holidays, and making Hebrew a dead language indeed. One does not have to search far to discover the self-consciousness of

numerous American Jews when the customs which they still retain serve to distinguish them from their fellow Americans. There is no general communal life, except in matters of philanthropy, nothing that arouses general Jewish interest except the cry of anti-Semitism.

The contact of the young people with the synagogues has been becoming more tenuous and thus far even the establishment of Jewish Centers does not seem to have done more than to create a certain social stability. The trend from the synagogue, the weakening hold of theology and the effect of the agnosticism of university thought are not peculiar to Judaism. Recently the Protestant churches of America reported the loss of half a million members. But among the Jews this flow of modernity is blended with a sense of shame at being a people apart; and one is aware of a growing desire of American Jews, especially of the well-to-do whose pockets hold the key to many gates, to become assimilated.

The American rabbinate has neither the materials nor the genius to cope with the spiritual dissolution which the congregation is undergoing under the blessings of freedom. For no group of men can stem such a popular tide; only some rare genius can at times guide and utilize its power, as Paul did with the story of Jesus, and Lenin with the philosophy of Marx and the spirit of the Russian people.

Thus to-day in America Jewry, like a chameleon, has taken on the colors of its new surroundings. Its soul remains divided between the memory of its Eastern heritage—of traditions nursed through centuries of ghetto life—and the interests of the community which has received it. Its thought has been cast increasingly in the American vernacular, while the cultural and spiritual strength of American Judaism has been steadily on the wane.

Yet, when all is said, there is for the mass of Jews something so precious in Judaism, so vital to them, that they are unready to adopt assimilation even when they no longer accept divine authority, and they are unwilling to abdicate their heritage even when their loyalty to it involves some sacrifice and means no good of which they can be sure. There have been any number of attempts to analyze the nature of the vital essence of Jewish feeling which unites the third and fourth generation university-bred Jew of America, for example, with the Jew of the recent immigration or the European Jew who still remains in the ghetto. And it has been the greatest need and effort of twentieth-century Jewry to utilize this force in Jewish communal life.

The most vital movement toward this end in modern times is Zionism. Here is a new philosophy of escape, meeting a quick response because to modern minds Palestine seems more readily achievable than the Messianic hope

and more comprehensible than resurrection. Eretz Yisrael has had enough sentiment and tradition about it to appeal to Eastern Europe and at the same time sufficient reality to entice the minds, if not the bodies, of race-conscious Western Jews. Of course, Zionism has implied quite different concepts at different times and to different Zionists, just as it still means a variety of things to the people dwelling in Palestine to-day. To some, Eretz Yisrael has meant a place for economic rehabilitation; others have thought of it as a sort of garden of Eden where they might pass in quiet piety the last days of their earthly lives; to many Zion has meant a Jewish state, with Jewish officialdom, bayonets, and display; and there have been many, like Aehad Ha-am and his followers, content to have a breathing space in Eretz Yisrael where in the tradition of the fathers the Jew might develop once more a civilization and culture of his own.

With the Balfour Declaration and the grant of the mandate of Palestine to Great Britain by the League of Nations came the test of Zionism and the opportunity of Judaism to work its own revival. Seven years have passed, and what has Palestine to tell us? What has the land of Israel done for Judaism? Has it done more than to give new homes to a few thousand Jewish families?

(Article Number two next week)

IS IT VITAL AND ESSENTIAL TO SALVATION

By F. Brandfellner

THIS QUESTION is being asked many times regarding the second coming of Christ. Many among the ministry and laity seem to be ready to answer it negatively because a careful study of the Word is not made. It seems very conclusive to others in the light of God's revelation that this question must be answered affirmatively. It is true that a man does not need to know very much, or even anything, about the Lord's second coming in order to be saved from sin, but looking at this precious doctrine from God's and the Bible's viewpoint, man will never be saved, body-soul-spirit, completely until the Lord comes again. (Rom. 8:23). A study of the following passages of Scripture will answer this important question.

First, The relation of the second coming of Christ to salvation.

Hebrews 9:28: "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."

1 Peter 1:5: "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Christ's second coming is inseparable from salvation. To think of our salvation apart from the finished or completed work of Christ, which includes his coming again, is to fall short of preaching the whole counsel of God. (God has wrapped everything he has planned in his blessed

Son. The last enemy to be overcome by Christ is death (1 Cor. 15:26). The victory over death and the grave is by the resurrection (1 Cor. 15:52). If there is no resurrection of the dead, then is our preaching vain (1 Cor. 15:12-18), we are yet in our sins. All will agree, then, that the resurrection is dependent upon the Lord's return (1 Cor. 15:23; 1 Thess. 4:16), which may occur at any time. Christ came the first time to put away sin, but is coming the second time unto salvation, that is, to complete his redemptive work which he has begun. The whole man, body, soul and spirit, is to be redeemed.

Second, There is a merging toward, or a future of, salvation.

Rom. 13:11: "For now is our salvation nearer than when we believed." This verse shows clearly that salvation is still in the future as we think of its completeness. Salvation is revealed in tenses, past, present, and future. The past (Eph. 2:8, R. V.), "For by grace have ye been saved;" the present (Phil. 2:12), "Work out your own salvation;" the future (Rom. 13:11) quoted above.

We who have received of his grace are already saved from the wrath to come and from the punishment due our sins (1 Thess. 1:10; John 5:24); we are being saved from from the power of sin and Satan as we use the means he provides (Eph. 6:10-18); and we shall be saved from the very presence of sin when he returns to receive us unto himself. Hence, we are looking for the Lord Jesus, our Saviour (Phil. 3:20, 21). This blessed hope is mentioned over 300 times in the New Testament. To the Apostle Paul, the coming of the Lord was indeed vital and essential to salvation. He spoke of his desire, that mortality might be swallowed up of life—that is, he might be transfigured while living. It is not the experience of death to which the child of God is called, or even to look, but for the coming of the Lord, in order that the purpose of God might be consummated. Many, in teaching the parables, apply the instructions and exhortation to death, which, we know, were expressly spoken of the Lord's coming. This is a false and dangerous method of interpretation.

We are looking, watching, waiting for him and working in his stead while he tarries. Heb. 10:37: "For yet a little while, and he that shall come will come, and will not tarry."—*The Evangelical Messenger*.

FORTRESS OF JOSHUA FOUND IN PALESTINE

THE WALLS of the ancient Palestine, fortress, Hazor, a strategic fortification which played an important part in Joshua's campaign for the conquest of Palestine, were unearthed during the excavations carried on there. Archaeologists believe the walls date back to the bronze age, and that the site known as El Tell is the Hazor mentioned in the book of Joshua.

THY KINGDOM COME, THY WILL BE DONE

By Jas. A. Patrick

ONE OF THE QUESTIONS that naturally arises in a study of God's beginning of the kingdom, is, What was God's purpose in creating the world and man as He did? Was it His purpose to have a world of sin and suffering? Did He intend that there should be sin in the world in order that man might be developed? I think some make the claim that God could not have developed man without sin, that man must sin before he could learn or appreciate righteousness, that he must suffer before he could appreciate complete health.

If we must sin before we can learn righteousness, then we must commit all the sins in the catalog, before we can fully learn complete righteousness. Or if we must come in contact with sin in order to learn righteousness, then some one must sin for our benefit. I think we can clearly see that neither principle would be in harmony with the character of God.

Then why is there sin in the world? Couldn't God have made man so he could not sin? I suppose He could, but then man would only have been a machine to move as God moved him. The same would have been true if God had made him so he must sin. In either case, man would have had no will of his own; man would only have been an automaton, and there could have been no development for such a being. He could have moved only when God moved him. Have you ever seen children completely under the control of their parents, who never make a move unless prompted by their parents? Suppose on account of death or some other cause they are removed from under the control of their parents, they would be about as helpless as babes. Suppose that control was as absolute as God's could be. We can clearly see there never could be any development.

Then why sin, why suffering, why death? Let us consider these questions carefully. Much depends upon a proper understanding of them.

In the beginning every power given to man was a power for good. He could eat and drink to satisfy his hunger and thirst and to sustain life. He could labor with his hands to dress and keep the garden, he could speak to and converse with his companion. Analyze every power given to man, and we find that every one of them was for a good purpose. Yes, when God said of His creation, "It is very good," there was no imperfection in it. There was surely no sin, if there had been God could not have pronounced it very good, for He cannot look upon sin with the least degree of allowance.

What is sin? It is the transgression of divine law. Yes, and transgression of law is the power to good turned into the wrong channel. We eat and drink for a good purpose, but some people drink "white mule" and die. We labor with our hands to support ourselves and our

loved ones, but some people use their hands to commit murders. We converse with each other and find it a great blessing, but some people, with the same breath and the same vocal organs, curse man and blaspheme God. Who is to blame for the sin? God gave man all the powers he has for good, if man turns those powers into the wrong channel and makes sin out of them God isn't to blame.

God told man that he might eat the fruit of all the trees of the garden with the one exception. When He forbade the man to eat of the forbidden fruit, did He intend that he should eat of it? Nay, verily. God has no use for sin in His economy.

"But," some one will ask, "how is God going to develop character in man, if there is no sin or temptation for him to come in contact with?" Not by sinning and being tempted, surely. Do you want your children to steal in order to learn the baseness of stealing? Do you want them to lie in order to learn the value of truth? Do you want them to kill in order to learn the horror of murder? Do you want them to commit adultery in order to learn the value of purity? You can readily see the inconsistency of such thoughts. If you do not want your children to sin in order to learn righteousness, do you want some one else to sin in order to teach them? If you do, I haven't much confidence in your Christianity. Do you think, then, that God would desire any of these things?

Again I hear some one ask, "By what means, then, could God have developed man without sin?" "By the law is the knowledge of sin," Rom. 3:20, not by sinning is the knowledge of sin. If Adam had obeyed in the beginning, he could have learned the blessedness of obeying by obeying, and with God as his Teacher he could have learned righteousness without all the horror there is in the world on account of sin.

"But," some one will ask, "is man stronger than God? Couldn't God have prevented all this?" This question has been partially answered in the foregoing. Have you ever seen a parent make a child mind simply by force? Yes, and what is the result? The child minds because daddy is bigger and stronger, but the child is sullen and rebellious, or its spirit is broken and it simply becomes an automaton. There is no character there, especially of the right kind.

Christ did not sin in order to learn righteousness, and He is our Example. He is the second Adam, and God developed Him without His having to sin. I have had people say to me, "Yes, but He came in contact with sin, and thus His character was developed." So somebody had to sin in order for Christ's character to be developed did they? For shame for the thought.

(To be continued)

AARON

By Lucille LeCrone

THE WORD Aaron signifies "mountain of strength" and he was truly a mountain of strength to the Jews, just as Christ is a mountain of strength to us. Aaron was the elder brother of Moses, but his early history is unknown. He is first mentioned at the time God tells Moses that he is to go to Pharaoh and seek the release of the children of Israel from Egyptian bondage. Moses protests saying "I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue." Exod. 4:10. He then asks the Lord to send someone else, and receives the promise that Aaron will go with him as his spokesman.

Aaron was not a man of responsibility and therefore was very dependent upon Moses. It was Aaron who actually performed the miracles before Pharaoh, but it was through authority and power received from Moses. His dependency upon Moses is shown very strongly in the scene at Mt. Sinai. Moses had gone up into the mountain to receive God's message and had left Aaron in charge of the people. Moses was gone for forty days and nights and the people became weary and impatient waiting for him to return. They appealed to Aaron to make them gods to worship and he yielded to their demands and made the golden calf. This made the Lord very angry with Aaron, but Moses finally gained forgiveness for him and he was made the first high-priest.

In the eighth chapter of Leviticus is recorded the consecration of Aaron and his sons to the priesthood. In this we have a beautiful type of Christ and the church. Aaron was made the high priest and his sons the common priests. In Heb. 8:1, 2 we read, "We have such a 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." And in 1 Peter 2:5 we find that all true believers are priests unto God.

Aaron and his sons were washed with clean water as the first step in their consecration. This was to make them clean and holy to receive the priestly garments. Christ was baptized to fulfill all righteousness and we too must be cleansed of our sins before we can become His priests. In the twenty-eighth chapter of Exodus is given a description of these garments which are to me a symbol of Christ's glory, beauty and righteousness.

The ephod was made of gold, blue, purple, scarlet and fine linen and had an embroidered girdle. On each shoulder of the ephod was an onyx stone with the names of the twelve tribes of Israel, six on either stone. Fastened to these was the breastplate which was set with twelve precious stones each bearing the name of one of the twelve tribes. Inside the breastplate was a pocket which contained two stones called the Urim and Thummim. These stones were exactly the same size and shape and whenever the high priest had an important decision to make

he would draw one of these stones from the pocket. One stone meant yes and the other no, and in this way God would make known His decision to the high priest by whichever stone He allowed him to pick up. And thus it is to-day. If we take our problems to God and ask Him for help, He will surely help us make our decisions.

In verse 12 we read that Moses poured the anointing oil upon Aaron's head to sanctify him. In the same manner he sanctified the tabernacle, the altar and all the vessels. The oil was made by a special preparation and was not to be used for any other purpose. Aaron was anointed before he began his duties and we know that Christ was anointed with the Holy Ghost before He began His ministry.

Next came the sacrifices. First a bullock was slain for a sin offering. Aaron and his sons placed their hands upon the head of the bullock while Moses killed it, thus transferring their guilt to it. A ram was slain in the same manner for a burnt offering as a symbol of their entire devotion and total surrender of their lives to God. The blood of these two was sprinkled upon the altar, but the blood of the third sacrifice, the ram of consecration, was used for another purpose. Moses put it on the tip of their right ears, on their right thumbs and on the big toe of their right foot, signifying that their ears would ever be open to the voice of God and closed to all else, their hands ever ready to minister to God and their feet always walking into the way of God. Lastly, Moses filled their hands with unleavened bread and portions of the sacrifices which they were to wave before the Lord as a wave offering. The entire ritual was to be repeated each day for seven days and the consecration was not completed until then.

Daily Aaron had to offer sacrifice for the people which could never take away their sins. But our High Priest, who is both sacrifice and priest, offered Himself once for all that through Him we might gain forgiveness of sin and that great gift—eternal life. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.

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We cannot call up faith at our bidding; it needs close intercourse with God.

"USE ME"

I AM THE BIBLE.

I am God's Library.

To the weary pilgrim I am a Strong Staff.

To the one who sits in gloom, I am Glorious Light.

To those who stoop beneath heavy burdens, I am Sweet Rest.

To him who has lost his way, I am a Safe Guide.

To the discouraged, I whisper a glad message of Hope.

To those who suffer in loneliness, I am a Friend. Use Me!—*Missionary Review of the World*,

THE NATURE OF MAN

By George A. Waters

SHOULD WE BELIEVE all Bible teachings? 2 Tim. 3:15.
 Is Gen. 2:7 a true account of man's creation?
 Did God form man of the dust of the ground? Gen. 2:7.
 Did God breathe into his nostrils the breath of life? Gen. 2:7.
 Did man become a living soul? Gen. 2:7.
 If so, is not a "living man" and a "living soul" the same thing?
 Does Gen. 2:7 state how long the breath of life should remain in his nostrils?
 Does it state how long he would remain a living soul?
 Was Adam threatened with death if he disobeyed God? Gen. 2:17.
 Did they disobey? Gen. 3:6.
 Did God tell Adam "in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return"? Gen. 3:19.
 Was this the death sentence for disobedience? Gen. 3:17.
 Did Adam eat of the tree of life and live forever? Gen. 3:22-24.
 Were all the days that Adam lived 930 years? Gen. 5:5.
 Is a thousand years as one day with the Lord? 2 Peter 3:8.
 If so, did Adam die during the day (thousand years) he sinned? Gen. 2:17 and 5:5.
 Was death passed upon all men? Rom. 5:12.
 Do all die? 1 Cor. 15:22.
 Do the dead praise the Lord? Psa. 115:17.
 Is there ANY remembrance of God in death? Psa. 6:5.
 Do the dead KNOW ANYTHING? Eccl. 9:5.
 Do the THOUGHTS perish at death? Psa. 146:4.
 Does man's breath (Heb., *ruach*) go forth at death? Psa. 146:4.
 Shall the spirit (Heb., *ruach*) return to God who gave it? Eccl. 12:7.
 Has man and beast one breath? (Heb., *ruach*.) Eccl. 3:19.
 Do men and beasts die alike? Eccl. 3:19.
 Has a man any preeminence above a beast in death? Eccl. 3:19.
 Do both go to one place? Eccl. 3:20.
 Do both return to dust? Eccl. 3:20.
 Does man return to his earth? Psa. 146:4.
 Does this agree with Gen. 2:7 and 3:19 that dust composes man?
 Is there any work, device, knowledge, or wisdom in the grave whither thou goest? Eccl. 9:10.
 Are the words "immortal soul" in the Bible?
 Is man called "mortal"? Job 4:17.
 Should we seek immortality? Rom. 2:7.

Must this mortal put on immortality? 1 Cor. 15:53.
 Does this occur at the resurrection? 1 Cor. 15:52.
 Is it the "Lord of lords and King of kings" who ONLY hath immortality? 1 Tim. 6:15-16.
 If this is true do WE possess it?
 Are the words "never dying soul" in the Bible?
 Shall the soul that sins die? Ezek. 18:4, 20.
 Does converting a sinner save a soul from death? Jas. 5:20.
 Can God destroy the soul? Matt. 10:28.
 Is the soul a living substance? Gen. 2:7.
 If so, was not every soul (except those in the ark) destroyed by the flood? Gen. 7:23.
 Was David a man after God's own heart? Acts 13:22.
 Did David die? Acts 2:29.
 Is death called a "sleep"? 1 Kings 2:10. John 11:11-13.
 Did David ascend to heaven? Acts 2:34.
 When Jesus "yielded up the ghost," Matt. 27:50, did HE, HIMSELF, die? 1 Cor. 15:3.
 Did the Lord Himself lie in the tomb? Matt. 28:6.
 If Christ was not raised from the dead, is your faith vain? 1 Cor. 15:17.
 If there is no resurrection, are those asleep in Christ PERISHED? 1 Cor. 15:18.
 Could they be "perished" if they are now in existence anywhere? (Study Isa. 43:17.)
 Does the doctrine "the soul never dies," really mean "you will never die"?
 Was the serpent the author of the doctrine "thou shalt not surely die"? Gen. 3:4.
 Is the serpent the devil? Rev. 20:2.
 Are those who say at a funeral, "he (or she) is not dead" teaching the devil's lie?
 Did Paul have hope "that there shall be a resurrection of the dead, both of the just and unjust"? Acts 24:14, 15.
 Does Jesus confirm this hope? John 5:28, 29.
 Is there any other hope of life after death?

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 "Everyone that asketh receiveth"; but the answer may still be hidden, so, "seek and ye shall find". When you have found, it may still be locked to you, so, "knock and it shall be opened".
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A LOST JEWISH TRIBE DISCOVERED

A VERY INTERESTING discovery of a new Jewish tribe is announced by the well-known Hebrew daily, *Hazefirah*. According to information received from two Jews in Sammarra, which is situated between Baghdad and Basra, there are over 9,000 Jews living in the heart of Mesopotamia. These Jews claim to be a part of the tribe of Gad, and are totally unknown to the Arabs. They speak nothing but Hebrew, and are under oath not to return to Palestine until the arrival of the Messiah.—Sel.

WHY AM I A CONDITIONALIST?

By Rufas A. Curtis

A CONDITIONALIST holds, in the one proposition: There is Life only in Christ; in the two propositions: There is Life in Christ, and There is no Life out of Christ. In other words, his doctrine is: All Men are Mortal; those men who meet the conditions attain immortality.

First, why do I hold that the race is mortal? Because I can neither doubt my eyesight, nor the six thousand years of the common record, "He died;" to say nothing of the divine appointment "to men once to die." I hold it because I must. I have no alternative. Notwithstanding philosophy, tradition, and the power of demons to personate the dead, I have yet to learn that it was ever demonstrated, either to the sense or to the mind of any human being, that not man, but only the clay house he lives in, dies.

Second, Why do I hold that there is Life in Christ? Because I believe the Bible. Because the testimony of history and of genuine experience among believers who have made trial of it, and even the unwitting testimony of infidelity, to the truth of what claims to be God's Word—especially of what in these days is being rapidly, "here a little, and there a little," uncovered to us as His *original* Word—are so conclusive that the doubter, rather than the believer proves himself the fool.

Believing the Bible, I accept such witness as that of the Christ's "beloved disciple" concerning the great Teacher's language in John 14:6, "I am . . . the life," and in John 5:26, "As the Father hath life in himself; so hath he given to the Son to have life in himself." I also accept the great Father's record in 1 John 5:10, 11, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and *this life is in his Son.*" "To us," says John, and adds, (verse 12) "He that hath the Son hath life; and he that hath not the Son of God hath not life." Such is Conditionalism. And what Bibleist may ignore it?

Some forty years ago, when I was about twelve years old, a friend gave to my father, who had been one of the watchers for the Lord in 1844, a little reading upon the Life question, which at first he rather scornfully refused, but afterward examined, till, while listening to a sermon by Elder Joseph Turner, the whole truth of the matter in a moment opened before him as in a nutshell—life for the righteous, death for the wicked. He taught it to me. I saw it clearly. It has ever since been a favorite topic,—so simple, so fundamental, so all-inclusive of the one great lesson God would have us learn. "I have set before you life and death, therefore choose life." Deut. 30:19.

Tampering with such positive words as life and death, into what minor errors shall we not easily glide? Is it a little matter if we backbone the rebel's death with eternal life; if we insist that he shall live forever, whether he

choose life or not? Count the Scripture texts bearing on the subject, and you count my reasons for my faith.

And when, where sin hath abounded through wonderful grace, which hath much more abounded, I shall—either by being raised from the dead incorruptible, or, having never died, by being changed in the twinkling of an eye—feel the unspeakable first thrill of immortality, then how much more joyful than ever shall I be that I believed "the record which God gave of his Son"!

The above excellent article was contributed for a symposium on "Why Am I a Conditionalist?" It was written by Lucy Morris Chaffee. It afforded me so much pleasure in its perusal, that I have copied it for *The Restitution Herald*.

As long as people's minds are completely saturated with the theory that they are *by nature immortal*, they are not in a position to "seek for . . . immortality," through the divinely appointed agency of God's dear Son. (Rom. 2:6, 7; 6:23; John 5:40; 1 John 5:11, 12) Jesus and the resurrection, are indissolubly joined together in the plan of salvation. (Acts 17:18, 30-32; 26:6-8.) To Martha, the bereaved sister of Lazarus, Jesus said "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: and whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:23-26; 14:6; 20:31; 3:14-17.

The blessing of life forevermore, or "length of days forever and ever," is too valuable a gift, to be indiscriminately bestowed. (Psa. 133:3; 21:4; Luke 20:34-36; Acts 13:46.) The unspeakable gift of God will eventually be shared in by blessed and holy characters who have Christ's righteousness imparted to them. (2 Cor. 9:15; Rev. 20:6; Matt. 25:46; 1 Cor. 1:30.) The refiner's fire that purifies gold, destroys the dross. (Zech. 13:9.) God's jewels will be saved, but all the wicked of the earth like dross will be put away forever. (Mal. 3:17, 18; Psa. 119:119; 37:20, 34, 38.) "It suits not the eternal laws of good that evil be immortal."

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IMPORTANCE OF GIVING

MANY TOURING EUROPE a few years from now will make a point of visiting the famous library of the University of Louvain, because as school children here they gave toward its restoration. That fact alone will increase the value of their visit tenfold. Those who never see it will know something of Louvain they would not have learned, except by giving.—*Los Angeles Examiner*,

A DAY WELL SPENT

“If through all the live-long day
 We’ve eased no heart by yea or nay;
 If through it all
 We’ve done no thing that we can trace,
 That brought the sunshine to a face;
 No act most small,
 That helped some soul and nothing cost,
 Then count that day as worse than lost.

“But if we sit down at set of sun
 And count the things that have been done,
 And counting find
 One self-denying act,—one word
 That eased the heart of him who heard;
 One glance most kind,
 That fell like sunshine where it went
 Then may we count the day well spent.”

—Selected

THE GOOD SHEPHERD

By Lydia Railsback

FOR YEARS, sheep-raising was the principal industry in Palestine. This was especially true in Biblical times. As a rule the shepherds led their flocks, but in moving from one place to another they were sometimes driven. In some instances a shepherd would give names to the individual sheep, so that he could single out any one of his flock and call it to him. Sheep that are used to one shepherd will follow no other. They know the voice of their own, but the voice of a stranger they will not heed.

Sheep were raised in such great numbers that it required the time of many shepherds with their dogs, as well as beasts of carriage, such as horses, asses and camels. It was no easy task to care for such a flock. The shepherds were often subjected to all kinds of danger. They were exposed to the extremes of heat and cold, and oftentimes had to protect their flocks from the ravages of wild beasts, such as lions, wolves, bears and panthers. The hireling would flee in such times of danger, but the true shepherd stayed with his sheep and protected them, even if he had to give his life for them.

If one went astray or was lost, the shepherd left the rest of the flock and went out to seek and to find the lost and bring it back to the fold. “All we, like sheep have gone astray”. We have a Shepherd who is even more anxious about us than were the shepherds of old about their sheep. He died for us while we were yet outside the fold. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us”.

The sheep is an emblem of meekness, patience and submission. Our Savior was likened unto this in Isaiah 53:

7, where it says, “He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth”. In all His sufferings, Christ was very submissive. He did it patiently for you and for me.

Christ, himself, said, “I am the good shepherd: the good shepherd giveth his life for the sheep”. Christ, being the Good Shepherd, leadeth His sheep, the true Christians, in all the walks of life: and the true Christian knows the Good Shepherd’s voice and is glad to follow.

In the case of the shepherd giving his life to save his sheep, this life would be only the prolongation of the present life: but in the case of Christ, the Good Shepherd, giving His life for us, it means much more than this present life, it means that His followers are to have life beyond the grave. What a wonderful Shepherd to lay down His life that we, poor sinful creatures, might live!

LAUGHTER AND THE LASH

AS ONE ENTERS a Buddhist temple, just within the doorway and facing it stands the image of a fat, jolly god with smiling countenance, christened by tourists the Laughing Buddha. This image, like many others, is not an idol in the sense that it receives worship, but rather typifies an idea. The Laughing Buddha is the Welcome sign extended to the world outside. Immediately back of the smiling image stands Justice, a stern figure with a whip in his hand. He must not be allowed to see the people who pass by outside, for wherever he saw fault he would punish and destroy, so he is placed with his back to the Laughing Buddha, beholding only the great image of the Perfect One at the other end of the temple enclosure. The figures typify an age-old antithesis between justice and benevolence—between love and law.

Love is not always wise, and justice is not always kind. What the world needs is not an arbitrary mixture of the two, but rather a higher principle, a common denominator if you please, which includes both and weakens neither. We find such a principle exemplified in the life of Jesus. At times He wielded the lash of justice against the hypocritical religionists of His day, but His dealing with penitent sinners was with the healing touch of love. Jesus did not regard sin as a light matter easy to set aside. His sense of right conduct, as shown in the Sermon on the Mount, was clear and keen, yet His mission was not to condemn, but to justify. The world stood condemned already. The law of Moses had done that, and it could do no more. The weakness of the legalistic religions to-day lies just here: they tell us what God requires, but do not enable us to meet the requirement. Now a greater than Moses was here, One who was subject to our passions, yet without sin. “Surely 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.”—Sel,

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"I HAVE CHOSEN YOU OUT OF THE WORLD, THEREFORE THE WORLD HATETH YOU."—JOHN 15:19.

IN EVERY FIELD of carnal endeavor, probably one thing most sought after is a place in the limelight of man's acclamation. *Fame* is an elusive sprite who is all the more captivating because she is so hard to overtake.

There have been many, however, who have risen to the heights in invention, in industry, in literature, in music, in art, to find that the ways of fame are not altogether pleasant. For everyone in whom the leadership in his line is vested, reward and punishment go hand in hand. Universal recognition is the reward; the punishment, criticism and opposition.

One consideration to bear in mind is the fact that nothing commonplace ever becomes the target for the attacks of critical humankind. There is a mountain of truth in these words: "If a man's work be merely mediocre, he will be left severely alone—if he achieve a masterpiece, it will set a million tongues a-wagging."

How often have we witnessed that very reaction in the history of the world's progress! A musician rose to immortal appreciation of the multitudes, but the few whom he displaced maintained angrily that Wagner's work was worthless. Jealousy and slander in the realm of art were directed against our Whistler even after the world had proclaimed him a great artist. The steamboat, the wireless, the airplane, the radio have all taken their places in the field of usefulness while the scornful few have stood by and cried, "It can't be done!" If these achievements had not become standards for the world, opposition would never have raised its head. It has been well said: "The leader is assailed because he is a leader, and the effort to equal him is merely added proof of that leadership. Failing to equal or to excel the follower seeks to depreciate and to destroy, but only confirms once more the superiority of that which he strives to supplant."

In the world of Christian effort we find these same truths to be even more apparent. Throughout the record of Bible history we notice that those who through superiority stood out from their fellows were the ones whom jealousy and fierce hatred sought to destroy. From the beginning it is the righteous one who has suffered,

Cain slew his brother Abel. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." The prophets, which were recognized as being sent from God, all suffered affliction or death from those they came to save. Stephen brought this fact to the remembrance of the Jews when he said, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers". This last accusation speaks of the crucifixion of Christ, the outstanding Leader and Righteous One of all time, despised and slain at the hands of sinful, jealous man.

This same Jesus is our great Example. He could endure the criticism and abuse of His fellow-men because He comprehended the exaltation of His calling. He had something worthy of recognition. His righteousness lifted Him above the dwarfed viewpoint of sinful man and enabled Him to see "the joy set before him." And so Paul says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Criticism is one of the hardest kinds of persecution we have to face to-day. We forget that the one who is never talked about is the one who has done nothing worthy of notice.

Let us not aspire to be leaders in our own right, Berean brothers and sisters, but if through God's grace we can be examples worthy of emulation and so of criticism by our fellow-men, may we "count it all joy."

Said Eliphaz to Job: "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?" Job 4:3-7,



PRAYER

DEAR GOD, help me to do this work well." Do you say a little prayer like that when you undertake any task? Why not? God is interested in all that we do, and wants to help us if we feel the need of His help. "Ask, and it shall be given you." He wants us to talk over our difficulties and plans with Him. And if we are thankful for His care, why not tell Him so? We know so little what is best for us; therefore, we should ask God to give us wisdom and guide our steps in the paths of right. And how glad we are to know that God will forgive us when we tell Him we are sorry! All of these thoughts we put into our prayers, and we ask them in the name of Jesus.

Jesus gave us a model Prayer in His "Sermon on the Mount." We call it the "Lord's Prayer," and we should all know it. The words are simple; the prayer is not long; yet, it contains reference to all our daily needs and hopes. Honor is given to the Heavenly Father and His exalted powers. Deliverance from evil is asked and forgiveness as we forgive.

Children, do you now see what thoughts to put into your own prayers?

Where do you pray? Do you say a prayer every day or every evening? Jesus says pray in secret and "thy Father which seeth in secret shall reward thee openly." God sees into our hearts and minds so He already knows how prayerful we are as well as what we need. Therefore, we can pray at any or all times.

The simple words, "Please, God help me," if you really mean them and believe God *will* help will be as acceptable to God and as surely answered as a long, long prayer. Or, when you are particularly glad and have done something well, or received some pleasing favor, "Thank you, God" will surely be heard. And, no one about you may know that you have said these little prayers, for you are not saying them for anyone else but God to hear.

Jesus said that hypocrites, or people who do not mean what they say, stand on street corners or stand in the synagogue just so people will see them and say, "What a good man he is!" That is the reward he craves and the reward he receives.

Some people repeat the same words over and over, thinking that God will hear them because they say a lot of words. Some keep count with beads of how many times

they say their prayer. Others have "prayer mills" which grind out prayers. Do you see how meaningless that all is?

At another time Jesus told the following parable to show the right and wrong attitude toward prayer.

Two men went up to the temple to pray. One was a Pharisee—proud of his perfect life. The other was a publican—one of the despised class of "tax gatherers."

The Pharisee stood and said, "God, I thank thee that I am not as other men are . . . even as this publican. I fast twice a week, I give tithes of all I possess."

Now, was not he a good man? He did not need to fast so often, and he wanted God to know just how good and wonderful a man he was. He wanted God to appreciate all his splendid efforts! But, did not God already know the kind of person he really was?

Now, observe the publican. He stood away off, and would not even lift his eyes to heaven. He smote his breast in his earnestness. He did not brag about himself, but humbly begged "God be merciful to me a sinner."

Which man do you think really loved God most, and was given greater reward? Jesus said, "He that humbleth himself shall be exalted."

REMEMBER

We may talk to God in prayer. He will answer if we believe that He will.

SOMETHING TO DO

1. Read "The Proper Range of Prayer" on page 58 of The Quarterly.
2. If you have not started a "Prayer Booklet," start one now.
3. Copy into your Booklet Prayer of Abraham, Gen. 18:23-33. Prayer of Jesus, Luke 22:39-46.
4. Write a prayer of your own and send to be printed on this page.

NOTEBOOK

Page 1.—Copy the "Lord's Prayer." Reverse side—Paste a picture of child saying a prayer.

Print:—"If we ask anything according to His will, He heareth us."

Where find:—"The effectual fervent prayer of a righteous man availeth much."

—o—
 There's a time to work and a time to play,
 There's a time to sing and a time to pray,
 There's a time that's glad and a time that's blue,
 There's a time to plan and a time to do,
 There's a time to grin and show your grit—
 But there never is a time to quit!"

—o—
 It is worth knowing:

That next to the Bible Bunyan's "Pilgrim's Progress" has had the largest circulation of any book in the world; That the first book printed in America was the Ray Psalm Book in 1640.—*Haney*,

With Our Sunday Schools

LESSON VII.—February 17, 1929

PRAYER

Gen. 18:23-33; Exod. 32:31, 32; Neh. 1:4-11; Dan. 6:10; Matt. 6:5-15; Luke 8:1-14; John 17:1-26; 1 Thess. 5:17; 1 John 5:14, 15.

Devotional Reading: Psa. 121:1-6.

GOLDEN TEXT

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.

A STUDY OF THE SUBJECT

Prayer. There are six Gr. verbs and five Gr. nouns used in the N. T. in speaking of prayer. While all are in agreement yet each word carries its own special qualifying meaning. Therefore the student should remember that two texts which might seem to conflict are probably in agreement when he shall have discerned the shade of meaning intended by each. His earnestness should be to discover the qualified meanings and glean the great beauty of Scriptural story.

Prayer to God recognizes that God is over all creation. All things are in His hand. He is all-powerful to do or provide as He knows best and He knows what we need even before we ask. It exalts God before self. No prayer can be earnestly addressed to God without automatically serving to put the one praying into his proper position relative to Him.

The reading of God's Word reveals God to the reader. It reveals God in His many purposes, in His unnumbered ways, in His love, His mercy, His righteousness, His judgment, His wrath—His Word reveals Him in His fullness. Prayer to God reveals man to himself. Prayer is possibly the most thorough and accurate means for a man to obtain real detailed analysis of himself. His standing, his aims, his motives, his real love for God, his real devotion to God's ways, his real love for his neighbor: these all are analyzed and thrown back upon the screen of one's own heart by prayer. God's Word reveals God to man; man's prayer reveals man to himself in his faithfulness or unfaithfulness toward God.

PRACTICAL APPLICATIONS

An Unused Fortune. Probably the most valuable opportunity that is open before the Christian of to-day is the one that is least appreciated. It is communion with God. There appears to be somewhat of a feeling of distance and mysteriousness regarding the matter of prayer, as though it could not be understood or employed save by a few. The plain truth of the matter is that prayer is a most practical daily factor that should be used in the life of every child of God.

If food and air and exercise are practical for physical welfare, then prayer is just as practical for the real life that one would live before God. A human father loves and provides and plans for his son with much more earnestness and zeal if that son shows a desire to approach the father and consult with him and receive his advice and aid. Our heavenly Father is more capable than

any human parent to help His children, and He is also more anxious to do so. How much we miss by not using prayer in a practical way each day of our lives!—F. E. S.

THE GOLDEN TEXT

"If perchance ye abide in me, and my sayings in you abide, whatsoever ye desire, ask! and it shall be brought to pass for you."—John 15:7, Roth.

O, if we could only know the fullness and depth of that expression of our Lord and Savior, "Abide in me"! Our Savior would have us steadfastly and persistently cleave to Him and let Him and His Word dwell in our hearts by faith, to guide, govern, quicken, and establish us in every good word and deed. If we bear this closeness to Him as the branch bears to the vine, He will grant us our desires and wants, because they are for our good and His eternal glory.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Study of God's Word and Prayer.

An attempt to discount the teaching and belief that the Holy Spirit is received in some miraculous way through agonizing prayer has led some to the belief that the Holy Spirit can be received only through study of God's Word.

This latter belief is a greater hinderance to spiritual growth than the former. Without prayer to God that His mind (Spirit) might guide and direct the study of His Word man cannot discern truth as it is in Jesus, which is saving truth. For without the prompting and guidance of God's mind man's mind is prompted and guided by the flesh life, and the flesh mind cannot discern and comprehend the things of God. The flesh mind may analyze and memorize the whole Book of God; it cannot interpret it from God's viewpoint. Its every teaching will be warped by the pride and selfishness of flesh thinking. Hence prayer for God's wisdom to guide in the study of His Word, and faith that it will guide outside and above the written words are necessary to reception of God's Holy Spirit. Patient intelligent study of His Word is necessary but it is effective only when accompanied by prayer for wisdom.

Failure to study under the guidance of prayer has resulted in all our various and numerous creeds each colored by man's selfishness and pride. This includes Church of God creeds.—A. K.

INTERMEDIATE CLASS

Topic: Let Us Pray.

Prayer may be studied from three standpoints: how to pray; for what to pray; the necessity of prayer.

Our lesson to-day deals mostly with the subject: "How to Pray," but gives us some idea also of "For What to Pray."

In the first verse Jesus tells us not to pray as the hypocrites do. They pray in the synagogues and on the street corners to be seen of men. "To be seen of men" is their main object. In the next verse He tells us how to pray. Do you think Jesus meant that it was wrong for us to pray in synagogues and on street corners? Then Jesus tells us how the heathens pray and warns us against making long prayers. Why?

"The Model Prayer" comes next. Does not this prayer cover all things for which we need to pray? Learn this prayer if you do not know it and learn to tell where it may be found.

In Luke 18:9-14 Jesus gave another illustration of "How to Pray." Notice how simple and humble the prayer of the publican is compared to the prayer of the Pharisee. And in 1 John 5:15, we have the assurance of our prayers being answered. Prayer is the way we may communicate with our Father in heaven. He answers prayers, so let us make good use of the opportunity.—V. C. T.

JUNIOR CLASS

Topic: Talking to God.

Aim: To know the joy and help that prayer gives.

Jesus gave us the sample prayer, only six petitions made, and these all necessary for every nation and people. He warns us against long and meaningless prayer, or a prayer just to be heard because of its eloquence while we are looking for the praise of men. Our prayers should not be formal petitions, but sincere intercessions to God because of our or some one's great need that no human being can supply. We need to talk with God, getting so close to Him that we can feel His very presence and our burdens lifted. We know of some one who needs the Father's help. We intercede for them. Intercessory prayer is more than just asking; it is beseeching, continued asking in faith. He does not tire of such prayer but counts it strong and enduring for truth.

Pray without ceasing.—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Prayer, an expression of man's need of God; prayer, an expression of faith in God; prayer, an expression of fellowship with God; prayer and study of God's Word the means of receiving the Holy Spirit.—A. K.

DOINGS AMONG THE CHURCHES

Bro. Austin was to close his work at Grand Rapids last Sunday night, and is expected to show up at the office a few days this week.

Word from Eldorado, Illinois, indicates that the winter weather has spread its icy hand over southern Illinois as well as the northern part, and that many of our church people there suffered from the flu.

For the convenience of those who desire the address of Bro. and Sr. Thayer we call attention to the fact that they may be addressed as follows: Mr. and Mrs. Earl Thayer, Care Aurora College, Aurora, Illinois.

Attendance at the Oregon church has been on the increase for the past month, and an unusually large number of visitors were present last Sunday night. The male quartet rendered a selection which was deeply appreciated by the audience.

Sister Mildred Walls of Rockford, Illinois, who sustained a very painful ankle injury nearly a month ago is making splendid improvement and is able to get around now without a crutch. She, with others was at Oregon for church last Sunday morning.

Word from Bro. A. W. Darby, Gresham, Oregon, informs us that he keeps an appointment with the brethren at Felida on the first Sunday of each month, and that the brethren there would be glad to welcome any of the brothers or sisters who are passing that way.

Sister F. E. Siple, who has been in attendance upon her mother in Adrian, Mich. for the past three weeks, reports that her mother is making splendid recovery, and that she can likely return to Oregon in a few days. As to "Daddy" Siple and the kiddies,—well, it is putting it lightly to say they will be glad to have "Mother" back.

Bro. S. J. Lindsay continues to improve at his home in Oregon, and now is dressed a good share of the day and walks out of the house some. His daughter, Hazel, Mrs. Henry Mattison, suffered a serious case of the flu which has left her painfully ill with sinus trouble. We hope to hear of her marked improvement in a few days.

Miss Leila Mae Siple, employee in the N. B. I. office, celebrated last week by being sick for a few days but is back at work again now.

TO ILLINOIS FRIENDS

The Illinois Conference is hoping to make the year 1929 one of the best years in Christian work. Bro. G. E. Marsh, 325 N. Galena Ave., Dixon, Illinois, is acting as state evangelist and is well qualified for the work. We ask for him the full cooperation and hearty support of the individuals and churches.

We shall be glad to receive suggestions or requests relative to appointments or special meetings for spring and summer, and

we urge you to bear in mind that this is now the most trying time of year on our Treasurer. If you have not sent your part for the year's work yet, it will be highly appreciated if you can send at least a part of it now. Address Miss Anna Drew, 629 N. Galena Ave., Dixon, Illinois.

F. E. Siple, President

It appears that Sister Evelyn K. H. Austin decided to visit the Grand Rapids church and Sunday School over Sunday, Jan. 24. Having a husband there was too much of a drawing card to be resisted. Sister Austin writes that the field in Grand Rapids looks wonderfully large and promising to her, and that there is a real inspiration in their Sunday School.

SOME FACTS

In balancing up the books of the National Bible Institution for 1928 a number of interesting items may be observed. Knowing that many of the brethren throughout the country are anxious to know just how affairs are moving in a business way we offer the following items for consideration:

	Losses	Gains
Greenhouse	\$	\$ 570.71
Store Flowers		357.76
Store Sundries	12.95	
Print Shop		257.20
N. B. I.		94.90
Home	930.78	
	\$ 943.73	\$1,280.57
Gain	336.84	
	\$1,280.57	\$1,280.57

BLAIR, NEBRASKA

The work is going on beautifully here. There is a very noticeable increase in Sunday School and the preaching service since the flu has abated. And best of all a very noticeable spirit of fellowship and brotherly love. O, may that increase until we are one in spirit.

The death of one of our loyal members, Sr. Denton, has brought grief to her relatives and many friends, but we are glad to know that she will not always sleep but will ere long hear the voice of the Son of God and will come forth.

We are planning great things here for the future. For instance, an Easter program; and also ways of helping the general work.

NEWS FROM INDIANA

Sr. Marshall Logan of the North Salem Church, who has been in the Epworth Hospital in South Bend, for the past two weeks, returned home Thursday evening. The operation on the eye, an iridectomy, was a very delicate one attended with grave danger. However, it was very successful and Sr. Logan has recovered the sight of her eye to such an extent that she can read large bold headline type without glasses.

Sister M. A. Woodward is slowly improving and gaining strength after her long wrestle with the flu. Her many friends are remembering her at the throne of grace.

Sister Densmore writes from Kewanee, Illinois, that her daughter, Phoebe, Mrs. Orville Lind, who was bereft of her baby girl last month, has been sick since the baby's death and is even yet very weak from effects of the flu. They appreciate very deeply the many letters and tokens of love and sympathy received, but Phoebe has not been physically able to answer them in person. We pray that God may give them comfort and restore this sister to health and strength.

HERALD RECEIPTS

Edith Halcomb; Hanna Barber; Warren Knodle; J. C. Peck; R. L. Funk; W. G. Ford; A. M. Lobell; N. S. Westfall; Mrs. Mary McCune; Mrs. W. M. Emerick; Mrs. Harry Unterkircher; Mrs. Eva Phelps; Sam Kelly; Herman Laning; Ada Huff; Morris Kent; Mrs. Sadie Clark; Geo. C. Cramer; Mrs. S. J. Knowles; Mrs. Anna Hogan; Albert Eberhardt; Gustave Foyer; Silas A. Overton; J. D. Jeffries; Mrs. Thos. Briggs; Geo. Waters; W. E. Boyer; Mary F. Cook; J. V. DeBusk; Mrs. Elias Thorene; L. A. Crouch; Amanda Cramer; Mrs. Elizabeth Rose; Andrew Jones.

KANSAS

The Berean class at Arkansas City is going strong. We have been having an average attendance of 20 in spite of the prevailing epidemic of the flu. When conditions are all right we have from 32 to 35. We have three classes: the adult class, with Bro. Geo. Waters of Newkirk, Okla. for teacher; the junior class, which consists of five boys and one little girl, with Sister Waters as teacher; and the class of younger children, five in number, which our young sister Faye Morgan teaches. She reads the Bible stories to them and helps them in their drawings and illustrations.

I want to tell you something about the work this young sister is doing, or rather how she comes to be doing it. Bro. Siple baptized her with others last fall at our conference. Right away she said, "Now I feel like I can do something and I wonder if I might not have the little folks to teach." As soon as it was learned of her desire to get right to work in the Master's service she was given this class. She is only fifteen years old but her example could well be imitated by others to a profit much older than she is. I thought this might encourage others, who have just enlisted for Christ, to get busy at once.

Brother and Sister Smith have left us to make their home in Texas. We miss them so much. A recent letter from them tells us that while they are enjoying the nice garden vegetables, lots of eggs from a large flock of leghorn hens, and plenty of nice milk and cream from four cows, etc., yet they are certainly missing the spiritual food they obtained at our Bible study here. We are glad they are warmed so nicely with their daughter in the warm climate of Texas yet we cannot help wishing they were back with us.

Sister Ella Chaplin Curtis and husband are now keeping house by themselves at Augusta, Kansas, where he is employed in a refinery.

Mr. and Mrs. Vernon Chaplin are the

parents of a baby girl born on January 28th at the Arkansas City hospital. Mother and babe are doing fine.

Sister Harriet Reed, who has been very sick with the flu is much better now.

Mr. Ivan Vickery, who was so badly injured in the automobile accident which was fatal to his wife, Sister Ella Vickery, and Sister Minnie Chaplin, is still confined to a hospital in Wichata, Kansas. He seems to be slowly improving and we hope that ere long he will get back to his normal health.

Sister D. C. Robinson has returned to Arkansas City after a year's absence spent at Salem, Ohio, her former home, thus adding one more to the class here.

Sister Lorena Waters is a student at Stillwater, Okla. this winter and only occasionally can be with us in our class work. We miss her smiling face and her enthusiasm in class, also her voice in singing songs of praise. She is always ready to do her part when with us.

Sr. Lucile Reed of Attica, Kans. is staying with their grandmother, Mrs. Harriet Reed. She also is a fine little Bible student and helps make our class interesting as do all the others.

Mrs. A. J. Chaplin is much better after her fall in October. She can get around part of the time without the use of a cane but is still quite lame. She wishes to thank every one who remembered her with so many nice letters during her sickness which lasted almost three months. They were like the oasis in a desert, so full of cheering words and sympathy.

A dear sister here, who also is afflicted, would, I know, appreciate good letters from the church folks. Her name and address is, Sister Wm. Hadickie, 108 So. C Street Arkansas City, Kansas.

It has been learned just recently that Mrs. Bernice Brown, of St. Louis, Mo. one of Bro. Siple's converts whom he baptized at our conference last year, can now be addressed as Mrs. Sidney Smith. Marriage took place Nov. 28th, and they are at home to their friends at 3203 Eads Ave., St. Louis, Mo.

We have had no preaching here since the

third Sunday, I think it was, in October. Bro. O. J. Allard and wife visited the church people here and he gave us two very fine discourses during the day which we all appreciated very much.

Francis R. Denton, Cornelia D. Meadows, Burl H. Denton all residing in Omaha, Neb., Ethel M. Haller residing in Burbank, California and Marguerite E. Mock of Kennard, Neb. One child died in infancy.

She leaves to mourn her death the wives and husbands of the above children and thirteen grandchildren, no brothers and one sister and a host of friends.

About the year of 1883 the subject of this sketch with her husband came to Neb. and in the true pioneer spirit began at once to create a home, living for some time in the Colby neighborhood, later moving south of Kennard where they established a home and there reared their family to manhood and womanhood. By arduous labor and the practice of frugality they were able not only to lay aside for their evening time of life but also gave all of their children good educations. The deceased, while a sufferer for many years, was a kind mother always concerned about the welfare of her children and grandchildren. By the close study of the Book she had attuned her heart with that of her God and had so fashioned her life that when the final summons came she was willing and ready to abide by her Master's will.

When a young girl she was converted in the Methodist faith. Sixteen years ago she united with the Church of God, and her faith held firm to the end.

The funeral services were held from the M. E. church at Kennard, Monday, Jan. 28, 1929. Prayer and scripture reading were given by Rev. H. E. Lacy of M. E. church and sermon was conducted by Bro. E. E. Giesler, pastor of Church of God of Blair. She was laid to rest by the side of her husband in the Kennard cemetery to await the Master's call.

Abide with me fast falls the eventide,
The darkness, deepens, Lord with me abide
When other helpers fail, and comforts flee
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see,
O thou, who changest not, abide with me.

Mrs. J. A. Swihart, Kennard, Neb.

OBITUARIES

EUGENE A. MORGAN

On the fifteenth of January I was called to Corvallis, Oregon, to conduct the funeral of Bro. Eugene A. Morgan.

Mr. Morgan was born in Chautauqua County, New York, March 5, 1851. He was the son of Jabez and Marian Morgan. He was married to Mary Allen Anderson in Benton County, Arkansas, April 28, 1878. Mrs. Morgan died November 25, 1927. Mr. Morgan spent his years at farming until forced to retire. He was for 35 years a member of the Church of God.

Four daughters and two sons survive. They are Mrs. Ethel Ebi, Hood River; Mrs. Clifford Kerr and Bruce Morgan, Corvallis; Mrs. Albia Walthers, Denver, Colo.; Mrs. Clara Stinnette, Moorefield, Neb.; and Ralph Morgan, Imbler, Oregon. Three brothers, Owen, Albert and Ernest Morgan, reside in Michigan.

Bro. Morgan was a resident of Corvallis since 1901, always in attendance at church, a lover of peace and quietude, with brotherly love for all. He lived so that he was held in high esteem by all who knew him.

A. W. Darby.

MARY ELIZABETH RHEA

Mary Elizabeth Rhea, was born at Abingdon, Virginia, Feb. 14, 1858; died January 26, 1929; age 70 years, 11 months, and 13 days. She grew to womanhood in this vicinity of Abingdon and was married to Robt. H. Denton April 11, 1878, who preceded her in death on May 21, 1924. To this union were born six children; namely,

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.

We live no more of our time here than we live well.—
Carlyle.

"Blind must he be who cannot read the writing on the wall in that the kingdom is preparing and the King already lives. Like many another theme in God's Word, a true conception of the purpose is impossible unless the whole subject is grasped." From "Jesus Christ in the Old Testament", page 27. R. H. Judd.

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JOY IN JEHOVAH AND HIS SANCTUARY

JEHOVAH is the light and stronghold of my life, and he it is who helps me. Whom have I then to fear? For when bands of wicked foemen assailed me with deadly cruelty, thou didst defend me and it was they who stumbled and fell. So, though war should come, and a host encamp against me, I shall be fearless and confident.

“But the deepest prayer of my heart is that the privilege may be mine of dwelling evermore in thy house, taking part in its stately worship, and tasting the sweetness of thy presence. For in the evil days he hides me in the shelter of his tent, and sets me on a rock: and now that he has given me the victory over all my enemies, I will join the festal procession and offer sacrifices of thanksgiving amid loud strains of music, singing and playing in his honor.

“Hear my loud cry, O my God, and graciously answer me. My heart saith to thee, ‘I seek thy face.’ O hide it not from me. Put me not away in thine anger; for I am thy servant, and thou hast been my helper. O leave me not, O God, my Saviour. For thy love is more than the love of father or mother: though they forsake me, thou wilt take me up. Show me the way, and lead me along a path that is smooth, that mine enemies may not triumph over me with their lies and cruelty. O make me not their prey. Surely I had perished, had I not been sustained by the sure hope of seeing the goodness of Jehovah in the land of the living.

“Wait upon Jehovah. Let your heart be brave and strong; and once again I say, wait upon Jehovah”.

*27th Psalm rendered in paraphrase by
John Edgar McFadyen.*

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

WHAT HAST THOU?

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" 1 Cor. 4:7.

THESE STRIKING words from the great Apostle would surely bring humility to the heart of a person who would meditate upon them. They demand an inventory.

You as an individual are different from others. You have a physique that is different, and certain qualities with which you have been endowed. Perchance you are stronger physically than most of your associates. You may have more beautiful eyes or more luxuriant and lustrous hair. But from whence came they? Were they matters of your own making or selecting?

It may be, also, that mentally you are much better equipped than others. You have a logical, reasoning mind, and circumstances of life made it possible for you to receive a good education, therefore you are capable of being a leader.

If, however, these things are yours, what have you that you did not receive? You cannot make yourself different from another. Your physique, your eyes, your hair, your brain,—these are the gifts of a gracious Father. They should be recognized, therefore, as charges for which we are responsible and for the use of which we must eventually give account. In that event there will be none of the boasting, none of the conceit, none of the condition which called forth Paul's question: "Why dost thou glory as if thou hadst not received it?"—*F. E. S.*

BEING BUSY

ARTHUR BRISBANE, the man who receives a salary twice as large as that of the president of the United States because of his remarkable brain and his ability to write a column of editorials each day, presents some matters occasionally that are worthy of real thought. A couple of days ago one paragraph of his read:

"You are told that the essentials for a successful working girl are 'personality, education, ability, health, neatness.' They all count.

"But more important is her ability to act as a shock absorber for some nervous individual who thinks

he is busy because he doesn't know how to organize his work."

Some housewives flutter around and make lots of fuss and are terribly "busy" all of the time. Others calmly accomplish much more and have time for leisure.

Some office men are continually telling themselves and the world how busy they are, with the result that they do not function efficiently and all who are associated with them are thrown into a condition which makes them much less efficient.

If you have developed the despicable habit of always thinking and telling people about how busy you are, stop long enough to look matters over. Are you really accomplishing satisfactory results? Or are you nervously fluttering around without properly organizing and carrying out your work?

Apply the same principle to your service for the heavenly Father. Are you making a show, deceiving yourself and others with a kind of camouflage or are you really getting results and doing things by calm, organized effort? The God of heaven likes efficient workers.

—*F. E. S.*

PLEASURE

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity." Eccl. 2:1.

HOW ALLURINGLY pleasure stands out before the individual, beckoning him on in the ways of self gratification. The flesh is so constituted that each yearning desire seems to reason with the mind that if it can only be satisfied all will be well.

Solomon, in whose hand lay unlimited wealth and whose power could bring to him anything he might desire, was just as human and influenced by just as many natural desires and passions as any of us. But with a wisdom almost beyond comprehension he observed that yielding to a fleshly desire did not bring permanent joy and that seeking mirth did not make one permanently happy. Therefore his conclusion, "Behold, this also is vanity."

How well it would be for us to-day if we could realize the practical wisdom of Solomon's teachings and save ourselves many disasters that come from lightly, frivolously seeking human pleasures.

There is more true pleasure, happiness and contentment in leading a Christian life and walking circumspectly before God.—*F. E. S.*

BEING REVILED, WE BLESS

“ . . . and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it.”

IT IS THE EASIEST and most natural thing in the world to respond or react to another person in a similar manner as that in which he acts toward you. If he is kind and courteous and thoughtful of you it is not at all difficult for you to be kind to him. If he speaks of your good points and compliments you frequently it is natural for you to watch for the good in him and in kindness to overlook the bad. There is no Christianity in that,—it is simply the natural response of human nature to kind treatment.

The test of Christianity comes when one is reviled, persecuted. The natural thing to do when one speaks evil of you is to think of and mention something bad about him; if he criticizes you, to criticise him; if he does you harm or injury to retaliate by taking vengeance upon him. That is the way of human nature.

The teachings of Christ are exactly opposite. Following the Master will develop a principle of action different from the natural,—higher, nobler and unselfish. Under that new system one will accept criticisms and even slanders and persecutions without retaliation. He will actually pray for the welfare of his persecutors.

This was the effort of Paul, and having practiced it for years he was able to say “being reviled, we bless; being persecuted, we suffer it.”—*F. E. S.*

SEED-TIME AND HARVEST

By F. L. Austin

THE BAPTISM of nine during the recent meetings held at the South Lawn Park Church at Grand Rapids, Michigan, does not begin to indicate the amount of earnest persevering work that has there been put forth since that church began work in July 1926. With little experience in carrying church responsibilities and with but a small membership, the South Lawn Park congregation began the erection of a small church building in this new, unrestricted and rapidly growing suburb, where fathers and mothers of only moderate incomes were able to build modest homes. The constant expenditure of money and physical and mental labor has surmounted the numerous discouragements common to every such Christian labor. To-day there is an humble church of earnest Christian servants whose ideals of Christianity are reaching ever deeper into the hearts of those of this rapidly growing section.

These baptisms reveal but a portion of the harvest that is steadily whitening. The prospects are that the careful and continuous sowing and the constantly faithful culture by this group of prayerful servants, led first by Bro. Patrick in his genial earnestness and since by Bro. Randall in his tireless action, will be rewarded by frequent harvestings for the Master.

This Grand Rapids work repeats to the Church of God some

VALUABLE LESSONS

First, the wide-awake Sunday School has here been in open evidence. This Sunday School has drafted the best services of the whole congregation. The increased teaching and personal contact and influence over what the pastor and elders could render have added very visibly to the results. Here is an evident lesson as to Sunday School effectiveness.

Second, the value of constant pastoral work is evidenced. Not merely pulpit sermonizing—that, too, is indeed needed—but the personal contact of daily work in the homes of the community, of interest in community problems, and interest in all matters encouraging the citizens and community to aspire to the higher Christian ideals. Indeed, a wide awake pastor in any community is justly one of the busiest of men. South Lawn Park church affords a lesson to the Church of God of the need and benefit of such a pastor in every group of Church of God people.

Third, the lesson of forging ahead. How many one-time prosperous and active churches have satisfied themselves with just “holding-their-own”! Without exception such an attitude is but preparation for early obliteration. The church “holds its own” while death, serpent-like, dexterously devours the old stand-bys to the last one! But the church that grasps the new opportunities continuously afforded by the rapidly changing conditions—that church will both increase in its strength and fill its place in the forefront along the line where God is ever advancing the proclamation of the gospel of Christ which “is the power of God unto salvation.”

Not “holding our own”, but, “pressing toward the mark” should be the evident aim of every church.

“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.

“For 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 shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.”

THE LAW AND GOSPEL

By Grover Gordon

LAW—Rule of conduct enforced by an authority superior to the moral beings to whom it is given,—which carries the thought of execution of judgment and a fear of punishment. Where there is fear there is torment.

Gospel—A Saxon word meaning “God’s spell”, or “God’s word.” Evangelion—Good news or glad tidings,—which brings to mind the promise, or word of God (good news) of forgiveness of sin through the blood of the new testament, a better sacrifice than any under the law. While we were yet sinners Christ died for us. This thought creates love and “perfect love casteth out fear.”

The gospel was preached to Abraham in the form of a promise, saying, “In thee shall all families of the earth be blessed”. Gen. 12:3. This promise he accepted and believed, and it was “accounted to him for righteousness” and he was called the friend of God.

According to scripture it is evident, that “the just shall live by faith,” and the law is not of faith. “Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made.”

The descendants of Abraham did not exercise faith in the word of promise (the gospel) even though they had it preached to them. “They to whom it was first preached entered not in because of unbelief.” The word preached, did not profit them, not being mixed with faith, in them that heard it. Because of their lack of faith, the law was given four hundred and thirty years after the promise was made to Abraham, so it did not disannul or make the promise of none effect. “*Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.” The law and the gospel both have their place in God’s plan and purpose. One was added to aid the other until the time appointed of God, this time being the coming of the promised Seed which is Christ, for the law and the prophets were until John; since then the kingdom of God has been preached and Jesus said He did not come to destroy the law and prophets but to fulfill.

The law was given to Israel, the descendants of Abraham, and Paul being one of them, asks the question: “For what if some did not believe? shall their unbelief make the faith of God without effect?” Then, “*Is* God unrighteous who taketh vengeance?” If so how shall He judge the world? The law pointed forward to Christ, for we read how He taught His disciples, beginning at Moses and the prophets, saying, Ought not Christ to suffer these things and enter into His glory?

Law then was the schoolmaster to lead to Christ, and when faith came there was no longer need of the schoolmaster, “For ye are all the children of God by faith in Christ Jesus.” If the ones to whom it was first preached, entered not into rest because of unbelief, “Let us labour

therefore to enter into that rest, lest any man fall after the same example of unbelief”. Do we then make void the law through faith? God forbid: yea, we establish the law. “Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.” Was not Abraham our father justified by works when he offered Isaac his son upon the altar? “Seest thou how faith wrought with his works, and by works was faith made perfect?”

The written law brought forth the knowledge of sin, and therefore caused fear, while on the other hand the gospel, through Jesus Christ, brings to our minds the love of God, and the forgiveness of sins through the sacrifice of His only begotten Son. The joy that was set before Jesus, was the reason for enduring the cross and despising the shame. In like manner, the followers of Christ should look unto Him, who is the Author and Finisher of our faith, and not let anything separate them from the love of God, which is in Christ Jesus our Lord! For we will come off more than conquerors through Him that loved us.

“O death, where *is* thy sting? O grave, where *is* thy victory?” The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” 1 Cor. 15:55-58.

INTERESTING INTERNATIONAL ITEMS

WE HAVE GROUPED here a few matters taken from various periodicals and which deal with international conditions of current interest to Bible Students:

FASCIST RULE

A writer in *The Round Table* gives an outline of Fascist rule. In it he says: “Italian life, in all its manifestations, has to bear the hallmark of Fascism, and nothing else. The lictor’s *fascies*, till yesterday the emblem of a party, has become the national emblem. The calendar dates from the coming of the Fascists to power. One reads ‘Vith year’ on the title page of one’s newspaper. The Fascist salute is compulsory in public offices and schools. No state of Commerce employee is allowed to express any political ideas opposed to Fascism, or to offer the slightest criticism of it. All secondary and elementary school teachers have had to declare submission to the Fascist creed, and failure to do so has meant dismissal. University professors are required to sign an oath of allegiance.

“The Government party has monopolized the whole moral and physical education of the young, both inside and outside the schools. No other organization is per-

mitted. The independence of the judiciary has not been spared. Seventeen judges—to give a single instance—were dismissed 'for having expressed opinions contrary to the regime,' and on December 8, 1927, attention was publicly drawn to their punishment as a warning.

"Nobody can speak at elections except the Fascists, and they pour scorn on the very idea of elections. The Chamber of Deputies, as every one knows, does not really function. It meets at rare intervals for short sittings, at which there is no decision of any kind. Its business is to pass the Executive's provisional decrees into laws. How long Mussolini will tolerate the Chamber's existence no one knows, but if rumor is to be trusted, the king objects to its formal abolition. The press has been subjected to treatment which has no parallel anywhere, and besides the suppression of the non-Fascist press, all the political parties except the Facist have been dissolved, and any attempt to revive them is visited with from three to five years' imprisonment."

MEN'S HEARTS FAILING THEM FOR FEAR

Lord Rayleigh, a distinguished scientist, and Lord Halsbury, a barrister, made the members of the House of Lords in London do some serious thinking recently with their forecasts of what may happen in the next war. They said:

"The principal buildings should be made gasproof, and means might be devised of sucking the gas away through the sewers of London."

The Earl of Halsbury said that it was his duty, late in the war, to consider plans for the bombardment of Germany. The recent accident at Hamburg had shown what might be done by an escape of poison gas in a town.

Mentioning an area of about twelve square miles in the center of London, he went on, "the total of phosgene gas required to produce a lethal atmosphere over the whole of that area up to a height of forty feet is under 2,000 tons. Yet phosgene gas, for the purposes of war, is as out of date as a blunderbuss."

He described a new gas so deadly that a concentration of one part in ten million parts of air would probably incapacitate a man in a minute. With this gas only forty tons would be needed instead of 2,000. "Multiply it by ten," he added, "and you still have something in the nature of 400 tons to do the thing ten times over."

"A bomb filled with this poison gas, dropped in the center of London, would kill every man, woman, and child in an area of about two miles. Ask any expert, and he will agree with me, that at the present moment, London is at the mercy of any nation, reasonably close, which is evilly disposed enough to come and obliterate it, and that London could be absolutely and completely obliterated."

PREMIER'S SON A PROPHET

"Something is going to crash," said Mr. Oliver Baldwin, the eldest son of Stanley Baldwin, the Prime Minister of Gr. Britain, addressing a meeting recently. "Eng-

land," he said, "was reaping the harvest of having enthroned the god Mammon. I am going to be pessimistic," said Mr. Baldwin. "In 1930 we shall be gradually hastening the process of decay, and we shall find this country more unhappy and more miserable. Unemployment will go up by leaps and bounds. Give it ten years, and if something is not done by the people of this country to change from Mammon to Christ, then you will know what it is to suffer." What he says of England will doubtless apply to most of the countries of the earth today.

ANTI-BOLSHEVIST MOVEMENT IN RUSSIA

Russia, at the present moment, is suffering from an epidemic of secret societies, and the Bolshevist dictators are fighting hard—and apparently not very successfully—against a remarkable and widespread revolt of youth against the Soviet regime. The disclosures are made by the Soviet press itself; and wholesale arrests give evidence of the anxiety felt by the authorities at the spread of the anti-Bolshevist movement. An article in the French "Journal des Debats," the author of which has culled all his information directly from the official Bolshevist newspapers, shows that the higher schools and universities are hot-beds of anti-Bolshevist conspiracy, and that the Central Government is seriously alarmed at its obvious failure in the important work of creating a second generation of Communists in Russia. "Anti-Bolshevism," says the writer, "has developed to an impressive extent in the student world. The 'Outchitelskaia Gadette,' an educational newspaper, edited by the Commissary of Public Instruction, devotes columns to this movement against the Communist dogma."

FRANCE'S REPLY TO ITALIAN MENACE

In spite of all the talk about Peace Pacts and universal peace, the nations are still arming against each other. The Alpine passes on the frontier between France and Italy are to bristle with cannon when France's great scheme of frontier fortification is completed. M. Painleve, the French Minister for War, has declared that France will match Italy's fortifications "gun for gun." "Our only ambition is to remain master of our Alpine valleys, for this frontier is far easier to defend than the eastern borders with Germany. Our Italian neighbors have hurried on the building of fortifications on our frontier, and it is only common sense that we keep up with them. Certain works have already been started to protect the region of Nice, which is one of the nerve centers. France realizes the consequences of failure to keep up in the race." Italy started the border fortifications race, building strongholds all along the frontier from the Mediterranean to Mont Blanc, where the frontiers of Italy, France and Switzerland meet on the steep slopes of the mountain. Every inch of the frontier is under close surveillance, and at strategic points along the Italian side barbed wire has been strung.

THE WORKSHOP OF ISRAEL

By James Marshall

ARTICLE NO. 2

THE FIRST THING that impresses one in Palestine to-day is that the land is Arab. Christians are grouped about their holy sites, and Jews dwell in numerous settlements and have their quarters in Haifa and Jerusalem and the other cities; but essentially modern Palestine is Moslem. So one must make up his mind that Jewish institutions there cannot be measured by the standards of the Occident, and one wonders how Jews, who have for centuries dwelt in the cities of Europe and America, are fitting themselves into this Oriental society. It is idle to talk of an Arab problem in Palestine. There is none; the problem in Palestine, as throughout the world, is for the Jew to cope with concepts which are alien to him and adjust himself to the existing civilization.

One can go through the countryside for miles without seeing a Jew, and one can wander through Jerusalem for hours without realizing that the majority of the inhabitants are Jewish. One is chiefly sensible of the slow rhythm of the country, of the long easy stride of the fellah coming in his loose robes from the field, of the dignified grace of the Arab women, whose way of walking is born of the habit of carrying at the same time burdens on the head and children on the back. The westerner is amazed to see camel caravans swaying along the way and donkeys in the fields and on the highways with long-legged men on their backs, like seventeenth-century Biblical woodcuts. The skies are blue and bright and gleam on the bare mountains and on stone mud houses. The dark bazaars of the cities swarm with bargaining peasants. All kinds of merchandise are to be found there, and every sort of smell from sewage to sweet sesame. Youthful apprentices cobble and stitch and decorate the wares. Commerce is a matter of bargaining which sometimes lasts for hours. The chatter of Arabs is all about, and great horned phonographs wail Arab songs. Everywhere there are mosques and coffee-houses where men sit, smoking water pipes and playing backgammon and laughing. Road workers are content to sleep in the shadows of a wheelbarrow at noontime, and the goatherds sit day after day watching their black flocks on the mountain-sides. The peasants go by families to weed the fields and gather the grain and they plow the ground with ox or camel and ancient nail plows. From Dan to Beersheba and among all the borderlands, in Amman and Damascus and the desert on the south, there is this Arab civilization, medieval in method and structure, giving tone to an ancient soil, to the land which is sacred to three great religions.

The remnants of Jewish medievalism are also to be seen, people whose ancestors have been in the land for centuries but have never lived on or become of the land, who have lived in the old ghettos of Jerusalem, Hebron, Safed and

Tiberias, as shopkeepers and teachers, and merchants of *Misheberachim*. Their shops and their homes are like the Arabs' but their mother-tongue is Hebrew. These are the people whose letters for charity have found friendly recipients among the sentimental and the superstitious throughout the world. But their receipts from this source are growing smaller, and their contact with the new Jews has been changing the old order.

Who are the new Jews? Some of them have been on the land for forty years in colonies founded or sustained with the aid of Baron Rothschild, situated mostly in the Plain of Sharon and the land of the Philistines. They have planted orange groves and vineyards; they have suffered from the misrule of the Turks, from malaria plagues, and the destruction of the war; and now their wines and citrus fruits command a wide and ready market. In many instances they have become the instructors to thousands of others who have come since the war from the ghettos of Poland and Russia. These latter immigrants have brought with them the social and economic ideals of the Russian revolution in which many of them actually played a part. From Germany there have come scholars, physicians and teachers bearing the stamp of German precision, washed in the disillusionment and anti-Semitism that have followed the War. There is a smattering of British and American Jews, but Eastern Europe is the principal source of the new Jews.

These are the *Chalutzim* and they seem like a new race. They were bred in the confining Pale and embittering hatred of Eastern Europe. Like bulbs they sprouted in dark cellars, and now they are flourishing like tulips transplanted into a garden bed. They are strong and handsome and healthy. They no longer have the furtive look of the ghetto, the scheming eye of the man whom all the world kicks, nor the weary gait of people who have no hope. Nor have they acquired the sleekness and self-importance which marks so many of the liberated Jews of America.

They sing as they tramp along the roads or ride in railroad carriages; they seem to be happy and contented, setting trees about their settlements, draining swamps and reaping grain, milking their cattle, building houses and roads. For the first time in centuries Jews are experiencing as a mass the joys of creatorship. They are at home with their surroundings, and their Judaism does not make them self-conscious. Thus far even the unemployed in the present crisis are not degraded.

This is not the mere effluence of a back-to-the-land movement. It has a peculiarly Jewish character besides. The language of farm and home and shop is Hebrew; it is the mother-tongue of the children, the first language which they are taught in the schools. Everywhere—

in the Emek, in the colonies about Tiberias, and in the plains and mountains of Judea—you feel not only the joy of the land *qua* land, but a love of the land of Israel.

On Friday evenings in Tel-Aviv the synagogues are crowded. Walking along the streets one sees the sabbath lights in every home and the family gathered about the table. Shades are not pulled down to conceal the fact that *Shabbat* is being celebrated. The streets are deserted and the stores are closed except for an occasional pharmacy. There are no vehicles about, and even the Arabs who come to trade on other days are absent on *Shabbat*. Saturday mornings the same quiet pervades the city, and in the afternoon the streets are crowded with young girls and men, parents and children, strolling in the sunshine. No work is performed in the colonies on the sabbath except that necessary for the care of the animals, and in Jerusalem the Jewish shops are closed and the people go walking or calling on one another. On the holidays there is much joy, and the young people come home singing in the streets after their Seder service. They are at home, and there is no one to whom they must apologize because they celebrate their own festivals and sabbath in their own way. Surely, to feel at home and to be in love with one's surroundings is an achievement and an essential first step if the flame of Jewish life is to be revived.

But they are not satisfied merely with having achieved political and social independence, and in many cases economic security as well. Living in this land they love and speaking their own language, these new Jews are building for themselves a future. Like all pioneers they are experimenting with social institutions. Ethical interest, the desire to find the good life by the right way of living, is a Jewish heritage. Thus there are all kinds of farm colonies, from the pure communist such as Ein Harod, wherein each man and woman gets his food and clothing and lodging but no money and where the children are cared for by communal nurses in communal nurseries, to the privately owned orange groves of Petach Tikvah and the absentee owned groves at Hedera. There are all manner of cooperative enterprises, experiments in the colonizing of farm laborers and in the technical work of farming itself. The local problems are themselves sufficiently varied and serious to demand experimentation, but as one goes from colony to colony, city to city, one becomes conscious that the Palestinian enterprise as a whole is a great social laboratory which in the course of years may become as valuable to the world at large as were the political experiments of the thirteen States and farm colonization in Denmark and Australia.

In this experimentation there is now waste of effort and funds. With greater forethought and more experts and with less propaganda and subservience to doctrinaire notions, much suffering could be avoided and there would be better assurance of eventual success. Through force of circumstances or what not, the direction of this huge enterprise, the management of millions of dollars and the welfare of thousands of people, have been entrusted

in too many instances to pamphleteers and brilliant orators, earnest men whose previous knowledge of business and whose agricultural experience were pitifully slight.

(Article number three next week)

If actions indicate heart sentiment the average Christian (?) stands 47 chances of being struck by lightning to one of escaping "a time of trouble, such as never was" (Dan. 12:1), which is NOW knocking at every man's front door.—Haney.

LET EVERY DAY TAKE CARE OF ITSELF

By Mrs. A. J. Chaplin

IN OUR LITTLE CITY lives a dear old lady, I think she is 96 years old. She is totally blind, has been for some time, and nearly deaf. She has been quite sick with the flu and pneumonia, but through her sickness she never worried about anything. Her daughter, who lives with her, says that her mother never did worry. She always had as her motto, "Let every day take care of itself; just live to-day."

I have thought what a good plan it would be if we all would live by that rule, put our very best into *to-day* and not waste time's precious hours over the days that are gone never more to return to us, or over what to-morrow may bring. If we will only determine by God's grace to live to-day, trusting Him fully for what to-morrow may bring us we can rest securely in His everlasting arms.

The last year has brought so much of sadness and sorrow into so many homes of the household of faith. Almost every Herald chronicles the death of some dear one and we for a time seem paralyzed with grief. But we can find great comfort when we realize that the "Lord is nigh unto them that are of a broken heart" and that "God is our refuge and strength, a very present help in trouble." So let us lean upon Jesus who will never leave us or forsake us. We may make mistakes, we may even fall, but as Brother Austin said in a little talk he gave here in our home a few years ago, there is no need to lie still when we fall, but get up and go on again. A child would never learn to walk if after it fell down, it would ever after refuse to even try to walk.

So let us press on in the strength of our Lord, "whose hands are stretched out still," and who is ready, yes, and more than willing to supply our every need. Let each day take care of itself, as Edward Guest has truly said, "Only to-day is ours" and that day is bringing us one day nearer to the glad reunion with all those loved ones whom we have loved and lost a little while. Let us redeem the time for we are all of us going down the valley one by one and what our hands find to do we should do with our might for the night cometh in which no man can work.

"I AM WITH YOU ALWAYS"

'Tis sweet to read the promise He hath given
To cheer our hearts along the pilgrim way,
But sweeter far to know its blest fulfillment,
And humbly walk with Jesus day by day.

To walk with Jesus! who shall tell the gladness
Of those whose daily life the Master shares?
Who hear His voice, so full of love and pity,
And rest on Him their burdens and their cares.

And this is mine—the joy of knowing Jesus,
And walking in the sunlight of His smile;
Mine is the peace that floweth like a river,
Deeper and broader growing all the while.

No more a transient guest my Savior cometh,
To bless me but awhile and then depart;
But with me now He evermore abideth,
And with His own glad presence fills my heart.

Sometimes, when busy with my daily labor,
Yet thinking of the mighty love He bore,
Some precious promise unto me He giveth,
Oft-read, perhaps, but never mine before.

I know not why He gives His choicest blessings
To one so undeserving of His love;
But, since He calls, with willing feet I hasten,
Content and glad to hear Him say, "Well done."

Content to walk in paths of His own choosing,
Since He will hold my hand along the way;
Content to know that I am journeying homeward,
And brighter grows the pilgrim's path each day.

SUBMIT YOURSELVES TO GOD

By Samuel E. Haney

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 ("to us-ward", R. V.). Rom. 8:16-18.

We shall consider these three verses in their respective order. The possession of the Holy Spirit can be more imaginary than real. This is attested by the difference between some Christians' talk and actions, a discrepancy that is sometimes on a par with a plugged, counterfeit nickel compared with the genuine. The "touch-stone"

evidence of the indwelling Holy Spirit is a coordination with our spirit, an harmonious and reciprocal relation affecting our lives in every particular.

A few germane texts, while constitutionally are unique, make manifest the origin and constitutionality of this world's spirit, magnifying the difference between the two spirits, a distinction that the enemy has cleverly camouflaged in our day; viz., God's introduction of His Son by Isaiah and John the Baptist: "Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles"; "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost (Spirit)." Isa. 42:1; John 1:29, 33. Jesus' testimony of His Messiahship, "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, and the day of vengeance of our God; to comfort all that mourn". Isa. 61:1, 2. This should convince the most skeptical of the facts and purpose of Jesus' past and future missions on earth.

Man, recipient of God's Holy Spirit, and what it means to be void of it: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father", Gal. 4:6; "Hereby know we that we dwell in him, and he in us, because he hath given us his Spirit", 1 John 4:13; "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God", 1 Cor. 2:12; "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty", 2 Cor. 3:17. But O, to be void of this Spirit! "But ye are not in the flesh, but in the Spirit, *if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his*". Rom. 8:9 (italics mine). With these texts in mind, a little introspection should leave no one in doubt as to his Spiritual status with God.

My reason for saying (above), "The possession of the Holy Spirit can be more imaginary than real", was, the subjunctive mood in which Paul discusses the subject; i. e., "*If so be that the Spirit of God dwell in you*". This mood is quite noticeable in verse 17 which we shall next examine; "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be ('if indeed', Diag.) we suffer with *him*, that we may be also glorified together". The question arises, What constitutes "suffering with Christ"? By consulting a concordance we find the word "suffer" has a varied significance; chastisement is a synonym.

The Christian's experience is prefigured by Job (chaps. 1, 2), whose sufferings were both physical and mental and were permitted of God as a test of fidelity, and a means of character development. Satan is still "going to and fro in the earth", and "walking up and down in it" (Job 1:7) attacking us from within and without. His emissaries are ubiquitous; scarcely a home is void of them. It is evident that God expects His children to profit by a knowledge of Job's recorded experience; besides, the Holy Spirit, through Peter and James, cautions us, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Then comes the good effect of our "sufferings": "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*." 1 Pet. 5:10. "Submit yourselves therefore to God. Resist the devil, and he will flee from you". James 4:7.

Apart from accidents, provision was made in the ransom for Christians' physical and mental sufferings, which is made effectual by faith, engendered by "hearing" (understanding). Rom. 10:17. But people who are not dead to self and the world are defenseless as lambs of Satan's bodily attacks. He can make them believe they have sinned, when they have not, or feel pain or sick when often it is an illusion. Much suffering can be averted by obedience to Paul's words, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh (making themselves non-conductors of the Spirit); but they that are after the Spirit the things of the Spirit", (making themselves non-conductors of Satan's power). Rom. 8:4, 5. We are chastened (automatically) for disobedience; viz., "Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee (God)." Isa. 26:3. "Let not your heart be troubled, neither let it be afraid", Jesus. "Cast thy burdens upon the Lord, and he shall sustain thee", David. Obey, and enjoy life; disobey, and be miserable.

The most prevalent cause of the Christian's suffering to-day is his unequivocal stand for truth and righteousness, Satan making these direct attacks through people who have the temerity to classify themselves Christians, and who are usually long on talk and short on action. But no matter from what quarter the Christian's chastisement comes, nor its nature, he is sure to profit: "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 ('being TRAINED by it', Diag.)". Heb. 12:11. Then Paul, whose defense of Christ and the gospel caused suffering second only to our Lord's with one stroke of the pen ignores the whole category of suffering: "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". Paul was in a position to write intelligently and authoritatively. He had had a vision (2 Cor. 12:1-7) of the glory; and had experienced Jesus' prediction; i. e., "For I will shew him how great things he must suffer for my name's sake". Act 9:16.

Our enemy's versatility is unlimited. In the early church physical suffering greatly excelled the mental, while in our day this rule is transposed. Listen to Peter, "Beloved, be not surprised at the FIRE among you, occurring to you for a Trial, as though some strange thing was befalling you; but as you partake of the SUFFERINGS of the ANOINTED one, rejoice; so that at the REVELATION of his GLORY, you may rejoice exultingly". 1 Pet. 4:12, 13, Diag.

God permits our sufferings as He did Job's and Paul's, to eradicate from our hearts self and the worldly spirit, that Christ might dwell therein, fitting us to be master of the enemy. Just as man could not master the horse if the beast knew its strength, the devil could have no power over our souls, spirit and bodies were we to utilize our allotted spiritual strength. "Behold, I give unto you power to tread on serpents and scorpions, and *over all the power of the enemy* (italics mine): and nothing shall by any means hurt you". Luke 10:19.

"The glory which shall be revealed in us". If our puny minds could but grasp the one-hundredth part of what this means, what an incentive it should be! To be immortal! To see the eternal JEHOVAH! To be like Christ! To reign with Him in glory! To be ever with Him! To be priests and kings when "the whole earth is at rest, and is quiet: (and) they break forth into singing"! Isa. 14:7. When, "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.

Be assured that we need all the legitimate suffering we experience; and that if properly exercised thereby are profiting accordingly with a certitude of profiting an hundredfold in the world to come.

Personally, my little "suffering" can be abundantly compensated by "just one look at His smiling face; that will be glory enough for me".

IN TRAINING

GOD TRAINS His soldiers, not in tents of ease and luxury but by turning them out, and using them in forced marches and hard service. He makes them ford through streams, and swim through rivers and climb mountains, and walk many a weary mile with heavy knapsacks on their backs. Well, Christian, may not this account for the troubles through which you are passing? Is not this the reason why He is contending with you?

—C. H. Spurgeon,

THE INCOMPARABLE CHRIST

A VERY WINNING CAUSE has its center and inspiration in a leading personality. Behind every movement—social, secular or religious—stands a name that lights the beacon fires of enthusiasm. Time and space forbid the mention of the various “causes” that owe their origin and their vitality to some patron saint or hero. Some of them have flourished for a while and are now forgotten. Others are still with us and bid fair to linger on indefinitely. In proportion as they meet the demands of the times and supply a universal need they are likely to abide.

The glory of Christianity is Jesus—Son of Mary, Son of David, Son of God. To compare Him with Plato, Socrates or any other mere man is to compare the sun at high noon with a tallow candle. He came into the world empty handed—born in a borrowed cradle and wrapped only in swaddling clothes, and lying in a manger. Yet, as though that were not a sufficient humiliation, His life was placed in jeopardy at His birth. Herod sent forth and slew all the boys under two years of age, hoping to get rid of the infant Jesus. But God had made other arrangements for His Son! He grew to manhood, began His ministry, lived our Example, died our Sacrifice, and “after three days,” in spite of Roman seals and soldiers He arose from the dead, as the “first fruits” of the immortal life.

“God has given him a name that is above every name, that at the name of Jesus every knee shall bow and every tongue confess.” Why has Jesus been thus exalted? Out of the millions of men who have lived and told their story why was this One “chosen of God and precious?”

The reason is apparent. At the instant of the incoming of rebellion back in primeval days, Jehovah said, “The seed of the woman shall bruise the serpent’s head.” He came on that mission, and linking New Testament history with Old Testament prophecy, the beloved John says, “For this purpose the son of God was manifested, that he might destroy the works of the devil.”

Now what are the facts? He began as a twinkling star hovering over a rude manger cradle. Now He has gone into all lands, and the earth is lightened with His glory. He entered cities and realms before commerce dared to venture and made it safe for others to follow. He revolutionized the world in three years, giving it new law and new religion and a new motive.

In the face of opposition and indifference and compromise, He has kindled a light in Oriental lands that has crossed every sea, entered every land on earth, and the distant and benighted isles are waiting for His law. He solved the mystery of death in three days and came out alive on the other side. He showed His pierced hands and wounded side as evidence of the fact and method of the future life. By divine power He unbarred the gates of Hades, led captivity captive and stood a Conqueror on the grave of death. Samson carried off the gates of

Gaza, but fell beneath the ruins. Christ tore the hinges from death’s windowless abode and sent the light streaming through every corner. He hangs a lamp on every weeping willow and touches the frosty lips of death with a song of triumph.

When our political campaigns are on, the speakers tell, and re-tell and tell again, what the candidate has done, and what he proposes to do. Is it too much to demand that “we preach not ourselves, but Christ Jesus the Lord?” Pentecost lingered until the rock-hewn sepulchre was opened. Then the disciples had something to say worth saying, and worth listening to. “If these should hold their peace, the stones would testify.” The Pentecostal message demands the Pentecostal power.

It had to come. The lines were up and in position. And the Christ that lived in Galilee is just the same to-day. He entered the rotting precincts of pagan Rome and we know the result. The doors of China and India and Japan were not opened by the sound of artillery, but by the message of Jesus Christ and the soft touch of the pierced hand. Now we may enter with none to molest or make us afraid. Shall we go with the Key that unlocked the gates of Rome, the doors of China and the ports of India, or shall we compromise the truth and split the difference with pagan and idolaters? There is only one Candidate and one message.

He is “the Lamb slain from the foundation of the world.” The shadow and potency of the cross take in the first sinner and the last. The times demand a return to the only gospel that saves, or even interests people.

Come back to the old, old story of Jesus. It will fill your vacant pews, and your depleted treasuries. We won’t have to resort to various schemes of a questionable nature to attract the people. “Feed my lambs?” Yes, but “not with bread alone.” “I am the bread that came down from heaven.” “He that eateth of this bread shall live forever.”—*Selected.*

Life is not done, and our Christian character is not won, so long as God has any thing left for us to suffer or to do.—*F. W. Robertson.*

“BE STILL”

There is immense power in stillness. A great saint once said, “All things come to him who knows how to trust and be silent.” The words are pregnant with meaning. A knowledge of this fact would immensely change our ways of working. Instead of restless struggles, we would “sit down” inwardly before the Lord, and would let the Divine forces of His Spirit work out in silence the ends to which we aspire. You may not see or feel the operations of this silent force, but be assured it is always working mightily, and will work for you, if you only get your spirit still enough to be carried along the currents of its power.—*Author Unknown.*

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"I WILL FEAR NO EVIL: FOR THOU ART WITH ME".—PSA. 23:4.

THE OCEAN tosses the sands of the beach at will—but it doesn't disturb the lighthouse. The difference is that the sands are not fixed, they have no foundation. Each grain of sand says, 'I'm big enough to stand my ground'; then in rolls a wave which carries it far, far away.

"Made into mortar and laid into firm walls, that same grain of sand stands impregnable against the sea. It has become a part of the lighthouse—a cog in a machine, a link in a chain, a unit in an organization."

How like the little grains of sand are we! One of human nature's outstanding traits is the love of independence. We like to toss our heads and square our shoulders and with a self-sufficient air exclaim, "I am capable of taking care of myself!" The "self-made" man is held up as a model to our young people and they grow up to despise the thought of dependence on God or man for anything.

But just as the separate grains of sand were helpless before the onrush of the waves, so we by ourselves are helpless in the crises that we meet in life. I need to learn that by myself I am nothing and can do nothing. But let me ally myself with Christ and become a part of that firm mountain of strength and all the world cannot prevail against me.

To stand firmly with Christ we need to live close to Him. Let us talk with Him often, remembering that our biggest cares are not too large for Him to share, nor the smallest ones too trifling for His loving concern.

We cannot survive the storms of life if we stand alone. But all the strength of the arm of almighty God is at our command if we cooperate with His Son Jesus Christ.

"Leaning, resting, trusting, loving,
Enter thy new year;
For the Lord who lives to love thee
Will be always near,
Shielding, guiding, caring, blessing!
What hast thou to fear?"

"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

REPORT FROM DIXON, ILLINOIS

Despite the fact that, as a society, the Junior Bereans of Dixon had existed from July 6, 1928, definite organization was not effected until the date set for its annual business meeting, namely, January 2, 1929. On the later date the class elected new officers and adopted a constitution.

The results of the balloting follow: President, Elizabeth Ford; Vice-President, Frances Rossiter; Secretary and Treasurer, Arlen Marsh. Dale Reis, President; Helen Roberts, Vice-President; and Lyle Drew, Secretary-Treasurer, were the able officers retired.

When tentatively organized last July the society consisted of thirteen members; at the last session a gain of two brought the registration to twenty-two.

On Saturday, January 26, the Junior Bereans expect to hold the first of the parties arranged for during the meeting of January 23.

Arlen Marsh, Secretary.

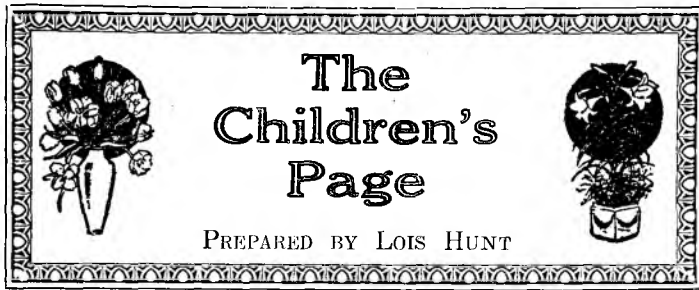
REPORT FROM SOUTH BEND, INDIANA

The Junior Bereans of South Bend met on Sunday evening, January 20, with Sr. Lydia Railsback, to study Lesson 31, "The Resurrection." There were nine present, our average attendance.

After the lesson, officers were elected for the coming year. Lynn Leighty was reelected president. Frances Byers was elected secretary-treasurer. It was also decided that the secretary-treasurer should take the place of vice-president.

Although our class is small, we are working on with the hope of a larger attendance and renewed interest.

—Frances Byers, Secretary.



CHRISTIAN GROWTH

DO YOU HAVE a small brother or sister? Do you remember how tiny he or she was at first? Then it was not long until he could walk and begin to talk. And almost before you knew it the child was old enough to go to school. Mother says it is not long until her son and daughter are in High School and soon they graduate and begin their life work.

Tell me, now, how Christian life is like the growth of this child. In the beginning the Christian knows very little of the truth and is fed on the "milk of the word," or the very simplest thoughts. As he studies these ideas he begins to walk in the Christian way and talk the Christian language. As the child is gradually fed cereals and vegetables, so the Christian's knowledge is gradually increased. Difficult problems begin to "clear up" and in time the Christian eats the "strong meat," or understands the more perplexing questions. All along he has been applying the new ideas he has learned. The more he learns the better Christian he should become, and the better to use Christian methods in his life work. In one way Christianity is our life work, whether we be preacher, teacher, or one of the most humble workers.

In our lesson Peter and his development are given as illustrations of this Christian growth. Four times in the life of Peter are given, and each shows that Peter has advanced along the Christian road. The first story tells how Peter was brought to Jesus—the baby stage, we might say.

One day John the Baptist was standing with Andrew and another John. He saw Jesus walking nearby and said, "Behold the Lamb of God." The two friends followed Jesus who invited them to His dwelling. Here they remained for the rest of the day. Andrew was so impressed with Jesus' words that he wanted his brother to know Him too. So he hurried to Simon Peter and exclaimed, "We have found the Messiah, which is being interpreted the Christ." Peter went with Andrew. When Jesus saw Peter He said, "Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone." Peter did quick impulsive things on the outside, but Jesus knew he was like a bed of solid rock inside.

That was the beginning. The next scene shows Peter's understanding had grown considerably.

Jesus was with the disciples. All at once He said,

"Whom do men say that I am?" They answered, "Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." Whereupon, Jesus asked, "But whom say ye that I am?" Then Peter quickly answered, "Thou art the Christ, the Son of the living God." At this reply Jesus told Peter that he was surely blessed, that God only could have told him what to say. And again Jesus called Peter a rock. Not only in understanding had Peter advanced, but likewise in favor with God and Jesus.

The third scene is after Jesus is resurrected from the dead. It is also the third time Jesus has shown Himself to His disciples. The disciples had been fishing all night, but had caught no fish. At morning Jesus stood on the shore. He told the fishermen to again cast their net into the sea. They did so, and the net was filled. As soon as they came to shore they saw a fire of coals, and fish cooking over the fire. Then Jesus told them to eat the fish and bread that was also there. When they had eaten, Jesus said to Peter, "Simon Peter, Simon son of Jonas, lovest thou me more than these?" "Yea, Lord, thou knowest I love thee," replied Peter. Then, "Feed my lambs" said Jesus. Again Jesus asked Peter if he loved Him; and at Peter's reply said "Feed my sheep." Even the third time Jesus asked the same question. Peter felt grieved this time and answered, "Lord, thou knowest all things; thou knowest I love thee." And even again Jesus said, "Feed my sheep." Do you see that Peter had so advanced in Christian life that he might be trusted to teach and help care for other growing Christians?

Jesus also told Peter that the future held trouble and hardship for him, and that in his death he should glorify God. Jesus then used the simple words, "Follow me."

The lesson ends with Peter's own words, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Peter had reached a position of authority, and he wanted others to grow too.

REMEMBER

We must study and pray so that we may grow as real Christians.

SOMETHING TO DO

1. Read 1 Peter 2:2 and Heb. 5:12-14.
2. Learn 1 Cor. 13:11.
3. Come to service and bring another as Andrew did.

NOTEBOOK

First page:—Paste pictures of Peter or draw a picture to illustrate one of these stories of Peter.

Reverse side:—Show picture of some one studying, or pictures of children of different ages.

Print—"Grow in grace and knowledge."

WHERE FIND

"They took knowledge of them that they had been with Jesus."

With Our Sunday Schools

LESSON VIII.—February 24, 1929

CHRISTIAN GROWTH

John 1:40-42; Matt. 16:15-18; John 21:15-19; Luke 2:40, 52; Eph. 4:11-16; Phil. 1:6, 9-11; 3:12-16; Col. 1:9-11; Heb. 6:1-3.

evotional Reading: John 15:1-8.

GOLDEN TEXT

But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.—2 Pet. 3:18.

A STUDY OF THE SUBJECT

Christianity. Just as a babe is as much a human being in his infancy as he is in his matured life, so is one Christian in the beginnings of his new life as well as in his matured development in that new life. Christianity does not presume that the Christian is necessarily perfect and complete, but that he is Christian in the sense that he is a new creature in Christ, 2 Cor. 5:17. As it is wholly essential that babes grow in order to accomplish the purposes of the race, so it is necessary that Christians grow unto the eventual "measure of the stature of the fulness of Christ" in order to accomplish the purposes which God has designed for Christ and His family.

CHRISTIAN GROWTH

Conversion. Before one can grow in Christ, he must come to exist in Christ; be a Christian. This conversion from one of the Adam type into one of the Christ type can be accomplished only by the miraculous intervention of God Himself. In no sense is such conversion a natural growth of the Adamic into the Christian. Christianity is a state, not a condition. To gain entrance into the Christ type, one must by faith in Christ sever his relation to—die to—the Adamic order, and commit himself to Christ. This is covered by the terms faith, repentance and baptism. Acts 2:38; Rom. 6:1-7; Col. 2:12; Gal. 3:27-29.

Babes in Christ. Paul addressed the church at Corinth, 1 Cor. 1:1-2, as sanctified ones "called saints", and he prayed for them that grace and peace "from God, our Father" might be upon them. He is charitable as regards their carnality because of the fact that they are "babes in Christ", 3:1. He says, 3:2, "I have fed you with milk and not with meat". There was evidently much growth necessary in order for them to attain unto full stature in Christ capable of full service.

Requisites for Christian Growth. The Word of God is the first requisite for the development of the individual in the ways of God and His Son. Israel was commanded to bind God's teachings upon the hand and head and to study them continuously. Deut. 6:6-8. Jesus complimented the Jews saying, "(Ye) search the Scriptures; for in them ye think ye have eternal life."—John 5:39. Paul enjoins Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

God's Spirit also is an essential aid to the mastering of "the lusts of the flesh". Paul exhorts the Galatian brethren, Gal. 5:16-19,

to "walk in the Spirit" and "be led of the Spirit".

THE GOLDEN TEXT

"But be growing in favour and knowledge of our Lord and Saviour Jesus Christ."—2 Pet. 3:18a, Roth.

Growth is the sign of a healthful condition in all natural life. Man grows in favor of his fellows by his life work and conduct among them. Establish for yourself life habits which will make you to abound in the favor of our Lord and Savior Jesus Christ. This growth in His favor is not altogether a privilege, it is a command.—F. A. S.

PRACTICAL APPLICATIONS

Growing. For a vine to grow properly is to demonstrate that it has a good root system, well embedded in proper soil. When a building grows properly and stands the tests, it demonstrates that the foundation has been properly laid.

The Christian life should be a matter of constant growth and development; growth not only in knowledge as one comes daily to understand God's Word more fully, but also growth in grace or favor before the Father as one puts into practice the knowledge which he has gained. The degree of growth and stability manifested in the life of a Christian, then, will be evidence of the correctness of the foundation upon which he is building.

A true, practical, working faith in Jesus Christ as the Son of God will build one's life of such fiber and on such a footing that the storms of disappointment and sorrow will not be able to bring disaster.—F. E. S.

SENIOR AND ADULT CLASSES

Topic: God's Present Purpose in the Church.

We "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."—Col. 1:9. Read also. Eph. 3:14-19.

Paul was not in doubt concerning what God is doing with the church during the present time and he prayed in accordance what he knew to be God's chief concern for her. He is making of her a people filled with the knowledge of His will in all wisdom and spiritual understanding; a people in whose hearts Christ dwells by faith rooting and grounding them in love, that they might comprehend the length, depth and height of His love and be filled with the fullness of God, which is grace and truth.

There is one way only to be filled with

the knowledge of God's will and that way is to study it under the guidance of prayer. There is one way only to comprehend the love of Christ, and that way is to study the work He is to do to fulfill that love.

Those who turn aside from doctrinal questions that becloud God's wisdom and call in question His claims to being a God of all love, saying that such questions can never be answered cannot, as long as they do so, even begin to be filled with the knowledge of His will and to comprehend the length and depth and height of Christ's love.

The nominal church sets aside this phase, the basic phase, of Christian growth, and works feverishly to do great things for Christ, thus putting the cart before the horse. There is little of reverent, continuous, and intelligent study of God's Word purely for the sake of being filled with the knowledge of His will.—A. K.

INTERMEDIATE CLASS

Topic: How a Christian Grows.

Should some one ask you how you grow, you would tell him of your increase in size, in weight, mind, etc. But if some one should ask you how a Christian grows, would you make the same answer?

The Bible contains many accounts of how Christians grow. Peter is the one given in this lesson. Read all the accounts given in your lesson and see how Peter grew. We know from a study of his life that Peter made many mistakes. He even denied Jesus but he grew in favor with God and performed a great work.

Jesus grew, not only in stature, but "waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Luke 2:40. Read Luke 2:40-52 for an idea of Jesus' early growth.

But how does the Christian grow? He may grow in knowledge. When we first come to know Christ, we cannot learn all things at one time. It must be a process of gradual learning; hence growth. 1 Cor. 13:11. A Christian may grow in love. We love God and Jesus, His Son, and our love should gradually expand until it even includes our enemies. We may grow in faith. Our faith increases day by day, as we learn to trust in God more and more.

Can you name any other ways a Christian may grow?—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

The Heart of Christian Growth: Col. 1:9; Eph. 1:17, 18; 3:14-19. According to these scriptures what is the heart of Christian growth? Why does the nominal church fail of this growth?—A. K.

DOINGS AMONG THE CHURCHES

Sister F. E. Siple is home again after four weeks in Michigan, and reports her mother, Sister Clara Smith, well on the road to normal health and strength.

Bro. F. L. Austin spent a couple of days in Oregon last week, going over matters in the office with the other National Bible Institution workers. On Sunday morning he spoke for the Oregon congregation.

The Rockford Berean class had a special social evening last Saturday night which proved to be a very pleasant occasion. These things develop the health and strength of any group by closer contact and better understanding of each other.

NINTH ANNUAL GENERAL CONFERENCE

The ninth annual General Conference of the Church of God is hereby called to meet at Oregon, Illinois, July 30 to August 11, 1929. The General Conference will, as heretofore, be held in connection with the Illinois State Conference of the Church of God.
G. E. Marsh, Pres.
F. L. Austin, Sec'y.

(SEAL)

"BRETHREN, PRAY FOR US"

"PAUL, a servant of God," miraculously converted, instructed in the gospel by a direct and personal "revelation of Jesus Christ," "filled with the Holy Ghost," pleads with the brethren of Thessalonica in these words: "Brethren, pray for us!" This richly endowed man of God felt the need of help which could be obtained only as the result of prayer—the prayer of his faithful fellow Christians.

Brethren of the Church of God, scattered throughout the United States and Canada, the officers of the General Conference and of the National Bible Institution echo this request of the Apostle to the Gentiles: "Brethren, pray for us!" We need your prayers that the work of the National Bible Institution, including the management of Golden Rule Home, the conducting of the Bible Training Class, the directing of the Publishing Plant—all the various activities maintained by the General Conference, may be ordered according to the will and purpose of Almighty God. "Pray for us" that our united efforts may not be in vain. And, brethren, pray for the church at large, that the work of the next General Conference may be so planned, and so conducted, as to bring the greatest degree of glory to the Father, and to His church the maximum of good! Your brother in His service,
G. E. Marsh, President of the General Conference.

DIXON

Thinking it would be of interest to The Restitution Herald readers to know what the ladies of the Sewing Circle are doing here in Dixon, I am enclosing a brief report of our work for the year.

We have been holding our meetings during the year at our homes, making fancy work and aprons, for which we find a ready

sale.

Amount taken in up to date, \$258.95.
Paid out; Material for work, \$10.50; Rug weaving, \$11.50; On church debt, \$200.00.
Reserve on hand, \$36.95.

Submitted by Lillian Dauntler, Sec'y and Treas.

REPORT FOR JANUARY

Sermons: Pl. View, 2; Plymouth, 1; Burr Oak, 1; Guthrie Grove, S. C., 5; Welcome, S. C., 1; Gallimore, N. C., 1; Dana, N. C., 7.

Money received in Indiana: Pl. View, \$15.00; Rensselaer, \$30.00; Plymouth, \$15.00; Burr Oak, \$10.00; Conf. Board, \$11.80.

Expense, \$6.80.

J. H. Anderson.

CALIFORNIA

Bro. George Rahn and family are occupying their home at 4707 St. Elmo Dr. after a sojourn of a year in Sacramento, Calif.

We were pleased to see quite a few out of town brethren at our all day services on the first Sunday, especially so to have Sr. Edna Allard of Ft. Dodge, Iowa, in our midst. She is visiting her father-in-law, Bro. O. J. Allard of Long Beach, Calif.

Sr. Grant of Rensselaer, Indiana has been visiting her brother, Mr. Harding, of Pasadena, Calif. and attending our services on Sunday. She and Bro. Grant spent the winter here three years ago and we were glad to have her return, if only for a short time.

Bro. and Sr. McLeod spent the week-end in Pomona, Calif. visiting his mother and other relatives. They attended church there on Sunday.

STARBUCK-HOWE

The marriage of Sr. Adelle Starbuck and Bro. Charles W. Howe was solemnized by the writer at the home of the bride's parents, Bro. and Sr. L. F. Starbuck, 2125 Main St., Cedar Falls, Iowa, Feb. 2, 1929, at noon, before a small company of immediate relatives and a few friends.

Sr. Blanche Harland played the wedding march, little Miss Verbie Palmer, niece of the bride, was flower girl, and Mrs. Howard sang at the conclusion of the ceremony, while the guests greeted the couple. A very elaborate wedding luncheon was served immediately, after which the happy couple left by train for Dubuque to spend a few days with a brother of the groom.

The bride is very favorably known as a faithful member of the Iowa conference, devoted and energetic in her service, of a cheery disposition, and diligent in her former work as a nurse.

The groom is as commendably known among us as a faithful worker in the conference, often as a public speaker in the gospel, true and gentlemanly in conduct, industrious at his calling of machinist in the I. C. R. R. shops in Waterloo. Hence it is felt safe among their many friends to predict for them a very happy future, which we all sincerely wish for them.

It is rumored that they may take an extensive wedding trip to the coast later.

J. W. Williams

CHICAGO

Sunday, Feb. 3, was another glad day for the Chicago church spiritually. We were so sorry for those detained at home on account of sickness or the still so very icy streets on which it is not safe to venture. The few who were privileged to attend enjoyed every moment of the service, from the beginning of Bro. Christensen's very splendid remarks from Isaiah 35 to the closing with very appropriate words from the New Testament before the sacrament was served, after which St. Whitehead made the third and fourth chapters of the Hebrew letter a most interesting and profitable lesson. I have enjoyed very much two Sunday services by Bro. Marsh and thought what a pity such soul inspiring sermons could not be broadcast.

I wonder if it is wrong to wish for more money that these means of spreading the gospel might be enjoyed by the thousands instead of the few. Well, God knows and He will bring all things right in His own good time.

I am so much improved in health that I have been able to sit up through two splendid services held here in the Austin and Whitehead home, for which I am very thankful.

Next Sunday the Sunday service will be held at the home of Mr. and Mrs. Borneman at 213 N. Fairfield Ave.

M. A. Woodward.

BLAIR, NEBRASKA

Our little church at Blair is beginning to be like a city set on a hill, yes, like a candlestick. The sweet spirit of fellowship is very manifest. This is being written at Holbrook.

The meeting here at Holbrook is going fine. The beautiful little church building here stands out like a lighthouse and is a credit to this village. Here, too, is a real bunch of loyal Christians of which the Church of God all over the country should be proud. These brethren are beginning to do something, that will count for time and eternity. Let us go on and be found working when Christ comes.

E. E. Giesler.

HERALD RECEIPTS

W. H. Upton; Mrs. Ida Marsh; Horace Haines; A. K. Richardson; Mrs. Beth Mosher; Arthur Richardson; Mrs. Arlie Townsend; Mrs. Jerry Fowler; J. M. Hockenberry; Mrs. Wm. Eckert; Mrs. H. J. Thomas; W. A. Reid; H. M. McInturff; Mrs. C. Evans; Miss Ferne Moore; J. T. Rosser; Grace West; Sydney Magaw; C. M. Southwick; A. Seitz; Mrs. Leona Sharp; Mrs. Everett Williams; A. H. Cramer.

OBITUARIES

WILLIAM M. BURGET

William M. Burget was born in Clinton Co., Indiana, June 28, 1844 and died in the same county, Feb. 4, 1929 at the age of 84 years, 7 mos., and 8 days. Bro. Burget was married three times and was the father of nine children. His last wife is still living.

He leaves his several children, some grandchildren and some great grandchildren. He served as a soldier in the Civil War and at its close received an honorable discharge. He was a member of the Church of God at Hillisburg, Indiana. He was a great student of God's Word and left many verses of the Bible marked. Funeral services were conducted in the Christian Church, Kempton, Ind., Feb. 7, 1929, after which he was laid away to sleep until Jesus comes.

J. H. Anderson

MRS. SHERMAN MILLS

Mrs. Sherman Mills, daughter of Isaac and Hannah Ford, was born at Farmland, Ind., in 1879 and died at home near Eden Valley, Minn., Thursday morning, Jan. 31, 1929. Death followed a long period of illness.

In 1888 she came to Minnesota, and was

married to Mr. Sherman Mills in 1897, residing in Eden Lake township until death.

To this happy union seven children were born, five yet living, namely: Scott, Mrs. Wm. Coulter, Jr., Mrs. John Coulter, Gerald, and Edith, all of Eden Valley,—the two latter still at home. Sr. Mills was also grandmother of six grandchildren. Besides these, two brothers, two sisters and her husband mourn her death. The brothers are Lee Ford of Ray, Minn., and Dick Ford of Farmland, Ind. Both sisters, Mrs. Somerville and Mrs. Sunday are also of Farmland, Ind.

Sister Mills had been a loyal member of the local Church of God for many years, and fell asleep in death with the hope of resurrection.

Funeral services were conducted on Sunday afternoon, Feb. 3, from the home and Church of God by the writer. The church was filled to capacity with friends and relatives of the one so sadly missed. Sydney E. Magaw.

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THE RESTITUTION OF ALL THINGS

By J. T. Auld

DID JESUS DIE on the cross both soul and body? Yes. Did God raise Him from the dead? Yes. Did He ascend into heaven? Yes. Eph. 4:9. Will He come back and raise the dead saints and translate those that are alive at His advent? Yes. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive . . . shall be caught up together with them in the clouds, to meet the Lord in the air. . . ." 1 Thess. 4:16, 17. Will He bring about peace when He and His body—the saints—shall judge the world? Yes. "Peace on earth good will to men."

Will His kingdom extend over all the earth? Yes. Rev. 20:4, 5, 6. Will there ever come a time when death will cease to be on earth? Yes. "There shall be no more death." Will God by Christ restore the earth to man as it was in the beginning before Adam sinned? Yes. In the restitution of all things that God hath spoken through all His holy prophets since the world began.

Will God's kingdom come to an end after restoration? No. "Of his kingdom there shall be no end." Where will God's kingdom be located? On earth "under the whole heaven." When do the saints in Christ receive eternal life? "In the age to come life everlasting." Did Christ or the apostles ever promise peace in this world? No. We shall have no peace until Christ and His body judge in righteousness. Matt. 2:14.

Will His kingdom extend over all the earth? Yes. Dan. 4:3, 22, 34. Jesus and His immortalized body—the little flock—He sits upon "the throne of His Father David." Luke 2:14. "To this agree the words of the prophets; as it is written, after this—(after taking out a people for His name)—I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts

15:15-17.

"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 all His holy prophets since the world began." Acts. 3:20, 21. Will there be any more death to the little flock that are to be kings and priests with Christ during His reign over the nations of the earth? No. It is said of His body—the little flock of kings and priests—"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 (not yet put on) put on immortality, then shall be brought to pass the saying that it written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:53-55. Let us praise God for that unspeakable gift, Jesus Christ, Our Lord. O happy day, when Jesus comes.

Where do we wait from death to resurrection? Job said, "If I wait the grave is my house." Job had not been contaminated with the modern theology. Job 17:13. When will saints, dipped into Christ, if faithful, be raised from the dead?

Ask yourself the question, Is there a future life for the dead in Christ if there is no resurrection? Let Paul answer. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:17, 18.

Has God promised the saints in Christ a dominion under the whole heaven, as rulers usurping kingly power? Yes. "They shall be priests . . . and reign with him a thousand years. And the kingdom and the dominion, and the greatness of the kingdom under (not above heaven) 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. O happy day, when Jesus takes the throne of David and settles with His enemies.

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NUMBER 21

FAITH

By Richard Le Crone

WE ALL KNOW people who scoff at Christianity, saying, "I take nothing by faith. I believe only what is positively proven to me". Little do they realize that they are fulfilling prophecy and proving that which they seek to discredit. "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 the creation." 2 Peter 3:3, 4.

There have always been scoffers who refused to believe the Word of God, or believing refused to act upon it. Way back in the beginning, when God had placed the first man in the garden of Eden, He gave him free access to all the trees of the garden except one, and said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17. Then along came the first scoffer saying, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5. We are familiar with the result of man's listening to the scoffer.

And so it has always been. People scoffed at Noah for building the ark which saved him and his family from destruction. They scoffed at Moses for giving up the easy court life of the Egyptians to lead the more strenuous life of the people of God. They scoffed at Christ when He was with us on earth, and they have been scoffing at His followers ever since.

Many of our modern heroes had to endure the jeering of the mob too. George Washington dared to pit thirteen little colonies against the mighty England. Abraham Lincoln was severely criticized for many of his actions, even by the people of the north. And he finally met his death at the hands of one of the mob. Robert Fulton, the inventor of the steam boat, was forced to face derision before he met with success. And during all of this time the Christian has received a great deal of ridicule.

What was it that made these men stick to their appointed tasks in spite of the unbelief of millions and the

jeering of the mob? The answer is very simple. It was "FAITH". Without faith, nothing is accomplished. Every deed is the result of faith. Even the scoffer who says that he accepts nothing by faith, lives by faith. When he goes to his labor it is with a faith that he will be rewarded for his work and for the pleasure that he has sacrificed in order to perform that work. When the farmer sows his crops in the spring it is with a faith that he will be rewarded with a harvest in the fall.

A child has been reared in an average American home. He has been reared in good moral environment but with no special Christian training. He has now become of age and must choose for himself the type of life that he is to lead. He must choose between Christianity and worldliness. Upon what is he going to base his decision? If he is to choose wisely it is necessary that he know both sides of the question. It is failure to do this that is responsible for the fall of many. It is therefore the duty of every parent and Christian to be sure that he knows both sides of the question before he makes his final decision. When he knows both sides of the question his problem becomes one of faith.

A certain woman went into a grocery store to buy her supplies for the day. She bought what she needed and when she started to leave with her purchases she turned to the grocer and said, "Put it on the bill". The grocer's reply was "Certainly", and the woman went her way with the goods. Upon what was this transaction based? It was based upon faith. The grocer had the promise of the woman that at the end of the month she would come in and pay for the groceries. He had faith in her promise and therefore allowed her to have the groceries. There are a great many things that could happen to prevent that woman from paying for the groceries, and even though she honestly intended to pay it, the bill would remain unpaid and the grocer would be the loser.

But the faith of the Christian is much more safe and sure than that. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable

(Continued on page 328)

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

EXCUSES

A FEW DAYS AGO Bro. Wm. G. Ford, superintendent of the Dixon Sunday School, handed us a clipping from a newspaper. We are reproducing its statement here:

YOU CAN ALWAYS FIND AN EXCUSE TO STAY HOME FROM CHURCH

IF YOU HAVE THE LEAST BIT OF TROUBLE THE DEVIL WILL READILY SUPPLY YOU WITH ONE

The non-church-goer always finds plenty of excuses to stay home at church time. In summer the weather is too hot; in winter it is too cold. Sometimes the sun shines too bright; at other times, it rains too hard. Sometimes he feels too sleepy; sometimes he feels too tired.

The fact of the matter is that if he really cared to go to church, nothing would keep him away.

Throw off the bluff of excuses; they're so thin that folks see right through them—and go to church tomorrow. This will be just as ideal a day as you can find to start regular attendance at God's house.

Melvin C. Smith,
Pastor Calvary English Lutheran Church.

How true the sentiment is! How disheartening it is to observe that for other matters in which people are really interested weather has little effect, but when church time comes a little inclemency in weather is regarded as a serious indication that perhaps it would be wise to stay home!

All of this simply emphasizes the fact that throughout life one will find time to do what he really wants to do, and will make a way to do it, and cause it to seem reasonable. For the thing, however, which he does not wish to do there will always be a ready excuse waiting.

Hence the sum total of one's actions in life is a true indication of his wishes and likes.—F. E. S.

OUR CITIZENSHIP

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil 3:20.

THE WORD in the above text which is rendered "conversion" is in other versions translated "citizen-

ship." From the Concordant Version, for instance, we quote: "For our citizenship belongs to the heavens, out of which we are awaiting a Saviour . . ."

A true Christian of to-day, whether living in America, France or elsewhere, will enthrone Jesus as the supreme Ruler and Director of his life. He will place his trust and confidence in Christ as the King of the coming kingdom. He will shape his life to be ready for the inauguration of that King.

Higher, therefore, than any allegiance to things human or temporal will stand the Christian's citizenship with Christ. Being a loyal citizen he will bend every effort to live in accordance with the requirements of his coming King and to do the things that are in harmony with the principles of the coming kingdom.

In Rom. 6:16, we are told "his servants ye are to whom ye obey." Whether, therefore, our service is rendered to Christ and things spiritual, or to the world of to-day and things carnal is evidence of whose servants we are.

Choose the one who has the more to offer, and be a true citizen to the one of your choice.—F. E. S.

PASSING OR ENDURING?

IN THIS GREAT UNIVERSE in which we find ourselves length of existence or duration appears to be the final measure of value. Practically all things may be subjected to test.

It is not the price of the suit of clothes that counts so much as the length of time it will wear as compared with its cost. It is not the thrill of the moment's pleasure that determines its value so much as its duration; its effect upon future years of happiness.

Solomon said, "One generation passeth away, and another generation cometh: but the earth abideth forever." Eccl. 1:4. Man himself, then, is temporary. How fleeting are the things which he does. How short lived are the things which he makes. But the earth, product of the Father, is eternal.

Peter, commenting in a similar vein said, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fall-eth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." 1 Peter 1:24, 25.

Since man himself is fleeting and temporary all that he does or accomplishes is just as passing. The only permanent thing is God and that which emanates from

Him. The earth is the work of God, therefore stands. The Word is from Jehovah and cannot fail. The only way a man can become permanent is by applying himself in accordance with God's permanent Word until he becomes a full child of God. The members of the Father's family shall abide forever.

Judging things from the standpoint of duration and actual values can anyone afford not to serve God?

—F. E. S.

DEPARTING FROM THE FAITH

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith."—1 Tim. 4:1.

THE LITERAL FULFILLMENT of the above prophecy is so obviously before us to-day that it would be folly to blind oneself to it. It is observable anywhere one looks. The following clipping from an exchange gives some facts worthy of meditation!

THE GROWING APOSTACY

Revival is God's stimulant injected into the veins of a dying church. The need grows steadily more urgent. Cathedrals and great churches in France are placarded with piteous appeals for ordinands, 3,000 churches (say the appeals) being without priests.

Dr. Norman Maclean reports that nothing is more ominous in the religious life of Scotland than the fall in candidates for the ministry: in the United Free Church there are 45 probationers for 80 vacancies; and in the Highlands and Islands, one-half of the pulpits will soon be vacant.

An investigation carried out this year by the *British Weekly* in a sample London area compares as follows with former figures of church attendance: 1886, 12,996; 1902, 10,370; 1927, 3,960: the average attendance in churches falling thus:—1886, 295; 1902, 184; 1927, 63.

"The American churches," says Dr. M. A. Matthews, of Seattle, "show the lowest drop in a hundred years." More than 32% of the Presbyterian, Northern Baptist, and Methodist Episcopal churches in the United States failed to obtain a single convert last year. The president and secretary of the Men's Church League, summing up the causes, put first: 'The breakdown of the authority of the Bible.' Creedless leaders are leading countless churches over the precipice; and Christianity, hesitating on the threshold, threatens to depart. A New York minister recently read the Apostles' Creed through to a large congregation, and asked every one who believed it to rise. *Not one rose.* Confirmation candidates are falling at rate of 10,000 per annum.

The cancer eating out all faith stands revealed in this amazing utterance (*Christian World*, April 26, 1928) of Mr. Bernard Snell, a Congregational minister for 50

years: "Suppose you insist that young folk are to believe that the body of Jesus was born of a virgin, and that it was reanimated after death, and that it descended into hell and ascended into heaven—they will not believe you, *any more than I have been able to believe any of those statements since I was a lad of twenty.*"

In the light of such literal fulfillment of prophecy, establishing the fact of the soon coming of our Lord, what manner of persons ought we to be?—F. E. S.

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“IFS” THAT ARE WORTH WHILE, IF TRIED

By J. M. Morgan

IF TRUTH alone believed and obeyed saves then why do some men believe that it makes no difference what you believe, just so you are honest about it?

If it makes no difference what we believe just so we are honest, then salvation would depend entirely on honesty; then Christ died in vain.

If honesty alone is the standard by which faith, is to be measured, then doctrine is excluded.

If doctrine is excluded, why did John say, “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist”? 2 John 7.

If doctrine is excluded, why Paul’s exhortation to Timothy, “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee”? 1 Tim. 4:16.

If “The gospel of Christ is the power of God unto salvation to every one that believeth,” will believing another gospel save?

If the power of God’s salvation is in the gospel of Christ, whose power is manifested in another gospel, which is not another but the perversion of the gospel of Christ?

If men are saved while in ignorance of the gospel of Christ, then why preach the gospel at all?

If the Spirit of God convicts and converts sinners without the instruction of the Word or gospel, then why are not all sinners converted?

If God saves some sinners without consulting their wills, then He must save all men, or else, He is a respecter of persons.

If God requires one man to comply with His divine order of salvation in order to be saved from the second death, then all must obey or die.

If these are the “TIMES of IGNORANCE GOD NOW commands all MEN in every place, to reform; because he has established a DAY in which he is about to judge the HABITABLE in Righteousness, by a Man . . .” (Acts 17:30,31, Diag.) then we must conclude that if men do not reform (repent) they will not be saved.

If men cannot be saved without repentance and inasmuch as repentance and baptism are connected together in the name of Jesus Christ for the remission of sins, then men are not saved by faith alone.

If there is only one God, one Lord, one faith, one baptism, one hope, and one divine plan or order of salvation, then repentance, or reformation of life, and confession must precede baptism in the name of Jesus Christ for (in order to) forgiveness of sins.

If there is but one God, there cannot be three, therefore, it is a false gospel that teaches three gods.

If there is but one Lord Jesus Christ then there cannot be two Lords, one that died and one that did not die;

hence to believe that there was a divine Christ who did not die, is to believe a false gospel.

If there is but one gospel of Christ, then any gospel that is different from Christ’s gospel is false and will not save, but will lead men away from God and Christ.

If there is but one faith, all other faiths are vain faiths, because the belief of a falsehood will beget a vain hope, and having a vain desire and a vain expectation, will not bring men into the favor of God, for “without faith *it is impossible to please him* (God).” Heb. 11:6.

If the one gospel, given by the Spirit in the Word of God as given to His Son, is the true mind of the Spirit as we have it in the written Word of God, then all other so called messages, that differ in any way from the one gospel are false.

If the Spirit nineteen hundred years ago, said by the mouth of our Lord, “He that believeth and is baptized shall be saved”, then somebody is deceived by false teaching when you hear men say that the “still small voice” of the Spirit testifies to their inward heart that they are saved without baptism.

THE SATISFYING PORTION

By Wm. S. Bowden

Honorable Mention in Wood Prize Contest 1928.

THERE IS SOMETHING in the heart of man which the Creator has made to respond to the call of Christ. Yet man fails to understand this call of the Master. He knows that he wants something, but he does not clearly discern what he wants. He longs for a satisfying portion, but he seeks satisfaction in wrong ways and in wrong places. He does not realize that in Christ Jesus there is abundant provision for every God-implanted desire.

A few years ago I had the great pleasure of a personal interview with a comparatively young man who confessed that up to the time of this conference his heart had never been satisfied. I am not able to say that I get pleasure out of all personal interviews. Sometimes I am gratified with a sense of duty performed. In this particular case my pleasure was great because of the fact that I realized that I was getting somewhere. Abiding results of the conference have increased the pleasure.

The man was impressed by a few words he had heard me utter in public to seek this conversation. He was intelligent, moral, ambitious, educated. He said, in substance: “Do you think you can tell me what is the matter with me? I know that I am better fixed in this world than multitudes of people. But my life seems so empty. Everything seems so unsatisfying. I have tried this, and I have tried that. I have a good position, but I am unhappy, and I don’t know whether I know what I want. Can you help me?”

I knew this man was a church member and felt that he was living up to the ethical requirements of the word of

God as fully as the average church member. Yet I was impressed to say to him: "You need God." He told me, as I expected he would, that he believed in God and in Jesus Christ as the Son of God. He added that he had no disposition to dispute my assertion. In fact, he felt that he did need to know God better; he had been reaching out after God but failing to find Him in a really satisfying way.

"There is a difference," said I, "between knowing God and knowing about God. There is a difference between knowing Christ and knowing about Christ. Many qualify on the latter proposition who fail on the former. We recognize the Christ of history as the Christ of prophecy. The One who was predicted came. He lived a wonderful life. He revealed God the Father. We admire the Christ of history. We believe He lives to-day. But has the Christ of Prophecy and the Christ of History become to us the Christ of Experience? In Him dwells all the fullness of the Godhead. God has made Him to be unto us wisdom, and righteousness, and sanctification, and redemption. He is our all. But we must appropriate Him. It is not the bread in the show window that nourishes us; it is the bread we eat and assimilate. It is the Christ who lives within that satisfies the heart."

For more than an hour I had talked with this hopeful character when he said: "I believe that I have made the mistake of taking this Christ as the great Example without really knowing Him as Saviour, Sanctifier and Satisfier. I believe that all the forms of human religion are the weak efforts of man to satisfy the God-implanted desire of the human heart for God. Many of them fail to satisfy because they leave out Christ. God is best understood through Christ. Christianity is the supreme religion. But many adherents of Christianity are like myself; they do not have a good personal acquaintance with Jesus Christ. I believe He is 'the Desire of all nations.' I believe He is able to satisfy the needs and longings of every soul. I am resolved that henceforth Jesus Christ shall be to me what God intended He should be. I am tired of seeking happiness in the things of time and sense. Henceforth I'll recognize the Lordship of Jesus Christ instead of seeking satisfaction in a way of my own choosing."

About a year after the conversation here related took place I received from this friend a letter containing this gladsome message: "The past year has been the happiest year of my life. The plan works. Christ satisfies."

Jesus satisfies. Yes, that is true. I am not satisfied with mere things. I do not like some present world conditions, but I am satisfied with my Saviour. I am satisfied with His plan for the world. I am satisfied with His plan for me. I am satisfied with what He gives. I am satisfied with what He withholds. My will is submerged in His will. Claim the satisfying portion that there is in Jesus Christ for you. He longs to fill your life with faith, hope, love, joy, peace, satisfaction.

Happiness is not dependent on outward circumstances; the Holy Spirit within is the source of satisfaction. Nero growls on a throne; Paul sings in a dungeon. The man

of the world covets honor, position, wealth; the man of God is content with Christ.

Richard Williams, of the Patagonian Mission, with a few companions, was stranded on the beach by a high tide. At the beginning of those terrible privations which terminated his life, he wrote in his diary: "I bless and praise God that this day has been, I think, the happiest of my life. The fire of Divine love has been burning on the mean altar of my breast, and the torchlight of faith has been in full trim, so that I have only had to weave it to the right or left in order to discern spiritual things in heavenly places." Later, when severe illness was added to circumstantial distress, he wrote: "Not a moment sits wearily upon me. Sweet is the presence of Jesus; and oh, I am happy in His love." Later, as the fatal disease fastened more firmly upon him, he wrote: "Ah, I am happy day and night, hour by hour. Asleep or awake, I am happy beyond the poor compass of language to tell. My joys are with Him whose delights have always been with the sons of men."

Christ enthroned within makes one independent of the world's sources of satisfaction. Why should we forsake the Fountain of Living Waters, and seek the broken cisterns of earth which can hold no water? (Jer. 2:13.)

Earthly pleasures! Do they satisfy? Do they last? How long? "The pleasures of sin" are but "for a season." "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (Heb. 11:25; 1 John 2:17.)

Earthly honors! Do they satisfy? Do they last? Fame, distinction, power—these are for the few. How unsatisfying are worldly honors! How quickly they pass at the approach of the grim king of terrors!

Earthly education! Does one ever receive enough intellectual development to satisfy the deepest longings of the heart? In the dying hour what consolations are found in earthly philosophies?

Earthly honors! Do they satisfy? Do they last? One turn of the wheel of fortune often makes the millionaire of to-day the beggar of tomorrow. Many have confessed that wealth has failed to bring happiness when the heart was aching.

Earthly things give no promise for the future. The small measure of happiness which they bring is for the present only. Jesus not only completely satisfies in the present, but He puts within the heart of the believer a living hope which enables him to say in reference to the eternal future: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." (Psa. 17:15.)

Yes, the eye will then be satisfied with seeing, for it will "see the King in His beauty." (Isa. 33:17.) The ear will then be satisfied with hearing, for it will hear the music of the heavenly choir (Rev. 14:2; 15:2, 3). The intellect will then be satisfied in knowing, for it will comprehend the grandest mysteries of grace and providence. The whole being will be satisfied with the consummation of the wonderful plan of salvation. Fullness of joy will

be realized. There will be nothing left to long for. All holy desires will be realized in the presence and likeness of our blessed Lord.

Jesus satisfies! Bless His holy name forever! while we wait the coming glory we sing the praises of Him who "satisfieth the longing soul" (Psa. 36:8, 9; 37:4; 19; 65:4; 81:16; 103:5; 107:9; Isa. 55:2; Jer. 31:14).

"I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure river,
And my soul is satisfied:
There's no thirsting for life's pleasure,
Nor adorning, rich and gay,
For I've found a richer treasure,
One that fadeth not away."

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WHO IS THE BRIDE OF CHRIST?

By Clarence Larkin

THERE is quite a difference of opinion as to who the bride of Christ is. Some claim that the "bride" is Israel because in the Old Testament God calls Himself the Husband of Israel. Isa. 54:5. Those who advocate this view claim "wife" is the earthly name of Israel and "bride" the heavenly, and some hold that because Isaac's bride was taken from his own kin that, to complete the type, Jesus' bride must be Israel, . . . His own kin. But we must not forget that while Abraham was the first Hebrew, his kin were Gentiles. Abraham was not, strictly speaking, a Jew, for the Jews are the descendants of Judah, the fourth son of Jacob or Israel. So we see that Rebekah was not an Israelite, but a Gentile, so the type holds good.

We must not forget that there are "two brides" mentioned in the Scriptures, one in the Old Testament and one in the New Testament. The one in the Old Testament is Israel, the bride of Jehovah. Of Israel it is said, "Thy Maker is thine husband." Isa. 54:5-8. Because of her whoredoms Israel is a "cast off wife", but God, her Husband, has promised to take her back when she ceases her adulteries. Jer. 3:1-18; Ezek. 16:1-63; Hosea 2:1-23; 3:1-5. She will not be taken back as a virgin but as a wife. It is a virgin that the Lamb (Christ) is to marry, so the wife (Israel) of the Old Testament cannot be the virgin bride of the New Testament. . . . These distinctions make it clear that Israel cannot be the "bride of Christ".

The bride of the Lamb is taken from a disowned and outcast race, "the Gentiles." Acts 13:46, "Paul and Barnabas (who had been preaching to the Jews) waxed

bold, and said, It was necessary that the word of God should first have been spoken to you (the Jews): but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." James also declares the out-calling of the Gentiles, "James answered, saying, Men and brethren, hearken unto me: Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name (or to bear his name)."

So we find that the "bride of Christ," are not Israelites but Gentiles whom He came to redeem. He was rejected by His own people, was rejected by members of His family, subjected to a mock trial and nailed to a cross as a malefactor, where He laid down voluntarily His life for the church, His bride; thus demonstrating His love, and opening the way for her redemption from the law that held her in bondage. His life blood was the redemption price.—*Selected by Sr. Chaplin from Larkin's book on Revelation.*

EXCEPT A MAN BE BORN AGAIN HE CANNOT SEE THE KINGDOM OF GOD

JOHN 3:3 CONSIDERED IN RELATION TO JOHN 3:5, 6.

By R. H. Judd

THERE IS NO QUESTION on the part of the writer that we are now living under the new covenant dispensation, nor is there any doubt on his part that as believers we are in a special sense recipients of the Holy Spirit. By some mistake the author of the articles on John 3:1-9, in the issues of the Herald of Jan. 8 and 15, has imbibed the idea that the contrary is true of the writer's belief.

With these preliminary remarks let us consider the difference of thought on this subject; convinced that our mutual aim is to get at the truth of GOD'S WORD that GOD HIMSELF may be glorified in us and also in others. That difference is clearly stated by our Brother Biggs when he says, "There is a view concerning our subject, John 3:1-9, that JESUS did not make any reference to baptism when speaking of 'born of water' but to physical birth."

Our brother is correct in saying that "born of water is only part of the exception which the Lord made when He said, 'Except a man be born of water and of the Spirit' ". When, however, he makes the statement that "no doubt" our Lord's meaning "denotes one act", he states what requires to be proved, and which I respectfully submit he has not proved except to his own mind. To the mind of the writer, a careful analysis of the language and context conveys a precisely opposite meaning. May I in all brotherly charity take exception to the remark which virtually says "to separate water and Spirit is fatal, and that one so believing is not introduced into the new covenant," and further "that such is not in

accordance with Christ's words and the covenant"? The writer thinks that a careful consideration of the passage will reveal the fact that to regard "born of water and of the Spirit" as two separate and distinct births, is most emphatically in accordance with the words of Christ.

To get a clear conception of the whole we must start with a correct premise. It will be noticed that our brother has sought this in the choice of his title, "Except a man be born *from above*." But is his premise correct? In one sense, in the sense of Jas. 1:17 it certainly is, but in view of the question propounded by Nicodemus it would scarcely seem so. There are three well known renderings of these words of our Savior; viz., "born again", "born anew" and "born from above". The first two are practically identical in meaning, and are favored by the Authorized Version, the Revised Version, the American Revision and Rotherham's Version of the New Testament. Also the well known commentators Dean Alford and Rev. J. B. McCellan agree thereto, and other authorities might be mentioned. More important still the words of Nicodemus unquestionably point to the fact that they more accurately represent the words of Christ, the words "again" of Jesus, and "second time" of Nicodemus corresponding to each other. "Except a man be born from above" does not necessarily imply a previous birth. The renderings of the versions quoted unquestionably do, as also do the words of Nicodemus. Hence "EXCEPT A MAN BE BORN AGAIN" is the correct premise from which to start, and on which to build.

The next point to establish is whether our brother is correct in his statement that "'Except a man be born of water and of the Spirit' denotes one act". Obviously it may be (apart from any context) construed either way. But a *right* conclusion can *only* be obtained by a *consideration of the context*. This I feel confident our brother will allow. Let us then see what is to be gathered from the context. Has GOD "united water and spirit", or has He separated them? If *He* has separated them, then we have no manner of right to make them one.

The writer of this article contends that verse 6 is our Lord's commentary on verse 5 and that "born of the flesh" is a parallel statement to "born of water". Also that the remaining statements in each verse are parallel to each other. Verse 6 does not join these, it actually separates them bringing them into full harmony with Paul's statement "howbeit that is not *first* which is spiritual but that which is natural, *afterwards* that which is spiritual." So wonderfully do these scripture statements harmonize that one may be pardoned for thinking it not unlikely that St. Paul had these very words of our Lord in mind. But, lest anyone should prefer the charge as did one correspondent (not heretofore mentioned) that I am simply putting forward my own imaginings, let me quote from two or three writers whose scholarly ability and Christian character will not be questioned.

The late R. F. Weymouth, M. A. and Doctor of literature, whose translation of the New Testament is so widely

known and accepted says, "Some suppose these words 'born of water' refer to natural physical descent, and are exactly parallel to 'born of the flesh' of v. 6." Ernest Hampden Cook, M. A. of St. John's Hall, Cambridge endorses the remarks. Rev. E. B. Fairchild, D. D. formerly President of Hillsdale Baptist College, Hillsdale, Mich. in his book "Letters of Baptism" says that "Born of water" in the first part of the sentence and "born of the flesh" in the latter part (for it is but one paragraph) are evidently parallel and equivalent expressions. The latter is simply exegetical of the former. Let the whole paragraph be read together, just as it will be found in any paragraph Bible and the meaning is obvious. He then quotes the paragraph in full; viz., verses 5, 6 and 7. Did space and time permit one might quote much of real value from this writer. I will give just a brief extract which he gives from a correspondent's letter. Here it is,—"Your exposition of John 3:5 has interested me deeply, and although it was entirely new to me it carries upon its own face the evidence that it is the true one. It makes the whole connection plain and obvious. I have read that part of your letter to two of my medical acquaintances, and they say they have no doubt that you have the right of it. Have any of the commentaries suggested it? and is there anything anywhere in the Bible to confirm it? I ask both of these questions more out of curiosity than anything else, for it seems to me so *manifestly true* that it needs no confirmation."

Dr. Fairchild in his reply cites the Comprehensive Commentary, and quotes Isa. 48:1 as at least one similar use of expression, and he adds that "the natural descendants of Judah are here spoken of without doubt." Some objections have been raised in correspondence that it is without parallel in Scripture, and that it occurs but once. Even were that strictly correct it would not necessarily disprove what is here contended for, for every student of Scripture is well aware that the very same is true of other topics. The writer contends that the passage is of necessity complete in itself, and therefore does not require subsequent scripture to make it comprehensible.

There is no occasion whatever for anyone holding this interpretation of John 3:5, 6 to question the fact of the witness of the Spirit at baptism, and our brother's article does well to draw attention to this fact. The testimony of the Word confirms it. So also does one's own personal experience, and the experience of others who were baptized with me on my *first* public confession of faith in the Lord Jesus Christ as my Savior. But the manifestation of the Spirit is not limited to baptism, nor is its association with water confined to baptism. It would take too long to illustrate this, and the reader must himself do the searching.

Our Brother Biggs says, "If we take Christ's words in a *literal* sense we shall fail to understand Him as Nicodemus did." Where does our brother find scripture for such a conclusion? When Christ said "that which is born of the flesh is flesh" He surely meant it to be understood literally: **Indeed verse 12 would seem to indicate**

that our Savior was speaking of literal things—"earthly things". One might suggest that it was not their literalness that Nicodemus stumbled at, but rather the stupendous nature of them that made him "marvel". Do not we with all the light we have still "marvel" at some of the literal things that are yet to come to pass according to GOD'S Word? Some actually "believe not". With regard to the marvels of resurrection that GOD'S Word reveals some of us still say "How can these things be?"

The view here advocated does not "except" from "the kingdom" any who are actually "born of the Spirit" and who thus according to verse 6 become spirit. Thus GOD alone through His Son is the final Arbiter as to who will actually "SEE the kingdom of GOD."

It would take too much space to include other phases of the subject which have a very close relation to this matter. If the Editor considers there is benefit in a further study of the subject the writer will be pleased to consider some of these.

Our brother gives us to understand that he does not accept the literal interpretation of John 3:5 and 6, yet surely it is considered among us a safe rule of Bible exegesis to accept the literal if the literal will hold. Do we not believe that all vital fundamental truth should be expressed in plain language that may be "literally" understood?

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F A I T H

(Continued from front page)

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." Therefore it is a wise man who conducts his life and his business in harmony with the commands and promises of God.

Let us study the life of Moses, the great law-giver, and see how he faced the crisis. He was born of a nation of slaves in the land of Egypt. Because the king had ordered all of the male children born to the slaves killed, his mother put him in an ark and set him afloat on the river. "And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrew's children. Then said the sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? . . . And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water."

Exod. 2:4-8.

And that is how the son of a slave came to be known as the son of Pharaoh's daughter. And he grew up in the courts of Pharaoh which were very wicked and luxurious. Eventually he became of age and faced the decision which every person must face. He must decide whether he would follow the easy luxurious life of an Egyptian prince or whether he would forsake this easy indolent life for a more strenuous and useful life in the service of the Lord. We all know what his decision was. But upon what did he base his decision?

Listen: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11: 24, 25. And we all know the story of how he spent his life in the service of God, and died with the promise of a future resurrection and a great reward.

Going back to our original problem of the modern young person's decision; upon what is it to be based? With any level-headed, clear-thinking type of individual a decision is merely a weighing of values to determine what course will net the most valuable return. I believe that the vast majority of our modern young men and women will, if given the chance, carefully consider all evidences pro and con before they make such an important decision.

In order then, to protect our youth from the folly of leading a life apart from God, it is our duty to be sure that they fully understand both sides of the question. They should know not only of the pleasures of sin, but they should also be taught of the heartaches and the dreary, meaningless, and empty existence that invariably follow a career of sin. And of the comfortless death with nothing to look forward to but a righteous judgment and condemnation. On the other hand they should know not only of the trials and tribulations of true Christianity, but they should be taught of the "Peace that passeth all understanding". They must learn of the great sacrifice made by our dear Savior to save us from the results of sin: of the happiness and satisfaction that come with the living of a righteous life: and of the eternal life and boundless joys that God has promised His faithful. With the evidence before him and faith within him there can be little doubt as to his decision.

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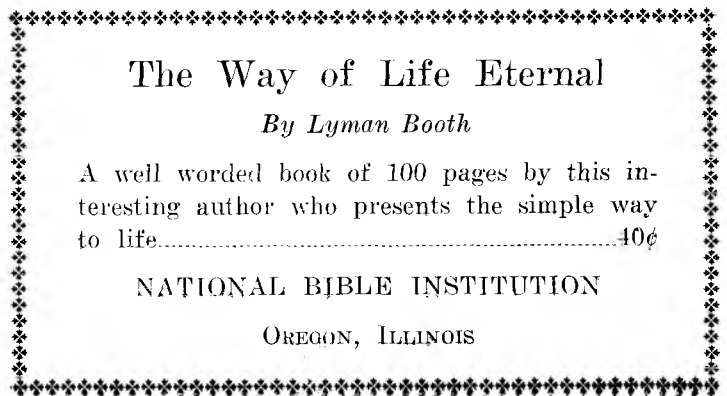
The Way of Life Eternal

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NATIONAL BIBLE INSTITUTION

OREGON, ILLINOIS



DEPARTMENTAL REPORTS

DECEMBER 31, 1928

By F. A. Stilson

GREENHOUSE PROFIT AND LOSS STATEMENT DEC. 31, 1928

SALES	\$11,022.00	
PURCHASES	\$1,844.28	
Add old inventory	4,930.55	
	\$6,774.83	
Less new inventory	4,707.38	2,067.45
Gross profit on sales		\$8,954.55
Cost to operate		
*Salary	\$5,186.77	
Light, heat, phone and water	1,011.81	
Delivery expenses	267.86	
Repairs	393.16	
Supplies	485.76	
Miscellaneous expense	212.24	
Insurance	140.14	
Total	\$7,697.74	
	\$1,256.81	
Other miscellaneous income	33.90	
	\$1,290.71	
Less interest paid on mortgage bonds	720.00	
NET PROFIT		\$ 570.71

* \$1,000.00 was charged from office salary to greenhouse salary for managing and keeping records.

The Floral Shop was closed Oct. 1 and all sales were made from the greenhouse amounting to \$3,937.65 for the months of Oct., Nov., and Dec. as compared with \$3,258.59 for both store and greenhouse in the year of 1927,—a gain of \$679.08.

PROFIT AND LOSS

FLORAL AND GIFT SHOP STATEMENT DEC. 31, 1928

Floral sales	\$4,238.37	
Floral purchases	\$2,521.65	
Floral supplies	324.07	
Cost of sales	2,845.72	
Gross profit on sales		\$1,392.65
OPERATING EXPENSES		
*Salary	\$ 554.00	
Light, heat, phone and water	43.95	
Depreciation on furniture & fixtures	23.50	
Miscellaneous expense	413.44	
Total	\$1,034.89	
Net profit on flowers after bearing all expenses of store operation		\$ 357.76
Sundry purchases	\$ 30.15	
Add old inventory	290.56	
	\$ 320.71	
Less new inventory	75.00	
Cost of sales	\$ 245.71	
Sundry sales	232.76	
Net loss on sundries		12.95
Books, tracts and quarterly		
Purchases	\$1,718.84	
Add old inventory	510.47	
	\$2,229.31	
Less new inventory	627.00	
Cost of sales	\$1,602.31	
Sales	1,159.60	
Loss on books		442.71

* \$150 was charged from office salary to store salary to keep store accounts, etc.

The total profit on the flower business, store and greenhouse combined, exclusive of charges transferred from office salary and interest paid on mortgage bonds amounts to \$2,698.47, an increase of \$106.89 over 1927.

PRINT SHOP STATEMENT OF PROFIT AND LOSSES DEC. 31, 1928

SHOP PRODUCTION		
Job printing	\$2,574.70	
Herald	3,531.24	
Quarterly	918.46	
Tracts, office forms and supplies	821.47	
Total output	\$7,845.87	
Purchases stock, supplies	\$1,850.64	
Add old inventory	724.45	
	\$2,575.09	
Less new inventory	\$1,046.88	
Prime cost of sales	\$1,528.21	
Gross profit		\$6,317.66
Operating expenses		
*Salary	\$4,725.19	
Light, heat, power, phone	300.03	
Allowance	13.10	
Miscellaneous expense	467.36	
Repair	26.54	
Freight and drayage	59.36	
Depreciation on equipment	450.00	
Taxes	58.88	
Total operating cost		\$6,100.46
Net Profit		217.20

* \$200.00 was charged from office salary to print shop salary for keeping records, etc.

GOLDEN RULE HOME STATEMENT DECEMBER 31, 1928

COST TO OPERATE		
*Salaries	\$1,596.00	
Cost to operate table	1,361.28	
Light, heat, phone, water	415.76	
Repair	92.00	
Insurance	23.49	
Miscellaneous expense	46.77	
Depreciation on inventory	175.00	
Total cost to maintain home		\$3,710.30
INCOME		
Table board, garden, etc.	\$1,392.12	
Maintenance fund (4 members at \$175.00 per member)	700.00	
Other miscellaneous income, contri- butions, etc.	687.40	
Total income		\$2,779.53
Deficit		\$ 930.78

* \$100.00 was charged from office salary to Golden Rule Home for overseeing and keeping accounts.

The year opened with six members and two regular boarders until about October when four other boarders (members of the training class) entered. Two deaths of members occurred during the year, Martha Bausman, Jan. 7, and J. A. Bookmaster, May 18. The operation cost item of \$1,361.28 includes the doctor and burial expenses of these two members. Also it does not include the farm garden, and dairy products from which a large portion of the food is derived. On a basis of an average of 8 in the home (boarders and members) the cost to maintain was \$163.75 each. The home, farm, and garden have produced \$174.00 per member beside the food

consumed which is not accounted for. \$175.00 is drawn from the maintenance fund for each member which makes a total income of \$349.00 for each member leaving a deficit of \$114.75 per member.

STATEMENT OF N. B. I. FOR YEAR ENDING DEC. 31, 1928

Income	
Contributions	\$7,639.73
Less amount spent on new linotype	2,911.49
<hr/>	
Available for operating expenses of	
N. B. I.	\$4,728.23
Office earnings (pastor's salary from Oregon church and general work in the field)	1,734.93
Received from Herald subscriptions	2,037.59
Received for subscription fund	108.99
<hr/>	
Total available for operating N. B. I.	\$8,609.74
Cost to operate	
Salaries	\$5,080.50
Miscellaneous expenses including postage and traveling expense	1,190.48
Office supplies	47.19
Taxes	100.79
Light, heat, phone	68.00
Depreciation on fur. and fixtures	120.00
Insurance	50.20
Interest paid	795.22
Credit to print shop for printing the Herald	3,531.24
<hr/>	
Total cost to operate	\$10,983.62
Deficit on operation of N. B. I.	\$2,373.88
	<hr/>
	\$10,983.62

Print shop stock	1,046.88
Certificate of deposit	100.00
Bond investments	5,500.00
Maintenance funds	380.25
Maintenance Winee fund	10.00
Accounts receivable	3,215.63
Notes receivable	3,233.41
Home cash	121.52
Mail order contract	200.00
Bank balance	41.99
<hr/>	
Total assets	\$59,885.71

LIABILITIES

Salaries unpaid	1,200.00
Annuity bonds	1,550.00
Maintenance funds in trust	9,843.68
Winee funds in trust	10.00
Mortgage bonds payable	12,000.00
Notes payable	11,600.00
Accounts payable	2,403.09
<hr/>	
Total liabilities	\$38,606.77
Capital	21,278.94
<hr/>	
	\$59,885.71

ESTIMATED OPERATING COST FOR 1929

What does it cost to operate the National Bible Institution and what it undertakes to do, that is, act as a general clearing house and headquarters for the Church of God throughout the States and Canada; publish books, tracts, etc.; publish The Restitution Herald; publish Truth Seekers' quarterly; advance the general work by assisting in organization, building, and strengthening as far as possible; and maintaining a training class for the preparation of those who wish to better fit themselves for various phases of Christian work?

There is no doubt but that the question is vital and timely to every interested believer and especially to those loyal supporters all over the country who have given not only of their abundance but of their substance, not as unto man but as unto Him who is abundantly able to reward.

In order to give these inquiring ones a more definite understanding of the expenses for which we at repeated intervals make request for contribution, the following figures are given as estimates of our needs to operate the work for the year 1929. These figures are based upon the records for the past two years and in our opinion are very conservative estimates allowing nothing for expansion or liquidation of already existing debt.

SUMMARY REPORT ALL DEPARTMENTS DEC. 31, 1928

	Losses	Gains
Greenhouse		\$ 570.71
Golden Rule Home	\$ 930.78	
Floral Shop (flowers)		357.76
Floral Shop (sundries)	12.95	
Books, tracts, quarterly	442.71	
New linotype		2,911.49
Print Shop		257.20
N. B. I.	2,373.88	
<hr/>		
	3,760.32	4,097.16
Net gain	336.84	
<hr/>		
	\$4,097.16	\$4,097.16

Bookkeeping and clerical work	\$ 800.00
Stenography	1,000.00
Training class	600.00
Bible Training class	600.00
Preparing and proofreading Herald copy	600.00
Writing S. S. quarterly copy	600.00
Preparing and proofreading quarterly copy	200.00
Correspondence and executive work	600.00
Annual deficit on Restitution Herald	1,300.00
Interest on notes	700.00
Office supplies	50.00
Taxes	100.00
Light, heat, phone	150.00
Postage	150.00
Miscellaneous expenses	150.00
<hr/>	
Total estimated budget	\$7,600.00
Less Pastor's salary paid by the Oregon Church	900.00
Balance needed from general contribution	\$6,700.00

FINANCIAL STATEMENT FOR THE YEAR ENDING DEC. 31, 1928

31, 1928

ASSETS

Real estate	\$31,563.01
Furniture and fixtures	
Office	1,090.00
Store	212.26
Farm and home	2,753.67
Class room	28.18
Unexpired insurance	
Greenhouse	55.31
Home	68.00
Print shop	41.47
Inventories	
Greenhouse tools	38.25
Greenhouse stock	4,707.38
Books and tracts	627.00
Sundries	75.00
Greenhouse supplies	622.74
Greenhouse fuel	25.00
Print shop equipment	4,128.56

There are no means of defraying these above expenses except by freewill contributions to the general fund which should amount to approximately \$560.00 a month.

National Berean Department

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THE GOSPEL OF CHRIST "IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH".—ROM. 1:16.

FROM A CHICAGO BEREAN

A MAN, STANDING at the curb one day attracted my attention. To every passer-by, regardless of age, appearance, or apparent occupation, he was offering his handbills. He did not force anyone to accept, but there was not one that he missed. Some cast them aside without a glance and let them flutter to the street, some stuck them in their pockets, saving them to throw away later, while some passed by unseeing. Only occasionally did one accept and examine the contents carefully.

As I glanced over the printed page that was handed me, I wondered at the expenditure of time, effort and money, to reach the few who would take enough notice to attend the big sale advertised for the following week, for the street was strewn with the castaway pages.

A few days later, passing the same way, I was impressed by the size of a crowd passing in and out of a building. My curiosity aroused, I recalled the man on the corner who had stood there patiently to see one handbill after another flung away.

His labor had not been futile, as it might seem. But I wondered how much difference it would have made in the size of the crowd had he become discouraged as soon as the first few people passed him by, or failed to notice the thing that he was trying to bring to their attention. Or if he had picked from the crowd only those whom he thought might be interested, would he have had as good success?

Christ did not say to His disciples, "Go ye into all the world and preach the gospel to those who ye think might be interested." No indeed! The command was to "preach the gospel unto every creature."

Often we feel discouraged, thinking that our efforts have been of no avail, but having only mortal insight, and being unable to see into the future, we can have no conception of the results of a few words or kind deeds, or a life nobly lived for Christ.

Therefore, we need not be discouraged, for it is not man, but God, that giveth the increase.—*Margaret J. Lyon.*

OUR HIGH PRIEST

AFTER GOD had brought the Israelites out of Egypt He made a covenant with them. If they would obey

His laws He would bless them and they should be His chosen people as a nation. Exod. 19:6. He gave His law to them through Moses. It included the making of the tabernacle, the altars and the burnt offerings. Next He directed that Aaron and his sons be set aside or consecrated as priests or ministers. The priests were mediators between God and the people, they offered the sacrifices for the others in the tabernacle. For this service they went into the outer court of the tabernacle, but into the part known as the Holiest of all no one entered except the high priest alone.

Christ is our High Priest. When He ascended to the Father in heaven He entered into the Holiest place, there to make intercession for us, and as no one could follow the high priest into his sanctuary neither can mortal man follow Christ into the presence of God. As the priest returned to his people after his work was accomplished even so will Jesus return to His people here on earth. We can be sure we are right in using this as a type because these things were figures or types of the true. Heb. 9:24. Paul says of Christ that He is a merciful and faithful High Priest to make reconciliation for the sins of the people. Also that we have such a High Priest who is set on the right hand of the throne of the Majesty in the heavens. Heb. 8:1. No one else has ascended into the presence of God or can hope to in this life, but as the disciples were comforted by Christ's words so can we find comfort in the same promise if we are His. He said to them, "I will come again and receive you unto myself". How much is expressed in this wonderful promise!

May the hope and comfort that was left with the disciples be ours to-day and may we be among that number that He receives unto Himself at His appearing.

—*Mabel Lindsay.*

"If a man has much of the Spirit of God, he will have great conflicts with the tempter. God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the paintings on the porcelain—it makes it permanent."

Is your subscription to The Restitution Herald paid up?



THE CHRISTIAN CHURCH

THE KINGDOM OF GOD—God's people! In a kingdom we have the common people and the rulers. Now, the growth of the subjects of God's kingdom is compared in this lesson to the growth of a plant and the mustard seed. God's kingdom in the beginning was very small like the seed planted in the ground. The man tended it carefully, watered it and cultivated it until all at once a tiny blade appeared. The blade grew, the stalk grew, and soon put forth leaves, buds and flowers, and, at last, the fruit or seed. When the fruit was ripe the man gathered in his harvest.

Likewise, the mustard seed—the tiniest of seeds—when planted grows into a plant so large with branches so great that birds may lodge under the shadow of it.

As these plants developed so shall the kingdom grow until it covers the whole earth. Abram was the seed, but the harvest is not yet.

Now, in Ephesians we have references given in regard to the rulers. Christ is the real Ruler with the church as His helper. Christ is often called the Head and the church His body. The church is also called Christ's bride.

What or of whom is the church? The people everywhere whom God calls for that purpose make up the church. These people will have one hope, one Lord, one faith, one baptism, one God and Father. Moreover, each one will have his own place to fill or work to do. Some will be apostles, some prophets, some evangelists, pastors, teachers.

The work for Christians to-day is to study and grow as near like Jesus as we can, so we may be ready to fill our places when we are needed—now or hereafter.

Each one is needed now in some way—humble or otherwise—and will be needed when Christ takes His throne. All will work together happily like one great family.

Are you trying to fill your place? Are you preparing for that greater work in the harvest time?

SOMETHING TO DO

1. Read V. C. T. "Intermediate Class" in the quarterly.
2. Read Ephesians 2:19-22, and Genesis 12:1-3.
3. Memorize Ephesians 4:4-6.

REMEMBER

We must try to grow like Jesus that we may be part of the church when He comes,

NOTE-BOOK

Page 1. Paste a picture of Jesus. Write—Head of the Church.

Reverse Side. Draw or paste picture of a growing plant. Write—How the Kingdom Grows.

Where find:—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

OUR CHILD'S GARDEN PRAYER

"Bless me, Lord, and help me grow
Like a little flower,
May my thought like sweet perfume
Fill each happy hour.

And my words like petals soft
To the world unfold
Truth and love within my heart
Made of God's pure gold."

—*Olivia Kingsland.*

THE TWELVE

Does your class have a hard time remembering the names of Christ's disciples? Here is a poem which will help fix these names in your minds:

Simon, who was later called Peter, the Stone
And Andrew, his brother, both answered Christ's "Come."

Then James and John, sons of Zebedee,
Who fished in the waters of fair Galilee.

These four were the first by that inland sea
To answer the call of "Follow me."

Here now is Philip with his friend Bartholomew,
Matthew, the publican, doubting Thomas, too.

Eight now we have of that valiant band,
Who adored our Lord and followed His command.

Still another James, of Alphæus, the son,
And Simon the Canaanite decide to come,

Then follows Thaddæus, of James the brother,
Sometimes called one name, sometimes another.

The last one is Judas, who failed in his mission,
Because of a clouded and nearsighted vision.

These twelve are the names on our Sacred Book's pages,
Who first followed our Lord in that long distant age.

And down through the years see the myriads of feet
That are treading the pathway their Master to meet.

But hands are still groping and eyes are still dim,
Disciples still needed to guide them to Him.

—*Edna Perso.*

With Our Sunday Schools

LESSON IX.—March 3, 1929

THE CHRISTIAN CHURCH

Matt. 16:13-20; Mark. 4:26-32; Rom. 12:4-8; Eph. 1:15-23; 2:13-22; 4:4-6, 11-16; 5:22-27; 1 Tim. 3:15.

Devotional Reading: Eph. 4:11-16

GOLDEN TEXT

So we, being many, are one body in Christ.—Rom. 12:5.

A STUDY OF THE SUBJECT

The Christian Church. The Christian church is an institution of vastly greater importance than is usually assigned to it by man. It is not only a company of called-out-ones who are thus entitled to "all things that pertain unto life and godliness", 2 Pet. 1:3; but it is also that set-aside body of men to whom God has committed His work of this age.

The importance of its unity is supreme. Every individual member of the church operates by ligaments and bands of love and peace connecting it with Christ, as every individual member of the human body operates by joint ligaments which connect it with the head. Therefore, as every true Christian is inseparably connected with Christ, he is equally and inseparably connected with every other Christian. Schism is ruinous.

It is composed of all Christians. It is not a question whether or not one who is Christian will join God's church. If he is Christian he is a member and upon him rests the full responsibility of doing his personal duty in the church. Christianity determines one's relation to God and His church.

The church belongs to Christ as does the body to the head. Christ has been exalted by God above every power and name in this age and in the age to come. Therefore,

The Church is the most important institution in the world. It is God's institution for revealing God to mankind; for revealing Christ's atonement and redemption to the lost race; for calling out of successive generations those who will voluntarily enlist with Christ in the unspeakably gracious work of redemption. It is a people who will sacrifice with Him for the joy that is set ahead.

Loyalty to the church of God is loyalty of the first importance and is justly entitled to first consideration by every living being.

PRACTICAL APPLICATIONS

The Admirable Family. Mr. and Mrs. Smith live on a large, beautiful plantation, and have a large family of young people. These boys and girls are different one from the other, but the father and mother have carefully considered these differences and have appointed places and tasks to them accordingly. The family is well organized, and is an inspiration to consider. The neighbors for miles around are proud to speak of them, and they think of that home as a credit to the community. How different from another home down the road where there is discord and wrangling and jealousy!

The church which Christ has called out for His Father is a family. He is one Son, and we become His brothers and sisters as we ac-

cept the Father's invitation. God as the great heavenly Father, appoints us tasks according to our abilities and strength. What a credit we can be to the community and to the Father's name if we will each do our best to quietly and humbly perform our part for the good of the church family as a whole!

—F. E. S.

THE GOLDEN TEXT

"So we, the many, are one body in Christ."
—Rom. 12:5, Roth.

The church is the body of Christ, and every true follower is a member thereof. In the human body each member is so placed that it can best serve the whole body. So we believers who are united to Christ in His body, the church, and animated by His Spirit, ought to consider ourselves as closely joined together under Him as our Head. We ought to seek always to promote the general good of the church and of one another.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Christian Fellowship.

Christian fellowship is, of course, based on common fellowship with Christ. Fellowship means companionship and mutual understanding and friendship. There are all degrees of companionship, mutual understanding and friendship between Jesus and His followers. Is there any certain degree of fellowship that two Christians must have in common, with Jesus before they can fellowship each other? Read the first epistle of John. According to 1 John 2:22, 23; 4:14, 15 anyone who believes in the Father and Son relationship between Jesus and God and confesses that relationship is in fellowship with them. The reason for so simple a basis of fellowship is clear. Anyone who honestly believes and accepts the teachings of Jesus' Sonship to God thereby accepts the possibility of man's sonship to God, including his own. With this belief held honestly and reverently in his heart there is bound to be a development of sonship to God in him, and this developing sonship will result in the knowledge and love that makes for full fellowship in every fact.

Fellowship with God as Father does not begin with knowledge of man's nature, nor of Israel's national purpose, nor of the resurrection and its extent, etc. etc., but with the conviction that Jesus is the Son of God; though any one of such truths may start one on the road to that conviction. Two Christians can hardly set a different basis for fellowship with one another than that basis which began their own fellowship with God, the Father through Jesus.—A. K.

INTERMEDIATE CLASS

Topic: The Church of God.

The church of God that the Bible tells about is composed of a group of individuals. In Col. 1:18 we learn that Jesus is the Head of this church. Read also Eph. 4:15. Christian people everywhere constitute the rest of this church; not Christians in name, but those who actually live a Christian or Christ-like life.

When a building is built, every piece must be in its proper place at the proper time. Is this true of the Christian church? Yes, every Christian must have his place and work in this church. No one else can perform your part. One may feel there is no work he may do. But awaken! There is always work for the Christian, if only to be happy.

Eph. 2:19-22 contains a beautiful picture of how this church is builded. Can you find other pictures of this church?—V. C. T.

JUNIOR CLASS

Topic: Christ the Head of the Church.

Aim: To find our place in the body of Christ.

Every business enterprise must have a head, for the head is the leading, governing part of the body; and where the head directs the body should be willing to follow. A lighthouse is to keep people off the rocks and shoals. The Bible is our Lighthouse. It warns us of danger, directs us safely in the narrow path of life, offers us a blessed reward for right living. What more can we ask? This much is required of us, to live in harmony with God's will and help form the body of Christ. We can only work intelligently in the church by working with the Father, the Son and the Holy Spirit. It takes the three to perfect the work.

A carpenter has to use all his different tools to build a house, so God must use all His different talents in building the "house not made with hands" so that He can have a perfect building. It does not matter how small our talent may be, it is as necessary as the larger ones, and no one can do our part of the work. So do your part as well as though your talent were a large one and you will be rewarded.—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Fellowship: meaning of word; imitation of man's fellowship with God as Father (study 1 John); the beginning of fellowship between two persons as Christians. Does fellowship grow and deepen with common experiences and prayer-guided study? Why is the question of fellowship among church members such a complicated question?

—A. K.

DOINGS AMONG THE CHURCHES

Sister Leota Hanson of St. Louis, Mo. was among those who took a trip to the Gulf Coast and enjoyed the Madri Gras celebration in New Orleans this month. Sr. Ella Siple met her in the famous old Crescent City, and Sr. Hanson later spent a few days at the Siple home in Hammond, La.

Bro. Floyd Stilson, treasurer of the National Bible Institution and manager of Golden Rule Greenhouse, has put in a busy winter, and figures for the greenhouse show that a good work has been done there.

Bro. James Rogers of the Oregon church was on the sick list for a couple of weeks, but has sufficiently recovered so that he played a violin obligato to a choir anthem Sunday night, which was highly appreciated by the audience.

Sister Margaret Lyon, a nurse in Chicago, spent part of last week visiting her sister, Dorothy, in Rockford, and incidentally was prevailed upon to write some copy for the Berean page.

Several instances have recently come to light of money being sent loose in a letter and never reaching us. It is easy enough for a dishonest postal employee to hold a letter before a light and discern money, then open the envelope, take the money and destroy the letter. They get caught eventually, but in the meantime lots of people suffer.

Inasmuch as when you mail a remittance to us and receive no credit it puts us in a bad light. We urge you for our sakes as well as your own to please use checks, money orders or drafts,—not currency.

Some from long distances are already making plans to attend Illinois Bible School and conference and General conference this summer. These meetings will be held at Oregon, Ill., July 28 to Aug. 11, and an urgent invitation is extended to all.

Regardless of where you live or with what conference you are associated you owe it to yourself to attend at least one of the state conferences and Bible Schools this year. We are starting the conference calendar in this week's issue and will add to it as rapidly as other dates are given to us.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario, May 24 to 26
 General Conference, Oregon, Ill.
 July 28 to Aug. 11.
 Illinois Conference and Bible School, Oregon,
 Ill. July 28 to Aug. 11.
 Nebraska Conference, Holbrook, Nebr.
 Aug. 18 to 25

Bro. Lyman Booth has just produced another evidence of the fact that he is not afraid of work. We have received from him manuscript for a book on "The Devil", which

shows years of study and meditation and weeks of hard work in composition. In a scholarly and kind manner he presents his arguments and proofs to dispel the theory of the personality of Satan. It is a work well worthy of the most careful consideration of every Bible student, regardless of his views of the subject.

We hope to have the book in circulation before Easter. It will contain approximately 192 pages, with preface, index, table of Scripture texts and definitions, and will sell for not more than 75c per copy. You cannot afford not to have one.

Any advance orders sent to this office will be mailed as soon as the book is off the press.

1929 N. B. I. BUDGET

Elsewhere in this issue and in connection with the yearly statements is published an estimated budget for operating expenses for 1929, amounting to \$7,600.00 less \$900.00 the amount paid into the N. B. I. from the Oregon church for pastor salary, leaving a balance of \$6,700.00, or \$560.00 a month.

It has been decided to publish each month the amount received and show the standing of this fund.

General Fund
 January receipts, \$423.18.

If any reader of the Herald has my scrap book of articles on Preexistence, consisting of articles clipped from the Herald of 1919 and 1920, will such one please send it to Melville Lyon, 14317 Darley Ave., Cleveland, Ohio? I neglected to put the borrower's name on my list, kept for such purpose.

J. W. Williams.

CHICAGO CHURCH

Those in and near Chicago are urged to bear in mind that next Sunday, February 24, is the regular preaching Sunday. Bro. Marsh plans to be present and a good attendance is urged. The services will be held at Sister Whitehead's home, 5439 Ohio St. Phone Austin 7374.

DIXON

The church at Dixon, Illinois held an evening last Thursday, Feb. 14, that will long be remembered. At about six o'clock the members and friends of the congregation had gathered, and a service of song and prayer was conducted by Bro. Marsh in the church auditorium. Among other features of interest was a number by the junior choir with which their church is blessed.

Following this service, Bro. and Sr. Marsh and Bro. and Sr. Siple, who were guests of the evening, led the way to the basement where pretty valentine decorations gave life and color and where a most bounteous meal was served by the ladies. A general "get better acquainted" hour was enjoyed after the meal.

How pleasant and how inspiring it is to have part in a gathering of this kind.

MICHIGAN

Bro. and Sr. Slocum have a new member

added to their family circle by the name of Joyce Loraine. Mother and baby are getting along very nicely, for which all her friends are thankful.

Sr. Arthur Richardson is slowly recovering her strength, but is still a long way from her former condition. The little young Amasa is doing nicely and we trust that mother Catherine will fully regain her health and be able to give that mother care which every baby needs.

The Grand Rapids church has played the part of the good Samaritan to many families this winter. The saying, "It is more blessed to give, than receive" has been fully proven by the untiring workers in G. R.

Bro. and Sr. Johnson of West Bowne have been blessed with the arrival of a (pretty little) baby girl. The words in brackets have a double meaning.

The following were the ones that were baptized during the recent revival meetings in Grand Rapids: Florence Misner, Del Croff, Richard Townsend, Milan Hall, Leota Hotchkiss, Mary Rees, Mrs. Conlon, and Mr. and Mrs. Brough.

NORTHWESTERN CONFERENCE

The quarterly meeting of the Northwestern Conference of the Churches of God met at Corvallis, Oregon, January 19 and 20.

Saturday afternoon, Bro. J. C. Wilson gave a discourse on, "The Two Covenants," showing that we have a covenant-keeping God. The first covenant was nailed to the cross and the second covenant began at the expiration of the old covenant, or at Christ's death, when Christ's flesh did not see corruption. His flesh could not see corruption for God had said to Abraham, "And my covenant shall be in your flesh for an everlasting covenant."

A lecture on "The Life We Should Live Each Day," by Bro. H. J. Prosser was given in the evening. As an accountant goes over his books, finds mistakes, corrects them and balances his books, so should we, as followers of Christ, go over our work at the close of each day and correct our mistakes.

Sunday School was led by Bro. Prosser, after which Bro. Wilson continued his discourse on "The Two Covenants."

Sunday afternoon social meeting, with Bro. Prosser in charge, was enjoyed by all present. Songs, prayers, testimonies and scripture readings filled a pleasant hour.

In the evening Bro. Wilson talked on "The Divine Gifts." At the close of the meeting an invitational hymn was sung and Miss Lela Taylor and Evelyn Kerr accepted Christ's invitation to "the more abundant life."

The attendance averaged 15. Visitors from a distance were Sr. Minnie Rogers of Eugene, Oregon, Bro. H. J. Prosser of New Port, Oregon, and Bro. J. C. Wilson of California. Bro. A. W. Darby, state evangelist, was unable to attend the meeting.

We regret very much to report the loss of one of our most faithful members, Bro. Eugene A. Morgan. Gladys Barber, Sec'y.

NOTICE

Having resigned as pastor of the Church of the Golden Rule, of Cleveland, Ohio, the same to become effective March 1, 1929, my address on and after that date will be Macy, Ind., until further notice.

I will also be able to fill engagements for Sunday preaching should my services be desired by churches within reasonable distances from Macy, Ind. L. E. Conner.

BLAIR, NEBRASKA

Our Pastor is still at Holbrook at this writing, Feb. 13th. Interest is increasing daily. The services will continue over Sunday the 17th of this month. A basket dinner will be held Sunday and an all day meeting.

The church is in good shape and really doing things for the cause. Some have fallen by the wayside, or rather broken ranks, and are not walking with the others. O how this must grieve our Lord when He sees the body torn and divided on little things! I am afraid that some of the leaders will be sorry after it is too late.

Our pastor will be with the Blair church Sunday the 24th at the morning service and at Avery for evening service. E. E. Geisler

BOYER-COVERSTON

It gives us real pleasure to announce the marriage of Bro. Samuel H. Boyer to Sr. (Miss) Lillian A. Coverston. The wedding took place Tuesday, Feb. 5, at the Church of God parsonage near Maurertown.

Bro. Boyer is the youngest son of Bro. S. E. Boyer, Pelton, and Sr. Boyer is the youngest daughter of Bro. and Sr. Edward Coverston, Dilbeck. Bro. and Sr. Boyer each come from families long established in the faith and they themselves are active members of the Dry Run church. These sterling young people are of excellent repute, sound in the "doctrine delivered unto the fathers" and we predict they will establish a Christian home that shall rebound to the glory of God. We wish them true happiness in their wedded lives, a happiness that shall be unbroken

until they shall be "changed, in a moment, in the twinkling of an eye" and taken to that greater wedding. Harry A. Sheets.

TAYLOR-BLACKWELL

A goodly number of relatives and friends gathered at the home of Sr. Emily Blackwell, in Los Angeles, on Saturday afternoon, February 9, to witness the marriage of Sr. Blackwell's daughter, Rena, to Mr. John Taylor. After the ceremony light refreshments were served. The couple then left for a short trip into the mountains. Upon their return they will be at home at 375 La Colina Dr., Inglewood, California.

The Los Angeles church bids these estimable young people Godspeed in their new relationship in life.

HERALD RECEIPTS

Mrs. Myrtle Norris; Mrs. W. L. Canode; Mrs. Susan E. Stadden; Mr. and Mrs. John Taylor; F. C. Stilson; Chas. W. Howe; Mrs. L. E. Marston; Mrs. Lewis Lindsay; Geo. Siple; Mrs. Jessy Sullivan; Theron Murphy; Mrs. Nettie Lundquist; Elmer Berggren; Anton Sealine; Mrs. Elizabeth Frier; Harry A. Sheets; Mrs. G. R. Booth; Lee Sutherland; Anna E. Sleight; H. L. Barnett; Mary J. Calkins; Mrs. Cora Crane; B. F. Myers.

thie of Menomonie and Mrs. Fred Witt of Forest Center, Wis.; one brother, Alfred Hillman, of Hazelton, Ia.; two sisters, Mrs. Esther Redfield Mpk, and Mrs. Nancy Pringal of California. His wife preceded him in death in August 1928.

He was baptized Aug. 8, 1926 and has lived a devoted Christian life. He fell asleep in Jesus Jan. 31, 1929, at the home of his daughter, Mrs. Percy Eighmy. His death was caused from pneumonia.

Funeral services were conducted at 2:00 o'clock Tuesday, Feb. 5, from the First Evangelical church at Menomonie by Rev. B. O. Maschman, after which Bro. Hillman was laid to rest beside his wife in the cemetery at Downsville. Many friends and relatives were present to show their last respects, and gave mute evidence of the deep esteem in which Bro. Hillman was held.

Mrs. Harry Thomas.

MARY AMELIA GROSS

Mary Amelia, daughter of John R. and Mary E. Lansbery was born Aug. 7, 1869. She was united in marriage Oct. 3, 1891, with Wm. Gross, to which union three children, two daughters and one son, were born. She was baptized into Christ in 1902, since which time she has been an earnest contender for the principles of her Master, whom she served to the best of her ability until she fell asleep, Jan. 17, 1929, leaving surviving, of her immediate family, her husband, the three children above mentioned, her mother, four brothers and one sister, with other more distant relatives.

Sr. Gross was exceptionally well informed in the gospel of Christ and an able defender of the truth as she understood it. She had many sorrows and burdens to bear, and was in poor health for some months before the end came. She endured them all in patience and without complaint, feeling assured that the morning that will bring joy and gladness is soon to dawn.

Following appropriate services we laid her to rest in Restitution Cemetery near her lifelong home, near Casey, Ill., to await our Lord's return. L. E. Conner.

OBITUARIES

ISAAC T. HILLMAN

Isaac T. Hillman was born in Hazelton, Ia., Aug. 27, 1856. He was united in marriage to Jane Lee in the year of 1883. To this union ten children were born: five sons, Arthur Hillman of Oelwein, Ia., Lee, of Oelwein, Ia., Ora of Connorsville, Wis., John of Forest Center, Alfred of Menomonie, Wis.; five daughters, Mrs. Alice Earl of Milwaukee, Mrs. Rose Strawn of Colfax, Mrs. Percy Eighmy of Forest Center, Mrs. Elmer Man-

seven times.

John 17. The Lord's prayer, equals altar of incense.

John 19. Rending of His flesh, equals the veil.

John 20:17. "I ascend unto my Father . . ." Into the presence of the Shekinah glory.

THE GOSPEL OF JOHN

Written on the Plan of the Tabernacle

Another Witness to the Divine Authorship of Scripture

By R. H. Judd

JOHN 1:14. The Word "tabernacled among us." The only time the word "tabernacled" is used in the Gospels.

John 1:15. John a witness to the new covenant, as Moses was a witness to the old covenant.

John 1:29, 36. Lamb of GOD taketh away SIN, equals altar of sacrifice.

John 1:19 to 4:3. Baptism section, equals laver of washing.

John chaps. 5, 6 and 7. Eating and drinking, equals table of shewbread with cups and bowls for drinking.

John chaps. 8 to 12. Light, equals golden candlestick, or lampstand.

John chaps. 13 to 16. Prayer definitely mentioned

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THE WORKSHOP OF ISRAEL

By James Marshall

ARTICLE No. 3

WITH THE DESIRE in mind to build permanently, to sink their foundations into the soil of Palestine and build their Judaism into the future, the settlers and their leaders have, nevertheless, done well to emphasize education and child-care. In a sense the schools are the backbone of the entire movement. The Jewish city of Tel-Aviv has grown up about the *Gymnasium*. On Mount Carmel a new Jewish settlement at Haifa has been built about the Hebrew *Realschule* and the *Technikum*. After the tent settlements have been replaced by barracks and the farm animals have been housed, the first permanent buildings in the colonies are devoted to nurseries and schools. Modern kindergartens and play groups exist for children in all parts of Palestine. Hebrew, Jewish history and science are taught in all the schools. The *Technikum* at Haifa trains engineers and provides night classes for workingmen who wish to learn trades. The *Gymnasium* at Tel-Aviv is said to be as thorough and advanced as any similar institution in Europe. At Mikveh Israel there is a farm school for boys constantly sending well-trained agriculturists into the fields; at Nahalal, in the center of the Emek, is the girls' farm school which sends into the colonies farm workers, instructresses and the future wives of the farmers, sturdy girls who will not find the life of a farmer's wife tedious. The Hadasah conducts hospitals and health centers in Jerusalem, Tel-Aviv, and Safed, and many other places, and with the aid of the Government and the University is instructing the people in public hygiene.

Finally, there is the University crowning Mount Scopus, simple and dignified, on the most beautiful and inspiring campus in the world. For to the east lies the deep valley of the Jordan, a whitish crust along the river's course, and south of that are the deep blue waters of the Dead Sea. Beyond lie the Mountains of Moab stretching as far as the eye can follow, Mount Nebo with its memories of the first great leader of the Jews, and the land of the Ammonites further to the east. The pale green of the barley sown hillside veined with dry wadi beds spreads to the valley where is Jericho. And one can see the cisterns of Bahurim where David's young men hid during the flight from Absalom. Northward is Gilgal, where Joshua encamped, and to the west, Mizpah, where Samuel dwelt. The Kedron winds to the southward and eastward, and across the valley are the white domed roofs of Jerusalem, Mount Zion and the broad bright Temple place. There is no spot on earth where history seems more vivid, and scholars studying at the University must feel a sense of contiguity with the origins of Jewish thought and culture. But with this valuable sense of the past, since many of them have come from England and Germany and America and have grown up in the atmosphere of science,

the scientific approach can be expected, too. Thus one finds the University also devoting itself to research and experiment. It has its departments of agriculture, public health, chemistry, physics, and mathematics, of Arabic culture (the art and thought of its neighbors), and its Institute of Jewish Studies for the study of Hebrew thought and letters.

From a Jewish standpoint these beginnings of a new Zion are so hopeful that it is agonizing to witness in Palestine the waste of fine humanity and limited funds. There is no excuse for not having planned for the economic growth and employment of the urban population; nor is there any excuse for having delayed the funding of agricultural loans by the Keren Hayesod. There is little reason for permitting the duplication of medical agencies and for growing grain in competition with the limitless expanses of Russia and Australia instead of raising poultry and cattle to meet domestic needs and developing specialties for the European market.

Nevertheless, the concrete accomplishments in Palestine are considerable. With sufficient capital and scientific direction, the abandonment of absentee Zionist administration and the adoption of budgets and the expenditure of funds with an eye to actual collections rather than in reliance upon promises and propaganda, these achievements should be made self-sufficient and enduring.

Thus far, however, it is the spiritual vitality and the imponderable beginnings of a new era for Judaism which are precious. A disillusioned world, discomfited and ailing in its old faith, disquieted by its undigested science, may well treasure this rare combination of an ageless people on the soil they love, filled with spiritual power, surrounded by reminders of a tradition which they reverence, approaching life with an inquiring spirit. In the years since the Second Temple was destroyed and the Diaspora began, Jewish ideals, borrowed and transformed by other peoples and religions, have exercised immeasurable influence in the civilization of a barbarian world; and one can hope that if Israel can again become integrated and spiritually at rest by creating for itself a new way of life, it may this time offer to the world redemption from some of the spiritual ailments of civilization.

And the American Jew, harassed by conflicting cultures and sensitive to the inadequacy of his religious residue, may well watch with interest and hope his brothers who are laboring in the old workshop of Israel in search of the modern word which will renew the vigor of the ancient faith.

The difference between shadow and substance is no greater than the difference between a Christian in name only and one in fact.—*Haney*

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EVOLUTION AND RESURRECTION

By Paul M. Hatch

IN THE LAST FEW DECADES the world has witnessed a marvelous amount of scientific research, discovery, and theory, much of which has brought on a great deal of controversy even among the scientists. Not least among these has been the theory or science of evolution. To attempt to disprove the theory would be futile in the capacity of meager knowledge of the subject, but suffice to say that the theory has arisen from scientific data that probably cannot be explained in any other way; i. e., evolution is not a basic science but is a theory based on several other basic sciences, the most important of which are biology, geology, and embryology.

It embodies its deductions from the study of past happenings as far as the crust of the earth reveals and also the different embryonic stages in the animal growth, but the question mainly arises, is man the highest order in the science or is there a higher order of animal life still to come? It is not plausible to think that science tolerates the conception of a cessation or retrogression in animal life, for in that case evolution could not hold its true place as to its meaning. Evolution implies a development, growth, improvement, a going forward, etc., but as far as has been observed scientists content themselves in theorizing about the past instead of the future. But where the scientist will not venture, the man that accepts God dares to venture. He will with utmost yearning of the spirit seek out and say, "Yes, thank God, there is a higher order of life, but it comes through no process of evolution, but through an instantaneous change of the living, and for the dead through a resurrection."

Just as the man that seeks after God questions the evolution of animal life, so the evolutionist questions the resurrection. In his conception of a gradual development, he can have no place for the miraculous, and he in turn asks for proof. The only reply is that there is no physical or scientific means of proving this great hope.

What then is the basis of this hope? It reverts back to faith. What then is faith? Let us examine the meaning. Dictionary:—belief; trust in the honesty and truth of another. Bible:—substance of things hoped for;

evidence of things not seen. How are we to believe or trust in the honesty and truth of the promise of a resurrection and a change from mortal to immortal life? It is through the substance and the evidence. In this case substance in the Greek word is compatible with the word assurance which gives it a more comprehensible meaning. Then the assurance and evidence. To have an assurance then something must be evident. We have the evidence and assurance that Jesus the Christ was resurrected from the dead to immortal life by many direct witnesses (Matt. 28; John 21; 1 Cor. 15:1-8, etc.), and we have the assurance that He that raised up Jesus will also quicken our mortal bodies by His spirit that dwells in us. (Rom. 8:11). (It must be admitted that the chapter that embodies this explanation of faith does not touch on those that had the assurance and evidence of a resurrection, but rather on the promises that God had in diverse manners revealed unto many of the righteous men prior to the birth of Christ. The meaning was being used rather to explain faith in the belief of a resurrection, as it is the only place that defines the word faith found in the divine revelation.)

But some will say, "How are we to know that these witnesses are true? Perchance they have testified falsely." But God has not left us in doubt as to even the assurance of these things insomuch if men require tangible proof through the eyes and the ears, the man of God has an abundant storehouse of the truthfulness of God's word, God's promises, and of His far seeing revelation through prophecy, to the inhabitants of the earth if they are truly and sincerely desirous of becoming acquainted with the plan, and the execution of the plan to bring all things to a glorious conclusion in the Man, and through the Man whom He has appointed.

Therefore knowing this, believing this, and having faith in this, we can gladly exult as Peter did when he said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a livelier hope by the resurrection of

(Continued on page 343)

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

LAST DAYS

"Ye have heaped treasure together for the last days." James 5:2.

THERE is something pathetic, a quality almost awesome, about, the closing days in the existence of a person or thing. A pang of sadness strikes at the heart of even the hardest of us.

A little child had fed and cared for her goldfish carefully and daily for nearly a year, and then one day she found it floating lifelessly upon its side. Hot tears came to her eyes, and she could hardly control her grief.

A rickety, ramshackled old house was being torn down to give place to a fine new mansion. When the work of wrecking was commenced an old lady with white hair was standing near, and a tear coursed its way down her cheek. Years ago as a bride she came to that house. It had become home by the joys and sorrows met there. Her children had been raised there, and although it was now old and worthless, yet its passing brought pangs of sorrow.

Only a few days ago the governor of one of our states received nation wide attention because a horse which had served the state faithfully for years and which had been appointed for slaughter because no longer useful was purchased by him and turned into a comfortable pasture to spend its last days. Many is the incident that could be told of the sorrow brought by the closing of a loved dog's life.

In the death of humans this is still more observable. Perchance this is partly due to the knowledge which each one possesses that some day the same experience must come to him. Death of entire strangers brings its awe. It has been the writer's experience to witness death and terrible mangling in railroad accidents. We have seen the passengers by the dozens climb off the train and stand with awe-filled faces gazing upon the dead and dying. What kind of life has that been which is just closing? Some mother loved that person as a child. What had the intervening years brought?

"Last Days,"—ah, yes, I can see our Master returning from Galilee to Judah, pausing as He came in sight of Jerusalem and with moisture in His eyes and pathos in His voice speaking those words that predicted her downfall. Those were Jerusalem's last days. Looking back over her past He realized that her doom was inevitable, but sinful though she had been He could not pronounce the sentence without the sadness that accompanies endings. Consider the force of His words, "Behold, your

house is left unto you desolate." Matt. 23:38. Consider how literally they have been fulfilled during the centuries since!

James, one of our Lord's apostles and the author of the words spoken at the head of this editorial, beheld the approach of the end and in vain tried to warn the people. The fifth chapter of James was likely written about A. D. 60,—only ten years before Titus with the Roman army destroyed the city and crushed and scattered its people. Sinful? Disobedient? Yes, but the end brought sorrow and pain to James and even Jesus. There is something pathetic about the closing of things.

These, also, are closing days. How similar they are to the ones of which James was speaking. There should be a solemnity on the part of the Christian to-day as he beholds the signs of the times and realizes that this age is almost past.

Closing days,—last days,—how many are there left yet for service? How can you and I best fill them?

—F. E. S.

EVOLUTION AND THE BIBLE

FOR ONE to say offhand and hastily either that he does or does not believe in evolution is simply to manifest an ignorance of the whole subject in hand. The term is too comprehensive to be affirmed or denied in a breath.

Evolution means progress or development. That there has been progress and development in many forms of life cannot properly be denied by anyone. Take a glance back at the wild hogs that used to roam this country, and then attend a live stock exhibition and behold the bred-up specimens of to-day. That is a kind of evolution which no one cares to deny.

The great controversy on the subject, however, is whether or not there is or has been a development from one species to another, from one form of life to another which is distinctly different. Many have affirmed this to be true and have thus reasoned that man, the highest order of known life, is a product of development from lower species.

In view of all that has been said upon this subject a recently published statement by Dr. Austin H. Clark, noted biologist of the Smithsonian Institution, is very interesting. Whether Dr. Clark has any religious views of any kind or not cannot be told from his statement. The Bible is not mentioned, but he gives facts in zoology

and biology as they appear to him, and draws some interesting conclusions.

Among other things Dr. Clark states that the gap between cats and dogs is very broad and has remained broad throughout the fossil record. He asserts that cats never become dogs, although both are carnivorous animals.

The gaps are also very broad, says he, between the backboneed animals and the invertebrates, and the peculiar types which are between them are very different from either.

But Dr. Clark points out that the gaps are still broader between the invertebrate groups such as insects, shells, starfishes and the like. In fact he asserts that these gaps go back unchanged to the earliest fossils that we know so that in these creatures there is no justification in assuming a time element in evolution.

As regards man, Dr. Clark states that while the structure is very similar to that of the man-like ape yet no link between the two has ever been found and he further frankly asserts that he does not believe such a link ever existed. The copyrighted article concludes by this noted scientist saying that so far as knowledge goes man appeared on earth in substantially the form in which we now know him.

In view of these frank statements on the part of one who has made a life study of everything that man can study on the subject, how empty and hollow sound the careless and foolish statements and arguments that float around so frequently.—*F. E. S.*

H A T R E D

"Hatred is not appeased by hatred; hatred is appeased by non-hatred only."

THE ABOVE WORDS are quoted from The Gospel of Buddha and though their religion is an heathen religion yet it must be admitted that it contains many true and valuable thoughts and principles. This one is worthy of long study.

It has been recognized that anger and hatred have a harmful effect upon one's own body and therefore shorten life. Scientists claim that a kind of poison is spread through the system by anger and hate. The one who suffers most in the long run, therefore, is the one who yields to these passions.

The thought in the quotation above, however, is very different and looks upon the matter from a different standpoint. It is explained somewhat as follows:

If you have done me a wrong so that I could hate you then I must recognize that not by hatred is hatred appeased. For if I should deprive you of life then your partisans would deprive me of life and my partisans would deprive them of life,—ad infinitum. But if I am kind to you, then you will become kind to me, and all

will benefit. Thus, and thus only, can hatred be appeased.

Can you think of a principle in human relationship that is more true and definite in its operation?—*F. E. S.*

UNITY AND SEPARATION

VOLUMES could be written on the important subject of unity, and how Christians should cooperate in love and harmony for the good of the body. This would all be true and important.

Other volumes could be written on the necessity of definite separation; of how the gospel truth will divide families and friends. This also would be true.

But when one faces frankly the above two truths he must recognize that they are in perfect harmony with each other. The unity is that condition which should exist between those who believe the gospel; who are members of God's family. The separation of such persons from all that is of a different or opposing influence will promote the unity between themselves.

Christians should be able to find their choicest pleasures and joys in their relationship with each other, not with those who are unchristian.

A more clean-cut line of difference lived up to by Christians to-day would promote unity of the brotherhood and cause the church to be held in higher esteem by all.—*F. E. S.*

ONE MISTAKE

HAVE YOU EVER stopped to consider how long it takes to overcome the effects of one mistake? The price is too large to justify the wrong. A prominent psychologist made some observations and computations and announced that it takes seventeen years to live down one lie. If you tell a lie every seventeen years you are considered a liar all your life and you are not trusted. It takes that many years of faithfully telling the truth to make people believe you are sincere after you have once told a falsehood.

One mistake of another kind can destroy the effect of years of faithfulness. Benedict Arnold may have been a true and patriotic citizen and defender of his country practically all his life, but the fact that he proved traitor once causes you to forget all else and when his name is mentioned you think only of one false to his country. The fact that he died in deep sorrow with the American flag wrapped around him means little to you; he had made a mistake and you remember it.

Think how one sin of some other type can blight one's whole life!

Is it worth the price?—*F. E. S.*

PRACTICAL USE OF THE SCRIPTURES

By Lucille Le Crone

IT IS AN EVIDENT FACT that everything has some use. There are some things, perhaps, which we cannot seem to find a use for, but God would not have made them had there not been a use or a place for them in His plan.

If we wished to learn how to add, multiply, subtract and divide numbers we would not study a history but an arithmetic. In the same way if we wished to find out who the first president of the United States was, we would not look in a grammar but in a history. To learn to speak English correctly we would study grammar and so on through the list. The lawyer studies his law books, the doctor his books on medicine. We who would be Christians and live righteous lives must study that greatest of all Books, the Bible.

All scripture is given by inspiration of God and is therefore without error. In olden days God spoke directly to His people but now He speaks to us through the Bible, His written Word. It is the one Book which does not grow old with constant reading but becomes more precious each time it is read.

In John 5:39 we are commanded to search the scriptures and in 2 Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Having read and studied carefully, understanding will come to us. If we fail to understand the Bible it is because we have not studied diligently enough, and not because the Bible is a book which cannot be understood. It is God's word to us and surely He would not give us anything impossible to understand. We could not have understood grammar or arithmetic, either, if we had not studied. When we came to a part of the arithmetic lesson which we could not seem to understand did we say "I don't believe anyone can understand that; I doubt if the writer intended it to be understood"? No, we studied just that much harder so we could understand it. Having learned a principle in arithmetic or a rule in spelling, it must be applied to derive any benefit from it. After studying God's Word and learning what He wants us to do we must obey or it will profit us nothing. Christ is our great Example in obedience. He was obedient to the Father's will, even unto death.

James says, "Faith without works is dead." We may believe all the Bible teaches, but if we fail to live according to its teachings our faith is in vain.

In 2 Tim. 3:16 we read that the Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness. They teach to us the will of God, showing what is right and what is wrong in His sight; and how we can correct the wrong, and how we must live to gain His favor.

Reading, studying, believing and obeying the gospel

are all essential to salvation. Many people read and believe the Bible but do not obey its commands. In Heb. 5:9 we read "and being made perfect, he became the author of eternal salvation unto all them that obey him." If we do not obey then we cannot hope to obtain salvation.

Let us, then, search the scriptures earnestly and diligently, pray for knowledge and understanding, live according to God's will so we may gain that great gift of eternal life.

A TRUE STORY

By Aunt Hortense

The following is submitted to us by a sister who writes frequently for The Herald and who vouches for the truthfulness of the account. While it is out of our usual class of literature, yet there is such an outstanding lesson, so seriously needed, that we give it space for the sake of young people whom it may influence.—Ed.

SOMETIMES the experiences in peoples' lives, if revealed, would cause others to escape the pitfalls that caused them to stumble; so for the Herald readers I will give this little story, true in detail, and some of the readers may even guess the identity of the subject of this sketch.

I was one of a large family of children. My parents were farmers. They made a comfortable living for us with none of the luxuries of life, which some of our more fortunate neighbors enjoyed, yet we were a very happy family.

When I was nearly twenty years of age, a family of about the same size, and whose social standing was about as ours, moved near us and the two families became fast friends. Especially did I find in the son of our new neighbor a very congenial friend. Time passed and our friendship ripened into love. We were married and moved to the little town of C, where my husband, who had decided that farming was not to his liking, engaged in business for himself, for which he had been fitting himself. Things prospered with us. We bought a little home, and were building in our little love bower what we thought nothing but death could remove—happiness, contentment, new friends, social advantages of which we had both been without, living as we did in a rural district with but few advantages in those days to be obtained. Two children came to bless our home and brighten the home life.

So the days flew by. I reveled in nice clothes, in entertaining and being entertained. My husband shared all of these social things with me, for in those days thirty-five and forty years ago, it was considered impolite not to invite both husband and wife. (It is different to-day, but not to the betterment of society, to my way of thinking).

One day our little boat, that had been gliding so serenely over the matrimonial waves, suddenly struck

rock bottom and was sinking. My husband came home worried. He was having a hard time working against the competition he was now having since new concerns had come in with more capital than he had with which to branch out. He could not cope with his competition. Well, right there I slumped. I could not live on less. I could not give up the things I had grown accustomed to. It is true I never had before marriage been accustomed to these niceties either in my home or elsewhere. I fretted and nagged, and complained, first about one thing then another. I harrassed him until he was heartbroken and humiliated. He could not possibly bring home to me the money for household expenses he previously had and he could not do his best in his business. How could he when he had to feel that I thought he was a failure—I, who should have encouraged him, comforted him and helped him in his great need; I, who should have cut down expenses here and there helping him over the rough places; I, who should have never by look or word condemned him for his inability to make good; when he had to carry to his arduous labors each day the vision of a cross, surley face, and the memory of a complaining wife—how could he succeed? I am not sparing myself. I have paid and paid bitterly for my part in wrecking our peaceful, happy home. Days passed. Husband grew more quiet and grave. He never quarreled with me, but the look of sorrow on his face will haunt me always. It did not then, I was too selfish and too self-centered to even care what I said or did. The god of this world, money, money, or rather what money would bring for my selfish indulgence was all I thought of. I could not see then that like the galley slave he was struggling with a load beyond his strength and I, the cruel taskmaster, was unmercifully applying the lash to that poor bruised body and tortured mind.

One noon he came home and said, "I have sold the business to-day and I am going away to look for a location. The money is in the bank and I have been carrying a life insurance for you and the children." He left me there. I had yet no words of sympathy for him. He kissed our children good-by and stepped through the door of our home, never to return.

Days and weeks and years have passed, yet no word has ever come to us. I have tried every available means to find him, but my search has been fruitless. Oh the agony, the wretched, wretched life I have lived! What remorse of consciousness, what bitter tears I have shed! Our children have married and gone to homes of their own, and I sit alone with my sad memories ever listening for the footsteps of my dear one, ever praying that God will grant me the privilege to look upon that dear face and hear him say, "Dearest, I forgive it all." Oh how I have longed to hold him in my arms and tell him I love him still. Where is he? What happened to him? Where did he go, when he went out of my life because I failed him, and he could bear my reproaches no longer?

Readers of this little story, let me advise you, let me warn you of this same sinking sand. What I have suffered for my foolish desires to be what I could not afford to be,

only God knows. Guard the sacred vows you made at the marriage altar. Stand shoulder to shoulder and face the storms of life when they come, as come they will. You will all the more enjoy the sunshine when the storm has passed. I would not have one of you share my sorrow. Bear each other's burdens and go serenely down the valley together. My hair has whitened with the years of grief. Have I paid the price? Yea, verily, a hundred fold, a hundred fold.

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WILL OUR LORD COME BACK?

By Dr. F. E. Marsh

IT SEEMS SUPERFLUOUS to ask the readers of this paper such a question as the above, but we are reminded of the words of the apostle, who, in referring to "the everlasting kingdom of our Lord and Saviour Jesus Christ," said, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance." 2 Peter 1:11-13. Older believers are prone to forget that younger ones are not so conversant with the truth of the Lord's coming; and it also becomes those who teach, to present the theme clearly, that the truth may be witnessed truly. Let us take a bird's-eye-view of the glorious truth of His advent.

PROMISES FULFILLED

"Surely I come quickly." "Behold, I come quickly; and my reward is with me, to render to every man according as his work is." Rev. 22:7, 12, A. S. V. Christ's word of arrestment is, "I come quickly." Many of God's people are puzzled by the seeming delay of Christ. To them he has not come "quickly," and they wonder why! The late Sir Robert Anderson explained the delay by affirming "The Lord would have been here long since, if the Church had been faithful." That may be an explanation. But may there not be another explanation, namely, that when He starts to come, He will come "quickly," even as there are two methods by which one may travel from New York to Chicago? One may go by slow train, on a secondary railroad, or by the limited sixteen hours Pennsylvania express which does the 1000 miles in that time.

His coming is sure, for His promise is certain. "I come," "I come," "I come," is His triple word, so He is coming for He has promised. He bids us to "behold" His promise, that we may enter into its largeness, significance and many-sidedness, and also the Amen of its certainty, and, further He climaxes His promise by His "surely," or pledges, "My reward is with me." He will not be slack to honor those who have honored Him; so He seems to say, "Do well—suffer for it—take it patiently—till you hear My 'Well done,' and you will receive the rewards you have earned from Me."—*The Prophetic News and Israel's Watchman*,

“THERE IS NO DEATH”

By R. A. Curtis

THE ABOVE CAPTION, that appeared in *The Dayton Daily News*, is certainly a “startling” statement, as well as the following: “What man calls death, is not the end of life. Life is the result of death. There is nothing startling about this. It is a simple, self-evident truth. Any intelligent person can see it and demonstrate it beyond any element of doubt.” I frankly confess my inability to grasp what the correspondent terms a “self-evident truth”, even at the expense of being classed as mentally obtuse. In fact I have my doubts about harmonizing such ipse-dixit statements, with the facts of nature, deductions of enlightened reason, or the statements of the Bible.

While writing this article, a funeral cortege is passing our door, and yet I am told “there is no death.” Every cemetery of earth bears mute testimony to the fact of man’s frailty and mortality. Job 4:17; Rom. 1:23; Psa. 39:4. The Bible is explicit on this subject. “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. “In Adam all die.” 1 Cor. 15:22. “Man dieth, and wasteth away.” He is “of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.” Job 14:1, 2, 10. “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. “Wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.” Psa. 49:10. Men, as well as the lower order of animals “all go unto one place; all are of the dust, and all turn to dust again.” Eccl. 3:19, 20.

It is recorded of the federal head of the human race, that he lived “nine hundred and thirty years: and he died.” Gen. 5:5. What was true of Adam, was equally true of his posterity. Whether life be brief or prolonged for Adam’s progeny, they all at last “rest together” in the charnel house of death. Job 3:11-19; Psa. 39:4, 5. The fiat has gone forth, “Tse soul that sinneth, it shall die.” Ezek. 18:4, 20.

If “life is the result of death,” as claimed by the correspondent, then is the statement of Paul at Athens untrue; for he declares that “God . . . made the world and all things therein . . . For in him we live, and move, and have our being.” Acts 17:24-28. Vain is the effort to rule God out of the world He has made. Death is an “enemy,” and every fiber of our being recoils at death’s approach. The facts of nature, and the declarations of the Bible, are unanimous in branding death as an “enemy.” 1 Cor. 15:25, 26. “The king of terrors” cannot eventuate in life. Job 18:14. Webster defines death as the “extinction of life.” For brevity’s sake, I will place one statement of the Bible, alongside the statement of the correspondent: “What man calls death, is not the end of life.” “Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.” Isa. 38:1. Comment is unnecessary.

THE UNITY OF GOD

By Lyman Booth

The following is the first of a series of articles that are worthy of careful thought.—Ed.

WHILE it is quite difficult to form an intimate acquaintance with a fellow being whom we have never seen, yet it is possible, through personal correspondence and reports from others, to determine whether or not we like or dislike the party. A good impression may be formed of his general habits, disposition, size and looks. Thus it is with God. We know nothing of His attributes and personal Being except what has been revealed to us by the prophets, Jesus the Christ, and His apostles. It is from them that we must learn those matters and whether or not He is a unit or a dual Being. Personally we favor the unity of God and therefore invite attention to the consideration of the unity of God.

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:3. “And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.” Zech. 14:9.

Zechariah’s words express his belief in one Jehovah. It is a prophecy teaching the oneness of God in the time when there shall be one Jehovah and His name one. Where, in the English language, can one find words that would express the oneness of God as strongly as Zechariah has expressed it? Then our Savior in His memorable prayer in John 17 has expressed the same idea with as much clearness and force. “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.” John 17:1-3.

If we consider our Lord’s words carefully we will discover that they express most emphatically His Father’s supremacy. He makes a clear and explicit distinction between Himself and His Father. His words and those of Zechariah are very important in the discussion of God’s unity, in opposition to the doctrine of the trinity. Permit me to state that prayer always indicates supremacy. Jesus prayed to the Father because He could pray to no greater. In this prayer our Lord plainly states that the Father is the only true God, by whom Jesus Christ was sent. This teaches as plainly as words can the separate and distinct personality of the Father and Son. I cannot imagine how anyone can successfully overcome the argument. If their statements can be explained away, I fail to see how any statement can be sustained. In John 14:28 Christ said, “My Father is greater than I.”

Having such explicit testimony as given above by Zechariah and our Lord we begin our argument in favor

of the unity, or oneness, of God. We believe that the Old and New Testament scriptures will support the doctrine. When we speak of the unity of God we use the term in its common meaning of one, simple, individual unity. We mean that God is one Being, one Almighty Jehovah, the Creator, the Upbuilder and Sustainer of all things. Of course we do not pretend to perfectly understand the infinite nature of God for that would be assuming that our knowledge would be equal to His. While His attributes and His Being are beyond our comprehension, and much of it an unrevealed mystery, I cannot see how the doctrine of the trinity removes the mystery. I cannot understand how dividing the unity of His Being into three, can fail to lead into hopeless difficulties.

If there are three separate and distinct beings then they must have a separate and distinct existence, and a will and other attributes of their own. But we are asked to believe that these three are combined to form one. That three are three and yet only one, three persons but one Being. Before I can accept such a theory, so mysterious and difficult of understanding, I shall demand positive scriptural proof. With regard to the personality of God the religious world is divided into two beliefs. The unitarian belief is that there is one God, the Father Almighty, the Maker of heaven and earth. The trinitarian believes that there is one God, Father, Son and Holy Ghost; that the Father is God, the Son is God, and the Spirit is God. The question is, which is supported by Scripture? In this discussion creeds cannot be admitted as proof of either position; nothing but Holy Writ.

There is a vast difference between the two, and I believe that those who hold to the unity of God have a great advantage, because they can produce plain and undisputable proof in support of their belief. Popular theology teaches that God is three eternal elements, self-derived, and self-sustaining, and all equally powerful, each separate from the other, and yet all forming a complete single Being, or personal unity. They teach there is God the Father, God the Son, and God the Holy Ghost (or Spirit); each very God, each without beginning, each omnipotent, and yet all one.

Why one of these elements should be called the Father, not having preceded or given existence to another, and why another should be called the Son, not having been brought into existence by the Father, but co-eternal with Him, and why the third should be called the Holy Spirit (or Ghost) and all required to form one is beyond our comprehension.

When we ask for an explanation we are told that it is the truth, even though it is a mystery. Mystery, indeed! There are many mysteries in nature, things that are beyond the grasp of human intellect. Trinitarianism propounds a mystery which, to our mind, is a palpable contradiction, an utter impossibility. It sets forth an idea and then immediately contradicts it. It holds there is one God, yet not one but three and the three are not three but one. If that is not a flat contradiction then I cannot understand English. True, the Bible uses the

three terms, Father, Son and Holy Ghost (or Spirit). Because it does so use these three terms it is claimed they teach the trinity. The idea is, in fact, but a mere juggling of words.

Without harshly criticizing the doctrine we will examine the Bible meaning of the terms, Father, Son, and Holy Spirit. We believe we shall find a representation in perfect accord with a rational and intelligent conception of things; one that will enlighten our understanding; something that will satisfy our minds; something agreeable with our experience, and reaching beyond our observation. We shall find intelligible information concerning the first clause, a true conception of a character, such as would be expected from such a source.

We will now submit a few texts of scripture to show that God is a unite and not a trinity. "Hear, O Israel: The LORD our God is one LORD." Deut. 6:4. Jesus said, "The first of all the commandments is, Hear, O Israel; The Lord our God is one God." Mark 12:29. Jesus said to one of the scribes, "To us *there is but* one God, the Father, of whom *are* all things, and we in him." 1 Cor. 8:6. Paul said to the Ephesians, 4:6, there is "one God and Father of all, who *is* above all, and through all, and in you all." "*There is* one God, and one mediator between God and men, the man Jesus Christ," is the declaration of Paul to Timothy. 1 Tim. 2:5. The above statements agree with what the Almighty said of Himself. "I *am* God, and *there is* none else; . . . and *there is* none like me, declaring the end from the beginning, and from ancient times *the things* that are not *yet* done." Isa. 46:9, 10. "Thus saith the LORD, the King of Israel, and his redeemer, the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. . . . Is there a God beside me? yea, *there is* no God; I know not *any*." Isa. 44:6-8.

The scriptures just quoted agree as to the deity and also with the modern idea of natural law; viz., nature is seen to be under one law and one controlling power throughout its immeasurable fields. There is no discord, no conflict. The power that governs all is seen to be one.

EVOLUTION AND RESURRECTION

(Continued from front page)

Jesus Christ from the dead", (1 Pet. 1:3), this being the earnest price of inheritance until the redemption of the purchased possession, unto the praise of His glory. Eph. 1.

Christ Jesus having mortified sin in His own body, paid the earnest, and God affixed His signature to the testament by the act of raising Him from the dead to an immortal and incorruptible life, which gave to us that believe the assurance of a resurrection at the time of redemption of the purchased possession, that possession being the body of believers of all ages since the world began.

SOWING FOR THE SPIRIT

By Samuel E. Haney

FOR HE THAT SOWETH to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

There are different opinions about this word "corruption", as to whether it should be taken literally or figuratively. A perusal of Strong's Concordance and contexts of several translations convinces the writer that both are applicable. Note the following exegeses of the text: "Because the one SOWING for his FLESH, will from the FLESH reap Corruption; but the one SOWING for the SPIRIT, will from the SPIRIT reap aionian Life". Emph. Diag. "Because he that soweth into his own flesh, out of the flesh shall reap corruption (margin, decay), whereas he that soweth into the Spirit, out of the Spirit shall reap ageabiding life." Roth. "He that sows in the field of his lower nature, will from that nature reap destruction; but he who sows to serve the Spirit will from the Spirit reap the Life of the ages". Wey. Lightfoot commenting on the word "destruction" ("corruption", as some have it) says, "A harvest of corruption and ruin. If you plant the seed of your own selfish desires, if you sow the field of the flesh, then when you gather in your harvest, you will find the ears blighted and rotten. But if you sow the good ground of the Spirit, you will of that good ground gather the golden grain of life eternal."

Paul amplifies the subject in Romans 8:5-8, Wey., "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." Note verses 12 and 13: "Therefore, brethren, it is not to our lower natures that we are under obligation that we should live by their rule. For if you so live, death is near; but if, through being under the sway of the spirit, you are putting your old bodily habits to death, you will live."

The great Apostle in Gal. 5:24 puts the essential quietus on the flesh—lower nature—and places the onus of compliance up to the professing Christians, i. e., "And they that are Christ's have crucified the flesh with the affections and lusts ('susceptibilities and covetings', Roth.)".

To pamper the flesh, in these "perilous times", is to gravitate to the "foolish virgin" position; and to imperil the salvation of those we coddle. For the spirit of the flesh is the antithesis of God's Spirit. Jesus says, ". . . the flesh profiteth nothing". John 6:63. And Paul writes, ". . . with the mind ('mind of Christ', 1 Cor. 2:16) I myself serve the law of God; but with the flesh the

law of sin". Rom. 7:25. The Apostle emphasizes how that trifling with the flesh militates spiritual and physical progress, plus the alleviation of spiritual and physical distress: "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life ('make alive,' Diag.) also to your mortal bodies through ('because of,' margin) his Spirit that dwelleth in you". Rom. 8:10, 11, R. V. Paul teaches the same truth when he says, "For if ye live after the flesh (gratify the flesh), ye shall die: but if ye through the Spirit do mortify ('put to death', Rom. 6:3) the deeds of the body, ye shall live." Rom. 8:13. Mortification is physical death's sequence; and it should be thus reckoned spiritually. God did not allow His Son to see physical corruption (Psa. 16:10); and He, through Paul, warns His children to avoid spiritual corruption—mortification.

Christians who are so responsive to the omniferous wants of the flesh and customs of this world that they can't dedicate at least an hour a day to the study and meditation of God's Word, have a proportionate space in their hearts for Jesus. Acts 17:11; Eph. 3:17.

I once notified a number of Christians—of like precious faith—that I expected to be in their city on a certain date. One reply read, "I have certain hours of certain days that I entertain, but I shall make an exception in your case." Superfluous to say, I didn't call lest I should disturb the sister while giving her poodle a bath. How embarrassing it should be to some for Jesus to make His "shout, with the voice of the archangel", while they be "entertaining"—the world! Lese Majeste!

We can all plead guilty of dereliction in holding up the cross of Christ at times. A good rule, when being tried and tested, and in doubt just what to do or say is, to reflect on how our Holy Preceptors would act in similar situations. And as an evidence that we are under the sway of the Holy Spirit we must determine where, and to what extent we differ from the man of the world.

Few, indeed, adequately appreciate their "heavenly calling"; and the fact that they are candidates for a thousand-year-kingly-reign on the earth with the King of kings. 2 Tim. 2:12; Rev. 5:10; 20:6. The average Christian has no conception of the honor and glory that await the "overcoming" class. The candidacy for the presidency of the United States, the most important and exalted position on earth, is comparatively trivial to that of the aspirant's candidacy to be "king and priest unto God". Rev. 1:6; 3:21. And yet, how prone we aspirants are to become careless and cursory in conducting our *campaign!* But not so with our enemy, whose vigil sentinels, the flesh and the world, are ever watchful for a lethargic state of our minds.

Too much emphasis cannot be put on the keystone of our subject, i. e., "seed sowing": the fact that we are ever "sowing seed" that is sure to mature either to our spiritual betterment or detriment. The Old Testament has much to say about "sowing." Note a few texts: "Even as I have

seen, they that plow iniquity, and sow wickedness, reap the same", Job 4:8—can't sow a field of rye and expect to reap a crop of wheat. "He that soweth iniquity shall reap vanity; and the rod of his anger shall fail". Prov. 22:8. It is foolish to get angry, but wise to repent when the folly of vanity is discovered. "For they have sown the wind, and they shall reap the whirlwind: it hath no stalk ('no standing grain', R. V.): the bud shall yield no meal: if so be it yield, the strangers shall swallow it up". Hosea 8:7. V. 8 explains this parabolic phrase: "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure". This covers a period from 70 A. D. until the Jews acknowledge Jesus Christ as their Messiah. Matt. 23:37-39. What is the atheist going to do about this historical fact? "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you". Hosea 10:12. Paul echoes this thought by saying, "He that soweth to the Spirit, shall of the Spirit reap life everlasting"—break up your fallow ground: deeply rooted bodily habits, for it is time to seek the Lord. Incomparable good advice for all of us. *Till* He come and rain righteousness upon you. Maintain a bulldog, tenacious stick-to-it-iveness, "Till he come".

The result of letting go is described by Jesus in Matt. 24:42-51.

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WHEN SHALL WE LOOK FOR EVERLASTING RIGHTEOUSNESS?

By W. H. Wilson (deceased)

SEE DANIEL 9:24 TO 27

SEVENTY weeks (of years) are decreed upon thy (Daniel's) people and upon thy holy city (Jerusalem), to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. . . . Know therefore and discern, that from the going forth of the commandment (by Artaxerxes, King of Persia, in the 20th year of his reign), to restore and to build Jerusalem unto the Anointed One the Prince, shall be seven weeks: and threescore and two weeks, (69 of the 70 weeks will be completed up to Messiah the Prince). . . . And he (the pronoun HE refers to the little horn which came out of one of the four divisions of the Grecian Empire, mentioned in Dan. 8:9, 10, 23, 24, and is not the same as that mentioned in Dan. 7:8), shall make a firm covenant with many (Jews) for one week (of seven years the last of the 70 weeks): and for half of the week he shall cause the sacrifice and oblation to cease (breaks his covenant in the middle of the 70th week); and upon the wing of abominations shall come one that maketh desolate; and even unto the consummation, and that determined, shall wrath be poured upon the desolator."

After the termination of these seventy weeks, ever-

lasting righteousness will find a congenial home upon earth.

The word "week," in Scripture usage, signifies seven periods of time. The week of creation, consisted of seven long periods, then we have a week of seven days, and in the Scripture above quoted weeks of seven years. It is true the Scripture does not name the length of the week, but history shows conclusively, that sixty-nine of such weeks did elapse between the commandment of Artaxerxes and Messiah, the Prince. That left one more week to elapse prior to everlasting righteousness being come in. Well, it has not come yet, has it failed? By no means. The explanation is found in the phrase: "Seventy weeks are decreed upon **THY** people, and **THY** HOLY City." This period of time, has exclusive reference to Israel and Jerusalem. At the end of the sixty-nine weeks, Israel cried out, "We will not have this man to reign over us," "We have no king but Cæsar."

Then follows another proclamation, fixing the destiny of Daniel's people, and Daniel's holy city. See Luke 21:24, 25:

"There shall be great distress upon the land (of Israel), and wrath unto this people (of Israel). And they shall fall by the edge of the sword (now an historic fact), and shall be led captive into all the nations: and Jerusalem (Daniel's 'Holy City') shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

At this point, Israel's clock stopped, and ceased to measure time any longer, and will remain so, until the Gentile clock has ticked off the "times of the Gentiles;" after which Israel's clock will measure off the seventieth week of Daniel. That event is near at hand, as mentioned in Dan. 9:27:

"And he ('the king of fierce countenance,' mentioned in Dan. 8:23, 24) shall make a firm covenant with many (Jews) for ONE WEEK: and for the half of the week he shall cause the sacrifice and oblation to cease."

This is a marked sign of the times, which we should watch. There will evidently be a partial restoration of the Jews in unbelief, and a Jewish government formed, with a governor placed over them, by the powers guaranteeing the protection of the new Jewish state. This government will exist only during the last week of seven years.

It is a well-known fact to-day, that the sole object of the great world-wide Jewish Zionist organization, is to bring about this restoration, and the formation of a Jewish state in Palestine. We frequently read about this project in our newspapers, and several leading governments favor such a movement. Turkey seems to be about the only hindrance, and from present indications, it does not look as though she would be able to resist anything much longer. We are certainly living in eventful times, when we need to keep wide-awake.

Whenever we see a Jewish state formed in Palestine, that will be a marked epoch. It will mark the commencement again of the national life of Israel. At that time

Israel's clock will commence to measure off the seventieth week of Daniel, and in seven years from that time, Daniel will stand in his lot, and everlasting righteousness be brought in.

The king over the temporary Jewish state will be Antichrist. How shall we recognize him as Antichrist? See 1 John 2:22: "This is the Antichrist, even he that denieth the Father and the Son."

The Word of God, then, is authority for the statement that the coming Antichrist will be a rampant atheist, he will declare himself an unbeliever in both the Father and the Son. Then to name some other character as being the Antichrist, who is known to be an avowed believer in both the Father and the Son, although he may be an ignorant worshipper of both of them, is to lead people astray. Other Scriptures confirm the atheistical character of this coming Antichrist.

Dan. 8:23, 24, speaks of the rise of a "King of fierce countenance," out of one of the four divisions of the Grecian Empire, at a period of time, when "transgressors are come to the full," (which time is still future) who will stand up against the "Prince of princes" (ver. 25), but he shall be "broken without hand." In Dan. 9:27, he makes a covenant with many Jews for a week of seven years, and breaks it in the middle of the week. In Dan. 11:36, he shows his atheistical character: "And the king shall do according to his will; and he shall exalt himself, and magnify himself ABOVE EVERY GOD, ('when transgressors are come to the FULL,') and shall speak marvelous things against the GOD OF GODS: and shall prosper until the indignation be accomplished (which will be 'accomplished,' at the end of the seventieth week); for that which 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 (as being supreme) ABOVE ALL."

This event has not yet become an historic fact, as the character here spoken of does not appear until "transgressors are come to the full," and judging from the present awful wicked and corrupt condition of affairs, the cup of "transgressors" is near to overflowing. Out of this caldron of corruption the blasphemous atheist recognizing no God higher than himself, (who will be the "little horn" of Dan. 8:9 to 12), and known as "the King of fierce countenance" will have undisputed control of affairs, for the space of 3½ years, or "shall prosper until the indignation be accomplished," at the end of Daniel's seventieth week.

Selected from "The Destiny of Russia and Signs of the Times" by our late Bro. W. H. Wilson. Though dead his words yet speak to us in unmistakable warnings. Let us watch! Mrs. A. J. Chaplin.

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Prayer is appointed to obtain an answer; it is in prayer and its answer that the intercourse of love between the Father and His child takes place.

"THE LORD HATH NEED OF HIM"

. Mark 11:3

By C. E. Copp

EVERYBODY can be of service to the Lord at some time, in some way, some how, even if they are not of the highest grade of efficiency of their class and accustomed to the task required, "broken in" as we may say, not to mention a first-class education and holding a college degree. Once the Lord had need of a colt to ride on into Jerusalem in order to fulfill a prophecy made long before that, Zech. 9:9, and He knew just where He could find him and what condition he was in and whom to send after him. He wasn't a stylish colt that would cut a fine figure as he was ridden into the city by the future King of the world, but a lowly beast indeed, "whereon never man sat," which ordinarily would indicate that he would be unmanageable. But he had a Master that day, a Manager who took care of all that, in spite of the crowd he met and the noise they made with their hallelujah welcome and their garments and the branches of trees they spread in the way, seemingly to make a test case of it. The prophecy was completely fulfilled that day, which other prophets than Zechariah had forecasted also, and which all the apostles have reported in their gospels, and an example set of meekness and lowliness in One of unparalleled power that the world has never known before nor since. But we are destined to hear from Him and see Him again some day not far hence in a mighty role, as King of kings and Lord of lords. May we be prepared to welcome Him as heartily as did His disciples so long ago in Jerusalem.

The Lord hath need of you, reader, if you are not already in His service. He knows where you are, where to find you and whom to send after you. It is to be hoped that you are not in the service of the world, or the prince of darkness. It may be you are "tied" to some bad habit or unchristian association? Well, the Spirit sent after you knows how to untie you, "loose" you and bring you to the place of service and manage you. Give Him a trial. Yield yourself to Him fully. You may hear the "hallelujah chorus" as the result of being of lowly service to the Master here.

And if any man say unto you, "Why do they do this?" say ye that the Lord hath need of me, and straightway they will understand the whole matter and let you go and not trouble you thereafter with invitations to this, that and the other worldly pleasure and frolic; for they know where you belong. There is nothing like being "cut loose" from where before attached and having it well understood, if you want to get along well in the Lord's service and enjoy it. Fifty-three years of service render some evidences of this to the writer.—*Sel.*

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"HE SHALL COME DOWN LIKE RAIN UPON THE MOWN GRASS."—PSALM 72:6.

A SHORT WHILE before his death Moses was commanded by God to write a song and teach it to the people of Israel. The song, recorded in the thirty-second chapter of Deuteronomy, began with these words: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God."

"As the rain", "as the dew", "as the showers", describe the descent of God's word and name unto men. If we inquire further into this frequent comparison we will come to see a great deal more of its beauty and significance.

"As the rain cometh down," writes Isaiah, "and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereunto I sent it."

David in the seventy-second Psalm compares the second coming of Christ to the rain. "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." But these blessings can not come before the return of the Life-Giver. The last words of David speak of His coming thus: "And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; as the tender grass *springing* out of the earth by clear shining after rain."

Joel describes a scene of waste and desolation upon a land groaning for refreshing showers. "The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth . . . The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the

trees of the field, are withered: because joy is withered away from the sons of men . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! . . . for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness."

Just such a scene of devastation will the earth present during its tribulation before the coming of the Lord from heaven. Humanity will languish under oppression and sin, for a drought of righteousness and blessing such as the world has never known will reduce flourishing life to a mere stubble.

Then as the mown grass lies dried and burning beneath the heat, suddenly "He shall come down like rain", "as showers that water the earth." What blessings shall spring forth into life at His touch!

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . It shall blossom abundantly, and rejoice even with joy and singing: . . . Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes . . . 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."

Let us partake now of the "living water", that we may join the Life-Giver in bringing the showers of blessings in that day.

God gives to every man the virtue, temper, understanding, taste that lifts him into life, and lets him fall in just the niche he was ordained to fill.—*De Tocqueville*,



BAPTISM AND THE LORD'S SUPPER

JESUS TAUGHT His disciples and showed them many wonderful things that they might continue His work after He went to sit at God's right hand. Almost His last words to them were, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Jesus said "baptize them," and the word He used meant dip them. Some people say it is not necessary to be baptized, but there is no other way given in the Bible whereby people may become a part of Christ and thus a part of "the church." It is the important act that seals our faith.

If Jesus said we must be baptized and we believe He meant what He said, why it must be necessary. He Himself had no sins, but He insisted upon John baptizing Him.

On the day of Pentecost Peter said to his listeners, "Repent and be baptized." And numbers were baptized. Peter also baptized Cornelius and his household.

Later Philip taught the eunuch and baptized him before he returned to his home. And Paul, too, was baptized before he began to preach.

Going down into the water, and being covered by the water, and coming up again represents the death, burial and resurrection of Jesus. The person baptized dies to his old life of sin, and comes up from the watery grave to walk a new, clean life.

Then, after that, there is another thing for the Christian to do, so that he will not forget Christ's death and its importance—the communion service.

The night before Jesus was betrayed He and the disciples were in an upper room together, Jesus there gave the example for this service. He took bread, said a prayer of thanks, broke the bread, and said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me." In the same manner he took the cup, saying: "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Jesus did not mean that the bread and wine really changed into His body and blood, but represented the body broken and the blood shed for us. By partaking

of these emblems we show that we remember and appreciate the great sacrifice Jesus made for us.

However, warning is given that we must not observe this service unworthily or in the wrong manner. We must not make a feast of it or forget its purpose. If we do forget, punishment is promised.

Let us examine ourselves, and bring ourselves into accord with the Lord's command.

REMEMBER

We must be baptized.

We must observe the Lord's Supper worthily.

SOMETHING TO DO

1. Find all the verses you can that refer to baptism.
2. Write a little paper telling why people should be baptized, and send it to me.
3. Read V. C. T., page 43 of the quarterly.
4. Read John 19:34, 35.

NOTEBOOK

Page 1. Picture a baptism, and make a list of the names of those baptized.

Reverse side. Draw a picture of a plate for the bread, and a cup. Print—"This do in remembrance of me."

Where find:—"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

Lines we pasted in the first of our notebooks:—

"FROWN LINES"

Right between your eyes they grow,
Little lines in a straight row.
You can make them if you try,
All you have to do is cry.
Fret and frown, they will appear.
'Fore you know it they'll be here.
But they have not come to stay;
Smile, and drive them right away.
Frowns and smiles can never be
On the same face, don't you see?

—Helen M. Richardson.

KEEP TRUSTING

BELoved, do not try to get out of a dark place, except in God's time and in God's way. The time of trouble is meant to teach you lessons that you sorely need.

Premature deliverance may frustrate God's work of grace in your life. Just commit the whole situation to Him. Be willing to abide in darkness so long as you have His presence. Remember that it is better to walk in the dark with God than to walk alone in the light.—*The Still Small Voice.*

With Our Sunday Schools

LESSON X.—March 10, 1929

BAPTISM AND THE LORD'S SUPPER

Matt. 3:13-17; 28:19, 20; Acts 2:38, 41; Rom. 6:1-14;
1 Cor. 11:23-29.

Devotional Reading: Rev. 7:9-17.

GOLDEN TEXT

This do in remembrance of me.—1 Cor. 11:24.

A STUDY OF THE SUBJECT

Baptism. Our lessons this quarter are a study of fundamentals that pertain to man's salvation. According to Scripture, baptism is one of these. It has been objected that baptism is an ordinance, and that no ordinance can save an individual. The latter part of this objection is undoubtedly true. Man cannot save himself by observance of ordinances. It is likewise true that God alone can provide for salvation. His provision is that salvation follows certain conditions which He has been pleased to place as standards for man. Man has nothing to say regarding the conditions God sets. Baptism, to all appearances, has been established by God as a condition. Faith, repentance, and, following baptism, walking in newness of life, are other conditions prescribed by God in His Word. Just as it would be suicidal for man to expunge the other conditions, so must it be regarded with reference to baptism.

The Meaning of the Word. The Gr. word for baptize means, "properly to dip, immerse."—Anal. Lex. Practically all lexicons of the Gr. agree in this definition. Paul describes it in Rom. 6:1-4 as "buried with him by baptism". Col. 2:12 reads "buried with him in baptism". Careful students agree that immersion was the practice of the apostles and the early church.

PRACTICAL APPLICATIONS

Entrance and Privileges. Every organization worthy of the name has certain entrance requirements. Lodges have forms of different kinds through which an applicant must pass before he can be accepted into fellowship, and there are then many groups which have certain signs and signals known only to their own members, and many privileges which can be enjoyed by no others.

The greatest and most important organization that the world has ever known is the church of God. Its hand book is the Bible. This Book prescribes baptism as an initiation requirement, and it is a most logical form of initiation. The very process requires humility, and at the same time demonstrates a faith in the death, burial and resurrection of Christ.

He, therefore, who comes in proper spirit and form through the entrance requirements is entitled to all privileges of the brotherhood, one of the most sacred of which is the Lord's Supper. What a privilege to thus commune with God and with His church! What an inspiration for one to enter and be true to the Father's great family!—F. E. S.

THE GOLDEN TEXT

"This be doing for the remembering of me."—1 Cor. 11:24, Roth

Our Lord left us in the unleavened loaf a token of His body broken on Calvary, and the fruit of the vine as an emblem of His blood which He poured out unto death. It was His desire that they be taken in remembrance of Him, not simply for the reason that we might not forget, but that in so doing we might come to meditate more upon the full import of the love which was manifested therein and the great sacrifice offered once for all in that perfect Lamb of God that taketh away the sin of the world.

Every hour, every moment of thoughtful and devout meditation upon the Savior in His passion makes us more humble, more joyful, more thankful, for His dying love, His extreme sufferings, and the blessings thereby secured.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Discerning the Lord's Body.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation (margin, judgment) to himself, not discerning the Lord's body."—1 Cor. 11:29.

This was Paul's rebuke to the Corinthian church for making a feast of the bread and wine sacrament to satisfy flesh hunger. He says they were drinking judgment or, as verse 32 uses the word, chastisement to themselves. Why was chastisement necessary for such an act? Because they were not discerning the Lord's body.

In verses 24, 25 Paul explains that discerning the Lord's body means to keep in memory that Christ's body was broken for, on account of, the church. The will of the flesh and subservience to it were set aside, (even the strongest phase of that will, which is to continue flesh life, was broken), and the spiritual life of God was made victorious in Him that He might have the power to generate the same life in the church. Discernment of the Lord's body means also to keep in mind that Christ's blood, representing flesh nature, was shed that the new testament (or covenant by which God binds Himself to write His laws in the hearts of people, forgiving all former transgressions) might be sealed and made sure of fulfillment through Him.

We, also, eat and drink unworthily if consciously and indolently we serve the will of the flesh and then piously partake of the sacrament every so often to declare belief in Christ's power over the flesh nature by virtue of which He can break its hold over us.

—A. K.

INTERMEDIATE CLASS

Topic: Entering Through the Door.

When you enter a church for worship, there

is but one way you may enter; and that is through the door. In last Sunday's lesson we learned about the Christian church, and there is a door to this church through which we must enter.

One of the first parts of the journey to this church is hearing the word of God. We travel a little farther and we come to believe this word. On we go, and we repent of our past experiences. Now we are at the door.

We go down into the waters for baptism and come up ready to walk a new life. We are into Christ now, inside the door, and in the attitude of worship.

Then, as we partake of this memorial, may it recall to our minds what Christ really did for us. "For 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. But let us heed the warning given in the next two verses.—V. C. T.

JUNIOR CLASS

Topic: Baptism and the Lord's Supper.

Aim: To teach us the need of both.

In last Sunday's lesson we studied to find our place in the body of Christ. The lesson to-day teaches us two very important things so necessary for every Christian to understand: baptism and the Lord's supper. No one should be baptized until he has fully felt the need of repentance for sin. Then we can see the need of baptism and partaking of the Lord's supper. The beautiful act of baptism typifies the death and burial of our dear Lord. And when we arise from the baptismal grave it must mean a new life for us or the type is spoiled. Jesus arose to the life eternal, and we must arise to the new life that will finally lead us to the eternal life. We were baptized into His name, and now it must be a new, clean, pure life for us that we may be ready when Jesus comes to claim His body.

What a beautiful lesson before us! We were bought with a price, the precious blood of Jesus. The Lord's supper reminds us of the death of Christ, baptism of His resurrection and our need of cleansing from sin. Jesus says John 6:53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

The New Covenant: what; in whom has it been fulfilled; through whom will it be fulfilled in others; how made sure of fulfillment—that is sealed; do the shed blood and broken body of Jesus have any bearing on its surety; what is meant by the broken body of Jesus; what is discernment of the Lord's body? How is that discernment typified in a concrete way?—A. K.

DOINGS AMONG THE CHURCHES

Bro. Austin was called to Niagara Falls on Friday last for the funeral of Sister Eunice Smith. Sister Smith was the mother of Sister Earle Moore, and the old home has been at Sanborn, N. Y.

The extreme, bitter cold has continued throughout this section making it the most wintery winter that most of the inhabitants have ever seen. Thermometers around Oregon one morning last week ranged from 24 to 34 degrees below zero,—which means something for Illinois weather.

Our printing department is working on the Sunday School Quarterly for the next quarter, and it will soon be off the press and ready for mailing. The demand for this quarterly has been increasing, which is very encouraging. If your order is not yet in and you will need quarterlies for the spring period, April, May and June, it will be wise to have your order placed at once. The prices are, 17c each; or in lots of three or more to one address 15c each per quarter.

EASTER HERALD

The issue under date of March 26 will be the Easter Herald. Copy for that issue should be in the office prior to Thursday, March 21.

We shall be glad to have short, appropriate Easter messages from many throughout the country.

Plans and arrangements for spring and summer meetings are being made by different groups. If you wish to have the Field Man visit your section write us about it as soon as possible. Plans have to be made quite a bit in advance.

Bro. F. B. McCullough and family may now be addressed at Wetmore, Texas. They have purchased a little ranch there near San Antonio and are comfortably located.

A number of our churches are making preparations for special services on Easter. The Oregon church choir is working hard upon a cantata and other special numbers in honor of our Lord's resurrection. With Sister Rogers at the piano and Sister Winfrey wielding the baton and twelve to sixteen singers it is quite interesting.

Sister Gesin of Oregon, and Sister Anna Smith of Forreston, Ill., were called to Chicago last week by the death of their brother, Martin Aslaksen, who was buried on Saturday afternoon.

Our print shop is working on Bro. Booth's new book "The Truth about the Devil." This will be a work of nearly two hundred pages, bound with neat paper cover, printed on front in two colors and will sell for 75c per copy prepaid, or \$8.00 per dozen. Orders may be sent now to the National Bible Institution, Oregon, Ill., and will be filled as soon as the book is completed.

HOW TO PRODUCE TITHERS

"Teaching the Church to Tithe" is a new leaflet issued for free distribution by the Layman Company. Its subtitle is, "Guidance on the Road to Financial Freedom and Self

Respect." It contains simple but tested suggestions of methods which can be used in any church without breaking into or interfering with present activities. It is equally well adapted to Sunday Schools, Young People's Societies, Women's Societies, or other groups in the church. This leaflet will be sent without charge direct from The Layman Company headquarters, 730 Rush Street, Chicago, on request from pastors or others who are interested in unsectarian, simple and practical stewardship promotion.

CALIFORNIA

There is an adage which says: "All work and no play makes Jack a dull boy." Believing this to be true, it was decided by a goodly number of our congregation to go for a little frolic on the evening of Feb. 15. We met at a designated place and proceeded to the home of the "newly weds," Mr. and Mrs. John Taylor, where we had a real house warming and Valentine party.

Among other features of entertainment was a fish pond where each one was invited to fish, "the catch" consisting of a comic valentine. After a great deal of fun and laughter refreshments were served. Shortly thereafter the crowd dispersed, leaving a very happy couple at the threshold of their new home.

The fact that Bro. Louis Rahn and family have returned to Los Angeles, from Sacramento, Calif., adds four more to our Sunday School and church services.

Some of our friends had a letter, recently from Bro. Penton Hickox, of the U. S. S. West Virginia in which he said he had been offered an advancement in the navy. Should he decide to take it he will not return to the Los Angeles harbor for a time at least. We would regret to lose him, as he is a young brother of sterling worth.

IOWA

Added to drawbacks caused by climatic conditions the brethren in Iowa have been greatly hindered in their activities by the prevalence of sickness of various kinds.

Bro. Johnson was with the brethren at Maxwell recently and while there led the class in a study of the book of Romans. The roads were blocked so that they could not get out to the church, and the brethren from the country could not get into town with the exception of two families who managed to brave the storms to come in for Sunday services. Several from other churches of the city were gathered with them at times.

The brethren at Gladbrook are cooperating with other churches of the city in a series of evangelistic services. Bro. Williams is reported to be president of the Ministerial Association at that place.

Bro. Johnson was with the brethren at Cedar Falls and Waterloo on Sunday, February 17, and planned to be with them through the week and over the Sunday following.

Sr. T. J. Ellis has returned from the hospital where she underwent an operation for appendicitis, and is apparently improving quite readily. She is steadily increasing in the number of her usual household duties performed.

Bro. and Sr. Leonard Harland who have

been working and living with Sr. Harland's parents, thus far in their married life, are starting in to keep house by themselves this spring. We all wish them God's richest blessing in this new undertaking.

NEBRASKA

A two weeks' meeting closed Sunday at Hollbrook, Nebraska. Bro. Giesler has been with us and has given us some splendid sermons. The attendance was real good considering the condition of weather and roads. All day meetings were held on Sundays with a basket dinner in basement.

Our church is progressing nicely although as yet we have no permanent minister. We have Sunday School in the morning and Bible lessons on Sunday evenings. We feel our church has been greatly benefited by these meetings and think Bro. Giesler a very able minister. Lila Lathrop, Sec'y.

SELLECK-SPENCER

Mrs. David M. Spencer, of Gentry, Missouri, announces the marriage of her daughter, Ruth Margaret, to Ira W. Selleck at 8:00 p. m. Monday, February the eleventh, at the home of the bride's cousins, Mr. and Mrs. James D. Phillippe, in Stanberry, Missouri. The ceremony was performed by Elder Victor Raymond of Stanberry.

Sister Ruth is the elder daughter of the late Elder D. M. Spencer and will be remembered by many who attend the conference at Waterloo. Ira is the oldest son of Sister Harriet J. Selleck of Storm Lake, Iowa.

The young couple are now at home on a farm at Storm Lake, Iowa where they will be pleased to receive any and all of the brethren and friends.

WAIT PARK, MINNESOTA

T. M. Savage came home Feb. 17 from the hospital after having the flu. It left him with a weak heart. He will have to keep to his bed for some time.

Mrs. Roy Palmer is in the hospital. On Friday she went through a serious operation. We trust it will be God's will to give health and strength to these dear ones.

The St. Cloud church held their business meeting Jan. 23 to elect officers and plan the year's work. We were delayed on account of flu, and cold weather. F. J. Daubanton and T. M. Savage were elected elders; Frank Noyes and W. M. Spicer deacons; Mrs. Roy Palmer pianist. The Sunday school also had their election: Brother Fred Daubanton, superintendent, E. J. Bowers, assistant superintendent; Bernice Johnson, secretary; Mrs. J. C. Thoms, treasurer, Sadie Savage, pianist. Mrs. T. M. Savage.

HERALD RECEIPTS

E. E. Giesler; Mrs. Edith Titus; J. M. Boyer; Mrs. John Davis; Mrs. Mary Poland; Howard L. Appleby; Mrs. Fannie Le Crone; Mable H. Netts; Mrs. W. J. Scott; Mrs. W. H. Hardy; Robert R. Roipke; A. Hasbest; Mrs. G. V. Misner; Mrs. John Guthrie.

SUBSCRIPTION FUND

Mrs. H. E. Russel \$2.00

BE OF GOOD CHEER

By Sydney E. Magaw

IT IS EASIER to smile than to frown. It does more good. A shadow on your face will cause a deeper one on a friend, for his troubles are likely as heavy as yours. But a smile on your face will bring a smile on your friend's. The other fellow's face is the mirror in which you see your own. "As in water face answereth to face, so the heart of man to man." Be of good cheer.

In the world you will "enjoy the pleasures of sin for a season," but in Christ, only, there is the "peace which passeth all understanding." Sin allures, but when sin has wrapped one in its clutch, like the serpent coils its prey, there is nothing to enjoy. The Christian, even under adverse conditions, sees life in its beauty. He enjoys because he serves. He is at peace because he has an eternal Father, a Redeemer, and a goal. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

God's workmen have usually been men with a message of cheer, regardless of sinful conditions prior to the time of blessing. The very prophets who tell of "perilous times" are those whose message is filled with the hope of a righteous kingdom. In fact the thought of the righteous kingdom is the *message*, while "perilous times" is merely a sign.

On the Mediterranean Paul's presence brought cheer to the crew, though he had formerly been considered as only a prisoner. "Exceedingly tossed with a tempest" the ship was caught in the storm, driven madly in the wind. Wares of the ship were thrown overboard to lighten the craft. Still later, Paul threw the tackling over the deck into the angry sea. For days the sun did not shine. Nights passed without the compass of even a twinkling star. The storm raged on! The crew faced death. Was there one who could advise? Yes, Paul, God inspired, spoke! In that dismal hour his message was, "Be of good cheer."

At nineteen months of age a little girl down at Tusculumbia, Alabama was stricken with brain congestion. The world was wiped out for her. She was left deaf, dumb, and blind. She has since struggled through hardships that none who read this have ever known, yet because she was cheerful and knew no discouragement she is to-day one of the world's most remarkable persons.

She has never looked into the sympathetic eyes of her mother, never watched the glory of a western sunset or the rising of the moon at its best. She has never seen a rose or a lily; never heard the song of the red breast or the wren. The one of whom I speak is Helen Keller.

The robin sings while it rains. Helen Keller sings, as cheerfully, under more adverse conditions than gloomy weather. At first able, only, to make animal sounds her voice is now trained to sing pleasantly, though she cannot hear her own words or see the listeners before her. She is of good cheer.

Miss Keller graduated from Radcliffe with honors.

She studied, among other subjects, Latin, French, German, Greek, Géometry, and Trigonometry. Pins stuck in paper with threads attached served as lines for her to feel in the studies of Geometry and Trigonometry. Raised letters enable her to read. She speaks not only English, but also French and German. She typewrites by the touch system; she enjoys rowing a boat, steering the craft by the feel of the oars, the sound of the waves and the smell of water grasses or lilies along the shore; and even more astonishing, has learned to know every flower in an ordinary bouquet by touching the petals and scenting the odor of each specimen.

When once asked if she ever became discouraged or downcast she answered, "yes, I do, sometimes, but then I cheer up again. I just think how much I have, how many things I can enjoy, and then I always feel better." "Be of good cheer."

A NEW ERA IN PALESTINE

A WRITER in the "Montreal Witness" says that population is increasing in Palestine thirty per cent each year. It has now reached 887,000, of whom 158,000 are Jews. Palestine has wonderful agricultural possibilities, raising 33,000,000 bushels of wheat in one year. The grape and raisin industry is especially promising, the hillsides being terraced, as in olden times. Bananas flourish in the Jordan valley. A dam is being built in the Jordan, 15 miles below the Sea of Galilee, to furnish light and power for the whole country. Haifa, near Mount Carmel, and Tel-Aviv, near Joppa, are both lighted with electricity. Haifa and Joppa will be the two great Palestine harbors. Gaza, on the main road from Bethlehem to Egypt, one of the five ancient Philistine cities, whose gates Samson carried away in the night, is to be the landing-place for aero-planes between England and India.

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AN EASTER OFFERING

TRUE SERVICE to the God who has done so much for us cannot be simply an abstract matter, but must reach down into the life of each one of us and touch the things most vital to us. It must embrace our conduct and our very means of support. If I do not recognize my income as a manifestation of the Father's love, and use a proper proportion of it for the advancement of His cause, mine is not a full, true service.

The General Conference of the Church of God has undertaken to combine the strength of many in one unified effort to advance the cause of Christ. In this it is dependent upon all of us contributing from our income or savings. In addition to the constant need and the opportunity for assisting at all times, it has become the custom of the General Conference to come to the brotherhood twice per year for the funds with which to carry on the gospel work: at Thanksgiving time and at Easter. As the day draws near upon which we shall commemorate the resurrection of our Savior we ask that each one will meditate upon what that event means to him, and will make a contribution as God has prospered him.

Without Christ's victory over death what would your life or your future be worth? How much do you feel that you should give in appreciation of this now at Easter time?



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

THE PASSING SNOW

OUTSIDE the sun is shining brightly. The snow and ice which have covered the ground with a thick blanket for many long weeks is melting into little streams of water, seeking their course to the river and the ocean. It is March.

Once more the great lesson of the all-wise Creator is being unfolded through nature, and soon the evidences of resurrection will be visible upon every hand. The trees and plants have been standing bare and still. Their leaves and seeds dropped to the earth in the fall, and the winter's blanket has kept them buried deep. Hidden away in mother earth's bosom what cared they for storms or chilling winds?

But the blanket melts and will soon be gone. The sun's warm rays will remove the chill from the soil, and ere long those seeds will swell and burst, springing forth into new life. Resurrection!

How aptly the truths of God are taught in nature! What lessons one may learn as he studies the passing snow!—*F. E. S.*

A CONSCIENTIOUS BOY

BORN WITH ROYAL BLOOD in his veins; raised in a city furnishing the world's best advantages; given the fullest education and training of the country's schools and teachers, a clear eyed, fair skinned boy with almost perfectly molded physique faced life with an assuring smile. His eyes met the eyes of others without a waver. Unafraid he had confidence and trust; unashamed because he had done no wrong, why should he not meet the world with a steady eye?

Little could this boy realize of the turmoil of events stretching before him. And well it was, perchance, that he could not foresee, but had to face each day as it came. His country was attacked, his city besieged and devastation and death abounded on every hand. Taken captive by the world's then outstanding young military king he was brought to the enemy's capital city.

Recognized as a youth of unusual abilities and breeding, he with a few similar companions was appointed to a course of special training that would equip them to stand before this powerful king as members of his body of wise men. As an especial privilege the royal food and drinks such as served at the king's table were apportioned to

them.

The real test of character was thus presented. Should they accept the new names which had been given to them and forget their old home and religion? Should they eat the rich food, drink the king's wine and enter into the sensual and lustful life which was so freely open before them in this wealthy city?

Real character is evidenced where real tests are found. The boy Daniel met this test. With a firm resolve not to defile himself but to keep his body clean and strong and his mind clear and bright he refused the king's food and drinks and asked for simple food with water to drink.

They were given a test. Result? "At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." "And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Dan. 1:15, 20.

Just a boy, but he lived true to his convictions and God prospered him.—*F. E. S.*

A BRAVE YOUNG MAN

MONTHS HAVE PASSED by and the boy who had been so quickly taken from a demolished home and placed in a heathen city has become a young man in the early twenties. A student in Babylon's training college, Daniel has faithfully applied himself, and no doubt with a young man's ambition is looking forward to the day when his course will be finished and he can be recognized as one of the counsellors to stand before the king.

All unexpectedly and from out a clear sky the fury of the king is aroused. Having forgotten a dream he calls in the wise men and demands that they tell him the dream. They, unable to do so, remonstrate, but in anger he orders that they shall all be slain. Daniel, not yet having graduated from the training school, was not among the group called before the king, but the decree of death included those in training, also, hence the captain of the guard came for Daniel to lead him forth with the others for death.

Here, indeed, was a test of courage. But our young hero, without a trace even of excitement, looked squarely at the captain and said, "Why is the decree so hasty from the king?" Demanding an audience with the king he walked bravely into the royal chamber and though he was

only a very young man and a captive standing before the king of all the earth, yet without hesitation he faced the gaze of that angry monarch and promised to bring him the dream and the interpretation if he would give him time.

Perhaps the strange, cool courage of that young man may have had an effect upon Nebuchadnezzar, for true bravery always demands admiration. At any rate, the request of Daniel was granted, they were given till the next day, and in the meantime Daniel and his companions prayed to the God in whom they trusted and received the revelation which saved their lives and brought the proud king to humility. Facts can change the hardest of men. Behold this heathen king saying to Daniel, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." Dan. 2:47.

With an unwavering faith in his God Daniel faced the world's strongest man and won. What an example to other young men!—*F. E. S.*

A FEARLESS OLD MAN

KINGS HAD COME and kings had gone, but Daniel stayed on, the most outstanding personality in all the territory surrounding Babylon. Nebuchadnezzar and his proud house had passed. Belshazzar had lived his sensuous career, staged his impious feast and been disgracefully defeated and slain. Darius, the king of the Medes and Persians had conquered and stood in power. But Daniel, who was non partisan and took no sides except the side of right, had faced outstanding moments in all of these periods when he had an opportunity of showing the power that God can work through man.

Brought as a captive lad to this rich, powerful, wicked city, Daniel had grown old in the service of his God and had acted as adviser and counsellor to every ruler in succession until now at the accession of Darius he was likely around eighty-seven years of age.

Darius, a much more thoughtful and upright ruler than some of the kings had been, recognized the character and wisdom of Daniel, and appointed him the chairman of a committee of three presidents to have charge over all subordinate rulers in the empire. It was a well considered plan.

Jealousy, however, which is one of the strongest of human passions, caused the other presidents and princes to conceive a plot for destroying Daniel. Knowing that Daniel trusted in the Lord God and prayed daily to him, and being unable to find any wrong in the man, they thought of the plan of flattering the king as to his own greatness and asking him to sign a decree that any person who for thirty days asked any petition of any God or man save the king should be cast into the den of lions. This they accomplished so successfully that the king signed the decree without any suspicion of its being a plot against Daniel.

But the old white-haired man did not alter his course. Leaving his window open toward Jerusalem as was his custom, he prayed three times daily to his God. Spies who watched reported the matter and the king was called upon to execute the decree. Realizing himself to have been trapped the king was "sore displeased with himself" and tried to devise some means of delivering Daniel. Pressure was brought to bear, however, and knowing he had signed the decree in the laws of the Medes and Persians which could not be changed he finally had to withdraw his protection and allow the old man to be thrown to the lions.

What a night it was for Darius! Pacing the floor in restlessness he could not drive from his mind the picture of the faithful old man being dropped to the mercy of those ravenous beasts. Early in the morning, evidently trying to hope against hope, the king rushed to the lions' den and called in a sorrowful cry for Daniel. To his unutterable astonishment and joy the voice of the old man answered him calmly and said, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Why should Daniel fear the lions when he stood in God's favor? What a lesson of fearlessness in this white-haired old man!—*F. E. S.*

WHAT GOD FORESAW

By G. E. M.

BUT THOU, O Daniel, shut up the words, and seal the book, *even to the time of the end*: many shall run to and fro, and *knowledge shall be increased.*"—Daniel 12:4.

"This know also, that *in the last days* perilous times shall come. (The reason:) For men shall be lovers of their own selves, covetous; . . . despisers of those that are good, . . . lovers of pleasures more than lovers of God . . . But *evil men and seducers shall wax worse and worse*, deceiving, and being deceived."—2 Timothy, third chapter.

God foresaw, and foretold through the apostles and prophets, the increase in knowledge and the increase in sin so forcibly presented in the following editorial taken from the "Globe" of Atchison, Kansas:

"There is a new and hideous aspect to the murders featuring the gang war in Chicago, Ill., U. S. A., to-day. We are not prone to weep because seven gangsters were killed by five of their own stripe. Indeed, we urge the Chicago gangsters to continue the task of killing each other. But, nevertheless, the precision, science and coolness with which the five gangsters killed seven gangsters causes chills to run up and down our spine, and arouses in our mind the terrifying thought that *the human heart is growing harder and harder, while the human mind is growing keener and keener.*" (The italics are ours.)

LORD, TEACH US TO PRAY

By M. A. Woodward

WHAT DID this earnest appeal from one of His disciples really mean? Surely they had known of the holy men of old, who had all through the Old Testament scriptures "talked with God", been guided by His answers to their prayers and greatly blessed by obedience to these answers, or condemned because they did not obey the "still small voice." Why then should they come asking Jesus to teach them to pray? They had been listening to Jesus as He went so often to His places of prayer away from the throng, alone with His Father. Somehow His prayers were so full of soul needs and were always answered that they felt they needed the same help if they were to follow in the Christ's steps. They had listened often when they followed Him to the garden of prayer or on the lonely mountain top and somehow when He laid His burdened heart at the Father's mercy seat it eased their burdens too. There was always some one carrying a heavy load of pain that no one could remove but the Christ, like the troubled woman who had such abounding faith that could she but reach and touch the hem of His garment, she would be made whole. Little did she realize how that healing touch called for renewed strength on His part and no one could impart it but His Father! For all those added calls on His strength and power to heal He had often to go to His Father in prayer. The disciples had listened and learned the source from which His power came. No wonder they pleaded,

"LORD, TEACH US TO PRAY!"

He gave them the model prayer, even teaching them just how to address the heavenly Father, in each petition, "*Thy* kingdom come, *Thy* will be done." Not "your kingdom come, your will be done," as I have heard some address the Throne, as though they were addressing the hired man, or some servant, but *Thou, thine*. The words which Jesus used brought them a sweet, holy thought of our helpful and adored heavenly Father, one who should be addressed with all reverence and humility.

"LORD, TEACH US TO PRAY!"

What is true prayer? Is it not petition, earnest desire made known to the dear God? It is much more than a form of fine grammatical expression. It is a supplication to God, with faith, supreme faith, asking for the very thing most needed and feeling He will grant it if it is for our best good. And yet, for this blessed work how unfit we are, and how we cry out in our weakness,

"LORD, TEACH US TO PRAY!"

We know that in heaven to-day, every day it is His beloved work to pray the Father's care for us. John 16:26 says: "At that day ye shall ask in my name: and I say unto you, that I will pray the Father for you." How deliciously sweet it is to know Jesus is watching all

our needs and praying the Father for us. Jesus never taught His disciples how to preach, only how to pray.

There's a garden where Jesus is waiting,
There's a place that is wond'rously fair;
For it glows with the light of His presence,
'Tis the beautiful garden of prayer.

There's a garden where Jesus is waiting,
And I go with my burden and care;
Just to learn from His lips words of comfort,
In the beautiful garden of prayer.

There's a garden where Jesus is waiting,
And He bids you to come meet Him there;
Just to bow and receive a new blessing,
In the beautiful garden of prayer.

SHILOH

By F. W. Harberer

Sr. Logan, of St. Louis, has submitted this article which she found in a Jewish publication. It is worthy of consideration.—Ed.

"The scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and unto him shall the gathering of the people be."—Genesis 49: 10, R. V.

THE OCCASION which called forth these words was one of solemnity and importance. Jacob was about to die, and in keeping with the Patriarchal custom called for his sons that he might bless them and declare to them "what shall befall you in the last days." That his words were an important prophecy is seen in the accuracy with which he predicted the later history of the descendants of his twelve sons. Beginning with Reuben, his first-born, and continuing with Simeon and Levi, he tells them that because of their lives they are not to be permitted to head the tribe from which shall come the promised blessing, the Messiah. Then, coming to Judah, Jacob promises him the preeminence among his brethren, and utters the words quoted at the beginning of this article.

That the key-word of this quotation is "Shiloh," can be readily seen because the words before it and after it all hinge upon it. There are several interpretations of this passage, and we shall try to see which is correct, and just what is meant by "Shiloh."

One interpretation given by some, is that it means merely the city of Shiloh, located in the central part of Palestine, a little north and east of Jerusalem. They assert that these words mean merely, that the people will be gathered to the city of Shiloh. That this is not the true meaning of the text may be seen from the words themselves. In the Hebrew, all cities are in the feminine

gender, and therefore the text should read "to her," whereas it reads "to him." Since the pronoun is masculine it cannot refer to the city of Shiloh, nor can the text mean merely that the people shall be gathered to that city.

Others, ignoring the Massoretic vowel points and the traditional reading and interpretation, say that the text means, "until Judah shall come to the city of Shiloh, and to him (Judah) shall the gathering of the people be." There are two serious objections to this interpretation. The first has been already stated, viz., the ignoring of the Massoretic points and traditional understanding of the text. The second is, that this interpretation is contrary to the facts of history. Jacob predicted Judah's preeminence saying, "Thy father's children shall bow down before thee." But when the children of Israel did finally come to the city of Shiloh, and even for many years afterward, Judah held no important place. In fact, during the entire period of the Judges, Judah remained inconspicuous, and is not even mentioned in Deborah's Song of Victory. Even Israel's first king, Saul was of the tribe of Benjamin. It was not until the official acceptance of David by the rebellious tribes that the prediction, "thy father's children shall bow down before thee," was fulfilled; and the scepter was finally in the grasp of Judah. But there was no connection between this event and the coming of Israel to Shiloh, for they no longer sojourned at Shiloh, but had already progressed far in the conquest of the promised land. Also the text speaks of the departure of the scepter in connection with "Shiloh." Therefore this interpretation is also inadmissible.

There is another interpretation of the word "Shiloh" and that is, that "Shiloh" is a name of a person, the Messiah. Most of the earlier Rabbis and interpreters, whose writings have come down to us, admit that this prophecy must refer to the Messiah. Later, however, when the Christians began to use it as an argument in favor of the Messiahship of Jesus, the Rabbis were driven to other interpretations, as they were not willing to accept the Christian view and all its implications. The Christian view is, that in the Lord Jesus Christ, and in Him alone, is to be found the fulfillment of this, and of all other prophecies of the Old Testament, concerning the Messiah of Israel.

The text says, "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come. . . ." The word here translated "scepter," is *Shevet* in the Hebrew, and means not only a "rod" or "scepter," but also means "tribe." Therefore it might just as well have been translated:

"The *tribe* shall not depart from Judah . . . until Shiloh come. . . ."

It is certainly true that to-day no Jew can tell whether he comes from the tribe of Judah or not. Yet the T'nach (Old Testament) very plainly teaches that the Messiah must come from the tribe of Judah. But there is no way of proving anyone's descent from Judah to-day, as all the tribal records were lost in the destruction of

Jerusalem by the Romans under Titus in 70 A. D. This is in exact accord, however, with the words of the text: there could be no obliteration of the tribal lines until Messiah should come for, "the tribe shall not depart from Judah . . . until Shiloh come. . . ." Thus we see the fulfillment of Jacob's prophecy in the history of the Jewish nation. Although the ten tribes never returned as a group from captivity, yet the two tribes (Judah and Benjamin) did return after the Babylonian captivity, preserving the royal line of David and the tribal line of Judah right down to the birth of the Lord Jesus Christ in Bethlehem; which blessed fulfillment of the prophecies of the Word of God we commemorate yearly at Christmas. Then after His coming, as there was no further need of keeping the line of Judah distinct, God permitted all evidence to disappear within a very few years after the resurrection of our Lord. According to the words of this prophecy, the Messiah must have come before 70 A. D., and He did come, the first time to suffer and die for sinners; and will also come again, a second time, to reign in glory.

Not only do we have these facts, but God has told us further how we may recognize the Messiah. The text says:

". . . and unto him shall the gathering of the people be."

His Messiahship is not to be tested by Israel's willingness to accept Him; for the word used is "'Ammim," and means "peoples." Israel has followed many false Messiahs, but rejected the only true Messiah, who came in fulfillment of the promises of God in the Old Testament. And so history has in this matter, also, shown the fulfillment of Jacob's prophecy. The Messiah, whom the Jews as a nation despised and rejected has to-day a following among all the "peoples" of the world. Go where you will you will find on every one of the six continents, and among every race (even from among the Jews!), men and women, boys and girls who have become followers of the Lord Jesus Christ, just as the text says, ". . . unto him shall the gathering of the 'peoples' be."

Will you cease your rejection of Him, your own Jewish Messiah, who was "wounded for our transgressions and bruised for our iniquities," and accept Him to-day? Believe on Him, and come unto Him, "of whom Moses in the law and all the prophets did write;" Jesus, the Messiah, the Savior.

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THE POT OF GOLD

By Lydia Railsback

IT HAS BEEN SAID that if one followed the rainbow to the end he would find a pot of gold. No doubt some have been foolish enough to believe this and perhaps try to find it: but if so, they must have endured many privations and hardships in their quest, for who could find that which does not really exist?

The origin of the rainbow is from God and was placed in the heavens as a token of a covenant between God and the earth. With the rainbow came the promise, "And the waters shall no more become a flood to destroy all flesh"; so that we may say that the rainbow is a bow of promise.

The promise of the gold at the end of the rainbow is only a myth, but a "bow of promise" coming from God is an entirely different thing. When a thing comes from God or is promised by God it may be depended upon to be just what it is represented to be and, if a promise, it will as surely be fulfilled as is the rainbow seen after the drenching rain. What a wonderful pot of gold that will be to find that God's promises will all be fulfilled just as He said! It will not be gold in reality, but something far superior to any amount of gold that could be heaped upon one.

Let us look at some of these promises. Deut. 18:18—"I (the Lord) will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." This promise, given back in the time of Moses, was literally fulfilled in Christ, so now we look to Christ and through Him we have other promises.

2 Cor. 6:17, 18—"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This promise is well worth thinking about and complying with, for to be sons and daughters of the Almighty is worth more to poor fallen humanity than all the gold and rubies that can be gathered together. To be sons and daughters of God means eternal life with Christ in His kingdom.

1 John 3:1, 2—"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."

The "rainbow of promise" leads to the pot of gold at the end which is, life through Christ. Is it worth striving for, is the road too rough or the hill too steep? Christ Himself traveled the same way; left a record for us so that pitfalls may be avoided; marked out the sign-boards so no byroads need be taken; bridged the streams

so that they can be crossed in safety and made the path so plain all the way, that those who try need not err therein.

FAITHFULNESS IN A TIME OF TROUBLE

By Harvey Krogh, Jr.

THE STORM is raging fiercely. The waves are beating violently against the rocky shore of a small island. By the incessant flashing of lightning we see a man, drenched to the skin, making his way down the shore toward a small motor boat. He tries to get the boat into the water and start the engine. Finally he succeeds but he has little chance of getting to his destination in such a storm. Why does he take such a risk? He has a friend on the island who is very sick. His only hope is to bring a doctor. This man has faith even though the odds are against him.

There are many men described in the Bible who have proved themselves faithful to God no matter what the consequences were. Moses was a man who did not give up when defeat seemed certain. The fourteenth chapter of Exodus gives the story of Moses with the children of Israel at the Red Sea. The Egyptians were marching toward them. The Hebrew people were not prepared in any way to fight, nor was there any means of escape, the mountains on one side, the sea on the other, and the Egyptians pressing closer and ever closer. They cried out unto Moses, repenting that they had left Egypt. They cried unto God with little faith of deliverance, but Moses did not murmur. He had faith in the Lord and he believed that they would be saved. He told the people to stand by and see the salvation of the Lord. Moses then stretched forth his rod over the waters of the Red Sea as the Lord had told him and they were saved. What would have happened if Moses had been unfaithful?

Jeremiah's faith is an outstanding example of the faith that we should show. We find an incident in his life (Jer. 26) which tells us of his sincerity and firmness in a time of peril. He had been prophesying against Judah and Jerusalem, telling the people that Jerusalem would become desolate if they did not repent and forsake their evil ways. The priests and prophets took Jeremiah and said that he should be killed because he prophesied against them. They called in the princes and all of the people of Judah, and Jeremiah told them that all of the words that he had spoken were true. He told them they could do as they pleased with him, but they must remember that there would be innocent blood upon Jerusalem and Judah if they killed him. Then the princes said that he was not worthy to die and that all of the people should heed the things that had been prophesied. The princes knew by the faith that Jeremiah manifested that the Lord had told him these things.

Why then should we be fearful in time of trouble? Has it not been proved that God will be with us even as He was with Jeremiah.

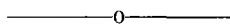
Stephen was faithful even unto death. He rebuked the Jews for persecuting the prophets and failing to believe in them. He called them a stiffnecked people, untrue to God in their hearts and unwilling to listen. The people seized Stephen, carried him out of the city and stoned him. Stephen did not curse them but rather called upon God to "lay not this sin to their charge."

We turn to the first verses of the twelfth chapter of Acts and find that James was killed by King Herod and Peter was placed in prison. The church prayed constantly unto God for the deliverance of Peter, and one night he was miraculously freed. Do we as a church pray for those who are in trouble, for those who are carrying on the Lord's work?

One day as Paul and Silas were going to prayer they met a young woman who was possessed of a spirit. Her masters made much money by her soothsaying. Paul, feeling sorry for her, commanded that the spirit come out of the girl and she became herself. This caused a disturbance among the people and the rulers had Paul and Silas whipped and put into prison. The jailor placed them in the inner cell and made their feet fast in stocks. Can you imagine a more lonely place and a more uncomfortable position? Paul and Silas were not troubled. They had faith that God would deliver them safely. They prayed and even sang praises unto God. Could you or I keep such a cheerful spirit without greater faith than we now have? That same night their prayers were answered and they were miraculously delivered from prison.

The prophets and men of old had great faith in God, and yet they had little expectation of the things for which they hoped. Why do we not have even greater faith, knowing for certain that Christ our Lord and Savior was resurrected?

"Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."—Rom. 14:22.



"IFS" THAT ARE WORTH WHILE, IF TRIED

By J. M. Morgan

IF CHRIST chose the twelve apostles and inspired them as ambassadors, did He not commit into their hands God's divine plan of redemption?

If they had the full, complete and perfect scheme of the Lord to make known by the Spirit to the children of men, did they leave any part of this work to be finished by successors?

If any did succeed the apostles in their unfinished work, who were they, what did they do, and where is the record of their work?

If no record can be found, then why not accept their record in the old, old Book as it is for it is so much better than "think so"?

If there is but one body of Christ which is the Spirit of God, and if this body is composed of individuals who have believed and obeyed the one gospel of Christ, are such as have never believed nor obeyed any part of the one body?

If a church teaches and practices doctrines which contradict the doctrine of Christ and His apostles, is it a part of His body?

If one believes and teaches the immortality of the soul, can he believe that the one Lord, the Son of God, died?

If men can be saved without believing that God's Son died, why then did Christ die?

If the gospel of Christ is composed of more than one group of testimonies, then is the death, burial and resurrection of Christ alone the gospel, as some teach?

If the things of the kingdom of God and of the name of Jesus Christ are part of the gospel, what part are they?

If it takes belief in these great testimonies to produce the one faith, and one believes in only part of them, how can one have the faith which pleases God?

If formerly you only believed part of these things, what about your baptism, now that you believe all?

If men are saved by believing and obeying but one of these testimonies, then why did the Spirit have the others placed on record?

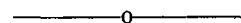
If "faith cometh by hearing and hearing by the word of God," who hath faith?

If one believes and obeys the words of God contained in these great testimonies, will it not only produce in his heart (mind or spirit) faith and trust in God, but also save him?

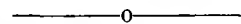
If the one baptism is the one that Jesus commanded in Matt. 28:19, did the Holy Spirit baptism take its place? If so, when and where?

If any ever received the Spirit by either the outpouring or laying on of hands of the apostles after A. D. 64, please give Bible references showing when and where.

The Spirit is received "by the hearing of faith."—Gal. 3:2.



Nothing with God is accidental.—Longfellow.



The Way of Life Eternal

By Lyman Booth

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MEDITATIONS

Sometimes when sitting and thinking
 Of the day when our Lord shall appear,
 If I am at rest with the sleeping,
 I wonder if I shall hear?
 Methinks I can see their faces
 With radiant joy in their eyes;
 When the trumpet of God is sounded
 And the dead in Christ shall arise.

And then I see as a vision
 A city all gleaming white,
 Where the Savior will rule His people
 With justice and love and right.
 All the prophets of old will be there,
 And those who walked in His way
 When He dwelt on earth among them
 And told of this glorious day.

How often when sitting and dreaming
 When the sun is sinking to rest,
 I can picture my dear Savior coming,
 With all the dear ones we love best.
 But the years keep coming and going,
 And still we wait for that day
 When the heavens will shine with His glory,
 And our Lord will be with us always.

So each day I grow in knowledge
 Of the Word of our Lord so true,
 And pray for that grace and spirit
 He has promised to me and to you.
 So when all our waiting is over,
 And our King descends from above,
 We may hear Him and share in His glory,
 And dwell with Him in perfect love.

—Edith E. Miller.

THE GREAT COMMISSION

By P. M. Hatch

TO BE COMMISSIONED by higher authority for an important work is of rare occurrence with the majority of us. In fact, most of us can say that such a thing is not probable. To be commissioned for important work in a government, calls for a character of some outstanding talents. These talents may or may not be apparent on the surface of one's conduct. Sometimes such a one chosen may possess a vital weakness, that needs to be developed, or one that needs to be overcome in order to diminish in its effect upon oneself.

The Bible gives a number of accounts of men that had been given commissions by the Lord for certain accomplishments. These men however had to be prepared for

the work in hand as they had some very outstanding weaknesses. These weaknesses were a predominating faculty in the lawgiver, Moses. After being bidden by the Lord from the burning bush to return to Egypt for the purpose of bringing out the Lord's people from bondage, we find Moses beginning to make excuses. After offering doubt that the children of Israel would listen to him or accept his statement that he had a message from the God of Israel, he offered the excuse that his lack of words and slowness of speech would defeat the very object that the Lord had encouraged. Yet Moses obeyed and what he accomplished has been a wonder from that time to this. Moses, although he brought salvation to his people in his own time and hundreds of generations since, by doing the Lord's bidding brought out great developments in himself and strengthened every weakness that he had.

Likewise we find the prophet Jonah also given an important mission to preach repentance to a heathen city. No doubt Jonah reasoned in his own mind that this was certainly a strange bidding from the Lord. Why should the Lord God of Israel bother Himself about a heathen people that were enemies to Israel? Was not the Lord God of Israel, the Lord God to Israel and to no one else? So Jonah tried to escape from this duty that the Lord had imposed upon him. When Jonah was finally convinced that was not the right procedure, he readily went to Ninevah, upon the second bidding of the Lord, doubtless thinking that they would not repent and so the Lord's bidding would come to naught. In this he was sadly mistaken and so he became exceedingly angry. The value that it taught Jonah is not revealed but no doubt the event broadened his mind and he became true and devoted to the Lord.

Peter was given individually one of the greatest commissions by the Lord personally. Peter, avowing his love to the Savior, was given the double commission to feed the Lord's sheep and His lambs and to follow Him. Peter's outstanding weakness was his over-confidence. This no doubt the Lord intended to correct. Peter had been severely tried in the trial of Christ and had fallen short of his boast that although all others would forsake Him he would never forsake Him. Now the Lord was going to prepare Peter for a great work for He was soon to depart to the Father. This confidence that Peter had was a good talent, but it was over-developed and had to be trimmed down to a working and dependable quality in all the stress and strains that would come upon him in the great commission. So as we observe Peter in his work in the opening chapters of the Acts we can grasp the wonderful fulfillment of the Lord's bidding in his always witnessing for Jesus in whatever circumstance, and his marvelous keeping of the church in the bond of peace and unity.

So down the stream of time to the present we have hundreds and hundreds of examples furnished us of the devotion of great men and small men to the task of following Jesus, working for Him and proclaiming Him to a world that has changed very little. To-day men fall

short of the glory of God as men did in the past, so one of the great character builders is still the Master's words, "Go ye into all the world and proclaim the gospel," "Feed my sheep" and "Follow thou me." And still those commissions are fashioning men into a kind of glory that far exceeds any glory that men can bring upon themselves.

THE UNITY OF GOD

By Lyman Booth

ARTICLE NO. 2

LET US STUDY this expression, "Hear thou in heaven thy dwelling place." It is impossible to mistake the meaning of this quotation. It plainly teaches that the Father of all, is a Being who exists in the central heaven of heavens as He exists nowhere else, but by His Spirit He is everywhere present in the sense of knowing and being conscious of creation to its remotest bounds, yet located in heaven.

If we consider our Lord's ascension we will see the tendency in this direction. Luke says, "He was parted from them, and carried up into heaven."—Luke 24:51. Mark said, "He was received up into heaven, and sat on the right hand of God."—Mark 16:19. From these statements of Luke and Mark we understand that Deity has existence in the heavens.

It is the popular idea where serious contemplation of God and His attributes are discussed to consider Him only as a "principle or energy in universal diffusion, without corporal existence, without local habitation, without body or parts." There is no scripture for any such meaningless conceptions. Philosophy, which is a poor guide in such matters, has furnished all the support that the theory has. After all it is only human thought. Philosophical ideas of men concerning such matters are more likely to be wrong than right. Paul warns believers against the danger of being spoiled through vain philosophy. See Col. 2:8. Regardless of the teachings of religious philosophy, the scriptures just quoted plainly teach that the Father is a tangible Being, in whom all the powers of the universe center.

There were many things that occurred at Mount Sinai which furnish evidence that Moses talked with God. We will not contend that the being who conversed with Moses was the Almighty, the eternal One, for it is evident from what Stephen and Paul said that it was an angel (Acts 7:38-53 and Heb. 11:27), and because Christ declared that no man hath seen God at any time. John 1:18. Yet it is affirmed that to Moses it was a similitude of Jehovah. Num. 12:8. It was, therefore a manifestation of the Deity; and if so, it illustrates the personal reality of the Deity; because the Deity must be higher, greater and more real than His agent or subordinate manifestation. Listen to the testimony: "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 be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. . . . And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. . . . And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, . . . ye have seen that I have talked with you from heaven." Exod. 19:9-11, 16-18, and 20:1, 18, 22. Pursuing this subject farther we have in Exod. 24:1, 2, 9-12, 15-18: "And he, (Jehovah) said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him. . . . Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel."

The following references to those things show that they relate to a real tangible personal Being. In Num. 12:8 we read, "With him (Moses) will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." And in Exod. 33:11, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." In Deut. 34:10; "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Though the manifestation in these instances was through angelic mediumship, yet they speak to us of a Being higher and more real than the manifestation. It elevates our minds in our conception of Him "Who maketh his angels spirits; his ministers a flaming fire" (Psa. 104:4); Who is light and in whom "is no darkness at all" (1 John 1:5); Who "inhabith eternity", Isa. 57:15; Who is a "consuming fire," Heb. 12:29; "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor (on account of grossness and weakness of nature) can see;" 1 Tim. 6:16; Who is of "purer eyes than to behold . . . iniquity," Hab. 1:13. He is the everlasting God, the Lord, the Creator of the ends of the earth, Who "fainteth not, neither is weary? there is no searching of his understanding." Isa. 40:28. "Who hath measured the waters in the hollow of his hands, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?" Isa. 40:12-14, 17, 18. "Behold, God is great, and we know him not, neither can the number of his years be searched out." Job 36:26. "His eyes are

upon the ways of man, and he seeth all his goings."

The testimony thus far shows that God is the only underived and self-existent Being in the universe. All other forms of life are but incorporations of life given by Him. "In him we live and move and have our being."—Acts 17:28. "For of (for out of) him, and through him, and to him are all things."—Rom. 11:36. "To us there is but one God, the Father, of whom are all things. 1 Cor. 8:6. The knowledge of God is very essential according to the apostles teaching. They who "know not God" are among those whom vengeance is to overtake. 2 Thess. 1:8. One cannot attain unto the sonship of God without a knowledge of Him. It is the passport into the family of God. How can we love and serve a Being whom we do not know? Knowledge is the basis upon which all relationships are erected. It is the solid rock upon which eternal life rests, for Jesus said, "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent."—John 17:3.

We believe in one God, the Father. Paul joined our list of witnesses when he said, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we in him." 1 Cor. 8:6. Again he said, "There is one God and Father of all, who is above all and through all, and in you all."—Eph. 4:6. We further believe that the Father is the Supreme God; in proof of which we have Christ's words, "That we may know thee, the only true God, and Jesus Christ whom thou hast sent." In defense of what we believe we can safely say that they who hold to the doctrine of the Triune God cannot find any scriptural language without altering the meaning of the plain words. The obscurity of the language and the difficulty of understanding the principles of that doctrine seem almost fatal to it, if not altogether. When one has to depart from scriptural language to find proof for any doctrine it is very strong presumption against its verity.

Before examining further the New Testament writings let us turn to the Old, where we find brief and conclusive evidence in support of our position. Moses and all the prophets taught the unity of God. When Moses was chosen to lead the children of Israel out of Egypt, he did it in the name of the great I am, the Jehovah, the God of Abraham, Isaac and Jacob. When he brought them to Mount Sinai in the wilderness, after they had been delivered by the strong hand and outstretched arm of the Almighty, from the midst of the fire and smoke, this eternal truth was spoken. "Hear, O Israel, Jehovah thy God is one Jehovah." In this instance the word, Jehovah, is used instead of Lord for the reason that wherever the word Lord is printed in capitals in the Old Testament the original Hebrew is Jehovah. I have been informed by a Hebrew student that the word is derived from *HAYAH* meaning to be, and means self-existent; so that the meaning in full is, "Hear, O Israel, the self-existent one, thy God, is the only self-existent."

Every man's life is a plan of God.—*Horace Bushnell.*

OUR JEWEL CASE

By *Edith E. Miller*

OUR HEAVENLY FATHER, in His great love for His children, has given us a casket of jewels, with which we may adorn our lives, making them beautiful in His sight. Let us look them over, and see how, when and where we can use them.

Raising the cover, we see the clear glow of faith, one of God's most precious jewels. With what calm, steady light it shines through our lives, like the clear rays of the sapphire; and if we take this gem and wear it what a wonderful beauty it will bring to our days!

Let us look further, and we shall see the gleaming rays of hope, piercing the darkness of life like a diamond, bringing brightness to every dark corner. Then close beside this beautiful gem, we find the lovely white pearl of prayer, pure and sweet as the lily. Surely we must have this to wear, to bring peace and beauty to our lives!

We find yet another jewel in this wonderful casket. How rich and deep it glows, like the flaming light of the ruby! What else can it be but love, so beautiful and precious that without it the other gems would be useless? Wearing this last jewel, brings us close to our dear Lord and Master, and through Him to our fellow beings, keeping us ever on the watch to fulfill that divine command: "Love thy neighbour," and "Do good unto others."

Dear ones, is not this a beautiful collection of gems to wear? And the best thing about them is, they can be worn at all times and places, appropriate for every occasion. The steady wearing of these jewels will make our lives beautiful and acceptable in the sight of our God and His dear Son, Jesus Christ our Savior.

PANOPIHOBIA

WHAT MEANS THE WORD? This: A morbid fear of everything. People who have this disease are fearful of everything *spiritual*. The one thing noticeable about these sick people is, they fear too much noise, manifestation, fervor in prayer, animation in song, enthusiasm in preaching, and are always ready to fling the word "*fanaticism*"! The one word they have at their tongues' tips, to be used at lightning rapidity, is "*fanaticism*."

Such need to learn that **THEY** are too far from "*fanaticism*," ever to be in danger of being entangled in it.

The modern church with its hide-bound ceremonialism, its frosty pews and icy pulpits, is too far gone in its "form of godliness" without any "power," to be much affected by the thing called "*fanaticism*." We are sure God is much displeased with the lukewarm condition of these awful days. Who dares to lift up his or her voice against it?—*Sel.*

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THE BLESSING OF A BURDEN

THERE IS A SAYING that the experiences in life over which we shed a tear or two are remembered longer than are those which bring only smiles. Father and mother sacrifice more for the wayward child who causes them grief and suffering than for all the obedient "white sheep" of the fold. It is also true that the daily necessities and comforts for which we labor, often to the point of exhaustion of strength, are far more enjoyable than if they were handed to us on platters of silver.

The more we observe of life and study the wisdom of God, the better we understand that burdens are blessings in disguise. The physical burdens of the day are not excepted. In the days of ancient Greece and Rome, the athletes who took part in the races spent days of preliminary training with weights attached to their feet, for the added burden developed a strength not attainable in any other way. Then when the day of the races arrived they removed the weights, and with fleetness of feet trained for speed under handicap they were able to run to victory.

It is with reference to this custom so familiar to his readers that Paul in Hebrews 12:1, comparing the life of the Christian to a great race, exhorts the brethren to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

But there are innumerable weights of care, hardship and sometimes staggering sorrow along the way that we do not always recognize as being material aids to our progress.

We know that muscular activity is necessary for the development of the body of a child. Exercise promotes growth. It is not true of physical growth alone, but applies to spiritual growth as well. And so the spiritual body, rooted and grounded in faith, through constant exercise becomes a strong young life which eventually blossoms forth into beauty and usefulness, acceptable to God.

But just as real work is essential to the proper growth of the physical body, so life's burdens bring the most

valuable growth to the Christian. God corrects us for our sins, and reproves us often for our faithlessness, and we grow weary and disheartened, failing so many times to see that the correction of our heavenly Father is the greatest blessing we could receive. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

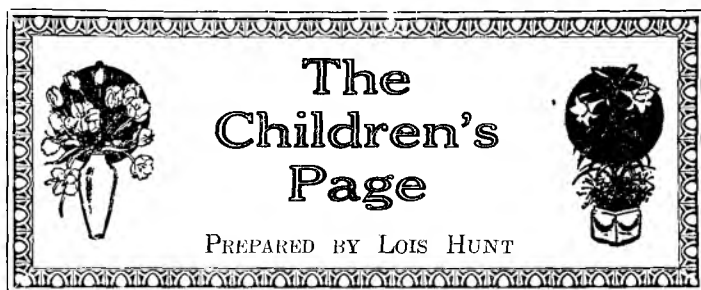
We have labored in the sweat of our brow through the heat of day, week after week, in erecting the little house that is home to those we love; how much sweeter is the refuge and the haven for the pain we have suffered in bringing it to completion! We have stood staunchly for a right in the face of fierce opposition; how much finer is our appreciation of the true, our contempt for the false, for all the persecution! We have passed through the suffering of a trying experience, sharing its pain and tears with a friend who is tried and true; thereafter that friend is held closer in the affections of our heart than all those who have gone with us only through the sunshine of life.

Such a Friend is Jesus Christ, who has walked as we walk and who has suffered the same trials that we have to bear. He stands earnestly pleading for our faith in His strength and eagerness to relieve our tired hearts. But it is only those who are burdened with care that He invites, "Come unto me, . . . and I will give you rest."

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THE CHRISTIAN SABBATH

How do you spend your Sunday? Do you attend services at church? Do you remember to do the things that would please Jesus? Do you try especially to be helpful at home?

My attention was once called to a family that sat down together and planned the day so as to make it mutually happy and worth while to all. The program was something like this—appropriate morning music, church and Sunday School, all help with the housework, noon meal and dishes, a long walk, rest, an interesting family study, —together—cooperation and mutual benefit.

Why isn't Sunday the happiest day of the week? Why not save little ideas and surprises to make it a day to look forward to?

But why keep the sabbath holy? And who keeps the sabbath? And why do we keep Sunday instead?

If we read away back in the beginning, God created certain things every day for six days, but upon the seventh day He rested. He also blessed and sanctified the seventh day.

Later the Lord told Moses to say to the Israelites that if they would obey Him they should be to Him a treasure above all people. When they promised to do as the Lord commanded He gave the law to Moses at Mt. Sinai. Part of this law we call the "Ten Commandments". The fourth commandment is "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

The Jewish sabbath thus begins at six o'clock Friday and ends at six o'clock Saturday.

The Jews were very careful to keep their sabbath holy, and would do no work whatsoever. To-day the orthodox Jews are just as careful.

Jesus, Himself, kept the sabbath and taught others to do so. However, the Pharisees did not approve of His teachings and found fault with His way of keeping the sabbath.

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."

Many wonderful things happened on the sabbath day. Jesus performed many wonderful cures.

Now, on the morning of the first day of the week Jesus arose from the dead. And that is why we, who are not Israelites, keep Sunday. We show honor to Christ and His "victory over the grave."

The evening of that eventful first day, Jesus appeared to His disciples. They were meeting in secret and with doors closed because they were afraid the Jews would try to harm them.

Suddenly Jesus stood right in their midst and said, "Peace be unto you." They felt the peace of His presence, and the peace that comes always from doing the right thing. And just as surely will peace come to those who rightly observe the Lord's day.

The "Teacher's Quarterly" prints ideas about the sabbath that we can well apply to our Sunday: "For the Son of man is Lord even of the sabbath day." The holy sabbath was planned for man's good, and should be a blessing to all who use it rightly. Jesus said, "It is lawful to do good on the sabbath." The sabbath should be a day of rest for man and beast. We should find rest of mind on the Lord's day by worshiping in His house, and our bodies should find rest from the labor which we perform during the week. Those who do not keep the sabbath holy defraud themselves and disobey God.

REMEMBER:—

Keep Sunday holy in memory of Jesus and His resurrection.

SOMETHING TO DO

1. Read Gen. 2:1, 2, 3, and Rom. 14:6.
2. Make a list of things Jesus did on sabbaths.
3. Make a plan for your Sundays.

NOTE BOOK

First page:—Draw two oblongs to represent the tables of the law. Print the first ten Roman numbers in these oblongs. In place of IV print, "Remember the sabbath day to keep it holy."

Reverse side:—Make a list of things you do to keep Sunday,

With Our Sunday Schools

LESSON XI.—March 17, 1929

THE CHRISTIAN SABBATH

Gen. 2:2-3; Exod. 20:8-11; Matt. 12:1-14; 28:1-10;
John 20: 19; Acts 20:7; Rom. 14:4-6; Rev. 1:10.

Devotional Reading: Psa. 92:1-5. 12 13.

GOLDEN TEXT

For the Son of man is Lord even of the sabbath day.—Matt. 12:8.

A STUDY OF THE SUBJECT

The Christian Sabbath. This expression—The Christian Sabbath—is one coined by man, not by Scripture. God's Word recognizes but one weekly sabbath as having been commanded, namely, "the seventh day." "God," not Christ, "blessed the seventh day, and sanctified it".—Gen 2:3. It was God who, 2500 years later, required Israel's observance thereof. Exod. 16:23, 26; 20:8. God has never changed "sabbath" from the seventh day.

Brief Survey of the Sabbath or the Seventh Day. God sanctified it, Gen. 2:3; "While the earth remaineth, seedtime . . . summer and winter . . . shall not cease (sabbath)."—Gen. 8:22; God commanded its observance, Exod. 16:23; 20:8; "A sign between me and you throughout your generations". Exod. 31:13; the Lord rested Israel from bondage in Egypt: "therefore the Lord thy God commanded the (children of Israel) to keep the sabbath day",—Deut. 5:15; Israel was forever under command to keep it.

The First Day of the Week. The first day of the week came into prominence at the resurrection of Christ. "As it began to dawn toward the first (day) of the week," Jesus was found risen. Matt. 28:1; Mark 16:2; Luke 24:1; Jno. 20:1. On "the first day of the week" Jesus appeared in the closed room, John 20:19. On the first day of the week He appeared to Thomas. John 20:26. The disciples met to break bread on the first day, Acts 20:7. See 1 Cor. 16:2. The Christians apparently met upon the first day of the week in memory of the day of Christ's resurrection—His rest from His conquest of sin. From this custom, established by the early Christians, the first day has by Christians been sanctified to the honor of Christ and His victory.

It is certain that extremely few Christians honor their Lord as they should before this sin-mad world by their use of the day set aside unto Him. They neither "cease" from their work, their pleasure, their commercialized sport, nor their mad careers of sinning. More and more it is coming to be a day in which to dishonor Him, His name and His work.

Stop! Look!! Listen!!

PRACTICAL APPLICATIONS

Rest and Meditation. A man in healthy, vigorous life does not object to working. Work, in fact, is a blessed privilege, and really necessary to health and happiness. But he who labors through the hours of the day is thankful for the night and the oppor-

tunity of rest. Physical health demands it; mental balance requires it.

The sabbath was given to Israel as a day of rest. Physical health is better if one day out of every seven is used for rest, and mental poise is higher. In a period of years a man can do more work by laboring six days per week and resting one than he can by working the entire three hundred and sixty-five days each year. And at the end of the period he will be found to be in better condition both physically and mentally.

For the Christian there is still a greater purpose in a day of rest. We do not have a sabbath prescribed by law, but we have a day which commemorates the resurrection of our Lord, and we are not only better off physically and mentally if we observe that as a day of rest, but we become strong and valuable in our Master's service in proportion as we use that opportunity for a day of worship, prayer and meditation.—F. E. S.

THE GOLDEN TEXT

"For the Son of Man is Lord of the sabbath."—Matt. 12:8, Roth.

It is shown in verse 6 that Christ was greater than the temple and now in this verse 8, He is Lord, that is greater, Ruler of the sabbath. In verse 12 He taught that it is lawful to do well on sabbath days, and we would add that it is wrong to do evil on the sabbath or any other day.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: The Christian Sabbath.

The people of God are heir to a rest the need of which is paramount to life. It is that rest of heart and mind that results when all fears have vanished and worry does not drive. It is a rest in which one ceases from his own works, works prompted and controlled by the selfishness and the interest of self, and takes up God's works that reach out farther and farther from self. It is a rest in which one waits for God's sure guidance and direction and in which one works most efficiently under God's guidance and direction. It is a rest that shows in the line of the face and the light of the eye and in unhurried actions. It is a rest that comes only from unwavering faith and trust in God's love and wisdom and power as it comes to us through Jesus. With this inner rest, bodily fatigue does little harm and it is a rest that does its renovating work every day in the week.

"Let us labour therefore to enter into that rest" is Paul's plea. And this labor is the hardest of labors for it is giving up, relaxing in heart, and mind, and body, under Jesus' power.—A. K.

INTERMEDIATE CLASS

Topic: A Day of Worship.

"Remember the sabbath day, to keep it holy." Exod. 20:8. This was a commandment given to the children of Israel. They could work all other days, but the seventh, or sabbath day, must be kept as a day of worship. This day was what we now call Saturday.

A day has been set apart in which we may worship also, and that is our Sunday. Last Sunday we learned one thing we must do when we enter into the church of God. Today we have a day set apart in which to worship. Of course this does not mean we cannot have services at other times during the week, but it is a time set apart when we should be in prayerful attitude to the Father.

We have one verse in the lesson that describes some people at worship. John 20:19. When Jesus entered He said, "Peace be unto you." Do you not think that if we come to church on Sunday, and as we enter, be in a truly reverent spirit to the Father that He will say unto us also, "Peace be unto you"? I am sure we will feel much better than if we had gone somewhere else just to have a good time.

Let us remember our day of worship to keep it holy.—V. C. T.

JUNIOR CLASS

Aim: To learn why God set apart one day for rest and worship.

A little girl was copying the ten commandments and wrote it thus: "Remember the sabbath day to keep it wholly." The mother said, "Dear, you have not spelled right, it should be 'holy.'" The little girl had come as near spelling it right as most people do keeping it right. God's thought was to make that day a day of worship and rest. Rest is not always to sit or lie down but change, and the change was for worship. God made the seventh day a day of worship with the altars for prayer in His open world. Everything God made was to fit some need within us, air, light, sound. Since God made the sabbath it must be we need it. The Jewish sabbath was incorporated in the decalogue and observed until after Christ's resurrection which was on Sunday. His disciples began to meet on that day and it soon became an acknowledged day of worship. Read Acts 20:7.—M. A. W.

TOPICS FOR STUDY AND DISCUSSION

Resting in Jesus: people's need of mental and spiritual rest; reasons for belief that this rest is in Jesus; how it comes into our lives; its effect; various hinderances to its entrance.

DOINGS AMONG THE CHURCHES

Word from Chicago brings the news that Sr. Woodward is continuing to gain in strength, for which we are all thankful.

Bro. Austin, who was called to the Niagara district for a funeral on Feb. 22, spent the week following among the brethren throughout that section.

Orders are already being received for Bro. Booth's new book. The title of the work is "The Mystery of Iniquity Explained," or "The Truth about the Devil." Price 75c postpaid. Advance orders will be mailed as soon as the book is off the press.

We have been glad to receive some remarks in commendation of the articles which have been appearing in the Herald from members of the Training Class. These young people are doing some good work and will be heard from in the years to come. We have a surprise in store for you which will be revealed in about a month and we trust that the revelation will be pleasing.

We have a number of copies of the present edition of our Truth Seekers' Sunday School Quarterly left and will be glad to send them out without charge as sample copies. If this quarterly is not being used in your Sunday School we will mail you enough so that each officer and each teacher may have one to compare with other quarterlies. They cover the lessons to April 1. The new quarterly is on the press and will soon be ready for mailing. Be sure that your orders are in early.

On the front page of this issue attention is called to the opportunity of advancing the cause by a special Easter contribution. We will not publish names or individual amounts, but we will give totals each week from now till after Easter so that you may know the response to the Easter plea.

Who will be the first to show in this practical way an appreciation of what the season means? Make all remittances to the National Bible Institution
Oregon, Ill.

GOLDEN RULE HOME NEEDS

Different individuals and groups over the country at times have requested to know when there were things needed for Golden Rule Home which could be supplied by Ladies' Aids or persons handy with the needle. At the present time there is a need for four pairs of curtains for bedroom windows. These should be 2 yards and 9 inches in length when finished.

Also some white tablecloths are needed, and the table takes a five yard cloth.

If there are any who wish to furnish some of these items they may be mailed to Golden Rule Home, Oregon, Ill.

THE BUDGET

Based upon our estimated budget for 1929 as published in connection with the annual report for 1928 and found in the Herald of February 19, the following is our report to

date.	
Required as per budget	
January	\$560.00
February	560.00
Total	\$1,120.00
January receipts	\$423.18
February receipts	194.19
Total received	\$ 617.37
Deficit on March 1	\$ 502.23

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario, May 24 to 26
 General Conference, Oregon, Ill.,
 July 28 to Aug. 11.
 Illinois Conference and Bible School,
 Oregon, Ill., July 28 to Aug. 11.
 Nebraska Conference, Holbrook, Neb.,
 Aug. 18 to 25

COMMUNICATIONS

Brother Peter Overholser of the Springfield church located at Lawrenceville, Ohio, (where Brother Overholser resides), celebrated his 96th birthday anniversary Feb. 23rd. The brother is at present confined to his bed caused from burns.

Since the death of his wife nearly three years ago, he has been cared for in his own home by his daughter, Sister Belle Hartman, and his stepson, Brother L. M. Finch. He also has one son, Brother A. E. Overholser of Spran field, and three grandsons.

Brother Overholser has been a member of the Church of God for the past forty years and as long as his health permitted was seldom absent. He and one sister are the last surviving members of a family of sixteen children, of which Brother Overholser was the eighth and his living sister the youngest. He was born in Ohio and all his life he has lived in nearly the same community. His favorite Scriptural passage often repeated by him is "The Lord is my Shepherd, I shall not want". By God's grace he has been permitted to live to ripe age, which is attained by very few. He sends thanks, and greetings to all who so kindly remembered his birthday.

Resolved:

That we, the brethren constituting the congregation known as The Church of the Golden Rule, do hereby express to our retiring Pastor, Bro. L. E. Connor, our appreciation and gratitude to him for the faithful and loving service he has always rendered to us during the long years of his incumbency in the office of Pastor.

He has always consistently taught the principles of the gospel of Jesus Christ as revealed in the Scriptures, appertaining to the things concerning the kingdom of God and the name of Jesus Christ.

His life and deportment among us have been an inspiration and incentive to us to endeavor to mold and conform our lives to its high Christian standard.

In his relationship and association with other Christian bodies, he has sought to meet

them upon the level of Christian fellowship and broad mindedness, endeavoring to lead them to a correct understanding of the Scriptures.

It was with regret that we accepted his resignation and we pray that our heavenly Father will bless and comfort him in his retiring years.

May God's blessing continue to rest upon us and bind us together by the sweet cords of Christian love and fellowship, until He comes, though we may physically be separated one from the other.

Committee:

Sr. Nellie Halls
 Sr. Ethel Hicks
 Bro. H. W. Stadden.

CHICAGO

Another Sunday service at Sister Whitehead's with a sermon from Bro. Marsh made us all wonder why we had not realized before how very near God is to each of us all the time, waiting at the door of our hearts just to be let in. Such a precious heavenly Guest ready to dwell with us, if only we would just reach out and remove the thin veil that hides Him from us; just accept the blessed promises He has made to all who love Him, accept them as ours from His willing hands! Bro. Marsh emphasized the thought Paul so earnestly left with those who were worshipping the Unknown God at Athens. Paul tactfully and earnestly told them who this unknown God was, and how near He was to them though they did not realize it; "that they should seek the Lord, if haply they might feel after him and FIND him, though he be not far from every one of us". Bro. Marsh made it very plain that we might each one of God's lovers claim this most delightful promise; that God is near us all, and we have only to put self aside, reach out our hand and take God's waiting Hand to help us step over the rough places of life, for He is ever ready and willing.

Bro. and Sr. Harold Starbuck, and Bro. John Lansbery of Woodstock, also Sister Gesin of Oregon were with us. How glad all were to have them here and hope they may come often! Bro. Marsh comes to Chicago every last Sunday in each month, and dear ones who do not come, you do not know what feasts you miss by not being here. I know you are all so far apart, but it is worth the sacrifice you will have to make to come. The Berean class meets at different places every Sunday but on Bro. Marsh's. You can find out all about these meetings by phoning Austin 7374. Leila or Evelyn will be glad to inform you.

The dear Christ is soon coming. Will you be ready? M. A. Woodward.

MICHIGAN

Sr. Brewer has been under medical care the past few weeks, but according to latest reports she is regaining her former strength.

Supt. Townsend of Grand Rapids Sunday School called a meeting of the officers and teachers for the purpose of discussing the different phases of Sunday School work and to make plans for future labors. Many suggestions were offered and all felt that the meeting was well worth the time.

The Bereans recently held their annual business meeting and the following were

elected as officers for the coming year: Bro. Hall, President; Bro. Rhoades, Vice-President; Sr. Paxton, Secretary and Bro. Bridgman for Treasurer. The President and Treasurer were the only ones of the old officers that were re-elected. Five different classes are conducted every Thursday night. The Bereans are doing a good work and are a valuable asset to the church.

Sr. Holly and her son-in-law, Bro. Hanson have been contributing to the up-keep of the medical profession the past fortnight. The former has been suffering with tonsillitis and the latter with the flu. Both are recovering nicely.

Sister Mildred Heise of Woodland, Mich., daughter of Bro. G. E. Coats of Hastings, Mich., is in a hospital slowly recovering from an operation for a bad case of mastoid following flu, pleurisy and pneumonia. Sister Mildred has the prayers and best wishes of us all.

NIAGARA FALLS

It is not very often that I attempt to write for publication and the only reason for this is because I realize I have not the ability that some of our able writers to the Herald have. But nevertheless I cannot refrain from writing a few lines to tell you of the great and pleasant surprise our people at Niagara Falls had last Sunday morning, the 25th of February, when our beloved Brother and former Pastor, F. L. Austin, paid us a visit and preached to us from the first chapter of Acts taking his theme from the eleventh verse: This same Jesus which is taken from you is coming again. Judging by the rapt attention given him by the large audience present (for many strangers were there) it was evident that they knew he was preaching the truth. Yes, and even to us, who have heard this glad message so many, many times, it made us feel like the two sorrowing and sad disciples on their way to Emmaus; for our very hearts burned within us and rejoiced as Brother Austin opened unto us the Scriptures and proved by them beyond

question that as God hath spoken so shall it come to pass that our Redeemer is coming again.

Pilate asked Christ a question, "Art thou a king then?" Did Jesus answer him? Listen. "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, (what for?) that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18: 37. Still Pilate did not understand and again asked him, "What is truth?"

Brother, sister, let me now ask you a question, "Has Christ ever reigned as King yet?" Your answer is "No". Well then, is God going to be foiled in His plans and purposes? The writer of the 72nd Psalm knew better than that, for he tells us that Christ is coming to judge the people with righteousness and the poor with judgment. He also tells us this King shall have dominion from sea to sea, and from the rivers to the ends of the earth. Yes, we believe Christ is coming again, for Paul once said to the church in Colosse, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

Dear brothers and sisters, lift your eyes to Calvary's Jesus, for the morning breaketh and the shadows flee away.

Hail to the Lord's anointed
Great David's greater Son.
Hail in the time appointed,
His reign on earth begun;
He comes to break oppression
To set the prisoner free,
To take away transgression
And rule in equity.

George T. Rennard.

REPORT FOR FEBRUARY

Sermons: Michigantown, 1; Hillisburg, 4; Rensselaer, 2; Plymouth, 1; No. Salem, 1; Burr Oak, 1; Kempton, 1. Funerals 2.
Money received: Hillisburg, \$50.00; Rensselaer, \$30.00; Plymouth, \$15.00; No. Salem, \$6.00; Burr Oak, \$10.00; Willis Roose, \$1.00.
Expense, \$8.51. Turned over to Conference Board \$3.49. J. H. Anderson.

HERALD RECEIPTS

Mrs. J. H. Davis; James Kessler; Mrs. Alice Scott; Mrs. Gertrude Axland; Mrs. Alice Chase; Mrs. Mildred Heise; Mrs. Henry Stowe; Mrs. Odessa Coulson; Mrs. Hattie Baber; Leland Bernard; G. W. Wogoman; Mrs. Eva L. Underwood; Mrs. Chas. A. Harris; Charlie M. Bradley; C. E. Hatch; Rollie S. Brewer; Mrs. Jennie McDonald; H. F. Adams; Herman Ruhn.

SUBSCRIPTION FUND

Mrs. Mary Alexander \$5.00

OBITUARIES

HARRISON JENKINS

Harrison Jenkins was born Dec. 5, 1840 in Clinton Co., Ind. and died Feb. 18, 1929, in St. Petersburg, Fla. at the age of 88 years, 2 mos. and 13 days. He leaves the wife, one son, Wm. C., one brother, William, ten grandchildren, thirteen great grandchildren and a host of friends.

Bro. Jenkins was one of the oldest members of The Church of God at Hillisburg, Ind. He was one of the leading citizens of Clinton Co. He took a great delight in talking on the many precious promises given in God's Word and was a firm believer in the truth of the Bible. He was ever ready to support the truth in a financial way.

After his death he was brought to Michigantown, where funeral services were held in the Christian Church, Feb. 26, by the writer, who spoke words of comfort from John 11: 11; Rev. 14:13, to a large crowd who came to honor one who had lived an upright Christian life. After the services he was laid away to sleep until Jesus comes.
J. H. Anderson.

"MY CHURCH AND I"

MY church is the place where the Word of God is preached, the Power of God is felt, the Spirit of God is manifested and the Love of God is revealed.

There I am to meet my Savior, to meditate on His redemption, to seek His help, to listen to His commands and to bow in reverence before Him.

It is the home of my soul, the heart of my faith, the center of my best affections and fellowships.

I have united with it in solemn covenant, pledging myself to protect its good name, to attend its services, to honor its ministry and to give to its support.

It has the right to the first place in my heart, next to my Christ, the highest place in my thoughts, the principal place in my activities.

I owe it my zeal, my devotion, my prayers and my sacrifice. When I neglect it I lessen its power, I handicap its work, and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by studying God's Word, by

attending its ordinances, by joining in its praise and prayer, by contributing my ability and my service, and this promise I do now sincerely renew before God my Father, Jesus Christ my Savior, and the Holy Spirit my Teacher and Sanctifier.—Selected from "The Dayton Daily News." R. A. Curtis.

THE RESTITUTION HERALD

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NATIONAL BIBLE INSTITUTION :: OREGON, ILLINOIS

THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, MARCH 12, 1929


NUMBER 24

OUR ANNUAL EASTER OFFERING


THE GLAD ANNIVERSARY of the resurrection of Christ is rapidly coming upon us. As this morning arrives, Christian hearts everywhere should be aglow when they remember this greatest of all great victories that was wrought by God and Christ. Death was conquered. The power of death was fettered. Because of that resurrection hope has come to the hearts of every faithful follower of our Master.

It is because of the thankfulness that wells over at this season of the year that Easter has been selected for an annual offering for the work. By this is meant a thanksgiving offering; not merely to offer what we were going to offer anyway in our regular contributions but an extra offering of rejoicing because of the wonderful hope which broke forth to mankind upon the first Easter day. Every year we hope to emphasize Easter by calling attention to this offering. It may be but little, it may be quite an amount, but whatever any brother or sister, old or young, wishes to offer from the fullness of the heart for the services of the Master in carrying forward our General Conference labors will be thankfully received. Make all remittances to the National Bible Institution, Oregon, Illinois. Do not necessarily wait for Easter. Just mark the offerings, "Easter Offering."

F. L. Austin, Executive Secretary.



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

THE NUMBER TWO

THE STUDY OF the use of numbers in the Scriptures is a very interesting study. It is also profitable. It is one more thing that if carefully considered furnishes indisputable evidence of the inspiration of the Bible and shows a divine hand to have guided its composition.

The value of this kind of study, however, does not stop with giving evidence of inspiration. It brings out emphasis of certain truths and shows relative importance in such way as to aid understanding of God's plan.

As an example of this latter fact consider a few points in the use of the number two:

To Abraham were born two sons, Ishmael and Isaac. According to natural laws Ishmael the first-born should have been the heir, but God ruled that "In Isaac shall thy seed be called."

In the course of time this same son Isaac became the father of two sons, Esau and Jacob, and again we find that the first born, Esau, is almost forgotten but Jacob, the second, is in the line of the inheritance and the one through whom the promises were to be fulfilled.

When grown to manhood this man Jacob labored for Laban that he might become his son-in-law. After seven years of service he received Leah to wife, but it required the second period of seven years to receive Rachael, the wife whom he really loved. Thus we see a double use of the number two in this incident: it was the second wife whom he loved, and it took the second period of service to obtain her.

Years later the commandments were given to Israel on tables of stone. The first set was cast to the ground and broken, but the second set became Israel's law and was kept for generations in the ark of the covenant.

The first leader of Israel on the journey from Egypt died, and the second leader, Joshua, completed the work. The first generation who left Egypt died, also; and the second generation entered the promised land.

The first king of Israel was unfaithful and his whole line discontinued. The second king, David, was a man after God's own heart and became the father of a full line of kings including Jesus Christ Himself.

Many other instances could be referred to, but these suffice to show that there are a remarkable number of cases where the second things are shown to be of outstanding importance.

All of this points us to a few plain facts, one of which is that God had two sons and that Jesus is the second Adam, 1 Cor. 15:47. Another great truth is that it

was not the first appearing of Jesus that was to bring the blessings to man but the second appearing. Heb. 9:27, 28.—F. E. S.

SUCCESS

"Success treads on the heels of every right effort."—Samuel Smiles.

SUCCESS IS A THING that is always desired but apparently is very illusive and hard to be captured. And yet, that very quality is one reason why it is so much sought after, for the thing that is easily gotten is hardly worth the taking.

It might be well when meditating upon this matter to observe that Samuel Smiles has stated a very evident truth in the words quoted above. In spite of the fact that we may get blue and discouraged often, and feel that life does not grant to us all that it should, still it must be recognized that success really does tread upon the heels of every right effort.

On the heels, mind you,—not on the toes. Success does not lead the way. Effort, honest effort, right effort must go before, but such effort will always be followed by success of one kind or another, though it may not always be the kind or degree of success that we may have desired most. Oftentimes the God who directs our way realizes that other ends are better for us than the ones we had in mind.

But success will follow if you really do your part. It may be a Sunday School you are endeavoring to build up. Keep right at it, regardless of the obstacles. It may be a Berean Class that you wish to develop. It is a noble effort,—keep right at it. Or, you may have a vision of a real church development in your locality. If so, you can rest assured that there will be all manner of obstacles and opposition and criticism. Those are the things that will test your metal. Keep right at it, in kindness and in love putting your full strength behind the work, and success is bound to come.

Whatever you may be undertaking in life, remember that the effort determines the results. The rightness, the honesty, the degree of effort will indicate the degree of success. The true Christian, however, realizes that his success will be in proportion to his harmony with divine plan, and therefore will face it all as did Paul when he said, "I can do all things through Christ which strengtheneth me."—F. E. S.

A FRIEND'S LOVE

"A friend loveth at all times, and a brother is born for adversity." Prov. 17:17.

THE DIFFERENCE between the idle talk of the many and the love of a true friend is made evident in times of real trial. While all is going well with you it is easy enough for people to seek your companionship and wish to show you deference. They feel that they share in your high standing by such association. It is, therefore, love for self and not love for you which really prompts that type of friendship.

The real test comes in time of trouble. Adversities come to us all at times, and it is at these times that we can discern who our real friends are. Your true friend loves you as much when you are in sore distress, as when you are being smiled upon by the whole world. What a comfort it is to discover a few real friends in life, and to realize as the days pass with their ups and with their downs that the love of those friends is always unchanged and dependable!

The above things being true in human relationship, have you ever tried to apply the principle to friendship for Christ? Are you steadily loyal to Him all through life's experiences? Remember that He cannot list you as a friend unless you can be depended upon to be true through all of life's most trying scenes!—*F. E. S.*

ECHOES FROM THE FIELD

NIAGARA FALLS, N. Y. Having been called to this place by the death of Sister Eunice Smith and on arrival having been invited to remain over Sunday, the writer spoke at Niagara Falls Sunday morning, February 24th, and at Fonthill Sunday evening. Brother James A. Patrick has been doing an excellent work for the last few months in both of these churches. The writer was greeted by an excellent audience on Sunday morning. Some had not been inside the church in several years; but hearing of the service, traveled some distance to attend. The work here shows distinctly the faithful labors of Brother and Sister Marsh. Brother Marsh was Pastor at these churches from the fall of 1921 to the fall of 1928. Living at Niagara Falls, he was able, as resident Pastor, to do much more work with that congregation than with the one at Fonthill. The Falls church shows definite advancement as a result of his pastorate and as the result of Brother Patrick's succeeding work. But Brother Patrick's work shows possibly more fully at Fonthill where he has been putting in much of his time. Both of these churches regret very much that they are unable to secure the permanent services of Brother Patrick. He has been able to be with them for only a few weeks at a time after which he has felt it necessary to return to his family in Ashland, Ohio, for short periods. At the present time he

is in Ashland.

The history of these two churches during three pastorates affords definite evidence of the value of a resident pastor with the churches. If it were necessary other churches might be cited to bear witness to the same truth. It is the writer's full conviction that several of the congregations of the Church of God have weakened and lapsed because of the fact that there has been no resident pastor and leader. By the foregoing it should not be understood that just anyone regardless of qualification can enter into such a position. The position of the minister of the gospel and of the pastor of a congregation entails very definite and very earnest and continuous labors. Some are qualified for such. Others are not, just the same as some are qualified for merchants, some for governmental leaders, some for artisans, etc. The Church of God today is greatly in need of several earnest, prayerful, devoted men who will qualify for leadership in the churches. It is a position second to none in the world and is worthy of the most earnest effort, study, adaptation to work that any person can give. These two churches are at the present time in search of such a man to move into their midst and shepherd them in the highest and truest meaning of that word. There is opportunity for much advancement in both of these communities provided that the churches can find a good leader and will then stand back of him in his work, in his every effort, in his every ideal.

Not everything depends upon the pastor for a few members can oppose and obstruct a minister's efforts to such an extent that he is unable to realize his prayerful ambitions; therefore, the previous statement. There is room not only at Niagara Falls and at Fonthill but at every place where there is an organization of the Church of God for the cooperation of diligent, prayerful pastors and congregations.

LANCASTER, N. Y. From the Niagara churches, the writer called in on Sister Flora Gardiner and her family and Sister Marjorie Flewelling and her sisters, all of whom have shown such earnest diligence in their efforts in Christianity. A service was called for Tuesday evening and by request services were announced for each evening up to and including Friday night, March 1st. Here also there is need of work.

It is quite noticeable that in practically every community there are people hungry for just those phases of scriptural truth that the Church of God emphasizes so strongly. The writer feels like urging young matured men and women to consider the great opportunity of work in the gospel field. Such should remember that a true worker in the gospel should be one who is completely consecrated to his Master, one who is ready to serve in his Master's vineyard at whatever cost, at whatever sacrifice as regards worldly opportunities. Not education only will qualify one for such work, but education directed, modified and qualified by abiding prayer and abiding service for the Master. *F. L. Austin, Field Sec'y.*

GOD'S SPIRIT OR MAN'S SPIRIT?

By Samuel E. Haney

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God".—1 Cor. 2:9, 10

LET US NOTE VERSES 6 to 8 which give Paul's reasoning that leads up to our text: "Yet when we are among mature believers we do speak words of wisdom; a wisdom not belonging, however, to the present age nor to the leaders of the present age who are soon to pass away. But in dealing with truths hitherto kept secret we speak of God's wisdom—that hidden wisdom which, before the world began, God predestined, so that it should result in glory to us; a wisdom which not one of the leaders of the present age possesses ('learnt', margin), for if they had possessed (learnt) it, they would never have crucified the Lord of glory". Wey. Also verse 13, "Of these we speak—not in language which man's wisdom teaches us, but in that which the Spirit teaches—adapting, as we do, spiritual words to spiritual truths (or 'men', margin)". Wey.

My object in quoting these verses in this manner is to emphasize the difference between the spirit of the world, by which the unregenerate man is actuated and dominated and the Spirit of God which controls man after the "washing of regeneration, and renewing ('renovation', Diag.) of the Holy Ghost (Spirit)." Titus 3:5. I am aware that it is presumptuous to discriminate here when Paul so distinctly does so in verses 9 and 10. However, a little elaboration sometimes starts new trains of thought.

Let us analyze the text and see if we cannot visualize a dual personality that in every way, externally, may appear the same, but in reality, differ as the light of a cloudless midday differs from pitchy darkness of midnight. The Christian who has never experienced a baptism of the Holy Spirit is an incompetent juror in this case. One must possess a "before and after" experience to get the true significance of Paul's quotation from the prophet Isaiah (64:4). Here, God, by His Spirit, operating through the prophet and apostle desires us to understand that the natural man, though he be nominally a Christian, cannot depict "the things which God hath prepared for them that love him". He may read about them and talk and sing about them, while in fact, they haven't "entered into the heart" simply because the mental "eye" and "ear" are not tuned in to see and hear such glorious spiritual things. Neither can they be. Have Paul emphasize this point (verse 14, Wey.): "The unspiritual man rejects the things of the Spirit of God, and cannot attain to the knowledge of them, because they are spiritually judged". Alford, a Greek erudite, commenting on the phrase "unspiritual man" says, "Unspiritual, or psychical, or if we had such a word, soulish. In the psychical man the spirit, being un-

vivified and uninformed by the Spirit of God, is overborne by the animal soul with its desires and is in abeyance, so that he may be said not to have it".

It is thus that the vast majority of Christians content themselves by the "letter" of the New Testament instead of the "Spirit". Yet, the former means "death" while the latter "life": "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. Note Dr. Weymouth's version: "It is he also who has made us competent to serve him in connection with a new covenant, which is not a written code but a Spirit; for the written code inflicts death, but the Spirit gives life".

The things which God hath prepared for "them that love him" are hidden from the mind of the "unspiritual man" by the spirit of this world. They "haven't entered into the heart": he has no basic conception of them; merely the "letter", void of the Spirit of "discernment". The two spirits are incompatible. I often wonder whether Jesus succeeded in disabusing Nicodemus' mind on this point. Many are as much confused over this subject as was the Pharisee, notwithstanding the simplicity of Jesus' explanation: "Except a man be born again ('anew—from above', R. V.), he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, *Ye must be born again, (margin, 'from above')*". (Italics mine).

One might say, The fact that I have some knowledge of God's plans and purposes is evident that I have the Spirit of God. No, not necessarily so. As we have noted, there are two phases of the law, or word of God;—namely, "letter" and "spirit"; theory and practice. Theory, in the material world, avails nothing if not put into practical use. It is thus with truth, if not ratified by God's Spirit and properly utilized. The "letter", which "killeth", appeals to the "unspiritual man", whose self-righteousness God requires to be abnegated that the "spiritual man" might live by "faith in the blood of the Lamb". It is a common trait of many to possess an admixture of knowledge and the spirit of the world.

"But God hath revealed them unto us by his Spirit". Who is the "us" class? Those who have the Spirit of God in their hearts. Paul says, ". . . if any man have not the Spirit of Christ, he is none of his". Rom. 8:9. "The Spirit itself beareth witness with our spirit, that we are the children of God". This could not be true were the "us" class controlled by the carnal spirit.

What God said to Israel—a typical people—has a greater significance in us, the antitypal—spiritual Israel. Read Deut. 6, particularly verses 4 to 7: "Hear, O Israel: The

LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up". These commandments, in conjunction with our conscience, should apprise us of either our commendable or condemnable status in God's sight.

The finite is inadequate to comprehend the power of God's Spirit: the part it played in the creation of the universe, and all things therein. It is called "the eternal Spirit." Heb. 9:14. "And the Spirit of God moved ('was brooding', R. V. 'hovered', Mas.) upon the face of the waters". Gen. 1:2. "By his spirit ('breath', Mas.) he hath garnished ('arched', Roth.) the heavens; his hand hath formed the crooked serpent ('pierced the fleeing serpent', Roth.)". Job. 26:13.

Note how God's Spirit affects mankind: "Thou hidest thy face, they are troubled: thou takest away their breath ('spirit', Roth.), they die ('cease to breathe', Roth.), and return to their dust. Thou sendeth forth thy spirit, they are created: and thou renewest the face of the earth ('ground', R. V.)". Psa. 104:29, 30. This concrete summarization explains how that God, personally, through His Son and Spirit deals with mankind. Man disobeys, God retires from the scene, withdraws His favors and Spirit, and drives the human race, personified in Adam and Eve, into a comparative wilderness to die. The Son, "the Lion of the tribe of Juda", (Rev. 5:5) steps into the breach and suffers a vicarious death, thereby securing "all power . . . in heaven and in earth" (Matt. 28:18). "Power over all flesh" (John 17:2). Finally, the resurrection of "all that are in the graves" (John 5:28, 29): wonderful "mysterious" power of God's Holy Spirit operating through our Lord and Redeemer!

Let us, with a "contrite spirit", take to heart Saint Paul's blessed benediction: "And may the God of that HOPE fully establish you with All Joy and Peace in BELIEVING, in order that you may ABOUND in that HOPE, by the Energy of the holy Spirit". Rom. 15:13, Emph. Diag.

LIFE IS BIG BUSINESS

Address by Charles Pierce Burton to Aurora College

CHARLES PIERCE BURTON, speaking to students of Aurora College on "The Biggest Business in the World—the Business of Living," said that "this is an age of commercialism rather than sentiment." Mr. Burton is a writer of story books, especially for boys, and this fact added to the interest of the message.

"The business instinct," Mr. Burton said, "dominates every activity. We think in terms of business. Big business is the order of the day. So I am going to say a few words about the biggest business in the world—the

business of living; and for your protection I have jotted down some of my thoughts in order that if I stray from the course I may consult the chart and 'pull for the shore.'

"What is life? I do not refer to the mysterious essence of life—the outbreathing of God's Spirit—I mean this spending of a certain number of years on earth as individual personalities.

LIFE IS BUSINESS

"I'll tell you what life is; it is business—big business if you please. Poets tell us of the 'art of living.' And to live right is really a fine art. But in another sense living is a business—a business of buying and selling; of investing a business which just as surely is governed by certain economic laws as is banking, farming and the other pursuits which usually come under the head of business. The medium of exchange differs, that is all.

"Look at a silver dollar. On it you will see the words, 'In God We Trust.' Strange words to put upon a dollar. I fear that most of us do not put our trust in God so much as in the power of that mighty dollar. Let a man's soul shrivel up into nothingness, if he has enough of those he can command all men. He can escape the jaws of the penitentiary, though guilty. He can grind the face of the poor. Money is all powerful. It can buy all things.

"No! Thank God, it cannot buy manhood and womanhood. It cannot buy character. It cannot buy happiness. It cannot buy the kingdom of heaven. To buy these things—and they can be bought—we must use a higher medium of exchange. Time is our capital in this great business of living. The investment of this capital is the greatest business on earth to-day, before which Standard Oil and the Steel corporation sink into insignificance.

TIME BRINGS MONEY

"Let us keep this thought in mind, that primarily there is only one medium of exchange, and that is time. Properly spent, time will buy money; it will buy success; it will buy character; it will buy happiness; it will buy godliness. We can spend it for wickedness and rottenness generally. But spend it for something we must. So I say that living is a business—the biggest business in the world, and time is a precious thing.

"I stood in a jeweler's shop the other day and watched the pendulum of a great clock ticking off the seconds. The seconds of my life were being counted out and shown to me. I could hear them go. I stood there fascinated, until it seemed as if I must cry out and lay hold of that pendulum to stop its swinging. It is a fearful thing to watch your capital being slowly impaired.

"Did you ever stop to think that back there in the misty past; back there when Abraham watched his flocks on the hills of Chaldea, and knew God, a certain day was approaching? It was far off, very far off, but it was on the way. Centuries went by; thousands of years passed; and all the time that eventful day was drawing nearer. At last it arrived, and with it came yourself—

a new personality—a tiny babe; with no money, no clothes, no character; your brain, a smooth surface to be corrugated with thought; your mind, a blank to be written upon. You started in this business of living with no capital except time and the opportunities for spending it which had been won by the toil and suffering of humanity through countless ages.

“We need not speak of the past. What we are is largely our own doing. We have bought it, either wisely or foolishly, with the years we have been spending. But to-day is here—a to-day which, when Jesus lay cradled in a manger, even then, was on its way. To-morrow is nearly due to arrive. What are we going to buy with to-morrow? That is a question which comes home to all of us. It is the most important question which a human being can ask himself. What shall I buy with to-day?”

BUY HEALTH

“In making this investment of time, I urge on you young people, the purchase of three things. Once in possession of these, the others will follow easily. First buy health. Strong bodies, as a rule, are necessary to strong minds. Take care of your bodies. Paleness, listlessness, worn out nerves once were thought to go with intellectuality. To-day our brainy men are athletes. Our preachers go fishing, love a ball game, tramp the fields. They are right. A frail body would cut short their usefulness.

“Secondly, buy brain power. Buy it, I say. No one can give it to you. ‘There is no royal road to learning,’ as was said many years ago. True, men seem to be born with different capacities, but, after all, what power you have was acquired largely by purchase. It is borne in on me more and more, by what I see of others and by what I know of my own shortcomings, that the chief difference between men is in willpower—the will to pay. Great men give up their liberty and become slaves to their ideals and to humanity. The boy in school who fritters away his time has little to show for the expenditure. The boy in the shop, or on the farm, whose only thought is to get through the day as easily as possible, has only himself to blame if the world does not consider his time valuable. The man who is not willing to pay the price need not expect to succeed; but, given a normal brain and the will to pay, a reasonable measure of success is certain.

CHRISTIAN CHARACTER

“Finally, buy character—not a negative goodness which does nothing, but an active Christian character that goes out into the world breathing the Spirit of Christ, and, like Him, serving mankind. For real wealth lies in mind and that harmony of mind, called character. Power to appreciate the true and the beautiful, is better than millions. The more of this wealth one spends, the more he has.

“But, some one may say, this time which was given to me is my capital, belongs to me. I can do with it as I choose. These years are mine. No! They are not

yours. You hold them in trust. They are humanity’s. They are God’s.

“This brings us to the culminating thought which I wish to express—in my judgment the greatest thought of which the human mind is capable. Some one once asked Daniel Webster, illustrious statesman and orator, what was the greatest thought that had ever come to him. He weighed the question carefully and replied, ‘The sense of my personal accountability to God.’

“Let us carry this thought a little farther to its logical conclusion. Accountability for what? For our stewardship. More, for our partnership. God is our great, silent Partner in this business of living. He furnishes the capital. What a thought is that! You and I, in humble walks of life though we may be, are partners of the Almighty in His stupendous business of creation. The future of humanity depends, in a measure, on what we are to-day and what we become to-morrow. In this great business of living, let us invest our capital with this thought uppermost in our minds.

“It is not given to us to die on Calvary for the redemption of the world. It is not given to us, as to the boys of 1918, to ‘go over the top’ for our country and humanity. But we can show ourselves worthy of such love and sacrifice. We can prove ourselves fit for the great part which is ours to play in the final redemption.”

—Submitted by Sr. Thayer.

THE UNITY OF GOD

By Lyman Booth

Article No. 3.

THE UNITY OF GOD was the central doctrine of the Jehovah religion. So long as they held to the national belief in Jehovah, as the only God, they were far superior to other nations, but whenever they lapsed into idolatry they were brought low by their enemies. While there are several instances of their humiliation on record, only a few need be cited. “See now that I, *even I, am he, and there is no god with me: I kill, and I make alive.*” Deut. 32:39. “Thus saith the LORD . . . beside me *there is no God . . . Is there a God beside me? yea, there is no God; I know not any.*” Isa. 44:8. “I am the LORD, and *there is none else To whom will ye liken me, and make me equal, and compare me, that we may be like.*” “To whom then will ye liken me, or shall I be equal? saith the Holy One?” “For I *am God, and there is none else; I am God, and there is none like me.*” Isa. 45:5; 40:25; 45:9.

While there are many more passages of scripture, of like import, all in harmony with the above, which are as strong and conclusive, we think those who are familiar with Old Testament scriptures will not require that they be introduced here. One of the great burdens of the prophets was to teach the unity of God and the purity of His worship. This is the general view of the Old Testament

writers which should be decisive of the question. If the prophets who spoke under the inspiration of God intended to convey some peculiar meaning of unity different from what the words usually mean, would it not have been plainly taught, as for instance, trinity in unity instead of absolute unity. Would God's chosen prophets, whose special duty was to teach the people the truth concerning God's nature, have been left in ignorance of so important a matter? Would it not have changed their teaching? If we search the Book from Genesis to Malachi we will not find it even hinted.

Some learned theologians searched the record diligently for some scripture which would support the theory of the trinity, but with very poor success. They finally pinned their faith on "Holy, holy, holy, Lord God Almighty," as proof of the trinity, claiming that the repetition of the word "holy" three times is used instead of Father, Son and Holy Ghost. Their contention is that it teaches the trinity in unity, but to the writer it indicates that sound argument is sadly lacking. The careful examination of a few texts will show that the repetition of the word "holy" will show evidence of intense feeling as when David said, on learning of the death of Absalom, "O my son, Absalom, my son, my son Absalom!" 2 Sam. 18:33; for as when Jeremiah exclaimed, "O earth, earth, earth, hear the word of the LORD." Jer. 22:29. Another instance in Revelation 8:13, "Woe, woe, woe, to the inhabitants of the earth!" It conveys intense feeling, the same as if we were to say thrice happy day, thrice blessed or thrice cursed. There are two other arguments to which some cling with fervor; but which have been abandoned by some of the most learned orthodox teachers. One is, that the word "Eloheem," translated God, is in the plural form, indicating a plurality of beings in the Godhead. We will let John Calvin and Professor Stuart answer, as they are recognized orthodox critics. They say, "For the sake of emphasis, the Hebrews commonly employed most of the words which signify Lord, God, etc., in the plural form, but with the sense of the singular." By referring to Exod. 7:1 we find the word "god" applied to Moses, "And the Lord said unto Moses, See, I have made thee a god to Pharaoh." In this case the Hebrew is in the plural and a literal translation would be "gods." In 1 Sam. 28:13, 14 the word "god" is applied to Samuel. The same mode of expression is used in reference to Joseph, Potiphar and of Pharaoh. There are many such instances though they are in the singular, they appear in the Hebrew text in the plural form. These considerations teach that the word "Eloheem," according to Prof. Stuart's view, is nothing but a Hebrew idiom, upon which the doctrine of a plurality of persons can be established.

The other argument is very similar. It is built upon the words found in Gen. 1:26, "Let us make man in our own image, after our likeness," which is also considered as an idiomatic mode of expression, commonly called the plural of excellence or of dignity. This form of expression is employed by the Apostle Paul, also by others. In 1 Thess. 2:18 we read, "Wherefore we would have come

unto you, even I Paul, once and again; but Satan hindered us." This is where Paul applies the pronouns we and us to himself. It isn't needful to quote any more texts to show the same use of the plural form, for the argument has been abandoned by a large number of those who held to the idea of a Triune God. Such men as Martin Luther, Grotius, Dr. Smith, Bishop Patrick, Dr. Samuel Johnson, and Archbishop Whatley.

If there are any other arguments in the Old Testament used to prove the plurality of persons in the Godhead I have not learned of them. If there were such the Hebrews never understood them. It is certain that they understood their own language. It is also certain that they understood that the oneness of God was taught in the most unmistakable terms. This was their understanding when Christ was among them. What shall we say when we find this doctrine mentioned over and over again by our Lord and His apostles, in the strongest possible terms, which they used without any thought that a peculiar meaning should be attached to the word "one," when applied to God. The word "god" occurs no less than 1326 times in the New Testament and in no instance did the writers hint at a Triune God.

MOSES A TYPE OF CHRIST

By Harvey Krogh, Jr.

THE LORD THY GOD will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15.

As we read in the first chapters of Exodus we find that the children of Israel became too numerous for the Egyptians to easily control. Therefore Pharaoh ordered that all of the Hebrew male children be killed at birth. About this time a son was born of a woman of the house of Levi. This mother hid her child in a basket among the rushes by the river, that he might escape death. Pharaoh's daughter found the babe and adopted him.

Do we remember that Christ was born lowly just as was Moses? Christ was born in a stable and there was no soft warm bed in which to lay him. . . Moses was born of a people who were slaves in Egypt. Christ and Moses' lives were both threatened when they were very young. Christ's, as well as Moses' life was saved because He had a great work to perform.

Moses was brought up in the royal family of Egypt. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:24, 25.

Christ had an equal chance to enjoy the pleasures of sin as shown in Matt. 4:8, 9. "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and said unto him, All these things will I give thee, if thou wilt fall down and worship me."

One day as Moses was among his people he saw an Egyptian beating one of the Hebrew slaves. Moses killed the Egyptian but soon was compelled to flee to the land of Midian because Pharaoh learned what he had done and desired to kill him.

When Moses went into the land of Midian he was forty years old. He remained there until he was eighty years of age, then God called him to deliver the children of Israel out of bondage of slavery. It is worthy to note that Moses spent two-thirds of his life in preparing himself for his great life work. Christ spent most of His life in preparing Himself for His great work. Many of our great men of to-day have used a large part of their lives in making themselves ready to do the thing they plan to do. Henry Ford was a poor man until he was about forty years old. His wealth to-day shows us that his years of preparation were not wasted. Do not hesitate to give your son a complete education. If he has been brought up correctly his education will not lead him astray.

Christ's work and the work given to Moses were very similar. Christ was commissioned to free mankind from the penalty of death which was placed upon Him because of Adam's sin. Moses' life work was to free the Israelites from the bondage of slavery.

After Moses had talked with God he went back to Egypt with the power to perform miracles, that his people might believe him. Christ was given power to heal the sick and afflicted as a means of showing to the people who He was.

Moses first asked Pharaoh to let the Hebrew people go into the desert for a short time to worship their God, but he would not consider it. Moses told him he would bring plagues upon him and his people but Pharaoh would not even let the people go for a space of three days. Moses had many trials and temptations during his work. Christ also was tried many times such as His suffering in the garden of Gethsemane the night on which He was betrayed and also His temptations by the devil.

Through the power of God Moses brought many plagues upon the Egyptian people but Pharaoh would not release them. After the night of the passover all of the children of Israel went out from Egypt all of their goods with them. Pharaoh was willing that they should be gone but after they had been gone for a short time he sent his soldiers and chariots after them. When the Israelites saw that they could not go farther on account of the Red Sea they repented that they had ever left Egypt because they knew the Egyptians would kill them. But Moses still had faith in God. He stretched forth his hand over the sea as the Lord had told him, the sea divided and a path of dry land appeared. The people all passed to the opposite side, but the Egyptians were destroyed by the water when they attempted to follow.

While God's people were in the wilderness God gave Moses the ten commandments to give to them. We see that Christ also was a Lawgiver. He gave us the two commandments: "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: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." Mark 12:30, 31.

Christ and Moses were similar in character. We find in Numbers 12:3 that Moses was meeker than any man upon the earth. Jesus was also very meek and humble as shown in John 13:4. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

DID CHRIST PREEXIST?

By R. H. Judd

AND NOW, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17:5.

Do these words necessarily teach the preexistence of CHRIST?

How frequently are we enjoined to *meditate* on GOD'S WORD. When King David of Israel says, in his incomparable Book of Psalms,

"I remember thee upon my bed, and *meditate* in the night watches"

he surely touches a cord of deeply human interest. Personally, I must confess that many of the most helpful thoughts have come to me as I have in this manner sought to follow out my studies in GOD'S WORD, and the thoughts I now wish to express were obtained along these very lines.

It is not, dear friends, the amount of reading which we cover that we receive abiding benefit from, but only that which we have read with an understanding heart which is of real service in our spiritual life, to ourselves and to others.

Many have sought an explanation of the words contained in John 17:5, and perhaps most of them have given us something that is helpful, but not one of them, so far as I am able to recollect, endeavors to explain the passage by direct appeal to the surrounding context. Generally speaking, I think we may safely say that no matter what the subject may be, the elucidation that is most likely to give the desired heartfelt assurance that it is the correct one, is almost invariably based upon a consideration of the setting of the passage. The writer feels that these remarks eminently apply to John 17:5. The verse is

widely quoted by believers in the preexistence of our Savior before His birth in Bethlehem of Judea, and is regarded as conclusive *proof* of their belief. But no essential point is really *proved* until that position has been reached which demonstrates without doubt that no other hypothesis will so well fit the conditions. The writer believes that the main question of the preexistence of CHRIST can be thus demonstrated to be unscriptural; also unsound from a logical point of view. With that accomplished, the necessity for seeking an exegesis of our text would be automatically done away, so far as it affects that issue. The passage, however, remains and in view of the remarks just made, the inevitable and only possible conclusion remaining is that there must be some other exegesis of the passage.

An examination will at least be of interest, and possibly informative also and this may perhaps best be accomplished through inquiry.

1. What was CHRIST'S prayer in this verse?

Ans. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was".

2. Did not Christ pray for the glory now, that He had with the Father before the world was?

Ans. Yes, He wanted that glory (whatever it was) then.

3. Did He get it in answer to prayer?

Ans. Yes. See verse 22, "The glory which thou hast given (R. V.) me, I have given unto them." Then the ideas we have held of the glory that He had with the Father before the foundation of the world, must surely be mistaken, for the disciples have the same given to them.

4. What then was the glory which the mind of CHRIST was so centered upon obtaining?

Ans. Going back to the early verses of the chapter we find that the whole subject matter of His prayer, is prayer not for Himself, but for His followers; viz. "Those whom thou hast given me". See verses 6, 9, 24. The passing of LIFE to succeeding generations was the crowning glory of His gifts to mankind—indeed of all life, and no people on this earth realized this as did the Jew. "Be fruitful and multiply" was the command, and "Happy is he who hath his quiver full of them," is King David's comment upon the same subject. The crown of "glory" is the crown of "LIFE". In John 17:10 CHRIST said, "I am glorified in THEM." Do you catch the thought? Paul said of the Thessalonian Christians, "Ye are our glory".

Now for the next question, then surely your heart will burn within you at the wondrous news GOD'S WORD reveals.

5. WHEN was this "glory" given to Him—the glory of the seed that shall serve Him, and be accounted to the Lord for a generation?

Ans. See Eph. 1:4, 5. "According as he (God) hath chosen us in him (Christ) before the foundation of the world, . . . having predestinated us unto the adoption

of children by Jesus Christ to himself, according to the good pleasures of his will."

THEN IT IS TRUE that Christ had *glory* with the Father before the foundation of the world? Our Savior knew the Scriptures as no man ever knew them before or since, and He knew, even better than Paul, "what were the riches of the *glory* of his inheritance in the saints." That was the glory Christ had with the Father before the world was—the glory of giving life, ETERNAL LIFE "to as many as thou hast given him", and in that same sense, GOD who cannot lie, promised Paul eternal life before the world began.

To epitomize the foregoing:

We have shown that "the glory" promised Christ was the glory of His inheritance in THE SAINTS; or in other words, as we have also shown, that He was to have the joy all creation shares in giving life to others. But in contrast to them the life He gives is eternal life—"length of days for ever and ever," even as His Father had promised Him.

Is it not clear therefore that if the saints are themselves "the glory" referred to (and there would seem to be no question of that) then they also must have preexisted for Him to have had "glory with the Father before the world was."

That the saints preexisted, none of our readers will admit. Therefore, the only conclusion possible is that as the saints were "foreordained before the foundation of the world", so also was Christ. If they did not pre-exist He did not either. The verse thus considered with the context actually disproves the preexistence theory.

"I pray not for these alone, but for them also which shall believe through their word." "Thou hast the words of ETERNAL LIFE."

In "The Village Blacksmith" Longfellow portrays the wholesome life of a man "who looks the whole world in the face for he owes not any man."

BLINDNESS

THERE IS ONE BLIND person in every thousand: more than two million blind people in the world. But the Lord only knows the proportion of the spiritually blind. However, He informs us that there is a time coming when there shall not be one physically not spiritually blind person on the earth.

Of the more than two million people that God brought out of Egypt "There was not one feeble person among their tribes", Psa. 105:37. This surely includes physical blindness.

If God, through Moses, could do this—and He did—He will do greater things through a greater than Moses, His Son. For, ". . . for this purpose the Son of God was manifested, that He might destroy the works of the devil," 1 John 3:8.—S. E. Haney,

BETTER THAN ALL

"He was better to me than all my hopes.
He was better than all my fears;
He made a bridge of my broken work,
And a rainbow of my tears.

"The billows that guarded my sea-grit past
Carried my Lord on their crest;
When I dwell on the days of my wilderness
march
I can lean on His love for rest".

—Author unknown. Selected by S. E. Haney

STEPPING STONES OR STUMBLING BLOCKS?

By Lottie E. Young

THE LAW given by Moses on Mt. Sinai to the Israelites has been called a negative law, with its "thou shalt not kill," "thou shalt not steal," "thou shalt not bear false witness," etc., as contrasted with the positive law given by Jesus Christ on the Mt. of Olives, with its "love your enemies, bless them that curse you, do good to them that hate you." The reward to the children of Israel for keeping (or trying to keep) the Mosaic Law was to be a temporal one: "Blessed shalt thou be in basket and in store"; "Blessed shall ye be in your going in and out of city and of field." But the promised blessing of Jesus is immeasurably higher: "That ye might be the children of your Father which is in heaven."

The Apostle Paul tells us in Rom. 14:13, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." From this we will see that there are some "must not's" in this law of grace about which Paul has been talking: we must not judge one another, and we must not put stumbling blocks in our brother's way.

How easy it is to pass judgment on everybody we know! The spirit of the old time Pharisees, "I am holier than thou", is by no means extinct in the world of to-day, and I presume there are none who have not passed judgment on somebody they knew, or did not know, believing they were very much the better. How often have we called somebody "stingy" when perhaps the money we would spend on trifles is being saved to do a good deed which our selfishness would not permit, or "disobliging" when something which could not be revealed prevented them from doing as you wished. We may, if we choose, make the worst of one another, or, we may forgive, even as we hope to be forgiven. We may put ourselves in the place of others and ask what we should wish to be done to us, or thought of us, were we in their places. By

loving whatever is lovable in those around us, love will flow back from them to us; the desire to judge will vanish, and life will become a daily pleasure, and not a succession of irritating happenings, if we follow closer in the footsteps of Him whose name is Love.

Now for the second "must not." Here is an appropriate verse:—

"The little worries which we meet each day
May lie as stumbling stones across our way,
Or we may make them stepping stones to be
Of grace, O Lord, to thee."

What is the difference between stumbling blocks and stepping stones? The same thing may be used in either way. If we are continually thinking of and looking out for No. 1, unwilling to sacrifice anything to the happiness of another, our daily worries may be stumbling blocks, but if we are resolved to look on the sunny side of life; to bear without notice the sights and sounds which annoy us; to do seeming trifles which will be a help to others, but which may be something of a cross for us to perform; to look up and lift up constantly; then the acts cheerfully done will turn our stumbling blocks into stepping stones, lifting ourselves and others in an upward direction.

There are so many to be helped and comforted in this world; so much to be set right, that even the smallest of us with a resolute desire to be a helper and not a hinderer can find some work right at hand. Did you ever think how much of your own happiness depended on the way people treated you? The possible cross word at the breakfast table; the rude neighbor next to you in the car who crowded you more than was necessary; the whisper suddenly stopped when you entered the class room; the displeased glance when you reached your office, any of which will cast a shadow over your day. Trifles, yes, but life is made up of trifles.

Now if we turn the idea round we must remember that in like manner we are adding pleasure, or causing discomfort, to other lives, proving stepping stones to lead them up beyond the little things which annoy, or, through our own selfishness, being stumbling blocks to those who are weaker than we are. Whether any particular day shall bring to you more of happiness than suffering is largely beyond your power to determine, but whether each day of your life shall bring joy or sorrow to others, rests with you alone. Let us cultivate the habit of sympathy and love for all those with whom we come in contact.

Here are three negatives which are good ones to remember and constantly practice:—

Don't repeat all you hear, particularly disagreeable things.

Don't find fault and grumble, poisoning the atmosphere of all about you.

Don't be afraid to praise people; a kind word of appreciation is a beam of sunshine brightening many a day.

God is disappointed whenever a man dies without leaving the world better than when he found it,

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"THERE WAS NEITHER HAMMER NOR AX NOR ANY TOOL OF IRON HEARD IN THE HOUSE, WHILE IT WAS IN BUILDING."—1 KINGS 6:7.

DURING THE REIGN of Solomon over the kingdom of Israel, one of the most beautiful temples the world has ever seen was built and dedicated to the worship of Jehovah.

David, the father of Solomon and king before him, had long desired to build a house "unto the name of the Lord his God," but enemy nations on every hand had so molested him that death had come to him before even the building of the temple had begun. When Solomon came to the throne peace reigned throughout the kingdom, and so he immediately set about to accomplish the dream his father had cherished.

In the early chapters of first Kings we are given a detailed description of the building of this temple, and of the costly timbers, stones and gold of which it was composed. Nothing but the finest of materials was used, for the house was to be the dwelling-place of the Most High God.

One of the most unusual things about the building of this temple is the fact that it "was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

There is a beautiful application of this truth that we may carry over to the antitype, the spiritual temple or the church of God which is in preparation to-day.

Writing to the Ephesian brethren, Paul says that they are "of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone".

The foundation for this spiritual temple was prepared through many generations of faithful men, who were shaped and fitted for their places in this building and then laid away, "God having provided some better thing for us, that they without us should not be made perfect,"

Throughout the years since Christ, the chief Corner Stone, was perfected, God has been selecting and making ready the timber, the stone and the fine gold which shall compose a temple far outshining the temple of Solomon in glory and in beauty that shall endure throughout eternity.

"Ye also, as lively stones", says Peter, "are built up a spiritual house". One by one, from here and there and yonder, God is selecting the stones for His temple. They are hewn out of the rocks of life, cut and shaped and polished by its trials and persecutions; then they are quietly laid away. When the full number of stones is completed, then God will assemble them all and, as in the days of old, the new temple will go together without the sound of any hammer or ax or any human assistance in its construction. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Let us be patient to-day with the cutting and the polishing, in order that tomorrow when the assembling comes we may fit into the glorious temple of the living God.

THANKSGIVING

GEORGE MATHESON, the well-known blind preacher of Scotland, said, "My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross; but I have never thought of my cross as itself a present glory.

"Teach me the glory of my cross; teach me the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbows."



STEWARDSHIP AND MISSIONS

THE JEWS all looked forward to a great Messiah coming in great power and splendor and setting up a resplendent kingdom. Jesus did not fulfill these hopes so most of them did not believe He was God's Son or was any greater than any other Jew. However, the disciples knew who He really was, although they could not understand why He did not set up the kingdom.

One day they said to Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" He replied that the time of the kingdom was not for them to know. God only knew that.

Nevertheless, they were to continue the work for which He had been preparing them. They were to receive the Holy Ghost—power from God—and then they could perform wonderful things as Jesus had done. They were then to go into other countries, near and far, and tell about Jesus. Jesus gladly helped anyone in need. Therefore, the disciples were to help and teach others to help wherever help was needed.

Later, Paul became an ardent disciple of Jesus and spent all his strength and effort in working for Jesus and the church. He wrote a letter to the Christians at Corinth telling them how God had blessed the churches in Macedonia. "They were poor and had many troubles, yet they were full of joy in the Lord. Their joy in Jesus made them glad to give sympathy, kindness and help to others in need. They were willing to give even more than they were able to spare. They asked the privilege of helping needy Christians in Judea. First, they gave themselves, and then all they possessed to the Lord and His service, and for those in need. Paul entreated the Christians at Corinth to give as those at Macedonia had given. He urged them to continue the work of giving which they had begun."

He reminded them that Jesus had set them the example of giving. Jesus gave His all—His life.

Thus it becomes us as Christians to give—first ourselves, then of our material blessings. We can give something no matter how little we are, nor how little we are able to give. We can give our thought and of our time to doing good. We can work in many ways to help others.

The other day a Christian woman said she tried always to say yes when asked to take part in any Christian work.

Of course, you all know about giving one penny out of every ten, or one dollar out of every ten. We are told that

tenth belongs to God. And in these teachings the apostles were trying to further the work of the church and carry on Jesus' teachings. They were trying to help care for God's people and the things that belong to Him.

In his letter to the Ephesians Paul said, "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—(Quoted parts from *Junior Teacher's Quarterly*.)

SOMETHING TO DO

1. Find where Jesus said, "It is more blessed to give than to receive."
2. Make a list of ways in which you can be a helper for Jesus.
3. Tell the story of the day of Pentecost.
4. Read 1 Timothy 6:17-21.

REMEMBER

Give yourselves and then of your belongings.

NOTE BOOK

Page 1. Draw or paste pictures of people giving.
Copy "It is more blessed to give than to receive."
Reverse side. Make a list of all the things you can give.

—o—

" 'Tis more blessed far to give,
And for those in need to live,
Than to hope we may receive
May we each this truth believe."

—*Teacher's Quarterly*—

WHERE FIND

"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."

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

—o—

"Week in, week out from morn to night
You can hear his bellows blow."

He goes on Sunday to the church
And sits among his boys.

Each morning sees some task begin
Each evening sees its close
Something attempted, something done,
Has earned a night's repose."

—o—

It is the branch that bears the fruit,
That feels the knife
To prune it for a larger growth,
A fuller life.

With Our Sunday Schools

LESSON XII.—March 24, 1929

STEWARDSHIP AND MISSIONS

Gen. 12:1-3; Deut. 8:17, 18; Jonah 3:1-10; Mal. 3:7-12; Matt. 28:18-20; Acts 1:6-8; 13:1-3; 26:12-20; Rom. 1:14-16; 1 Cor. 16:2; 2 Cor. 8:1-15; 9:1-15.

Devotional Reading: Psa. 96:1-8

GOLDEN TEXT

Moreover it is required in stewards, that a man be found faithful.—1 Cor. 4:2.

A STUDY OF THE SUBJECT

STEWARDSHIP

The servants of Christ are made stewards along many lines and in many ways.

Of Power. All power in man is the gift of God. Did man rightly direct it, there would be no sin, no wrong. Man is a steward for the right use of all God-given power.

To the apostles and Christians who consecrate themselves to God's Son, Christ promised a special measure of power through the reception of God's Spirit. Attention is called to the faithfulness with which the apostles used such increased power. They spake with tongues, Acts 2:4. Peter healed the lame man, Acts 3:6. The apostles healed the multitude, Acts 5:12. Stephen testified of God and Christ, even to the suffering of martyrdom, Acts 7. Philip evangelized the eunuch, Acts 8:29-39. Ananias instructed Saul in Damascus, Acts. 9:10-18. Peter was missionary to Cornelius, Acts 10:19. Paul healed the cripple, Acts 14:8. Paul devoted his entire being on three missionary journeys. The whole history of Christianity from Acts 2 to Rev. 22 reveals the faithfulness of stewardship by the apostles and the early Christians of the power which God entrusted to them as followers of Christ.

All God's gifts are for the efficiency of the recipients. They are not mere gems to be laid aside in a treasure box, or to be valued as the property of self centered men. They are for service in advancing the construction and growth of God's eternal purposes. From the unfaithful steward God can as readily withdraw His gifts as He can increasingly bestow them upon the faithful one.

Christians to day are as greatly responsible for their stewardship of God's power as were Christians of the early church. They are equally responsible also for that perfection of consecration to Christ which entitles them to the reception of increasing measures of God's Spirit, and its accompanying power and ability. They are further responsible to the Father as active energetic witnesses of the gospel to carry and proclaim its truths and its riches to dying fellows, not alone for the uplift of those fellows, but, for the greater service of honoring the Savior who is first in responsibility before God for redemption from sin and all of its vile effects.

Of God's Worldly Goods. "The earth is the Lord's and the fulness thereof", Psa. 24:1. "The gold and the silver are mine." It is only by usurpation that man can declare lands or gold or any other temporal thing as belonging to himself in-

stead of God, the Creator and rightful Owner thereof. Lands and all temporal things were again and again measured out to Israel because of her faithfulness. But with every increase of strength resulting from these blessings, Israel was to increase in activity and efficiency of service toward God. Failure in these resulted in the withdrawal of her temporal blessings, her standing before God, and her standing before man.

Christianity is an individual matter, not

PRACTICAL APPLICATIONS

Responsibility. A mother raising a family of children takes a great deal of joy and comfort in the girl that will carry responsibility. It is to be recognized that the majority will shirk at every possible chance, or do the task in a careless, disinterested way, so naturally the mother's heart warms to the girl who can be trusted to do and to do it well.

The greatest parent of all is our heavenly Father. He has laid out a work to be done, and has asked you and me to take an interest in His plan, and see that the work is accomplished. It is an opportunity. Very naturally the majority of persons do and will shirk the responsibility of seeing that the Lord's work is done. That is to be expected. But what a comfort to the Father's heart when He observes one that is truly conscientious, who will really do His will in spite of all criticism, who wants to see the cause prosper, and will use his own strength and ability to the limit, realizing that even his body belongs to God. That is a real steward. God's highest rewards will be granted to them who have manifested true stewardship.

—F. E. S.

THE GOLDEN TEXT

"Here, moreover, it is required in stewards that faithful one be found."—1 Cor. 4:2, Roth.

Every true follower of Christ is a steward and the Lord requires of him faithfulness. It is necessary, therefore, that we take heed not to neglect, pervert, betray, or deal slightly in our trust. Therefore, strive to be faithful to God; faithful to the truth of Christ; faithful to those to whom we minister, giving that meat in due season; and last of all faithful to thine own self.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Foreign Missions.

"And this gospel of the kingdom shall be preached in all the world for a witness unto

all nations; and then shall the end come." —Matt. 24:14.

Foreign missions are working to save all nations by the preaching of the gospel so that Jesus will come and dwell in a place made fit by man for Him. But Jesus says that the gospel must be preached in all nations for a witness. When Jesus comes amid turmoil and dire need of strong leadership, the gospel of His coming and kingdom will have been preached and published in every nation that each nation may have a testimony explaining and supporting the wondrous event. Thus man plans and labors to accomplish what seems best and right, and God uses what he does to accomplish what He knows to be best and right. And His purpose is almost accomplished. Not long since, a missionary going to Thibet said that that country is the last country to be opened to Christian missionaries and that there is now no country closed to them.

Foreign missions have done much for people through medicine, hygiene education, but their greatest work is scattering the printed Word far and near, and this is the truly spiritual work accomplished through them.—A. K.

INTERMEDIATE CLASS

Topic: Our Stewardship.

A steward is one who has charge of another's property. A good steward is one who manages that property successfully.

All things belong to God. We are but His stewards. Even our very life belongs to Him; therefore we should use it to the best advantage.

Again in the second part of our lesson Paul in writing to the Corinthians tells of a wonderful work that had been done by the Macedonians. They contributed freely to the poor saints at Jerusalem, but Paul says, "They first gave their own selves to the Lord."

All things are God's, we are His stewards. Which shall we be: a good and faithful steward, or an unworthy one?—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Jesus as a Missionary: Was He foreign in the preaching and works that He did personally? Was He a foreign Missionary in spirit and heart? When and through whom did He begin to carry out His foreign missionary spirit? Why are many of His professed followers lacking in the missionary spirit? —A. K.

DOINGS AMONG THE CHURCHES

Bro. and Sr. Earl Thayer and son Lyle of Aurora College, Aurora, Ill., spent Saturday night and Sunday, Mar. 9 and 10, with relatives and friends in Oregon, Ill.

The Truth Seekers' Sunday School Quarterly for second quarter is now printed and about ready to mail. Have you ordered yours yet?

Bro. and Sr. Lewis Lindsay, of Rockford, Ill., made a real estate transfer and moved to 931 N. Court St., where they are comfortably located.

Due to impassable rural roads Bro. Marsh could not be at the Plum River and Adeline churches last Sunday and so gave the day to Dixon church. What is loss one place is often gain in another and the Dixon church is making splendid advancement. As soon as the roads get settled Bro. Marsh hopes to help put new spring life into the work at Plum River and Adeline.

Salina, Kansas.

Dear Editor:

I am a stranger to you, but wish to subscribe for the Restitution Herald. I saw a copy and liked it, so am enclosing two dollars.

I like to read the messages about Jesus and what He means to us all.

Julia A. Barber

The church at Oregon, Ill., withdrew all services last week-end due to the effort on the part of the State Board of Health to prevent the spread of small pox, several cases of which had been discovered in the community.

Sore arms and (?) are very prevalent here as well as in Grand Rapids.

CALIFORNIA

It gave us much pleasure to learn through a recent letter, that Bro. Lindsay is able to take up work with the Tempe brethren, after a delay of several months on account of his continued illness. Surely we have much to thank our heavenly Father for, in restoring Bro. Lindsay to his usual good health, and the work of our Master.

Chas. Seroggs returned to his home in Muncie, Ind., after a visit of several months with his parents, Bro. and Sr. Seroggs of Pomona, California.

Bro. and Sr. Connaway have gone to Phoenix, Ariz., to visit their daughter, Sr. Pearle Kellogg. They were expecting to attend the all day services with the Tempe brethren on the first Sunday, where they were to have the pleasure of meeting Bro. Lindsay again and hearing another of his able sermons.

We were glad to have Sr. Mary Calkins of Lynwood present at our services recently. She is not able to get over very often.

Our all day services were well attended on the first Sunday. Bro. Gould, Bro. Allard and Sr. Edna Allard were among those present from a distance.

Bro. Norman McLeod is improved somewhat. We note the twinkle in his eyes and broad smiles, characteristic of him in good

health.

Sister Sneed and family have moved to Los Angeles from Pomona. We are glad to have them in our midst.

Bro. Clifton Stearns, and charming little daughter, Virginia Gail, of Rapid City, So. Dakota, are spending a short time in Los Angeles, visiting his mother, Sr. Eva Stearns.

EASTER OFFERING

From now until after Easter we will list below the contributions received each week. Have you sent your part yet?

To March 9.....\$83.15

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario, May 24 to 26
 General Conference, Oregon, Ill.,
 July 28 to Aug. 11.
 Illinois Conference and Bible School,
 Oregon, Ill., July 28 to Aug. 11.
 Nebraska Conference, Holbrook, Nebr.,
 Aug. 18 to 25

MICHIGAN

Sr. Mildred Heise of Woodland has been sick more or less since the fore part of January. The siege started with the flu which was followed with pluerisy; these two were overtaken with pneumonia; and these three were capped with mastoid trouble which required an operation at Pennock Hospital, Hasings, Mich. She is getting along very nicely and as soon as the family get over an attack of tonsillitis she can return home. We are grateful that the Father has been plenteous in mercy in granting a return to health.

Bro Hall and family of Grand Rapids are enjoying the companionship of each other without any outside interference. They are under quarantine.

Mr. and Mrs. Hewitt of Grand Rapids are comfortably located in the Doyle Sanitarium of the same city. Both are bed fast. Sr. Hewitt was stricken with a stroke a few days ago but is surviving its ill effects.

The Grand Rapids church has closed its doors temporarily on account of a small pox epidemic that has concentrated on our section of the city. Several of our Sunday School and church attendants are victims of this malady. It is in a mild form which makes the quarantine the most embarrassing part. The decision to discontinue our services came at an opportune time for the question had only been decided when we discovered that water in the basement was so deep that we couldn't use the furnace. It is hoped by the time the small pox abates that the big drain will be completed which will take care of our "water in the basement curse."

HERALD RECEIPTS

Mrs. M. Shea; Wm. H. Moore; Mrs. H. A. Knapp; J. E. Hammond; Mrs. Thos M. Savage; G. A. Carpenter; Willis Roose; W. V. Lansbery; J. T. Whitley; Elwin D. Lehman; Mrs. W. H. Eidemiller; Mrs. Alice Kessler; Mrs. J. W. Bower; Mrs. C. E. Kammerdiener; Daniel V. Davis; Anna E. Drew; Nellie Grant; F. F. Summers; Mrs. A. J. Addington; W. A. Hicks; Mrs. Cora Cole; H. H. Hawkins; Mrs. Wm. Black; James Bobo; Herbert Drenske; Jennie Salisbury; Mrs. Eliz. Blick; Sterling Groves; Hannah Michaelson; Mrs. Eva C. Collins; Harriette J. Woodard; Mrs. Mary E. Proper; Julia A. Barber.

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OBITUARIES

Mrs. Eunice Smith, daughter of the late Bro. and Sr. Sornberger of Sanborn, N. Y., died at the home of her daughter, Mr. and Mrs. Edward Crosby, near Sanborn, on February 20, 1929. Born May 1, 1853, she was in her 76th year. She was married to George Smith on May 11, 1873. For several years Sr. Smith was a member of the Niagara Falls Church of God where her consecrated life was always a strength for Christianity.

For the last few years she assisted in the home of her daughter, Bro. and Sr. Earl Moore of Niagara Falls.

She is survived by four daughters, Mrs. Mary Grauer and Mrs. Earl Moore of Niagara Falls, Mrs. Edward Crosby of Sanborn and Mrs. Harry Evans of Wilson; three sons, Emery of Sanborn, Frank of South Ridge and George Peterson of Niagara Falls; two sisters, Mrs. Almeda Pike and Mrs. Julius Wagner of Sanborn; one brother, Charles Sornberger of Sanborn; twelve grandchildren and four great-grandchildren.

Her strong and abiding faith in Christ who is the resurrection and the life was a great comfort to her loved ones. "Till He come," was the thought of all as she was laid away in the silence of death. And this hope gives expression to John's earnest prayer:

"Come, Lord Jesus! and come quickly."

F. L. Austin.

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SCRIPTURE AND ITS INTERPRETATION

Some worth while remarks taken from a lecture of Charles John Ellicott, D. D. Dean of Exeter and Professor of Divinity, Kings College, London, England, 1861.

ERE, HOWEVER, we enter into these discussions, let one point be clearly understood,—that there is a requisite, a necessary preparation for the study of the Scripture, which we assume throughout, a preparation of more value than a knowledge of all the rules and canons of the wisest interpreters of the world: *that requisite preparation is preliminary prayer* It is more than probable that the very simplest reader that takes his translated Bible on his knees and reads with prayer that he may understand, will attain a truer and more inward knowledge of the words than will ever be vouchsafed to him who, with all the appliances of philology and criticism reads the original, but forgets to mark its holy character, and to *pray* that he may not only read, but may also learn and understand.

Would to God that this rule were of more universal application, and had been of late more regularly observed; for then we may be well assured that none of the scornfulness and rash modes of interpretation against which we protest would ever have been put forth, and have tried, as they are now trying, both the faith and patience of humbler students of the Word.

One further preliminary requisite in the case of the interpreter of Scripture we must allude to, both on account of its own intrinsic importance, and still more on account of the startling way in which it has been neglected. That requisite is *candor*. Next, in the work of interpretation to the prayerful and humble, stands a candid and honest spirit,—a brave and faithful spirit—that knowing and believing that GOD is a GOD of truth hesitates not to state with all clearness and simplicity the results to which humble-minded investigation seems in each case to lead,— . . . that shrinks not from frankly specifying all the details of the apparent discrepancy, be it with other portions of Scripture, with science, or with history, believing thus that the true reconciliation will hereafter be more readily discovered, in a word, that has faith clearly to tell the dream, and patience to *wait* for the interpretation thereof. . . . We own with sorrow that there have ever been over-eager Uzzahs among us that have sought to upbear the endangered truth with aids that have brought on themselves their own chastisement. . . .

Let the interpreter then resolve, with God's assisting grace to be candid and truthful. Let him fear not to state honestly the results of his own honest investigations; let him be simple, reverent, and plain spoken, and above all let him pray against that sectarian bias which by importing its own foregone conclusions into the word of Scripture, and by refusing to see or to acknowledge what makes against his own prejudices, has proved the greatest

known hindrance to all fair interpretation, and has tended more than anything else in the world to check the free course of Divine Truth.

It would be a great mistake to fancy that FAITH had been produced as soon as ever the mind had been brought to recognize the connection of a conclusion with unimpeachable premises. And it would be a great mistake on the other hand, to suppose that all processes of reasoning might be discarded, and nothing consulted or addressed but the fancy and the emotions.

Wm. Fitzgerald D. D. Lord Bishop of Cork in "Study of Evidences of Christianity." 1861.—Sel. by R. H. Judd.

METHODS OF GIVING

GIVE *cheerfully*. "For God loveth a cheerful giver."
Give *heartily*. "And whatsoever ye do, do it heartily as to the Lord."

Give *without show*. "When thou doest alms, let not thy left hand know what thy right hand doeth."

Give as you have *received*. "Freely ye have received, freely give."—*Missionary Tidings*.

DEATH

By H. B. Hathaway

THERE ARE two kinds of death mentioned in the Scriptures, that have a very different effect on the human race and it seems all will have to experience both sometime.

I wish to call attention to some scriptures that seem reasonable to confirm that belief. John 19:14-15, Pilate said to the Jews, "Behold your King!" They said, "Away with *him* . . . We have no king but Caesar". That company of people have been dead many years—died the death appointed unto all men. In Luke 19:15-27 after Christ's return, having received the kingdom, those same Jews are to appear before Him, for He says, "But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me". If that means destroy them, it does not harmonize very well with what He prayed to the Father when He was crucified, for He said, "Father, forgive them; for they know not what they do", but if that slaying will be like Paul received on his way to Damascus when Christ appeared to him, it will be for their good as it was for him for he said he died daily after that and did all the wonderful works he did for the Master.

The following scriptures positively say that every knee shall bow and every tongue confess so they will have to do so in this life or the future. Isa. 45:23, 25; Rom. 14:11; Phil. 2:10. When Christ appeared to Saul he said, "Lord, what wilt thou have me to do?" In 1 Tim. 1:16 he says he was a pattern to them which should hereafter believe on Christ to life everlasting.

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LESSONS OF DIVINE PROVIDENCE

O LORD! Thou hast been our eternal home. Ere mountains or earth were brought forth, thou wert, O God, and thou dost continue from everlasting to everlasting. At thy bidding the frail generations of men return to the dust. Ages are in thy sight but as a day when it is done—brief as a watch in the night. The generations of men are ever changing. They blossom in the morning like the meadow flower, to wither and perish in the evening.

“The sorrow of our life is due to our sin. For this fierce anger of thine, which confounds and destroys us, has been kindled by our transgressions, which, though we ourselves may know them not, are yet plain in thy sight. For under thy sore anger all our days have vanished away. When our years are over, they are but as a murmur. Though they mount to seventy or eighty, yet is their glory but toil and emptiness: for it hastens away, and like a bird we are gone.

“O how few there be that lay to heart the meaning of thy fierce anger. Teach us to understand this, and to number our days in the light of this knowledge, that our hearts may reap a harvest of wisdom. O our God! come back to us. How long wilt thou tarry? Have pity upon us thy servants. After the long night of sorrow, let thy mercy dawn upon us, and be with us all our days, filling our hearts with joy and gladness, as deep as is the sorrow that has been ours in the years gone by. Interpose for thy servants' sake, and manifest thyself in some glorious deed. Set thy favor upon us, O our God, and establish the work we are striving to do.”

—90th Psalm rendered in paraphrase by John Edgar McFadyen.

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPPLE, Assistant Editor.

GOD'S INHERITANCE IN THE SAINTS

"That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. 1:18.

THE APOSTLE is touchingly bringing to the minds of those in Ephesus whom he loves in Christ something of the great glory found in the relationship between the Christian and God the Creator. One of the things he mentions, according to our King James translation, pertains to God's "inheritance in the saints." At first this seems foreign to truth, but the more one studies the more he is made to realize that God does actually have an inheritance in the people of His choosing and actually does receive from them.

For the carrying out of His great purposes to Israel recall how much God received from Moses. Moses stood along with Aaron among the Israelites in the matter of faith. It was he who was to announce God to Israel; it was he who was to witness to Israel so convincingly that she would likewise regard God with faith. Look at Moses standing upon the western border of the arm of the sea, surrounded upon the south and west by wilderness, upon the north by an Egyptian army, upon the east by the waters. His word to the people was, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day." Exod. 14:13. By the steadfastness of Moses, by the loyalty of his faith, he alone stood out prominently for Jehovah. See what God inherited from him that day: Israel passed through the sea; Israel witnessed the destruction of Egypt; Israel as a whole turned her face and heart, at least momentarily, toward the great God who is over all. Through Moses God received, inherited, the devotions of a nation.

Forty years later, having crossed the river Jordan, God received certain glory and honor through the nation of Israel when the people of Gibeon approached and requested a covenant with Israel, "because of the name of the Lord thy God: for we have heard the fame of him and all that he did in Egypt." Josh. 9:9. This honor made by the Gibeonites was received by God through the witness of Israel during her forty years of wanderings. True, she had made many, many grievous mistakes, but the result of her long labor testified of the greatness of God. God inherited, or received, this honor from that group called out of Egypt.

Through Daniel God received honor from the king of Babylon and from those his assistants who by training opposed Jehovah. Through Peter, God received honor and glory to His own name as Peter stood time after time dauntlessly faithful to Him whom once he had denied, but for whom he afterwards gave his all. Paul, another saint rendered service to God which would easily permit one to feel that God had inherited from Paul.

You and I, brother and sister, also owe to our Father. He has a right to expect a service and a work and honor to His name from us. He has called us for a purpose. He is blessing us day by day. It is His to inherit fruitage from what He has rendered so bountifully to us. God's inheritance in His saints is a matter that may well be considered with prayer and earnestness by every person who recognizes that he has been called of the Father through Christ.

PAPAL STATUS RESTORED

A NATIONAL WONDER of world-wide significance has recently been accomplished by a coup d'etat of Mussolini of Italy. By the quiet exercise of his office he has apparently restored the Pope to a position of temporal power—to the position of recognized political sovereign. The territory over which the Pope is made sovereign consists of but a few acres. He is not restored to the sovereignty over Italy, or even over Rome. The boundaries of his domain are very limited but the fact of his political status has been established.

This fact gives the Pope a standing among the nations of the world as a sovereign head among the sovereign heads of the world. Let us visualize some of the possible meaning of this fact.

Being a political head he is entitled to recognition by all other political powers: ambassadors, ministers, etc., will be received from him by other states and, in return, other states will appoint like diplomats to his capital; treaties will be solemnized; a new voice will be heard on all questions of international moment; a new influence will permeate every council table of the nations. The League of Nations will have a new member.

All of this has emphasized meaning when it is recalled that the Pope has, first, the influence and power of religious head over many millions of earth's citizens. This influence and authority borders closely to that of an unlimited monarch. Through his religious sovereignty

he already exercises enormous sway in practically every nation of earth. Now, with this added political power, visualize, if you can, something of the greatly increased influence in his hand. Many foreign states whose political interests may even be opposite to his are ruled by officers who, religiously, are subject to him. In the deciding of both national and international questions, where the interests of state may conflict with the interests of papacy, these officers must choose between loyalty to state and home, and loyalty to Pope and church. Thus the Pope has been designated to a position in which, through religion, he may exercise far greater international influence than any other monarch of all time. This influence may well extend to earth's remotest bounds. One of the places where it is likely to early be felt is in the Holy Land.

All Bible students should keep their eyes upon prophecy to promptly recognize its fulfillment along this line. Especially is this true for those of us who have been of the opinion that some prophecy soon to be fulfilled, does not pertain to the Roman Catholic power. It is God's truth that all should be seeking for, regardless of man's finite conclusions. Let us be awake and alert to catch foretastes of the meaning of coming events and to faithfully proclaim the same to the saving of many.

ECHOES FROM THE FIELD

THE SHORT STAY at Lancaster, N. Y., which was partly reported on page 371, resulted in a number of new friends whom the writer cherishes very much. The fourth and last service on Friday evening, March 1, was the most largely attended: the manifest interest was all one could ask. It is hoped that Bro. Patrick will have some interesting reports to make from time to time on the work at that place.

CLEVELAND, OHIO

On the following evening by self invitation, I dropped in on Bro. M. W. Lyon, at 14317 Darley Ave., Cleveland, Ohio. I had expected to reach Cleveland earlier in the week and had hoped to see Bro. Conner and family. But matters of importance had made it necessary for Bro. Conner to go to Indiana on Monday following the Sunday services which terminated his many years of labor with that congregation. Though he, in person, has moved out from this good people, yet the imprint of his Christian services is ineffaceably engraved upon the individuals and the homes of those who make up this earnest congregation.

Bro. Lyon who has been Bro. Conner's assistant for some time past, was chosen to take the pastorate vacated by Bro. Conner. He has taken up his work with a most commendable Christian zeal. With thought and prayer focused on the Master, Bro. Lyon is apparently throwing all of his young manhood and ability into his work.

The Sunday School of this Golden Rule Church was a pleasure to behold. The Sunday School room of their recently dedicated church was full. Many bright youthful faces from the vicinity of the church were added to those of the membership. To direct the religious education and training of such a group of young people, many of whom will determine the characters of future homes, is a responsibility of great weight. In this may the Master say to this Golden Rule Church,—“Well done.”

In the middle of the Sunday School hour I left for the Blessed Hope Church, several miles distant, on Lee Ave. That church has no pastor at present. One of the elders of the church, Bro. Gibbs, had charge of the service. He was greeted by an audience of nearly two hundred. From commencement to close the service was permeated with an atmosphere of reverence and devotion. It was one of the most satisfying services in the writer's experiences.

Having on entering been recognized by some one in the audience, at an opportune place in the order of the services I was requested to give a short talk. In this I was heartily received, as also at the close by a great many present.

The Blessed Hope Church has surely accomplished a goodly work.

By request, I spoke in the evening at the Golden Rule Church. Monday and Tuesday were devoted to calling on a number of families in and near Cleveland, always the guest, on the road, of Bro. Lyon and his auto.

Cleveland has two active churches and room for several more. May we not hope that we can get encouraging reports from this field.

CHICAGO

Having received word from the office of a church building for sale in Chicago near the neighborhood of several of our members, arrangements were made to hold services in this building on Sunday morning, March 10th. A good number of the Chicago brotherhood was present. In addition to the regular services, the matter of whether a church building would be better than the homes for regular services was placed before the congregation. It seemed to be the unanimous voice that such would be better could it be arranged. This particular building was carefully looked over by several present and the whole matter was left for further careful consideration.

The Chicago brethren have been laboring at great disadvantage. Only because of earnest, untiring labor, has the work been maintained. Services have been held from home to home. Many times it is impossible for visiting brethren to know where to locate the services and occasionally the local brotherhood find it difficult to reach all appointments. Should this congregation undertake to locate a building suitable for its work and enter the same, it would necessitate earnest prayerful labor. The desire seems to be in the mind of all, but the advisability of entering upon such a labor must be taken into careful consideration. F. L. Austin.

DO YOU EVER THINK AND DO THESE THINGS?

By M. A. Woodward

DO YOU NEGLECT to visit a new member? If you could know how much they need encouragement in this new life, you would leave some of the things you love to do and help them solve some hard problems that you have succeeded in mastering. Visit them now.

Do you ever call on those who seem interested but have no home help? You may be the one God wants to go and help them. Go now.

Do you ever visit the sick? Perhaps you do not like to go among the sick ones. Remember you will be sick some day and will wonder why the church members do not come to you when you are in need of sympathy! Do not go with a long face and doleful voice. You go to cheer them not to discourage. Go with a smile and a flower. Go now.

Do you ever invite those you may meet on the street to come to church? How easily it can be done! "O say, I wish you might have heard the sermon we did Sunday morning. It was so inspiring. Say, come next Sunday please. Try us out. Perhaps you will hear something new. Try and come."

Do you pass the children without a word of pleasant greeting? Do not do that. Just ask them if they enjoyed last Sunday's lesson. "O, tell me what it was about. You are one who is always on time, I hear. Good! That is the way to do and it is so encouraging to your teacher. Always be on time."

Do you make it a rule to greet the stranger within thy gates? Always make a stranger welcome. There is nothing so drawing as to be noticed and asked to be sure and come again.

Do you ever pray for your preacher? If anyone needs earnest prayer, it is the one who is working for our spiritual good. Ask God to give him wisdom.

Do you ever thank the man or woman who teaches your boy or girl the Word of God, and do you pray for them?

Do you ever thank the singers for their great help in the service?

Do you ever realize how much your presence at the church service helps to strengthen the weary pastor? Not only him alone does it strengthen, but also others seeing you there will feel your interest and it all counts for and to the glory of God and it causes people to have confidence in you. It makes someone feel and know that you have much thought for your and others' spiritual welfare. It has a good effect on the service in the way of encouragement to someone who is getting discouraged. It makes your friends not members of the church feel more welcome. It may cause others to come to the house of God to see you always there.

Do you stay away from church because you are a few

miles away, and instead of being loyal to your own you resign yourself to your fit of laziness and go to another church nearer by? Did Paul or Peter do anything of that sort? No, they were always on their own job no matter how much persecution they had to suffer. Listen! Paul says: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat."

The Apostle endured all things that he might save some for the coming kingdom of God. What are you doing? What am I doing? Now is the time for us to work while young and strong. Let us be able to say, "He practiced what he preached." We must all come to see that if we boost and promote our church we must be on the job continually. In your six business days you know you must be present every day, if you want it successful. Why should you complain that you are expected at the place of worship every Sunday? Are you expecting eternal life some glad day? Why should you expect it if you do not do your part in pushing the work along? God is keeping a strict and just account of our lives and will reward everyone according to his works. Let us fight the good fight of faith and lay hold of eternal life.

THE LAW OF THE DITCH

By L. G. Dix

THIS THEME was suggested to me by a tract published by S. M. Ohmart of Nebraska. Scripture, 2 Kings 3:16:

"And he said, Thus saith the Lord, make this valley full of ditches."

The setting of the text: The kings of Israel and Judah and Edom had declared war on Moab; but some one made a serious blunder: they got into a place where there was no water.

To fight under such conditions would be impossible; so they appealed to God's man, Elisha, and he said, "Dig ditches."

This case was different from the drouth in Elijah's time, for after his victory on Carmel he prayed seven times before the rain came, but it came. But this case was different. God had the water all ready when they had the ditches ready. This brought them face to face with the law of the ditches. Water could come only where there were ditches. No ditch, no water. A narrow shallow ditch, little water. Deep and wide ditch, abundance of water. And there was but one price to pay: dig and dig.

I think those men must have spent their night hours digging. No sleep or rest for them; water must be had. It was a life-and-death question.

Let us read the sequel. 2 Kings 3:20: "And it came

to pass in the morning, when the meat offering was offered, that behold there was water by the way of Edom and the country was filled with water."

There was no agonizing wait. As soon as ditches were done the water came. The country was full of water because the valley was full of ditches, and Israel won a mighty victory that night while they digged.

I would draw an analogy from this scene. There is the greatest battle on to-day this world has ever witnessed: not flesh and blood, but the combined hosts of darkness are endeavoring to remove the old landmarks and undermine the very foundations of Christianity.

Again, our leaders have blundered, and we have been lead into a place where no water is, not rivers, springs and wells, but the water of life (I am not speaking of any individual leader, but the Christian world as a whole).

A great spiritual drouth is on, and because of it there is not much fighting for the faith.

Plenty of profession, but too little possession, much belief, but too little of "the faith once delivered to the saints"; much religious movement, but mostly of the flesh.

The sad thing is, there is no need for this condition, for God has placed within our reach a mighty reservoir of life and power. All we need to do is to dig our ditch and tap it.

God has given us Jesus, and "in him are hid all the treasures of wisdom and knowledge." Col. 2:3. In Him are "all things that pertain unto life and godliness." 2 Peter 1:3. In Him is "life more abundantly." John 10:10.

God has given His Word to man to be a "lamp unto his feet and a light unto his path." A careful study of this wonderful Book will stir a thoughtful soul as nothing else can, for in it is material to "thoroughly furnish (us) unto every good work."

God has given man His Holy Spirit to be his companion, his guide, to give him power over all the power of the enemy. God has enlisted all His angels to "minister unto them that shall be heirs of salvation.

Earth never before witnessed such fulness of light, prophetic and spiritual, as now, and yet, a mighty dearth of old-time Holy Ghost power is here. Why? Too little digging. No ditches for the blessed water of life to flow through.

Jesus said, "The children of this world are wiser in their generation than the children of light." A few years ago the City of Seattle saw that with her rapid growth her then supply of electric energy would soon be inadequate to take care of her rapidly growing needs. Civil engineers were sent out to locate a new source of power, and finally chose the Sauk river—a mighty torrent fed by the snows of the mountains. But to utilize that power, a tunnel must be dug through a mountain. They spent over \$4,000,000 to dig their ditch and install a power house, but after their work was completed and the mighty torrent turned into their ditch, they were rewarded for all their effort, for day and night the power of the Sauk river is flowing into Seattle over the wires.

All our irrigation projects are examples. Water ready to hand, but man must dig to get it to the thirsty land.

The men of the world expect to work and sacrifice to obtain the things they want; but in the spiritual, people seem to think, all they need to do is to open their mouth and it will be filled! Dear ones, the rule holds good here as in all other cases. "In the sweat of thy face shalt thou eat bread."

Jesus said (John 6:27): "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life." Do you want? Just dig. Do you want that water that "will be in you, a well of water springing up into everlasting life"? Make your ditch. And why be satisfied with a little trickle? Why not make your ditch deep and wide, so a mighty flood of Holy Ghost power can fill your soul with "joy unspeakable and full of glory"?

Many of Father's children don't seem to realize that just within their reach is God's great storehouse, just running over with blessings, and all they need to do is make themselves a channel and connect up with the reservoir and feel the mighty sweep of incoming power, joy and glory!

And, dear hearts, don't give up. Keep on digging. Everything you need is there. Only be not "weary in well-doing, for in due season ye shall reap if ye faint not".

Let's "make this valley full of ditches." I will be one; you be one. Let us get every obstruction out of the way, so God can send the blessed water of life in all its fulness, and this "country will be full of water." The Moabites will be defeated; God will be glorified, and we will be ready for translation. Hallelujah!

—Messiah's Advocate.

Life's best remedies are not often the easiest to take.

WORDS TO THE WISE

THERE IS LIFE for the dying. There is Light for the dark. There is Knowledge for the ignorant. There is Immortality for the mortal. There is the Divine for the human. There is Wealth for the poor. There is Freedom for the oppressed. There is Justice for the wronged. There is Peace for the storm-tossed. Where? Where? In the Gospel of Life and Immortality through the coming Christ. Ours is this message—ours, whose eyes, and minds and hearts have been opened to receive it. A glorious, gracious, hope-inspiring message. Send it forth. Tell it out. We may not eat our portion in selfishness alone; it is for others also. Share it! We have the true 'philosopher's stone' which transmutes the vulgar into the refined, the base into the precious—Life in Christ at His coming and kingdom."—Selected from "The Bible Standard" by Rufus A. Curtis.

THY KINGDOM COME. THY WILL BE DONE

By Jas. A. Patrick

SOME OF THE ARTICLES just passed and some that are to follow may seem to have little or no connection with the kingdom question, but they cover the steps in God's dealings with man from the beginning of the kingdom back in the garden of Eden.

Where does man go in death? God told Adam that he would return to the dust from whence he came. Gen. 3:19-21. The wise man said that man and beast go to dust alike. Eccl. 3:18-20. Jacob said, when he thought Joseph had been torn by wild beasts, "I will go down into the grave unto my son mourning." Again, when the brothers wanted to take Benjamin down into Egypt, Jacob said, "Then shall ye bring down my gray hairs with sorrow to the grave." Gen. 37:35; 42:38. Job speaks about "he that goeth down to the grave," and again, "O that thou wouldst hide me in the grave," and again, "If I wait the grave is my house." Job. 7:9; 14:13. Grave in each text above is a translation of the Hebrew word sheol. The Psalmist said, "He knoweth our frame; he remembereth that we are dust." Ps. 103:14. Paul said, "The first man is of the earth earthy." 1 Cor. 15:47. And it is said in Isaiah 2:19 that at resurrection the righteous shall "Awake and sing, ye that dwell in dust," and in Daniel 12:2 "Many that sleep in the dust of the earth shall awake." It will be noticed that it is the ego, the I, the personality to which reference is made in each case, and it is this ego, I, personality that is said to go to the grave and to dust and to rise therefore in resurrection. Such statements as are made in the foregoing scripture quotations could be multiplied till it would take a good sized book to hold them.

There is another line of evidence I would like to notice here. Jacob said he was going DOWN to the grave (Heb. sheol) to his son. A very significant text showing the location of sheol is found in Proverbs 15:24, "The way of life is above to the wise, that he may depart from hell (Heb. sheol) beneath." About 23 times sheol is said to be beneath us, and the scriptures are very explicit in the many statements that all, both righteous and wicked, go there in death. Jacob was a righteous man and he said he would go down into sheol. David said his soul would not be left in hell, and he was speaking prophetically, for Peter said, David was referring to Christ. Ps. 16:10; Acts 2:29-32. The Encyclopedia Britannica says of this place, "It is the common receptacle of all." Grimm's Greek Lexicon says of it, "The nether world, the realm of the dead." These definitions together with many others that might be given from the best authorities are in accord with scripture so that no one need doubt their correctness. If this be true, and it is, then all men at death go to sheol or hades. Why then, do so many teach that the righteous go to heaven at death? In every in-

stance where the location of sheol is referred to, at least twenty-three in all, it is down beneath us, and heaven is always referred to as above.

"Yes", some one will say, "doesn't the spirit go to God at death?" Yes, and this is conclusive proof that the spirit is NOT the person, the ego, the I. It is plainly stated that the personality goes to sheol or hades, and that is beneath us, and God is in heaven above.

"But", questions another, "what are you going to do with the rich man and Lazarus?" Do nothing with them; leave them where Christ put them, in the death state. Hades, where Christ places the rich man, is identical with sheol, which we have just been studying, where all go at death. And the wise man says of this place, Eccl. 9:10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom, in the grave (Heb. sheol), whither thou goest." And in this place the rich man is made to say, "If one went unto them (his brethren) from the dead, they will repent"; and Abraham is made to say, "If they hear not Moses and the prophets, neither will they be persuaded, though one ROSE FROM THE DEAD." So Lazarus must RISE from the dead in order to go and warn the rich man's brethren. Besides the wise man said there is no device, knowledge, or wisdom in sheol where Christ places the rich man. If this is literal language, Christ contradicted Solomon. And it will be noticed that Christ places the rich man and Lazarus DOWN, as Lazarus would have to RISE in order to go to the rich man's brethren. This is in strict accord with the scriptural location of sheol or hades as we have shown.

Again, if this is literal language, and hades is the hell of torment, and Abraham's bosom is heaven, then heaven and hell are so close together that those in hell can see and converse with those in heaven and vice versa. Not a very pleasant place to be, would it? Suppose a righteous mother has a daughter that she loves very dearly; finally death takes the mother to heaven, and when mother's influence is gone the daughter goes the downward way, and because of a fast life is soon brought to death also, and goes to hell. If the story of the rich man and Lazarus is any guide, we can hear the daughter pleading with the mother to come and bring relief, but the mother can't get across the gulf, but all the time is in glory in ecstasies of delight. Do you think so? Read the fourteenth chapter of Isaiah and you have a parable much like the one about the rich man and Lazarus. In this parable all the talking is in hell where there are kings on their thrones, and they are making fun of the king of Babylon who had ruled over them and now has become as weak as they. Some lively place if the language is literal, isn't it? Hell and grave in this chapter are from the Hebrew sheol. It is very clear in this case that we have the figure of personification; the same is true of the rich man and Lazarus.

This article has dragged out to such a length that I will have to leave the discussion of the condition of those in death to another article.

THE TWO MINDS

By J. E. L.

AS TO THE ARTICLE, "The Two Minds" in Jan. 8th issue of the paper, I am wondering if the writer did not overdraw as to the part taken by Eve in the transgression. She says in part, "The minding of the flesh had its origin and first birth in and through Adam's instinct life and his greater subtlety but it found ready and fertile soil in Eve."

Allow me to say that it did not find ready and fertile soil in Eve because Eve was deceived neither is the flesh minding of necessity subtle as it is accompanied with a choice and rider, which choice if wrongly made is subject to God's retributive law. To assume that the flesh minding is fully carnal throws the whole question into obscurity for retribution would have no claim upon it and God is just.

In regard to the serpent I will say that mother Eve had no conversation with nor in any way associated with that snake. This man and woman (Adam and Eve) were created, made perfect with the privilege of retaining or taking from their own standards, their surroundings were also perfect with the exception of a lurking deceiving serpent. Just how this reptile pursued his evil activities is not clear, whether it was in deceiving the other animals in the animal way or had crossed Adam's pathway at an unexpected moment or in some other form. However it was vivid and pronounced giving Adam his first thought and lesson as to deceiving and to develop this thought he endeavored to deceive his wife Eve in asking her to assist him in violating a divine command. Eve at first remonstrated but Adam was persistent. She finally yielded to his request partaking of the forbidden fruit and giving to Adam.

When the Lord God appeared in the garden calling and asking for an explanation, they were in hiding and Adam said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Eve, upon being questioned not wishing to betray her husband or tell a falsehood replied, "The serpent beguiled me," referring to the serpent principle with which Adam had become endowed. Also by placing the onus on the serpent for this well intended and truthful answer, Eve was in a large measure exonerated, the promise and assurance being given that her Seed would bruise the serpent's head. "A soft answer turneth away wrath." Prov. 15:1. And Eve's penitent and truthful answer seems to have made way for middle ground whereupon the plan of human redemption could be established.

But to Adam the Lord God said, "Because thou hast hearkened unto the voice of thy wife." Possibly the Lord God intended this as a home thrust and no doubt Adam understood it so, "For to hearken is to obey", and Adam was under no obligation to obey Eve. He therefore stood guilty before his Creator, Judge, with no ground

to produce an alibi and sentence was pronounced upon him. "Dust thou art, and unto dust shalt thou return". Possibly the Lord God is defining a condition that had now taken place in view of the transgression and not addressing the serpent in person.

And neither do I think that the serpent knew the tree of knowledge of good and evil with the great test principle that it stood for, from any other tree. This knowledge comes through and by reason and not instinct, as instinct stops on the line where reason begins. "And Adam was not deceived but Eve being deceived was in the transgression." 1 Tim. 2:14. "If I cover my transgression as in Adam, by hiding my iniquity in my bosom." Job 31:33.

The second Adam, our Lord, was also perfect from His birth yet He not only retained His perfect standard but added to it going from strength to strength being accepted of the Father and given a position at His right hand until the closing of Gentile times when He will return and rebuild the tabernacle of David that has fallen and restore that which the first Adam lost.

Paul, in referring to the transgression or rather to the results of it, says, "For since by man came death, by man came also the resurrection of the dead." 1 Cor. 15:21.

The Apostle in this verse at least in no way dims the privilege with choice conferred upon Adam at his creation. Neither does he scintillate the privilege with choice conferred upon Christ, but speaks of them both as equal in responsibility and accountability with a close resemblance to each other as to comprehending the same. To reason otherwise the Apostle's words would have no meaning. To infer that Adam was not capable and qualified in making a choice would cause sleeping justice to weep.

I quite understand that the flesh minding is carnal. The sister's application as applied to Eve at that particular time is my principle contention. I also maintain that Adam at his creation was endowed with knowledge and wisdom in accordance with his responsibilities and obligations as a guardian of the tree of knowledge of good and evil.

And in closing will say that Adam chose to violate a divine law while Jesus from Bethlehem to Calvary chose to do the Father's will, attaining to life eternal and the redeeming of a world.

—o—

EASTER SUNDAY is almost here. Have you thought to send your offering for God's work? You may not have much to send. If it is only a nickel sent in His name and for His cause, He will bless it and love you for remembering Him who died for you, and was raised for your justification. He has not forgotten for one moment your needs; He does not cease to pray for you; He is waiting to bestow upon you and all who are faithful to Him the glad gift of eternal life. Are you, am I, in any way worthy of such a gift, bought with His blood? O, dear God, teach us all to love Thee more, to serve Thee better from this Easter morn, until He comes.—M. A. W.

GOD KNOWETH

I know not what shall befall me,
 God hangs a mist o'er my eyes,
 And so, each step of my onward path,
 He makes new scenes to rise,
 And every joy He sends me comes
 As a sweet and glad surprise.

I see not a step before me,
 As I tread on another year;
 But the past is still in God's keeping,
 The future His mercy shall clear,
 And what looks dark in the distance
 May brighten as I draw near.

So I go on not knowing;
 I would not if I might;
 I would rather walk in the dark with God,
 Than go alone in the light;
 I would rather walk with Him by faith,
 Than walk alone by sight.

—*Mary G. Brainerd.*

THREE PICTURES

By Mary A. Gesin

IN THIS LIFE we find many mediums through which we obtain happiness, many contributing factors, each of which makes its appeal to us because of some distinctive quality in our personality. To some, recreations are the keenest source of enjoyment: good games, clean sports, invigorating exercise, and exhilarating contests. To others, travel becomes the greatest means of obtaining pleasure. We like to visit other lands, learn of the civilization of other people, view new scenes and glean lessons from the progress of different nations. To still others, good books are the most potent influences in the happiness we experience in life. The literature, the poetry of the world's greatest minds of all time give us a rich harvest of worth while enjoyment. To me a great deal of the satisfaction in life comes from the appreciation of beautiful pictures. We stand in awe before a reproduction of one of nature's masterpieces; we bow in admiration before the portrait of one we love; and the peace and beauty of a glowing sunrise or a tranquil sunset, even though only on canvas, reflect their calm in our tired hearts. I ask you to view with me three pictures.

As we raise the curtain on the first picture, we see in the background a beautiful scene, wonderful trees and perfect vegetation with a calm river winding in and out. To one side a group of animals peacefully grazing attracts our attention for among them we notice the lion and the lamb side by side. In the foreground are a man and a woman walking in the midst of a beautiful garden. Let

us read a description of it from Gen. 2:8-10, 15. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

Looking more intently at the man and the woman, we see depicted on their countenances sorrow and anguish of heart. If we read Gen. 3:6, 22-24, we will learn the reason for this. God had commanded them not to eat of the tree of knowledge of good and evil, but they had followed their own desires, and disobeyed. Imagine if you can the utter despair of Adam as he realized the result of this one act of disobedience! He and his companion must now leave their beautiful home and suffer the punishment for transgression. We lower the curtain on this picture with mingled feelings of pleasure and regret.

Raising the canvas on the second picture, we look with amazement and something of horror at the changes time has wrought. No longer do we see the animal and the vegetable kingdom in a state of perfection, for among the trees and flowers are thorns and thistles, and among the animals, discord. To the right we see something that was not seen in the first picture. It is the city of the dead, and a little group of people with downcast heads are wending their way toward it. All this is the result of the punishment brought on man for sin.

On the faces of the people in the foreground, we recognize many conflicting emotions—greed, avarice, crime, hatred, cunning—only occasionally do we note any semblance of happiness or peace. Thus has man degenerated after generations of self-seeking and wickedness. It is described so graphically in 2 Tim. 3:1-5. And we learn from Matt. 24:6-8 that there shall be "wars and rumours of wars . . . all these are the beginnings of sorrows." We lower the curtain over this picture with no hesitation and no feeling of regret, for it is a scene from which we would gladly turn away.

We come now to the last picture in our collection and as we remove its covering we experience a feeling of delight and wonder in gazing upon the scene. Gone are the thorns and thistles; no longer is discord seen among the animals; the city of the dead is wiped out, and erased from the faces of the people are the evidences of sin and wickedness. All is harmony and perfection. Happiness reigns supreme. Who has brought about such wonderful changes?

When God made known to Adam and Eve the direful results that would follow to all mankind on account of sin, He told them also that the Seed of the woman would eventually wipe out all these disastrous consequences. By comparing other texts we discover that this is no other than Jesus Christ, our Savior, and for this express purpose was He sent. 1 John 3:8. A beautiful description

of our third picture is found in Rev. 21:1-6 and in 22:1-5. Here we read that God shall wipe away all tears; death shall be no more; all former sorrows shall pass away, and God shall be with man and man shall love and serve Him.

Quoting from Archibald Rutledge we read: "The beauty and wonder of the world cannot be a mere matter of chance, nor yet can it be the result of blind mechanical laws . . . This beauty and this wonder were deliberately premeditated. And if there are many things that we mortals do not yet comprehend; if apparently there are irreconcilable elements; if sometimes the shadow seems more than the sunshine, I believe the hour will come when barriers shall fall, and we shall stand as in a world of light. Through long years, assailed by grievous doubt, acquainted with sorrow, I have come at last to feel with all my heart the immediate presence of God; I know that He predetermined every physical and every spiritual blessing we enjoy; and I am certain that He finds access to these wayward hearts of ours that He loves so long and so well."

Merely to look at a beautiful picture is not enough. If there are scenes that answer some need of our hearts, we long to share in them. Surely none but would joyfully respond to a call to live amid such surroundings as we have just glimpsed. In His unfailing Word, God has laid down certain requirements for man if he would partake in the glory that shall be revealed. They are scattered throughout the Old and the New Testaments, reminding one of living pearls strung on a cord of love, and the keeping of them will result in a life acceptable to the Father and worthy of inheritance in the home He will prepare. Please observe these in Psalm 1; Psalm 15; 1 Cor. 13; Gal. 5; 2 Pet. 1:4-10; Rev. 22:12, 14, and many others.

Let us apply our hearts unto wisdom that we may learn what He desires of us, His children; that we walk in His paths, for, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

THE UNITY OF GOD

By Lyman Booth

ARTICLE NUMBER 4

LET US FIRST EXAMINE some of Christ's teachings, and those of His apostles. Christ always spoke of God as His Father, and of the Father as the only God, thus leaving Himself and the Holy Spirit out of the question altogether. Among His first recorded words we find these: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10. When He prayed to God He always addressed him as Father, and taught His disciples to pray, "Our Father, who art in heaven," etc. Upon one occasion when asked what was the first commandment of all, Jesus used the very same words

spoken from Mount Sinai: "Hear, O Israel: 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: this is the first commandment." Mark 12:29, 30. Let us notice again the words of our text: "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Here He speaks of Himself, the Son, as a separate being, dependent on the Father. He continues, "Glorify thy Son, that thy Son also may glorify thee." In His prediction of His exaltation He says, "Hereafter shall ye see the Son of man sitting on the right hand of power." Matt. 26:64. In the garden of Gethsemane He prayed to the Father, saying, "Not as I will, but as thou wilt." Matt. 26:39. Again on the cross He said, "My God, my God, why hast thou forsaken me?" After His resurrection, He said to His disciples, "I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. Thus through all His ministry He used the same language. In every one of these instances to which I have referred He spoke to those people, His brethren, who had been taught the oneness of God. To them there was but one God, even the Father. If we compare Christ's testimony with that of Moses, we will discover that they agree perfectly.

Regardless of the plain testimony as given by Moses and our Lord, which none deny, those who hold to the triune theory, which some call the new doctrine, claim that it was reserved until the day of Pentecost. Let us examine the record to see if such an idea can be sustained. I find that the same language is used concerning God. I fail to find a hint even that the word, God, was used in the triune sense. I find these words: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; . . . whom God hath raised from the dead." Acts 3:13. Again, "This Jesus hath God raised up, . . . Therefore being by the right hand 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 2:32, 33. Does it look like the apostles taught any new doctrine concerning the personality of God when they spoke of Him without any qualifying words other than the Supreme Being, by whom Christ was sent, raised up, and glorified? If we turn to the seventeenth chapter of Acts, we will find that Paul makes a distinct declaration concerning God. In Athens he found an altar erected to the unknown God, and said, "Whom therefore ye ignorantly worship, him declare I unto you." Acts 17:23. Listen to Paul's declaration: that God, who made the world and all things therein, is Lord of heaven and earth; that in Him we live, and move, and have our being; that we are His offspring, and that He hath appointed a day in which He will judge the world in righteousness, by that man whom he hath ordained; "whereof he hath given assurance . . . in that he hath raised him from the dead." Acts 17:31. There are numerous instances in the Epistles in which God is spoken of as the God and Father of our Lord Jesus

Christ, the Father of mercies, and the God of all comfort. In Eph. 3:14 we read, "I bow my knees unto the Father of our Lord Jesus Christ." In Phil. 2:11 we read that "every knee should bow, . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." These texts declare the supremacy of God, and that one God is the Father only. The same God whom Paul called the "being eternal, immortal, invisible, the only wise God, "who is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honour and power everlasting." 1 Tim. 6:15. These are all New Testament testimonies, in plain simple language. The language of the Bible upon this subject is alike from Genesis to Revelation. Moses and the prophets, Christ and the apostles assert in the same simple terms that the Father is the only living and true God.

From the testimony already presented I find no authority whatever for dividing the absolute unity of God. But suppose two or three texts were found which would imply such a division. Should they not be explained in accordance with the positive statements of credible witnesses? The rule is that the preponderance of evidence should be the deciding factor in all cases. We feel that the language we have just quoted is so plain that we need not fear if a few difficulties should arise.

There are only two texts of any importance supposed to imply the doctrine of the trinity. One is the form of baptism. Christ's command was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." See Matt. 28:19. Even in this I fail to see that it teaches a trinity of persons, much less an equality of persons in the Godhead. Upon the contrary the word "Son" implies inferiority to the Father. One expositor has interpreted this text as follows: "The words mean that we should be baptized into the faith in God as our Father, into the Son as our Savior, and into the Holy Spirit as the quickening influence which proceeds from God." The Apostle Paul says we are baptized into Christ. Some contend that to be baptized into the Son is proof of His deity, but this cannot be the meaning for Israel was baptized into Moses. Certainly no one would claim that either Israel or Moses were deity. It does not follow that because the Father, Son and Holy Spirit were mentioned together that they are equal.

The other text is 1 John 5:7: "There are three which bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." May I ask in what sense they are one? My answer is, they are one in the record they bear. In this instance the Greek word which is translated "one" is in the neuter gender and does not mean a person, but it means ONE THING. It does not indicate the identity of a person, but agreement in purpose, in the end to be obtained as in the following: "He that planteth and he that watereth are one." 1 Cor. 3:8. The two are one in the pursuit of raising a crop.

They are one in purpose, but not in personal identity. The same thing prevails when Jesus prayed for His disciples, "That they all may be one; as thou, Father, art in me, and I in thee." John 17:21.

This text is interpreted by Calvin as follows, "The expression, 'these three are one' refers not to essence but to consent, as if the apostle had said, the Father and his eternal word and Spirit harmoniously bear testimony of Christ." The same explanation is given by Beza, one of the great orthodox authorities; and McKnight, the author of an orthodox commentary, has these words, "It was not to John's purpose to speak of the unity of the heavenly witnesses, in respect either of their nature or of their number. I am therefore, of the opinion, that, when he wrote 'these three are one,' he meant that they were one only in respect of the agreement of their testimony, conformably to the use of the same phrase in other parts of the New Testament." With such witnesses as Beza, McKnight, and Calvin favorable to our position we need not hesitate to give the above explanation to this famous text.

However much the trinitarians depend upon this text to support the idea of the triune God, I must add that by many Greek students it is considered as spurious, and has no place in the Bible, for several reasons. First, it is not contained in any Greek manuscript written before the fifteenth century. Second, it is not found in any Latin manuscript earlier than the ninth century. Third, it is not found in any of the early translations. Fourth, it is not quoted by any of the Greek writers to prove the trinity though they have quoted the verse both before and after it. Fifth, it is not quoted by any of the Latin writers. Sixth, it is first quoted by Vigilius Tapsensis, a Latin writer of no credit in the latter end of the fifth century, and it is supposed to have been forged by him. Seventh, it has been omitted in most of the editions of the New Testament since the reformation, in those of Aldus, Colineaus, Erasmus, and lately by Griesbach. Eighth, under Edward the Sixth and Elizabeth, it was printed in small type or in brackets, but between fifteen and seventeen hundred it began to be printed as it now stands. Bishop Lowth in commenting upon the verse says, "We have wranglers in theology, sworn to follow their masters who are prepared to defend anything, however absurd, should there be occasion. But I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse."

—o—

As long as nations meet on the fields of war—as long as they sustain the relations of savages to each other—as long as they put the laurel and the oak on the brows of those who kill—just so long will citizens resort to violence, and the quarrels be settled by dagger and revolver.—Robert G. Ingersoll.

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"EYE HATH NOT SEEN, NOR EAR HEARD, NEITHER HAVE ENTERED INTO THE HEART OF MAN, THE THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM."—1 COR. 2:9.

THE FOLLOWING article by an earnest young Illinois Berean needs no explanation. It speaks for itself, and we are glad to give it place on the Page.

THE CONSUMMATION

ONE OF THE MOST beautiful pictures in the Holy Scriptures is given to us in the study of the lesson of the consummation. The word "consummation" means "completion," and this lesson gives a very striking picture of God's plans in their fulness of completion. In order to get a fuller comprehension of the real meaning of the consummation, we must go back to the very beginning of God's dealing with man and see His plan and purpose of working with man.

After Adam's disobedience God started on His great plan of redemption for mankind. His plan was organized and systematic in every detail. From the beginning He had one definite purpose in view, for we are told in Isaiah 46:10 that God had declared "the end from the beginning"; therefore, He could look thousands of years into the future and see the completion of all His plans.

Starting out with a promise to Abraham, that He would give to him and to his seed all the land of Canaan, God started to work with Israel as a nation. Time after time they would sin, only to have God give them another chance, as it were, to redeem themselves. Finally, after years of patience and labor, God allowed Israel to run of her own accord, and the result was a complete scatterment of the Jews throughout the nations.

But God had chosen Israel to be a peculiar people unto Himself, therefore, in Jer. 31:31 He made this promise, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah", showing that at some future date Israel would again be regathered to their former home. Having worked with Israel for many years, followed by their subsequent disobedience and scatterment, God passed over a period of years and then caused His only begotten Son to be born into the world, the Person about whom God's entire plan is centered.

Jesus, during His short time upon the earth, did all

the work that God intended for Him to do, and then because of the great love He had for the world and remembering the promises He had made to Abraham and the children of Israel, God allowed His Son to die upon the cross that through Him all men might be saved. Then followed Christ's resurrection and ascension into heaven.

God began working with the Gentiles through such men as Paul, John, Peter, and the other great apostles. Finally God ceased to work with the people as He formerly did, and from that day to this man has been allowed to depend upon his own resources, so to speak.

All these things had been planned by God and they worked out just as He intended they should. We hear some people ask the question, "If God is so powerful and good, why didn't He establish His kingdom a long time ago instead of allowing all the suffering, sin, strife and death to continue?"

A painter starts to paint a picture, but before he begins he knows exactly how that picture will look when it is finished. Then he starts to paint and for days, weeks and months he works patiently and earnestly, until at last the picture is completed in every detail.

And so it was with God; He had a certain definite end to which He wanted to attain and it was necessary that all these events should come to pass. God knew the Israelites would reject Him; He knew Christ must suffer and die and He also knew that man would be allowed to rule for a time. This was all included in His plan and purpose.

But God's plan is nearing completion; the Israelites are returning to their homeland as God said they would; in the not far distant future Christ shall come the second time, the dead shall be raised, Christ will reign a thousand years, Israel will be restored to their former condition, Abraham will receive the land that was promised him and then the glorious consummation will occur.

The last enemy, death, will be destroyed; righteousness will be ushered in and peace will be established throughout the land. Then Christ will hand over the rulership to God and the plan which God started to work on, in the Garden of Eden, will have been completed.

—Harry Goekler.



THE FUTURE LIFE

WHEN JESUS had died, His friends took His body and wrapped it in fine linen and spices. Then they placed the body in a tomb, hewn out of rock, and rolled a stone before the door.

Very early the first day of the week Mary Magdalene and other women prepared anointing spices and took them to the burial place. No doubt they wondered who would roll the heavy stone away from the doorway for them. Imagine their surprise when they found the tomb empty! Probably they thought someone had stolen the body of their beloved Master away. They were greatly puzzled.

Suddenly there stood before them two men in shining garments! It was an amazing sight! The women were very frightened, and bowed down to the earth. Then the angels said, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And they then remembered what Jesus had said. They hurried to tell the eleven and their friends all that they had seen and heard.

Yet, the disciples could scarcely believe the news the women brought. They were very discouraged that Jesus had died.

However, Peter decided to investigate for himself, so he went to the tomb, and also found it empty and the linen grave-clothes laid by themselves. Even then, Peter could not solve the mystery. He went away wondering what it all meant.

Before long, though, Jesus appeared to Mary and then to Peter and John, and in the evening to the eleven. Now, their mourning turned to joy, and their discouragement to hope. Jesus was truly alive again—never to die!

And because Jesus lives, we also hope to live again. And that is why we rejoice each Easter Sunday.

We sometimes wonder why the apostles did not understand about Jesus' death and living again. He told them about it often. At one time He tried to give them hope to sustain them over this dark time of doubt. He said, "Let not your heart be troubled: ye believe in God believe also in me."

He said there would be many places for them to fill in His Father's house, and that He was going away to

prepare those places. You remember our story about each one having a place in the church and work to be done?

And then Jesus continued, "I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Thomas said, "Lord, we do not know where you are going, so how can we know the way?" Jesus replied, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." In other words we must come into Jesus if we want a part in the church; and be faithful all our lives if we hope to receive the crown of life when Jesus returns.

REMEMBER

Jesus died for us, so we must live for Him.

SOMETHING TO DO

1. Read 1 Thess. 4:13-18.
2. Learn Rev. 2:10.
3. Find the places where Jesus told His apostles about His coming death, burial and resurrection. Who were the women with Mary at the tomb?
4. Read how the resurrection day came to be called Easter.

NOTE BOOK

First page: Draw a picture of the tomb of Jesus. Print: He is Risen.

Reverse side: Write: "We shall try to be faithful, so we may live again, too."

WHERE FIND

"And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

ROBERT'S WORK

"So long as I live," said Robert,
 "My work must never be through:
 When one good deed I have finished,
 Another I'll find to do.

"If a boy is once successful,
 Some higher task he will need;
 One's courage must keep on growing
 If one really means to succeed."

—Eugene C. Dolson.

I THANK THEE

"I thank Thee, Father, for the care
 Which fills my life and makes it fair,
 The sunshine and the pleasant rain,
 The seeds which grow to golden grain,
 The tender love surrounding me,
 For all these gifts so sent to me,
 I thank Thee."

With Our Sunday Schools

LESSON XIII.—March 31, 1929

THE FUTURE LIFE

Matt. 25:31-46; Mark 12:26,27; Luke 24:1-12; John 14:1-6; 1 Cor. 15:3-20, 50-58; 1 Thess. 4:13-18; Rev. 22:1-5.

Devotional Reading: *Psa.* 23:1-6.

GOLDEN TEXT

Be thou faithful unto death, and I will give thee a crown of life.— *Rev.* 2:10.

A STUDY OF THE SUBJECT

Eternal Life in to-day's lesson is connected inseparably with resurrection. "Why seek ye the living one among the dead" was a query that was laden with priceless information. He was no longer dead for He had been resurrected. Had He not been resurrected He would still have been dead. He was the living One because He had been resurrected. Had He not been resurrected He would not have been a living one. Resurrection is the only way to pass from death to life if we are to accept the query of the two who were met at the sepulchre together with their reason why Jesus was no longer dead, and their reason why He was alive; namely, "He is risen".

The Resurrection of Christ. None but angels may have witnessed God's creation of Adam in the Garden, but there were many who witnessed the resurrected Christ, the second Adam. That resurrection was greatly important because it was the introduction of "life and immortality" to all those who believe in Christ. It was the Victor's triumphant shout over sin and death.

God the Creator, through the obedience and faithfulness of His Son, triumphed over the disobedience and faithlessness of Adam and of Adam's posterity. Death had thrown its somber shroud over forty-two generations. In Christ God revealed the weakness of that shroud upon the sinless One whom it was impossible for death to hold.

Standing triumphant upon the torn breast of the grave, the sinless Victor sent reverberating to the righteous of all ages—"Because I Live Ye Shall Live Also."

It was the crowning triumph since the day when "God saw everything that He had made, and, behold, it was very good".

Added to this glad word is the statement in *Rom.* 6:9: "Death hath no more dominion over him." His victory is unto eternity. Those who live with Him live unto eternal life. Resurrection, not death, is the door to that life.

PRACTICAL APPLICATIONS

The company had offered a large cash reward to the boy who could accomplish a certain volume of work in a given time with a certain degree of accuracy. It seemed almost an impossible feat, but James had been working and training for weeks to get himself in shape. Sometimes he became tired and very much discouraged, but always at such times he would remember his aged father and mother and the mortgage that was about to take the home. With almost

super-human zeal and determination he pushed into the contest, giving the best and all that he had,—and won. What a joy, what a blessing that victory brought not only to himself but to the needy family!

How similar the story of Jesus! Realizing the helplessness of the race, He faced the trials and discouragements, gave all that He had, and won. The tomb burst open and Jesus was alive forevermore, with life and blessing for others.

You and I are to follow in His steps. There are still many in need. What a wonderful victory will be ours if we can stand eventually before an opened tomb, with life and power ours, and the opportunity to give relief to the many in need!—*F. E. S.*

THE-GOLDEN TEXT

"Become thou faithful until death, and I will give unto thee the crown of life."—*Rev.* 2:10, *Roth.*

Faithfulness must continue till death overtakes. The reward will be the victor's crown—*The Crown of Life.*—*F. A. S.*

SENIOR AND ADULT CLASSES

Topic: Eternal Life.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent". *John* 17:3.

"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. These have I written . . . that ye may know that ye have eternal life and that ye may believe on the name of the Son of God. . . . And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—*1 John* 5:11-13, 20.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." *1 John* 3:14-15.

John saw something more in eternal life than continued existence in the future. To him eternal life was a present possession of peace and beauty through knowing God and abiding in Him in love and understanding through His Son Jesus. Eternal life is not a continuation of physical existence. It has reference to the quality of existence, not the fact of existence.—*A. K.*

INTERMEDIATE CLASS

Topic: A Crown of Life.

The International Topic given for this quarter's lessons is, "Some Great Christian Teachings," and indeed they are great teachings. It could easily be termed a Christian growth. We learned of God, His Son Jesus, and the working of the Spirit of God from the Holy Scriptures. This could be termed "Hearing and Believing."

Repentance and faith, our daily prayers constitute an important step in Christian growth. How to worship, when to worship, baptism into Christ were essential steps. After we come into Christ, the various phases of Christian work were given. Then comes the crowning part. If we have grown correctly in all these things, there comes a time for reward and here it is: "Be thou faithful unto death, and I will give thee a crown of life", *Golden Text.* Again, Paul said, "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." Christ was faithful unto death as our lesson to-day describes, and He was given a crown of life.

May we ever be faithful, that we may obtain this crown: "Future Life."—*V. C. T.*

JUNIOR CLASS

Topic: The Glad Resurrection Morning.

Aim: Our ground of hope for the future.

"The resurrection of Christ came after the darkest day the world had ever known." The knowledge of it was too much for those men and women who came early to His tomb.

Class, watch the dying leaves and flowers, then just a few months later rejoice at the resurrection of all nature. The resurrection will bring the brightest day and deepest joy the world ever knew. We need not fear death if we have lived true children of God, for Jesus has said, "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live again." In order to live with Christ when He comes we must live with Him in spirit now.—*M. A. W.*

TOPICS FOR STUDY AND DISCUSSION

Future Life: time of reception and extent of duration; author of to man. Eternal Life: meaning as to time of reception, and character, and extent of duration (according to John's writings); author of to man.

DOINGS AMONG THE CHURCHES

Bro. Siple was called to Arkansas City Saturday for a funeral. Particulars later.

Bro Austin filled the pulpit at Oregon, Sunday.

Bro. F. A. Stilson and family were in Plymouth and South Bend on business over the last week-end.

On account of sickness, Sr. Lydia Railsback of South Bend, Ind., was unable to attend a meeting of the Executive Board at Oregon last Wednesday.

The few cases of small pox that suddenly sprang up in Oregon recently were promptly taken in hand. Following the vigorous and thorough efforts of the authorities the condition seems to have been quickly brought under control. The churches and public places are again open.

Bro. Grover A. Gordon, Holbrook, Neb., a member of the Bible Training Class, has accepted a request to speak for the Brush Creek, Ohio, church on Easter Sunday. Bro. Gordon's depth of Christian character, his earnestness for the cause and his extensive grasp of the Bible give him strong recommendation.

Bro. M. W. Lyon's resignation as Pastor of the church at Brush Creek, Ohio, took effect March 1. He has left there a lasting impression for Christian truth and righteousness.

The South Lawn Park Church, Grand Rapids, Mich., is anxiously awaiting the completion of the sewer system in its vicinity. High water has invaded the basement and put out the fire. Under such conditions no services can be held. But watch that work when the workers are released! They'll soon recover from the one or two Sundays of closed doors.

CHICAGO MEETING

Services will be held next Sunday, March 24, at the home of Sr. Jessie Wilson, 625 N. Long Ave., 10:30 a. m. Bro. Marsh will be the speaker and a large attendance is urged. Any desiring to inquire about services, phone Austin 7374.

Sr. Margaret Lyon, of Chicago, has been quite seriously ill with a throat infection for several days. Her many friends pray for her speedy recovery. Her sister, Dorothy of Rockford, Ill., spent the past week-end at her bedside.

BLAIR, NEBRASKA

We are glad to report good services last Sunday. Country roads have been so bad here of late that our country brethren have not been able to attend church until last Sunday, the 10th, quite a few braved the roads and we all enjoyed the day with two services, morning and afternoon.

Some are still on the sick list. We extend our sympathy to them and hope for their speedy return to health.

The committee for our Easter program is Sisters Krogh, Ruth Jenkins and Leslie Appleby. Those named have had experience in programs and we expect something very special for Easter. E. E. Giesler.

EASTER OFFERING

From now until after Easter we will list below the contributions received each week. Have you sent your part yet?

Previously reported	\$ 83.15
March 9 to 16	72.26
Total	\$155.41

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario,	May 24 to 26
General Conference, Oregon, Ill., .....	.....
.....	July 28 to Aug. 11.
Illinois Conference and Bible School, Oregon, Ill.,	July 28 to Aug. 11.
Nebraska Conference, Holbrook, Nebr., .....	.....
.....	Aug. 18 to 25

A COMMUNICATION

Dear Brethren:

In the study of lesson six of this quarter, note what seems to me a slight error: **Two sons**—probably the two houses of Israel. To my mind the two sons are types, the elder son the type of a class of people represented by the scribes and Pharisees, which according to Matt. 23 and Luke 11 seem to be types of nominal churches, while the younger son seems to typify a class represented by the publicans and sinners as we are told in Rev. 18:4 to come out of her (Babylon) type of false church, must mean the world. This parable and the two preceding were used by our Lord in answer to charges made by scribes and Pharisees in regard to His dealing with publicans and sinners. Luke 15: 1-3.

The following are my notes on this parable:

- Luke 15:11—**A certain man.** Jehovah.
- Luke 15:13—**Younger son.** Publicans and sinners in far country—away from God.
- Luke 15:14—**Mighty famine.** No food—spirit; in want—desire.
- Luke 15:15—**Citizen.** Satan. **Of that country.** The world.
- Luke 15:16—**Husks.** Worldly lust.
- Luke 15:17—**Came to himself.** Realized condition. **Perish with hunger.** No hope.
- Luke 15:18—**Repentance.**
- Luke 15:19—**Meekness.**
- Luke 15:22—**The Father.** Represented by Christ. **To his servants.** Apostles. **Best robe.** Robe of Christ's righteousness. **Ring.** Holy Spirit; power. **Shoes.** Not servant, but child of God.

Luke 15:23—**Kill it.** Sacrifice. We should present our bodies a living sacrifice, which is our reasonable service. Rom. 12:1.

Luke 15:24—**Type of restoration.**
 Luke 15:25—**Elder son.** Scribe and Pharisee. **In the field.** The world.

Luke 15:28—**Angry.** Lack of love. **Would not go in.** Matt. 23:13; Luke 11:52.

Luke 15:29—**Commandment.** Matt. 23: 23, 27, 28; Luke 11:39-52.

In writing the above it is not my intention to criticize the National Bible Institution but only to present my views for your consideration. I believe the National Bible Institution is doing a wonderful work and while I have not been able to lend my financial aid, have at all times given my moral support to any body of truth seekers in its effort to spread the gospel (Mark 16:15; Matt. 24:14).

Brethren, my only creed is the Word of God. Titus 1:9, Diag.; 2 Tim. 2:16, 17. We must study (2 Tim. 2:15), examine ourselves (2 Cor. 13:5), mark those that cause division (Rom. 16:17) and the writer believes that if the doctrine of our church proves unsound, not to think of it in this manner—church of God, ABRAHAMIC FAITH, but THE CHURCH OF GOD, Abrahamic Faith—and earnestly contend for the faith of the apostles. Jude 3.

With love and prayers for all
 Your brother,
 Deo Harvey,
 907 S. Waugh St., Kokomo, Ind.

REPORT OF EXECUTIVE BOARD MEETING

At the call of the president of the General Conference, Bro. G. E. Marsh, an Executive Board meeting was convened at Oregon on March 13. All members were present excepting Sr. Railsback, who was sick. By invitation Bro. Siple sat in.

A careful study of all of our activities as pertaining to the present and to the future was made. As a result it was recommended that our efforts be gradually concentrated more and more upon strictly religious effort; that we decrease rather than increase our labors in commercial or strictly business lines; that our plans for labor be laid with a view to accomplishing our religious aims, entering into other labor only as same can be conveniently taken on.

All acquiesced that the recent withdrawal of one of our men from the greenhouse is a benefit, and agreed with Bro. Stilson's suggestion that he would be able to turn out the work during the spring months without replacing said man. This withdrawal also vacated the dwelling house at the greenhouse which has been in great need of repair. Steps to the making of such repairs were recommended.

The Board sat in at one session of the Bible Training Class and highly appreciated the class and the good work which has there been done by Bro. Siple. The Board regarded the Bible Training Class as perhaps the work of greatest importance and promise.

It was urged that a careful study of our publishing problems be made and that, if possible, the costs be pruned down.

As to the work of Field Secretary it was reported that in many places where such work is most needed, there is no money to cover the necessary expenses of same. Therefore, as this work must of necessity be self

supporting, one of the anxious hopes in this direction remains as yet unrealized.

It was recommended that the Executive Secretary should return to the office for closer touch with the whole work, and that Bro. Siple exchange with him and take the field, as per earlier considerations.

It was the unanimous voice of the Board that all our efforts should be concentrated toward the accomplishment of spiritual or religious labors and that labors and overhead should everywhere be curtailed to that end.

Bro Stilson stated that he felt that the particular duties for which he was called to Oregon have gradually been eliminated. Accordingly, he felt that he should be allowed to return to his home following next General Conference.

After thorough consideration of all phases of our work, and, having expressed its confidence in the workers, the Board adjourned at 10 o'clock, Thursday evening.

F. L. Austin, Sec'y.

P. S. In accordance with the above it is suggested that Bro. Siple take a tour through the west, south-west and north-west in answer to some tentative and some definite requests for meetings. Such a trip, if finally decided upon, should be started about the middle of April. All who would be interested in his services in connection with such a circuit would greatly aid the work if they will address this office—National Bible Institution—at once. F. L. A.

OHIO

FAREWELLS AT BRUSH CREEK

Some very abrupt changes have taken place in Ohio during the past month. Having resigned as pastor of the Brush Creek church, the writer concluded his ministry there on the first of March, in order to accept the pastorate of the Cleveland church, vacated by Bro. Conner. Circumstances in Cleveland made it seem necessary that the change be made this spring rather than the first of September, when our year would have been up at Brush Creek.

It was characteristic of the Brush Creek people that when we asked to be released the first of March, they willingly consented, sacrificing their own desires and giving up

their pastor to help out a sister church. We highly appreciate this unselfish action on their part.

Thus our first pastorate comes to its close after three and a half years. It was hard to think of dropping the work in the middle of the year and upon such short notice, and of severing the ties those years have made between us. It will seem strange that the weekly trips back and forth will not be continued as before. If ever this church has needed a minister, it is now, when time is beginning to heal some of the old wounds, and unity is taking a little more courage to assert itself. So we pray that the Lord will send them a pastor to take up the work and carry on.

Our last Sunday there, Feb. 24, was just one surprise after another. At the close of the morning service, we were all asked to meet in the basement for a few minutes, and what was our surprise upon reaching it to find two long tables set the length of the building and loaded with good things to eat! So well had the secret been kept that the preacher had even helped to prepare some of the "eats" without suspicion of what was going on. We lost no time in making away with the bountiful repast, and the surprise was almost as much enjoyed by everyone as was the food. So far as is known, this was the first basket dinner that was ever served at Brush Creek Church in the winter time. The honors of the occasion were shared with Bro. and Sr. Roll Brewer, who celebrated their twenty-third wedding anniversary that day.

Having done ample justice to the dinner, we were all invited back upstairs, where it seemed something else was brewing, or "Brewer-ing", whichever you wish. A social meeting had been arranged, in which all were invited to take part by suggesting songs, reading scriptures or making exhortations. It provided, also, occasion for some to say a lot of nice things about their preacher, which, of course, made him feel very bad that he was going away. The service lasted over an hour, many taking part, and nearly all remarking on the spiritual atmosphere which seemed to pervade the meeting and bring us all closer together than we had ever been before. As the impromptu program was concluded, the first elder, Bro. Garard, took charge and in a touching speech expressed in behalf of the church their appreciation

of the services we have tried to give during our stay among them. He then stepped down from behind the pulpit bearing a magnificent gladsome bag, which he set down before our amazed vision. At this, everyone in the building took occasion to lean back and roar in amusement at our manifest confusion. The biggest surprise of all had been well kept, and it worked perfectly. We do not remember a time when we were more at a loss for words than at that moment. So, whenever we travel in future, and however far we may go, we shall always take with us the substantial pigskin reminder of the true and loyal brethren at Brush Creek.

The evening service, on the topic of, "Eternal Influences", was well attended, and a full and eventful day came to an end. We then spent several very busy days saying farewells before making the trip to Cleveland Friday. We did not bring the new bag empty, either, for Sr. Hoke, with whom we have made our home for a long time while in Dayton, presented us with a beautiful bathrobe, by which to remember, we suppose, the days we spent wearing Sam's when Bro. Siple left us sick a year ago while he journeyed alone to Oregon. And, whenever we take out our checkbook to write a check, we shall notice that our balance is about thirty dollars greater because Bro. and Sr. Garard quietly paid up the remaining balance on our pledge to the building fund and presented us with the receipted card.

They are like that at Brush Creek. But not the least of our cherished remembrances will be the true friendship of the brethren which is beyond money and beyond price.

M. W. Lyon.

HERALD RECEIPTS

Leo Behrends; Mrs. John Stedman; Jessie L. Groves; D. K. Lehman; Mrs. Chloe Sims; A. M. Linsenmeier; Howard H. Moore; Mrs. Lottie Sealine; Reuben Sealine; Mrs. Marion Richey; Mrs. A. Grace Adamson; Mrs. C. C. Verity; Mrs. W. O. Steffa; Wm. Densmore; Mrs. Paul Corbaley; John E. Miller; Elora Waldo.

SUBSCRIPTION FUND

Mae Miller \$1.00

OUR EASTER OFFERING

F. L. Austin

WE ARE GLAD to note the response that is already being received on the Easter offering. Easter brings anew the mind of every true worshiper to the wonderful sacrifice made by our Lord and Master. As one enters deeper and ever deeper into the meaning of Christ's gift to us, it brings to mind our great opportunity for gift and service in behalf of our fellowmen for whom Christ died.

The National Bible Institution is putting forth continued and earnest effort to increase the service of its people in the name of Christ. Our Bible Training Class gives promise that other able workers will soon be ready for the field; our Restitution Herald is going out week after week; our Truth Seekers' Quarterly is ever reaching for more readers. All of these things require constant

labor and continued expense. It is for these and other earnest activities of the National Bible Institution that we solicit a special Easter offering. Mark all such contributions "Easter Offering" and remit them to the National Bible Institution, Oregon, Illinois.

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THE FIRST EASTER

By Lottie E. Young

I FEEL SURE all Christians have pictured to themselves the first Easter morning when the women who had ministered to the Lord Jesus in His daily life started for the tomb which they thought held the body of their beloved Master, questioning on the way as to who should be able to roll away the great stone from the mouth of the sepulcher; how, as they stood perplexed after finding an empty tomb, and affrighted as "two men in dazzling apparel" said, "Why seek ye the living among the dead? He is not here but is risen", afterwards with what hurrying feet must they have returned to Jerusalem to tell this wonderful story to the apostles! But even though we may have a realistic picture of what happened so long ago, if we went to Palestine, and looked for the place where the Lord lay, I wonder how many would feel that their imagination was verified by what they would see. When I was on the boat going to the Holy Land, I was asked if I had any delusions or illusions about Palestine. I replied that I did not think any existed in my mind, but when I reached there and was visiting the places where Jesus Christ had walked and talked, I felt constantly a little twinge of disappointment, as there was so much uncertainty about everything connected with the life of the Master. "Perhaps", "doubtless", "tradition says so", and similar phrases accompanied the marked out points of interest mentioned in the Bible as associated with the One who spake as never man spake.

Of course we should remember that Jesus Christ had few friends when He died, and most of them of the poorer class; besides, burial places in that far off day did not have the care bestowed upon them that we love to give to the green beds of our dear ones. I do not believe the apostles had any idea as to how great an extent the teachings of the Lord would spread, and as they were soon scattered, very likely little attention was paid to the place where the Savior of the world lay when He was three days and three nights in the heart of the earth. It was not until the fourth century when Christianity became the religion of the Roman Empire, and the mother

of the Emperor Constantine became interested in the earthly life of the Lord Jesus Christ, that a search for the tomb was made. In the years which had elapsed between His death and about 350 A. D. Jerusalem had been conquered, the Temple destroyed, the palaces laid waste, and the followers of Christ dispersed into many different parts of the world.

Now I will take you to the Church of the Holy Sepulcher as it stands to-day, tradition asserting that it covers Calvary as well as the tomb. The Chapel of the Crucifixion is in the second story of the church, so we must climb up a steep flight of stairs before we can stand in a little room crowded with lamps, which are incrustated with gold and silver. In front of a rich altar is a silver star marking the place in the rock where the cross stood, according to our conductor, and close beside it a crevice in the stone which we are told is the very break in the rock that was made when Christ perished on the cross, the sun was darkened, and the veil of the temple was rent in twain. Down dark steps we stumble and then enter the Chapel of the Angels. In the very center of this is a very tiny chapel with a door so low you have to stoop to enter, and this covers the holy sepulcher itself. Many pendant lamps are hanging here, made of gold and silver, while mass is celebrated daily by different Christian sects—Roman and Greek Catholics, Copts, Armenians.

This is where millions of men and women have come to pay homage to the One who was "a man of sorrows and acquainted with grief" for hundreds of years, but about half a century ago a tomb was discovered, which may have belonged to Joseph of Arimathea, as some competent to judge claim it to be the veritable place where the Lord lay between His death and resurrection. The afternoon I spent in the garden where it is situated I consider the most vivid picture of my trip. Cut out of the living rock is a room about eight feet square, and there must have been a huge stone to block the entrance, which explains the fears of the women as they came to embalm

(Continued on page 416)

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

HE IS RISEN

“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 16:6.

WITH CLEAR, ringing voice the angel spoke to the astonished women: “He is risen”! In all the annals of human history these are the most outstanding words of triumph and victory that have ever fallen upon natural ear. They are the most important words to us.

The one great thing for which an army fights is victory. The one outstanding thing for which a man strives and labors is success. And if victory and success crown the labors then the effort and the pain seem hardly worth remembering.

It might be well, however, to bear in mind that no real victory is ever won without a struggle; no worth while success ever attained without the preceding price and effort. This was true in the case of Jesus. It is, therefore, unfair to Him for us to look upon the victory without considering the process which made it possible. It is not right for us to exalt the fact of resurrection without observing the steps which led to the grave.

Labor is one of the prime prerequisites of success. This requirement Jesus had fulfilled to the limit. Day in and day out He had tramped the sands of Palestine patiently teaching and healing the people. Weary and worn He labored on, ever mindful of their needs. In service He had proved true.

Patience is another requirement of true success. Some persons work hard, but their lack of patience discounts their value and often robs them of victory. Not so with Jesus. Meeting calmly all criticism and opposition He still was able to smile kindly at those who were unkind to Him. This is one of the supreme tests of strength of character, and the Master met it perfectly.

But over and above all this is the fact that He was willing to suffer. He bore the hardships; He bore the reproach; He allowed them to scorn and rebuke Him. The trial was set and He faced the false accusers without a word of justification. He carried His own cross as He staggered away toward Calvary, and He prayed for their forgiveness as He hung dying in mid air. He was willing to suffer that the end might be gained.

These are some of the steps that led to victory. Our Master gained the prize because He was willing to pay the price in service, in patience and in suffering.

The Easter comes to us with its glorious message of victory, but in so coming it bears to us the fact that we, too, may eventually rise victoriously if we are willing to follow our Lord in the steps He took.—F. E. S.

THE BURSTING SEEDS

WE GLANCE out the window and we note that the buds on the trees are swelling and bursting. New life has filled them full, and they push their walls away in order to grow.

In the garden lie seeds which fell from the plants last fall. Without a movement they have been lying through the winter months. Storms with their sharp winds and bitter sleet have swept over them, but they did not feel the sting. Winter piled her banks of snow upon them, but they did not mind. Oblivious to it all they slept the dark months through.

But spring is here. The sun with cheering warmth has smiled down upon the earth and those seeds have responded. Unmindful of the winter's storms and blasts, they nevertheless answer instantly the call of loving warmth from the sun. It is Easter.

How true this picture is to that of God's great plan. Man in the fall of life drops in death. Laid away in the ground he sleeps with no thought of time or trouble till the winter time is past. Sorrows and problems may sweep the world above him, but he gives no heed. Quietly he reposes until the Son shall rise. But when that glad springtime shall come, when the world's greatest Easter shall dawn, then shall the tombs burst and the dead shall rise.

Watch the swelling buds and bursting seeds and learn a message of the real Easter when Christ shall come.

—F. E. S.

THE AWAKING

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” Psa. 17:15.

HUNDREDS OF YEARS before Jesus was born David realized the truth of life and death and resurrection, and spoke the beautiful words here quoted. The thought of death as a night of rest did not appall him. Why

should one shrink from the night when he realizes that the morning will soon dawn and he shall awaken to a new and better day?

David shows in his expression that nothing in human experience is wholly satisfying. Always man is seeking for and desiring something more. But in considering God's great plan and purpose David saw that eventually all of man's desire would be granted, therefore he said, "I shall be satisfied, when I awake, with thy likeness."

One could not have a more inspiring slogan with which to face the future.—*F. E. S.*

A FOOL'S WRATH

"A fool's wrath is presently known: but a prudent man covereth shame." Prov. 12:16.

IF A CUTTING or unkind remark is made, or an insinuating slur cast, the character of the person concerning whom it is done is readily shown by the attitude taken. As Solomon put it, "A fool's wrath is presently known," therefore he gets angry, answers back or shows his resentment in some way. "But the prudent man covereth shame." That is not easy, but it is noble, and it demonstrates a strength of character that is admirable.

He who can suffer injustice quietly and patiently will eventually reach the top.—*F. E. S.*

SHALL WE OR SHALL WE NOT?

OUR ATTENTION has just been called to a letter from one of our sisters in the church, in which she comments upon some matters of practical consideration. Following are some of the statements:

"Have you noticed the report of the churches in the last two *Heralds*? It grieves me to see them compromising with the world. I see one church has joined in to have American League and Anti-saloon programs. What do we care for the Anti-saloon Leagues or the enforcement of the laws? We know it will not be till Jesus comes. I see another place where they had Hallowe'en parties. I wonder if they know whom they are honoring? We have always fought the idea of ghosts, and God vanished the witches, and I think He will include these modern ones. It seems to me that we could get together and enjoy ourselves with each other and rejoice in the hope of the kingdom. Those dear brethren have sacrificed so much to bring us out of the world, and into Christ, and now some one comes along and leads them into the world. The Master knew what was coming and the conditions that would exist when He came back. 'When I come, will I find faith on earth?' It behoves us all the more to be faithful. Why don't some of the able writers of the *Herald* write on these things, and try and keep our little body, that is in the world, but not of the world, a peculiar

people, zealous of good works. It seems something ought to be done to keep this worldly spirit from creeping into the church."

Some of the matters referred to in the above letter are worthy of the careful thought of every child of God. While there is room for honest difference of opinion on some of the things mentioned, yet the fear that clutches the sister's heart is commendable,—a fear for the welfare of her brethren. The tendency to be like the rest of the world, both in group and individually, is too pronounced, and we need more devoted, personal, Christian service.

A peculiar people! The word, peculiar, means different, not like others. That is just what God asks of us, to trust Him, not self; to find our chief joys in His service, not in the world of affairs which pertains only to the present life.

Draw your own conclusions on the particular points mentioned, but let's determine in all sincerity to be a peculiar people for God.—*F. E. S.*

A LITTLE CHILD SHALL LEAD THEM

THE ABOVE WORDS were recalled to our mind by a letter just received in which was enclosed a remittance of \$1.20 as an Easter offering by a very young girl. She had been able to work and earn a little money, and out of these small earnings she has sent her offering. What an inspiration! What an example to others!

Have you ever meditated on what it would mean to our church work if a proper per cent of the hundreds of children in our church families over the land would back up the cause in a practical way? But a child must be taught. This particular girl has seen her father and mother assist the cause year after year. Now as she comes to the place in life where she can do things herself she wishes to follow the example of the parents whom she respects. How true it is that if a child is raised in the proper way that training shall govern life's actions.

Are you shedding before the growing children the proper influence and example?—*F. E. S.*

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

"It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power.

"It is sown a natural body; it is raised a spiritual body."

BECAUSE I LIVE, YE SHALL LIVE

JOHN 14:19

“Because I live, ye too shall live;”
These are our Savior’s words.
What more can any Christian need?
For He Himself our cause will plead.

Eternal Life! Yes, that’s the gift
Those precious words contain:
No doubt should ever cross our mind,
That we this life shall find.

‘Because I live;’ yes, that’s enough;
A promise so divine
Should every thought of fear remove
And kindle every hope and love.

Eternal Life! There’s none but Thee
This honor can bestow;
It passeth understanding deep;
For that is Thine alone to keep.

‘Because I live!’ We’ll hold to this,
For we are held secure
By Him whose word can never fail,
But now and ever must prevail.

Eternal life will soon be ours;
For in His Word ’tis said,
The dead in Christ shall first arise
To meet their Savior in the skies.

Then, Lord, it is in Thee alone
That all our hopes must rest;
We’ll trust Thee now, and see Thee soon
And then Thy life shall be our boon.

—*Rainbow*, 1882

THE UNITY OF GOD

By *Lyman Booth*

ARTICLE No. 5

FROM THE FOREGOING articles I believe the reader will perceive that the doctrine of the trinity rests upon a very weak foundation, because there is not a single verse in the Bible in which it is plainly stated or implied, therefore the unity of God remains unshaken, and we can say with the prophet, “Hear, O Israel: The LORD our God is one LORD.” Deut. 6:4.

I wish to add a few lines in explanation of the thought contained in Matt. 28:19 and Mark 16:15, 16 with regard to the name used in administering the right of immersion

or baptism. Because our Lord commanded His apostles to baptize in the name of the Father, and of the Son and of the Holy Spirit, that He meant to be baptized in the three names. But Jesus did not say so. He said name, meaning only one name. There are those who dip their candidates three times: once into the name of the Father, once into the name of the Son and once in the name of the Holy Spirit. In Acts 4:12 we find these words spoken by Peter when he and John were brought before the high priest, Annas, after they had preached through Christ Jesus the resurrection from the dead. The High Priest had asked them “by what power, or by what name, have ye done this?” Acts 4:7. They had healed an impotent man. Peter, being filled with the Holy Spirit, answered as follows, “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. That is as much as to say that there is but one name, not three, which agrees with the statement in Mark 16:15, 16 and in Matt. 28:19. He said “the name.” The Son isn’t the name; the Father isn’t the name; the Holy Spirit isn’t the name.

By way of illustration we will suppose that I am a teacher. Teacher isn’t my name. I am a son, but son isn’t my name. I am a father, but father isn’t my name. It is very plain that neither teacher, father nor son is my name. Neither would give a stranger any idea what my name might be. Just so in this instance: Father, Son and Holy Spirit is not the name, but Peter told Annas the name in answer to his question, “By what power, or by what name, have ye done this?” In the tenth verse Peter said, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.”

Another illustration may serve to give us a little clearer idea of the principle contained in the name. Suppose that a young man and lady appeared before a minister, or magistrate, or officer of the law empowered to marry people. In performing this rite the officiating party confers upon the lady the name of her espoused husband. If his name is Jones, she is married into the name of Jones. Her name thereafter is also Jones. Jones’ father was Jones also and so was his grandfather. Here we have a son, father, and grandfather—three men by the same name. She took upon herself the name of the three. But son, father or grandfather is not the name by which the bride is to be known. Here are three individuals one in name but not in identity. Jones and his bride are one in name but not in identity. Suppose we say the lady’s name before marriage was Mary Thomas. By her marriage she forsakes the name of Thomas, but retains the name of Mary. There was no Mary Jones before she was married. Just so in this instance, we had no Christ before His baptism, and His anointing by the Holy Spirit as He came up out of the water. Before that He was known by the name of Jesus of Nazareth. Christ means

anointed. After His baptism His official title was added to His name; hence we have Jesus Christ, or Jesus the Christ, or Jesus the anointed of God. Peter, wishing to make sure that the high priest might know for a certainty by whom he had healed the man, said, "Jesus Christ of Nazareth." He told His name, official title and residence.

L I F E

By Edith E. Miller

HOW WONDERFUL is the assurance we have, that we will live again! No need of doubt, or wondering about the future, if we only come to God's Word, and carefully read and study the many times this promise of life is given. We are told this life is short and fleeting, coming to an end of darkness and silence. How true we realize every day! Job 14:1, "Man *that is* born of woman *is* of few days and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not." Eccl. 3:19, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity." Eccl. 9:10, "Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Isa. 38:18, "For the grave cannot praise thee." We are told in Romans 6:23, "For the wages of sin is death." All through God's Word we find death spoken of as an enemy and as a condition just the opposite of life in every way. As Paul says in 1 Cor. 15:19, "If in this life only we have hope in Christ, we are of all men most miserable."

So it would seem that this life is an uncertain condition, subject to an ending of all by death, from which there is no hope of a future, were it not for the hope held out in 1 Cor. 15:21, 22, "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."

Life of the human race is a condition into which man plunged himself when he disobeyed God's commands, and brought sin and death on the whole race. Gen. 3:19, "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."

By now we can fully realize our desperate need and helpless condition, in regard for a future life, and see the wonderful light of God's love and mercy, wherein He has provided a way for all of us to gain the priceless gift of eternal life. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here comes the message of hope to suffering dying humanity, Christ came and dwelt among us, became even as

we are, subject to the trials and sufferings of mortal life, that He might win for us the gift of life. He was true to every test, sinless within Himself, He took on the burden of sin for our sakes, suffered and died on the cross, that He might gain the gift of immortality for Himself, thereby putting Himself in a position, whereby through God, He could give the same precious gift to all those that love Him, and try to follow in the path He has laid out.

We do not possess this condition of immortality now, Job 4:17, "Shall mortal man be more just than God?" And in Tim 6:16, in speaking of God, Paul says, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting."

Only by perseverance and bending ourselves to God's will may we hope to attain this gift, for it is a gift. Rom. 6:23, "For the wages of sin *is* death; but the gift of God is eternal life through Jesus Christ our Lord." From now on, how many times we can find blessed assurance of this wonderful gift from God! How it kept up the courage and cheered the hearts of the followers of Christ, while they suffered and worked for Him, and they have handed them along, through the inspiration of God, for our hope and salvation.

But we must have faith in the Word of God, come to Him in all humility, confessing and repenting of our sins, and take upon ourselves the name of Jesus, sealing our faith by the act of baptism. Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Eph 4: "Our Lord, one faith, one baptism."

Buried with our Lord in the likeness of His death and raised to walk a new life in accordance with our Father's divine will: 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: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin." 1 Peter 1:18, 19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish, and without spot."

After baptism we become children of our heavenly Father, Rom. 8:16, 18, "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. 6:8, "Now if we be dead with Christ, we believe that we shall also live with him." 1 Thess. 4:16, "For the Lord *him-*

self 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."

So much more can be found about these precious promises of God and the many blessings pertaining to them, if we will only take God's Word and look for them. John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

So, dear reader, let us heed this admonition of Jesus, ever hopeful and always feeling sure and safe in His love, sharing with Paul his trust and assurance when he says, Rom. 8:38, 39, "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." And also the tender promise of Jesus, Matt. 28:20, "Lo, I am with you alway, *even* unto the end of the world."

CHRIST'S PRACTICE OF PRAYER

THE EARTHLY ministry of our Lord was begun in prayer, (Luke 3:21) continued in prayer and ended in prayer, (Luke 23:34). The heavenly ministry of our Lord was begun in prayer, (John 14:16) and is now continued in prayer, (Heb. 7:25). Lord, teach us to pray.

Prayer was more important than rest, for "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 1:35.

Prayer was more important than sleep, for "he went out into a mountain to pray, and continued all night in prayer to God". Luke 6:12.

Prayer was more important than money or machinery in securing workers, for He said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. 9:38.

Prayer is as important as His other ministries for "he ever liveth to make intercession for them." Heb. 7:25.—*The Salineville Christian.*

O, why do we, His children, make so little of prayer when our Guide, our Pattern, our Helper made so much of it. He told us over and over to make use of it as a helper all along the way of this earthly life. Lord, teach us to pray.—*M. A. W.*

LET US earnestly pray for more grace and strength from heaven so that as the angel rolled away the stone from the tomb, we may roll the heavy stones of doubt and unbelief away from the lives of our fellowmen, bringing them forth unto the glorious light of the gospel of Jesus Christ, with its rich blessings and promise of eternal life.

—*Edith E. Miller*

A BETTER WAY

THERE ARE various habits and customs which are common among people, and some of these habits are sinful and degrading. I want to write a few words in a plain way about one of these, and with the help of the Lord, I wish to suggest a better way.

The bad habit to which I refer is evil speaking or slander. It is easy to find occasion to speak against almost any one, and especially easy to such as have formed the habit of evil speaking. Reflect a moment and see who there is among men, or ever has been, that was absolutely without fault, and therefore beyond the reach of evil tongues. The evil tongue of the slanderer can find something to say against Adam and Eve, Sampson, David, Solomon. But like other hunters, the slanderer prefers living game. With the spirit of envy within, he delights to rake up the evil reports that have been circulated about good people now living. And doubtless sometimes he manufactures or makes up from whole cloth foul slanders against the chosen ones.

But it is with the "little flock" I wish to talk now. We sometimes hear more than we wish to, of evil speaking among us. Says one, "What shall we talk about?" Allowing that you must talk, talk of the good that is done, and "speak not evil one of another, brethren." A good idea may be suggested by the advice given by our Master to His disciples. He says, "Into whatsoever city or town ye shall enter, inquire who in it is worthy". There is a subject for you. You can hardly fail to speak better while you are speaking, and you will certainly feel better at night when you lie down with the consciousness that you have done no harm to any one by thought, word or deed.

The divine Record says that "David did that which was right in the eyes of the Lord, and turned not aside from any thing he commanded him, all the days of his life, save in the matter of Uriah the Hittite". Who of our friends can show a fairer record than that, if the woeful exception could be removed? And even that dreadful crime was forgiven; but malice, envy and slander would not forget, even when it was blotted out of the book of God's remembrance, as it is written, "Their sins and iniquities will I remember no more".

Nearly all who read this may remember what a good lady said of Satan himself. It was her habit to say something good of every one. Her son said he thought his mother would have something good to say of him, and sure enough, when the subject was presented, she said he was a model of activity.

There is an old and well known proverb which says, "Speak good of the dead or speak not at all." Let us all add, "Speak good of the living also."—*Sel. from "Herald of the Coming Kingdom."*

An appropriate definition for "village" is a group of people who look askance at one another because of difference in opinion about the new preacher.—*Haney.*

THE JOY OF ETERNAL DAYS

We say we are glad when joy-bells
Ring out so sweet and clear.
We are glad when we greet a friend,
And a smile overcomes the tear.
We are glad when we hear the robin,
And the cheery song he sings;
For the promise of life in the spring time,
And the beauty the summer brings.

But the joys of to-day are as nothing
Compared to those of that day,
That Easter, when from the tombs
Christ will roll all the stones away;
When from the winter of death
Old earth awakens from sleep
To the glorious dawn of life,
When our Savior His promise will keep.

Oh, the promise that Easter will bring
Will be filled out a hundred-fold,
And the joyful gladness we'll know
Our mortal hearts ne'er could hold.
The summer of justice and love
Will fill all the earth with light,
And never again will sin,
Bring its winter of death and blight.

Truly, then can we say we are glad
When the joy-bells of heaven ring clear
Truly glad when we meet dear friends,
And parting we ne'er need fear;
Truly glad when we hear the song
Of the angels in joy and praise;
Truly glad when we know they bring
The joy of eternal days.

—Edith E. Miller

THY KINGDOM COME. THY WILL BE DONE

By James A. Patrick

THUS FAR we have considered the origin of sin, what is death, where man goes in death, and now we will consider man's condition in death. The Scriptures are very clear that man goes down to the general condition of the dead, designated as *sheol* in the Old Testament and *hades* in the New Testament. These words are defined by the best authorities as the hidden or unseen state of the dead. *Sheol* and *hades* represent a state or condition rather than a place or location. Abraham was told by God: "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."—Gen. 15:15. Some claim that the ex-

pression in Scripture "gathered to thy fathers" means to go to heaven and be with them there. But that could not have been true in the case of Abraham, for Terah, the father of Abraham, (Josh. 24:2)—he was an idolater—was buried in the land of Haran, but Abraham was buried in the cave he bought in the land of Canaan. Yet it was said that he should be gathered to his fathers. This gathering to his fathers was into *sheol*, the state or condition of death, not a place, for Abraham was buried in a different place from that of his fathers. Let us see then what God has said concerning this state or condition. "In death there is no remembrance of thee: in the grave (*sheol*) who shall give thee thanks?" Psa. 6:5. "Whosoever 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*), whither thou goest."—Ecc. 9:10. "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."—Ecc. 9:4-6. "For the grave (*sheol*, where all go) cannot praise thee, death cannot celebrate thee: they that go down to the pit (Heb. *shachath*, corruption) cannot hope for thy truth."—Isa. 38:18. "While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, *nor* in the son of man, in whom *there* is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psa. 146:2-4.

But it is often argued that this refers to the body. Yes, I am sure it does and this proves it is the body or physical being that does the thinking. "The living know that they shall die, but the dead know not any thing." What is it that lives and knows? Is it the spirit? If so, then in death the spirit knows not anything. No, it is the man, the physical being, that thinks and knows when in life and it is the man, the physical being, that ceases to think and know when death ensues. A living dog is better than a dead lion. Why? Because the living know, but the dead know not anything.

I am very busy this week so will let this suffice for this time.

(To be continued)

Lo, I am with you always, even unto the end of the world.—
Matt. 28:20.

A Pantheist minister met Dr. Emmons one day, and abruptly asked: "Mr. Emmons, how old are you?" "Sixty, sir, and how old are you?" "As old as creation," was the answer in a triumphant tone. "Then you are the same age as Adam and Eve?" "Certainly; I was in the garden when they were." "I have always heard there was a third person in the garden with them," replied the Doctor with great coolness, "but I never knew it was you."—*Sel. from "Herald of the Coming Kingdom."*

RESURGEMUS

It matters little where this weary frame
Rests on its final pillow. Whether laid,
With many tears, by gentle hands, beneath
The verdant turf, o'erblomed by fragrant flowers,
Or cast to wither on the desert sands;
Or prisoned 'neath the ponderous marble's dome,
In vaults of gloomy silence with the worm;
Or in cremation's ashes and niched;
Or in old ocean's chambers vast and dark,
Amid its caves and corals weltering,
While ages write their records. All that once
Was human still abideth, and awaits
A final waking; since this mortal must
A glorious immortality put on.

Ask not proud Science how this thing can be;
She answers not, save only to affirm
The elements are indestructible.
In this path Reason falters and is blind.
Faith, leaning on the Word, alone can solve
The mystery and challenge—"It shall be."
There is a voice the very dust can wake,
And the death-mould of ages vocalize;
Find ears to hear in earth's sepulchral caves
Deepest and darkest, and re-animate
The ashes of the melancholy urn.
Vainly the monumental marble weighs
Above the silent sleeper; vainly, too,
The magnitude of waters presses down
In its far depths of sunless quietude
The drowned and long forgotten; they shall part
The yeasty billows back to life again.
Atoms unseen, that people all the air,
Shall run obedient, hasting to re-form
Their pristine mass of human organisms,
The same, yet not identical.

So shall the glorious consummation come;
O'er the Destroyer so shall triumph Life,
And Death be "swallowed up in victory."

—E. W. B. C., in *Christian Union*.

THE SUNLIGHT OF LOVE

AS THE WARM RAYS of sunlight gently unfold the petals
of the lily until she raises her face in beauty and
fragrance to her god, so will the warmth of our Savior's
love change our lives, opening our hearts to His wonderful
mercy, until the beauty of His Spirit is reflected in our
words and deeds, to all those with whom we mingle,
bringing forth results that, like the fragrance of incense,
will ascend to heaven in honor and glory to God.

—Edith E. Miller.

THE LAMB OF LAMBS

By J. Arthur Johnson

IT WAS THE TIME of Passover in Israel. The lambs
for the feast were being chosen—lambs that were with-
out blemish, without stain within or without, perfect
lambs. They were to be offered to God who had made
bountiful provision for all Israel, He who had given them
all things. They were offered in memory of service
wrought in their behalf in centuries gone by, a service of
deliverance, a service of salvation of life to their first-
born sons.

But as this Passover arrived, as the lambs
were presented and chosen, there appeared One who had
been introduced to Israel as "the Lamb of God". How
free from blemish, from mark or stain of sin, He, "who
did no sin, neither was guile found in his mouth"!
There was no weakness; He stood equal to every test; He
was chosen. Yet how unwittingly, indeed, when the
priests and Pharisees took council together to slay Him.
Note the testimony given in John 11:47-53. His blood,
His very life, should be poured out that the destroying
angel might pass over the house whereon it (the blood)
should appear. The firstborn of that house need not
fear, the hand of Jehovah was upon him to preserve.

But Israel chose many lambs; these lambs for the
passover, lambs for sin offerings, lambs for peace offer-
ings, lambs for thanksgiving, lambs for the atonement.
Each one, as it was offered appeared as recognition of some
blessing which had been poured upon a chosen people
by their God, Jehovah. There were forgiveness of sin,
deliverance from bondage, cleansing, the gift of imputed
righteousness, acceptance by God of him who brought
the sacrifice. And yet with all that each one meant of
things then received, of thanks then offered; all would
seem to point toward that greater service which that
same God would one day complete in them.

And even now that sacrifice appeared which should go
before the service could be rendered; we "behold the
Lamb", the perfect Lamb, "the Lamb of God". And
what is it that shall be wrought in Him? "Behold the
Lamb of God, which taketh away the sin of the world."
It is He who has come to do the work, to bring the bless-
ing, which has been presented in all the lambs before.
He is able to bear the burden of them all, to carry it unto
completion, to carry it once for all.

It is while we behold these many lambs of Israel, their
offerings of sacrifice unto Jehovah, that there appear
among the foremost those at the feast of atonement, and
we consider them. There is not one for each person, not
even one for each house or family—there are two for the
whole nation, two for all Israel, two every year. Why
the two? What purpose do they serve? What picture
do they present to us?

Lots are cast upon them, one goat is for the Lord, the
other is the scapegoat, the goat for Azazel—one for the

Lord, one for Azazel. They seem to stand in contrast, and well they might: Jehovah, who blessed, provided all good things, who gave instruction in righteousness, and true holiness; Azazel, the source of all evil, all the sin, all ungodliness, all sorrow and disruption, inventor of evil thoughts. The Lord, where should He be found? In the Holiest of all, in the midst of the tabernacle in the camp of Israel. But where shall we look to find Azazel? Even in the wilderness, out there apart from Jehovah, away from God. The two can have no claim in common. They can not stand side by side.

But the goats?

The goat for the Lord: it is a sin offering, its life, its blood is taken, poured out before the Lord, even before Jehovah on the mercy seat, there to plead forgiveness for the people beyond, without. And the Lord accepts of it; He bears the plea: He will count that sin no more against His people. They stand before Him and are blessed; He has heard their cry; He has removed their sin; they can come to Him once more; there is no barrier.

The scapegoat, the goat for Azazel: upon its head confession is made, the sins of the people, perhaps one by one, are placed upon its head. He bears them as a burden, and he is sent away with them. Where? Away from the camp of the Lord's people, out into the wilderness, out where Azazel dwells, out to the place from whence they came. They are sent away by the people; they are repudiated; they must return no more to burden the one who has been freed from them. Yea, they are carried from whence they came, away from God, out in the wilderness where not even man dwells, away to return no more.

"The Lamb of God." Yes, He it is who has poured out of His own life, of His own blood. He it is who has obtained mercy for us as that blood appeared upon the mercy seat before the Father. Through Him our sin is canceled. Through Him we may receive the gift of righteousness from God. He has secured for us the way of entrance into the presence of God. Yes, and He has borne our sins into the wilderness; He has taken them away; they are no more, they are gone; we are free from them.

"Behold the Lamb of God," Has He secured a pardon for you? Has He given His gift of righteousness? Has He removed the barrier between you and God? Has He carried your sins away? Have you confessed your sins upon His head that He might bear them hence?

"Behold the Lamb of God, which taketh away the sin of the world"—my sin, your sin, when we have confessed upon Him, when we have allowed Him to take it as He will.

May God give us grace and strength, that day by day, as we shall discover our sins we may through Jesus, God's Lamb, send them whence they shall not return to us.

Those who give first thought to self are usually given little thought by posterity.

THE CROSS AND CRUCIFIXION

IN THE GREEK N. T. two words are used for "the cross", on which the Lord was put to death.

1. The word *stauros*; which denotes an upright pale or stake, to which the criminals were nailed for execution.

2. The word *xulon*, which generally denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose. It is not like *dendron*, which is used of a living, or green tree, as in Matt. 21:8; Rev. 7:1, 3; 8:7; 9:4.

As this latter word *xulon* is used for the former *stauros*, it shows us that the meaning of each is exactly the same.

The verb *stauroo* means to drive stakes.

Our English word "cross" is the translation of the Latin *crux*; but the Greek *stauros* no more means a *crux* than the word "stick" means a "crutch".

Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber. And this is the meaning and usage of the word throughout the Greek classics.

It never means *two* pieces of timber placed across one another at any angle, but always of one piece alone. Hence the use of the word *xulon* (No. 2 above) in connection with the manner of our Lord's death, and rendered "tree" in Acts 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24. This is preserved in our old Eng. name *rood* or *rod*. See the *Encycl. Brit.*, 11th (Camb.) ed., vol. 7, p. 505 D.

There is nothing in the Greek N. T. even to imply two pieces of timber.

The Catacombs in Rome bear this testimony: "Christ" is never represented there as "hanging on a cross", and the cross itself is only portrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner. See the *Encycl. Brit.*, 11th (Camb.) ed., vol. 14, p. 273.

In his *Letters from Rome* Dean Burgon says: "I question whether a cross occurs on any Christian monument of the first four centuries."

In Mrs. Jameson's famous *History of our Lord as Exemplified in Works of Art*, she says (vol. 2, p. 315): "It must be owned that ancient objects of art, as far as hitherto known, afford no corroboration of the use of the cross in the simple transverse form familiar to us, at any period preceding, or even closely succeeding, the time of Chrysostom"; and Chrysostom wrote half a century after Constantine!

"The Invention of the Cross" by Helena the mother of Constantine (in 326), though it means her *finding* of the cross, may or may not be true; but the "invention" of it in pre-Christian times, and the "invention" of its use in later times, are truths of which we need to be reminded in the present day. The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two pieces of timber placed at any angle.

—Selected from "The Companion Bible",

Is your subscription to The Restitution Herald paid up?

SEEING THE FUTURE

By A. W. Taylor

THE SUNDAY SCHOOL TIMES of Feb. 23, 1929, gives a review of Miss Christabel Pankhurst's latest book, "Seeing the Future." The following clipping is of interest for this leading fact, that while we may not agree with Miss Pankhurst in every particular of her application of prophecy the one point is that the coming of Christ is nigh,—as she views it. This one sentence we quote is a strong one to this important truth.

"The most scientific minds, if they give attention to these facts (she has named that all can see) that the facts certainly deserve, must be convinced that the facts are inexplicable upon any other hypothesis and can only mean as He who predicted them declared they would mean, that His coming is nigh at hand."

Following is the entire clipping:

The abnormal, amazing signs of the times are discussed with a fullness and richness and depth that have not been seen in prophetic study since Samuel J. Andrews gave us his epoch-making work, "Christianity and Anti-Christianity in their Final Conflict" (Bible Institute Colportage Association, 843-845 North Wells St, Chicago, \$2, postage 15 cents extra), thirty years ago. The upheavals of nature—especially evident in the increasing frequency and severity of earthquakes; degenerating moral conditions, clearly evident in art, music, drama, and fiction; the revival of the Roman Empire; the strange revival of dictatorship; the return of the Jews to Palestine; and the devastating wars and rumors of wars in our generation, are dealt with so convincingly and with such a mass of material, and are so clearly seen to relate to the prophecies of the Scriptures, that, as our author rightly insists, the most scientific minds, if they give the attention to these facts that the facts certainly deserve, must be convinced that "the facts are inexplicable upon any other hypothesis and can only mean as he who predicted them declared they would mean, that His coming is nigh at hand."

It is impossible to convey to the reader the wealth and relevance of the facts and quotations that are here brought together. In terms of numbers alone, we have here over two hundred different statements from the leading statesmen, scientists, philosophers, and historians of France, England, and America, in support of the author's central theme,—that the return of the Lord Jesus Christ is *seen* to be near at hand. The words of Professor Bury on the possible break-up of civilization, of Professor Oman of Oxford on the cataclysms of history, of Lord Hugh Cecil on the disintegration of society, of the statements of the leading Jewish journals of Great Britain on the imminency of the restoration of the Temple at Jerusalem, are, among many others, most amazing, and provocative of deep thought. One marvels at the way in which she brings to her discussion of such subjects as the Roman Empire, the crisis on morals, and the movements of Zionism, fresh,

well chosen materials altogether different from those she has used in her previous books, and yet supplementing these in a most convincing way.

Why is the Church so silent on the great subject of our Lord's return? The churches, "under pressure from the world, have almost let go the argument of prophecy and its fulfillment, this strongest weapon in their armory." Is not Miss Pankhurst within every bound of reason when she declares that "unless His personal return to bring in His own kingdom is preached, Christ is misrepresented to mankind? Apocalyptic preaching, frank courageous, is the church's duty in the face of the evil in the world. If another war comes, what else can clergy and ministers say to a world in agony?" God is more and more making it easily possible for men to see that the return of Christ is not only profoundly necessary, but unquestionably imminent. Will the Church, will ministers, seriously, open-mindedly, scientifically approach and examine the facts that Miss Pankhurst has here so brilliantly placed before us? No intelligent Christian man to-day has a right to deny the near return of the Lord Jesus Christ who has not carefully read this great study of our contemporary civilization.

Miss Pankhurst has become a fool for Christ's sake. This leader's political activities were of such recognized significance that, between the years 1913 and 1919, her name appeared on the editorial page of the New York Times in seven different issues, including three editorials that were entirely concerned with her political pronouncements. In the nine succeeding years she has never once appeared on this page, for any reason, political or religious! From 1914 to 1919 the Index to the London Times informs us that her name appeared in fifty-seven different items and articles, the last, May 29, 1919, being in relation to a speech on the dangers of Bolshevism. And during all the ten years (nearly) that have since elapsed her name does not appear once! The greatest of all English newspapers reflects the spirit of the world in being intensely interested in political movements that are certainly doomed to fail, but sublimely and yet tragically unconcerned with the greater matters that point to the next great climax in God's redemptive program for our earth. But God Himself is certainly using this brilliant student and servant of His, in these last days, to reveal anew to those who look to Him for salvation that the coming of the Lord draweth nigh.

A quiet spirit is of inestimable value in carrying on outward activities; and nothing so hinders the working of the hidden spiritual forces, upon which, after all, our success in everything really depends, as a spirit of unrest and anxiety.

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"HE IS NOT HERE".—MARK 16:6

THE ABOVE WORDS, spoken by the angel of the Lord to the amazed women who came to Jesus' sepulcher, announced the world's first Easter morning, and they have rung down to us through the ages with a hearty message of cheer. Was ever a more important fact spoken? Think of its significance not only to those women but to you and me individually.

Three days before, the mob had been victorious. Falsely accused and unjustly condemned, the meek and lowly Nazarene had been led forth to Calvary. No army backed His cause, no lawyer defended Him in court. Despised and rejected of men, He was most literally fulfilling the prophecy of Isaiah 53.

They nailed Him to the cross and He died. Two friends, Joseph and Nicodemus, took the loved One from the cross, prepared Him for burial, and laid Him in a new tomb. The tomb was sealed and soldiers were placed to guard the spot. The enemy was victorious and the darkness of night settled over all.

But three days have passed. Now, early in the morning on the first day of the week, the sabbath being passed, come the women to the sepulcher. What astonishment is theirs when they find the stone rolled away, the tomb empty, and hear the words of the angel, "He is risen; he is not here: behold the place where they laid him"!

The word "here" is an adverb. Adverbs point out place or condition, and we are wondering if there is not a sense in which both these characteristics may be properly applied in this case. "He is not here". Undoubtedly a gesture of the hand indicated the place where Jesus had lain. He had been there, but He was gone. The stone no longer could close the opening. The soldiers could be of no avail. The power of God had raised His Son and the tomb no longer could hold its prize.

But there is a more far-reaching thought than that of place signified by the word "here". Here were the

surroundings that affect mortality. There was the tomb, but tombs cannot affect that which is immortal. There were the garments in which He had been prepared for burial, but grave-clothes have no relationship with that which cannot die.

The full significance of the language, therefore, must bring the contrast between the life that is mortal, temporal, subject to the weaknesses and confines of the natural man, and the opposite condition of immortality, incorruptibility, operating by the spirit of God.

Jesus could look back upon the days of the beginning of His ministry among men, to the temptations that He suffered in all points like as other men, hunger, ambition and pride, to the days of weariness and persecution, to the last overwhelming sorrow of denial by those He loved and to the pain of death just three days before; all these sufferings of mortality were past. He had met them and had overcome, once and for all time.

There lay before Him now the joy for the attainment of which He had endured the cross and despised the shame, a joy indescribable and unsurpassable, peculiar to immortality.

This was the victory our Savior had won. No wonder there was rejoicing.

This is the victory He offers to you. What a wonderful, what a beautiful significance to Easter!

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5:25, 26, 28, 29.



THE MINISTRY OF ISAIAH

KING UZZIAH was ruler in Judah. He was enjoying the most prosperous reign that had been known since the days of Solomon.

Among the noble families of the city, Jerusalem, was one young man named Isaiah. He loved his country very much, and was alarmed by the wickedness he saw all about him. Judah was growing almost as wicked as the northern kingdom, and Isaiah feared destruction for his people. How he wished God would warn the people of Jerusalem!

One day God sent a vision, or kind of dream, to Isaiah. 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 and the 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 indeed humbled by the sight. He thought that if these heavenly creatures were unworthy to see God that he, surely, was still less worthy. He cried out, "Woe is me! for I am undone; because I am a man 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 is 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 would be prophet to Jerusalem; in fact, all Judah. 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 God who loved them still and would save them. It was a heavy task, but God helping him, he would not flinch.

Isaiah understood the vices of the ruling class, their excuses and how hard they made it for the poor. He mourned the hollowness of the temple worship, deploring the bowing before idols and costly gifts presented to them.

In addition to this Isaiah was a student of politics in Asia and saw great danger for his kingdom in the gathering strength of the mighty kingdom of Assyria.

He tried many methods of making King Ahaz and the people realize this real danger, but they refused to heed his warnings and pleadings. Then Syria and Israel joined forces against Judah, and Judah was soon desolated by the invading armies.

Jerusalem was yet safe and Isaiah attempted to show the king how he might yet save the city, but the king refused to listen. Jerusalem, Judah, both Syria and Israel fell before the Assyrian king.

Isaiah was sadly disappointed that he had not been able to prevent this trouble, but like a true patriot he set himself to help the nation out of its misfortune.

"More than twenty years passed. Every year a large sum of money had been sent to Ninevah, the capital of Assyria, as tribute. It was a heavy drain on the resources of the little kingdom. Soon there began to be a feeling among the king's counselors that the tribute ought to be refused. The kingdom of Egypt was very much afraid of Assyria and was anxious to set all the countries of Palestine against the great common enemy. Egypt promised to help Judah if she would revolt from Assyria. The king felt inclined to accept the offer. But Isaiah strongly advised against it. He told the king that having begun to pay the tribute, the only safe course was to continue. He knew the terrible might of the Assyrian armies and wanted to save his people.

"Then Isaiah began going about Jerusalem in his shirt, with bare feet and limbs—the dress of a slave. People began to ask why he went about thus. When they were sufficiently interested he explained that they would all be dressed as he was if they foolishly leagued with Egypt, for the Assyrians would take them into captivity. He told them that Jehovah had said, "Like as my servant Isaiah hath walked unclad and barefoot for a sign and a wonder concerning Egypt and concerning Ethiopia, so shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, young and old, unclad and barefoot, to the shame of Egypt."

"The striking conduct of Isaiah convinced the new King Hezekiah and the people, and the alliance with Egypt was not made. Within a year they were glad enough of their decision, for the fierce Assyrian soldiers were in Philistia burning and plundering, slaughtering the rulers and mak-

(Continued on page 415)

With Our Sunday Schools

LESSON I.—April 7, 1929

THE MINISTRY OF ISAIAH

2 Chron. 30:1-27.

Devotional Reading: Psa. 116:12-19.

GOLDEN TEXT

Then said I, Here am I; send me.—Isa. 6:8.

A STUDY OF THE SUBJECT

Isaiah. The meaning of the word is "The salvation of Jehovah".

The real title of the book as given in v. 1 is "The vision of Isaiah . . . which he saw concerning Judah and Jerusalem." This evidently pertains to the entire book. Isaiah was God's minister to this people while at the same time Hosea was His minister to Israel and Samaria. Isaiah's ministry was not unto the church nor unto the nations of the world, but unto Judah and Jerusalem. Other nations were referred to as they became related to Jerusalem and her people.

Here am I; Send Me. Does this statement become a key to the ministry of Isaiah? God's dealings were with Judah and Jerusalem, but Judah was straying more and more from Him. God's favor or grace unto Judah was revealed by the fact that God sent helpers unto her as shepherds seeking lost sheep. Isaiah was willing to accept this or any other labor indicated by God.—"Here am I; send me." Any other one could have spoken for God just as well had he been a man of faith in God. He was willing to be sent on Jehovah's mission even without advance information as to the nature of the mission, or as to the difficulties to be encountered.

Saul, on the way to Damascus, blinded by the dazzling light, was likewise willing to accept of God's directions: "Lord, what wilt thou have me to do?" Implicit faith filled this scholar of Gamaliel.

Abraham, Moses, David, Peter, James, John and others reveal how that God selects for special service those who become especially true to Him. He who loves God fervently is loved by God and commissioned to be a "man of God" speaking either by voice or by life God's words and works.

Naked and Barefoot. The story of Isa. 20, picturing Isaiah for three years with the scantiest of clothing, reveals another picture of what the "man of God" must be willing to do for the Father or for His Son. It was for no punishment to Isaiah that this privation was imposed; rather, the lesson of three years ever before the eyes of Judah but emphasized the warnings of the Father, and as Isaiah had enlisted to do God's work it was beautiful for him to freely accept the imposed poverty in the performance of that work.

The lesson is none the less true in this day. There are times, when for the good of others, for the salvation of the sinful, every Christian servant may be called upon to undergo humiliation in the interest of those to whom the Father sends him.

PRACTICAL APPLICATIONS

Cleansing for Service. Before the priests and Levites could enter the sanctuary and engage in the sacred duties of their office they were required to pass through a period of purification. Before one is acceptable to God for service in the church to-day he, too, must be cleansed "with the washing of water by the word." Eph. 5:26. "If a man therefore purge himself . . . he shall be a vessel unto honour, sanctified, and meet for the master's use." 2 Tim. 2:21. A surgeon disinfects his own hands and clothing carefully before he commences an operation, lest he infect the one whom he is seeking to relieve. When we assume positions of spiritual leadership we should remember that only "He that hath clean hands, and a pure heart" is permitted to "stand in the holy place" of divine service. Psa. 24:3-4.

Preparation for Death. Whether, like Jesus, we "have finished the work" (John 17:4) which God has given us to do, or whether we have neglected it, death is sure. The warning to Hezekiah is applicable to us, "Set thine house in order: for thou shalt die and not live."—G. E. M.

THE GOLDEN TEXT

"And I said—

Here am I—send me."—Isa. 6:8, Roth.

"I hear the voice of the Lord saying." Like the radio, Isaiah was "tuned in" and heard the call to service. He showed a ready willingness to go where his Lord had need of him.

—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Preparation for Service.

Isaiah 6:1-8 sets forth how man is made fit to be God's messenger: first, there must be an inner realization of the Lord, high and lifted up whose presence is in the temples of man's activities, whose glory is the fullness of the whole earth; second, by contrast, there must be realization of human unfitness; third, cleansing by fire sent of God; fourth, realization of and response to a need. The last three grow out of the first. Without the first, no one can be a messenger of God, no matter how much leadership ability, tact, and memorized Bible knowledge he may have.

Too many are daring to serve without Isaiah's vision and cleansing. He who would serve must seek and receive this vision of God through study, meditation, and prayer and know His cleansing by fire. Other qualifications may be helpful, but without

the vision and cleansing they are nil as far as leading people to God is concerned. They are mere bolsters that would-be messengers accept as substitutes for the real power.

—A. K.

INTERMEDIATE CLASS

Topic: Finding a Life Work.

Many of you, perhaps, who read these words are standing on the threshold of life. A wonderful position, full of untold possibilities! Youth, with its enthusiasm and vision is capable of great decisions. There are but few regrets for past failures to deter one, and many avenues opening up before to spur one on to unmeasured successes.

In order to bring Himself closer to His people, God chose great leaders from among them to speak for Him, to direct them in all their affairs, to guide them in moments of decision. Among the greatest of these was Isaiah, who answered without hesitation the Lord's question, "Whom shall I send (to do my work)?" And his answer was, "Here am I; send me."

Should Isaiah have chosen a life work which might have brought him greater temporary gain than did that of performing the Lord's service, he might "gain the whole world, and lose his own soul". And to the world would have been lost those wonderful majestic teachings found in his book.

Discuss in class several motives that may actuate one in choosing a life work and name the motive that will result in the wisest decision. We may not all be prominent leaders such as Isaiah was, but we may all, in choosing our life work, apply to ourselves the words prophetically spoken of Christ in Isa. 7:15, "refuse the evil, and choose the good".

—M. G.

JUNIOR CLASS

Topic: Isaiah, God's Prophet to Judah.

The lessons for this quarter deal with the kingdom of Judah. Therefore, first of all we must try to fix in our minds Judah's location; its beginning and all historical facts that are of interest to its development.

V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Success in Careers of Flesh Order: the character of person and preparation that make for greater success.

Success in Work the Purpose of Which is Revelation of God: character of person and preparation according to such men as Jesus, Isaiah, Paul. Why? 1 Cor. 2:10-16.—A. K.

DOINGS AMONG THE CHURCHES

Dixon folks are well pleased with the gratifying results in the church work. The Sunday School classes are growing, both in adult and children's classes, some newcomers becoming interested, which is good to know.

Plans are being made for a series of meetings to be held commencing Easter Sunday and continuing for two weeks. A great deal of interest and enthusiasm is being shown and it is hoped much good will result from these meetings, to further and help carry the good news of the gospel, and bring more dear ones into the body of Christ.

Bro. F. E. Siple who was called to Kansas for a funeral last week was thankful for the opportunity of making a side trip to Blackwell, Oklahoma, where he visited with Sr. Chambers and her mother, the widow of the late Bro. S. C. Olliver.

Bro. F. L. Austin was called by phone on Wednesday, March 20, because of the critical illness of his brother, Claud, who died that evening at 11 p. m. The family has gone to the old home, West Branch, Michigan, for burial. Further particulars later.

Sr. A. J. Chaplin, of Arkansas City, Kansas, who sustained serious injuries by a fall a few months ago, has been making steady improvement but is not quite back to normal strength and activity yet.

A sweet little girl recently came to grace the home of Bro. and Sr. Vernon Chaplin, Arkansas City, Kansas. We observe that the parents would not now exchange Georgia Marie for any boy on earth even if some of the clothes prepared for her arrival were of the wrong type!

Inasmuch as Bro. F. E. Siple is contemplating the advisability of a western trip beginning the middle of April, in the interests of the General Conference and our church cause as a whole, those in the West, Northwest or Southwest who would be interested in having him stop for a day or longer are urged to write for information as soon as possible. Address Bro. Siple at Oregon, Ill., or The National Bible Institution.

Sister Margaret Lyon has recovered from her recent illness and spent several days last week-end with her sister, Dorothy, in Rockford. Sunday and Monday were spent with the Oregon church and friends, and to-day, Tuesday, she returns to her work in Chicago.

OREGON, ILLINOIS

Special Easter services and an extended musical program by the choir is planned for the Oregon, Illinois church for next Sunday. A hearty welcome awaits all. Bro. F. E. Siple will be in charge of the services.

DIXON, ILLINOIS

An all day meeting on Easter will be the

prelude to a series of evangelistic services to be held (D. V.) at the Dixon church. Both junior and senior choirs are busy practicing special musical numbers which will be a feature of the program. Pray for the success of this effort.

"The Little Church with a Big Welcome" is planning Easter services, with an afternoon program at 2:30. They also will continue with evening services throughout the following week. Bro. G. E. Marsh is in charge of this work.

EASTER OFFERING

From now until after Easter we will list below the contributions received each week. Have you sent your part yet?

Previously reported	\$155.41
March 16 to 23	121.30
Total	\$276.71

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario,	May 24 to 26
General Conference, Oregon, Ill.,	.....
.....	July 28 to Aug. 11.
Illinois Conference and Bible School,	Oregon, Ill.,
.....	July 28 to Aug. 11.
Nebraska Conference, Holbrook, Nebr.,	.....
.....	Aug. 18 to 25

BRUSH CREEK, OHIO

Special services will be held over the Easter week-end at the Brush Creek church, near Dayton, Ohio. Bro. Grover Gordon will be the speaker. Meetings will begin on Friday evening and continue over Sunday. A cordial invitation is extended to all.

On Saturday, March 16, a very painful accident occurred to Mrs. Nancy (D. C.) Robison, who has spent the winter with her sisters at 704 North B Street, Arkansas City, Kansas. In attempting to make a trip across the city by bus Sr. Robison caught her heel, and fell, dislocating the ankle and breaking both bones near the ankle joint. This is a serious accident for a woman of her years, but with characteristic fortitude she is facing the matter, and we pray that God will give her courage and strength until she can again proceed upon errands of mercy.

CHICAGO

Meeting or Bible class was held to-day (March 17) at Sister Jessie Wilson's, led by Sr. Leila Whitehead, and she gave a beautiful and inspiring talk before the communion was observed, emphasizing the thought of Sunday as a day of rest from the usual toils of the week, a day to think of spiritual things which would lead us to con-

template our many blessings, and God's dear love for us. Every morning on her way to school she passes a church where on the bulletin board these words are written: "Live for Christ, who died for you". She said these words always helped her for the duties of the day, then she made some beautiful applications of them to our lives as true Christians. I am sure all were benefited by the service. After the communion and taking of the offering, Sr. Ethel Austin took charge of the Bible lesson, Heb. 7, a very hard lesson, but Bro. Christenson and others gave some new and good thoughts, especially on the person of Melchisedec.

There were only eight out to-day, some sick, others not interested. But those who were there were not expecting large numbers for they realize it is not so much in many numbers as it is in the interest we have for the truth that counts and that feeds the souls of those who are really anxious to receive the blessing and hear the word, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What joy to the faithful disciple to hear the dear Christ speak those words when He comes to claim His own! O that God would speak loudly to so many who could be so much help if they were present to encourage those who are trying every Sunday to keep the lamp of truth burning in Chicago.

Next Sunday Bro. Marsh will speak (D. V.). Meeting at Sister Jessie Wilson's, 625 N. Long Ave. Time 10:30. M. A. W.

MARRIED IN GALESBURG

Clarence Maddock of Orion and Miss Hildreth Fey of Kewanee were joined in marriage Saturday at the M. E. church parsonage in Galesburg, Rev. Smith officiating. The young couple were accompanied by Mr. and Mrs. Orval Lynd of Kewanee. Following the ceremony the young couple went to Ripley where they visited at the home of the bride's parents, Mr. and Mrs. William Fey.

The bride has always resided in this locality where she has hosts of friends. The groom, a son of John Maddock, is a former resident of Rushville. He will take his bride to Orion to reside.

The above, taken from a paper published near our Ripley, Ill., church, speaks for itself. Sister Hildreth has our best wishes as she enters this new relationship in life.

CALIFORNIA

Bro Norman McLeod is in the San Diego hospital. He expects to be there several weeks, and undergo an operation before returning home.

Bro. and Sr. Railsback spent a few days visiting the brethren in and around San Diego, over the second Sunday in February.

The Ladies Aid met the last time with Sr. Saylor. We have had several names added to our membership recently. Twenty-three were present at this meeting. Sr. Reed and Sr. Murray from Pasadena and Sr. Johnson from South Pasadena were present.

Our second Sunday services were not very well attended on account of a heavy rain which detained all those living at a distance. Those who were absent missed a mighty good sermon, is all we have to say about it.

BLAIR, NEBRASKA

There was a noticeable increase in attendance on last Sunday at both morning and afternoon service. We are not having evening service now, but will take up our usual evening service the first Sunday after Easter.

Bereans are meeting now at 3:45 p. m., but will take up their usual hour after Easter. Miss Doris White taught the class last Sunday, and the hour was enjoyed by all. The Bereans are doing good work.

The church work is very encouraging, and the future prospects are bright. All were well pleased with the church bulletin board presented by the pastor and his wife.

Easter services as follows: Sunday School—10 a. m.; Sermon—11 a. m.; Easter Program—2:30 p. m.; Bereans—3:45 p. m.

HERALD RECEIPTS

Marjorie Kelly; J. E. Coverston; G. A.

Driskill; Madeline Gardiner; Mary E. Carter; Mrs. Frances Elvey; Mrs. I. L. Wood; Roland Stilson; Mrs. Abbie E. Mead; Geo. Barton; Mrs. Ethel Walrath Chesnut; Mrs. Calvin McGraw.

sas City. Four daughters were raised by this couple: Mrs. Delores Irwin; Mrs. Odessa Coulson; Mrs. Faye Cox; Mrs. Myrtle Meuschke. All of the children live in Arkansas City, Kan., except Mrs. Meuschke, who resides in Wellington, Kans.

About thirty years ago Bro. Wogoman was baptized into Christ by Bro. S. C. Oliver, and throughout those years he has been a faithful pillar of the household of faith. Bro. Wogoman was an earnest Bible student and a most inspiring example of true Christian life.

Funeral services were conducted by the writer from the Grant Funeral Home in Arkansas City at 10:00 o'clock Sunday morning, March 17, and from the White Star Church near Caldwell, Oklahoma, at 2:30 p. m. of the same day, after which Bro. Wogoman was laid to rest in the little cemetery near the church. How welcome will be the trump that calls the faithful to the great reunion. F. E. Siple.

OBITUARIES

GEO. W. WOGOMAN

Bro. Wogoman was born near Dayton, Ohio, on Feb. 26, 1866. In 1893 he moved to Oklahoma and three years later was married to the wife who has been his faithful companion throughout the years, and who now mourns his loss. Their entire married life was spent in the neighborhood of the White Star Church, near Caldwell, Oklahoma, until last August when they moved to Arkan-

RESURRECTION HOPE

By Paul M. Hatch

INNUMERABLE PAGES have been written and innumerable pages will be written about resurrection and the day called Easter. In our small way these things can only be said again that so many generations before us have observed and written down. Spring, which the name Easter has reference to, is the illustration used generally to designate resurrection. This is true with the European countries and with America, but in Palestine and in Egypt it is about the time of the barley harvest. In other words it was the presentation of the firstfruits of the barley sheaves to the Lord. This was a token of thanksgiving to Jehovah, and of hope that the Lord was with them in sustaining life throughout the remainder of the year.

Our Lord, Jesus the Christ, then under a like figure is the firstfruits of the harvest of God. Paul in the eleventh of Romans declares that the firstfruits are holy so the lump is also holy; and James in the first chapter of his epistle shows us that God, "of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Then knowing this we are resurrected in hope of His calling. If the firstfruit is an acceptable gift before God then the harvest is also acceptable. The very fact that the firstfruit is sanctified, redeems the harvest.

Our hope of resurrection then lies in the fact that Jesus Christ being the firstfruits from among the dead ones was acceptable to God, and we in turn will be a kind of firstfruits of His creatures. In what greater measure could God manifest His acceptance than reviving one from the dead? Resurrection not only points backward to Christ's resurrection, but forward to the future when the harvest will also experience a garnering in of the Father's acceptance. Ourselves then that have been revived through hope are in position to rejoice as did those disciples on the resurrection day when their Lord was pre-

sented to them again as God's Gift to a dying world. Let us be glad and rejoice.

THE MINISTRY OF ISAIAH

(Continued from page 412)

ing slaves of the people. Judah trembled, but was safe." —Parts from "Lessons from Great Teachers."

REMEMBER

We should answer to God's call, and heed the warnings He sends.

SOMETHING TO DO

1. Locate on the map all the places mentioned.
2. Read Isaiah 7, 8, 9.
3. Start your note book for the second quarter.

NOTE BOOK

Page 1. Copy—Isaiah—prophet under Kings Uzziah, Ahaz, Hezekiah, about 758-740 B. C. Assyrian troubles. Warned Judah against idol worship, wickedness, wrong alliances and enemies. Reverse side;—Draw a picture or pictures to illustrate this story.

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“HIM THAT LIVETH”

By R. H. Judd

“Why seek ye Him that liveth among the dead?”

Luke 24:5. R. V. “Of whom it is witnessed (testified) that he liveth.” Heb. 7:8

SOMETIMES THE CHANGES made in the various renderings of noted translations which differ from the version known as the King James or Authorized Version of the Scriptures, seem at first sight to be of little moment. In some instances the differences are so slight that we are apt on occasion to consider that those responsible for them were in capricious mood. But thoughtful meditation not infrequently brings to light a new vision suggested by what formerly appeared to be an unnecessary alteration of a well known Scripture text.

In most of these versions, the Authorized Version included, a reference to the margin will now and again give us the literal translation of the Greek, and oftentimes we find ourselves at a loss to understand why that particular rendering was not placed in the text, as it appears to us to be so much more expressive of the actual thought in the mind of the writer.

Our text taken from Luke 24:5 is an instance in point. It reads,—“Why seek ye the living among the dead?” But the change to which we would draw attention informs us that the Greek actually reads, “*Him that liveth*”. To a casual reader the meaning is exactly the same. But the women from Gallilee were by no means casual seekers. They certainly had not journeyed from Gallilee to Jerusalem “with him” (see R. V.) except under the urge of strong affection for One who held their common esteem. Again, it was no casual interest that prompted them to follow the body of the crucified One to the tomb, and note especially just “how the body was laid”. Such actions bespeak a deeply personal interest in One who had in His lifetime occupied a place in their lives distinctly unique. Their visit to the sepulchre at “early dawn” was yet another evidence of this fact. Taking careful note of these points we are in a position to realize more keenly the significance of the message of the angels.

“Why seek ye the living among the dead?” would have been a message almost without point to hearts bowed down with sorrow, and possibly already somewhat terrified by recent events. Rocks had been rent, tombs had been openly and doubtless many rumors of an uncanny nature had reached them. At such a time no message of general significance would appeal to them; it must be definite and to the point. Thank God the message was there. “Why seek ye Him that LIVETH among the dead?”. If ever a pronoun filled human hearts with abounding joy, it did so here. It was HIM they wanted, and as the words of the angel echoed in that rock-hewn tomb—“Why seek ye *Him that liveth* . . .”, new life entered their inmost soul, and immediately they sped forth as witnesses of the good news—the gospel that “*He LIVETH*”.

The second verse quoted at the head of this article contains the words of Paul the apostle, and it is the writers increasing conviction that each of the authors of the various portions of Scripture owed much of their knowledge to inspired writers of an earlier date. Paul’s statement doubtless called to his own mind this very testimony of the angel, and incidentally that of the beloved physician, Luke himself. It would in all probability bring vividly before him the incidents of his own conversion, and as in vision he gazed upon the “great cloud of witnesses” he would realize how the echo from that rock-hewn tomb had mightily increased in volume.

It is possibly true that the angel may have been an eye-witness of that resurrection, but the word, witness, as used by Paul in his epistle to the Hebrews has reference rather to one who bears witness, the Greek for which is *martus*, and from which our English word, martyr, is evidently derived.

Thank GOD there are many to-day who are ready to witness to the fact that CHRIST LIVETH; they have the evidence in themselves, and are themselves a witness to that truth. Paul could say (can we?),—“I live, yet not I, but CHRIST *liveth* in me”. Are we, friends, witnesses to the world that JESUS CHRIST LIVETH? Can it be said of us “*it is witnessed that He liveth*”?

THE FIRST EASTER

(Continued from front page)

their Lord. There is a hole in the roof through which the light could have revealed to the one who “stooping down and looking in saw the linen clothes lying”, and also to Mary Magdalene who saw angels sitting, the one at the head and the other at the foot where the body of Jesus had lain in a depression on the stone floor. Here are no buildings, no church of any kind, no lamps; only a lovely garden full of flowering trees and shrubs, with birds singing. A short distance away is a hill somewhat resembling a skull, which may be the veritable Calvary. We went through Damascus Gate in the old wall to reach this place, and I like to think of this garden as associated with our Savior rather than the gaudy and gorgeous ornaments with which the Romanist church has filled the place they claim as the one where He suffered and rested.

Since my visit to this quiet spot my mind has a clearer picture of the wonderful event which took place on Easter Sunday morning so many centuries ago when He who had conquered death and the grave came forth with everlasting life. May all His followers rejoice at this and the promise He gave, “Because I live, ye shall live also.” And as the words, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God” were written to give comfort to the Thessalonian church, so may they also strengthen us who are living in these “last days.”

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ETERNAL LIFE INSURANCE

By Grover Gordon

IT SEEMS TO BE the natural tendency for man to think of, and provide for the future, especially in regard to things pertaining to this life. For instance, a person will insure his property against loss from fire, lightning, and tornado; and his life against accident or death, for the purpose of caring for the ones left behind, in case some misfortune overtakes him. Why not insure against eternal death? I wish to present some thoughts on Eternal Life Insurance. The only company which offers such a policy is the church of the living God. It is stamped with the seal of God, His own Son is the Head, so it is impossible for it to fail. The paid premiums are deposited in the bank of heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The object of insurance is equality, or in other words, helping one another in time of distress or misfortune. The same principle is shown in this company: "For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8:13-15.

To become a member of any fraternal order it is customary to have some form of initiation. You have nothing to say about how it is done. Why question the form this company has then? "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3:26-27. Just like other companies, you have no right to use the password, Abba Father, until you have been baptized (initiated). It also is the symbol, representing the death, burial, and resurrection of Jesus Christ (the Head) which gives us the assurance that like as He died and rose again from the dead, we also will be in the likeness of His resurrection.

It is a common custom to have supper served after the

initiation ceremony. This custom is followed out in this company too. There is a difference, however. Instead of eating to satisfy our hunger, we partake of symbols which represent the broken body, and shed blood of our Master. This we do in remembrance of Him, looking forward to the time when He will come again.

Some of the features this company has that others do not are: no age limit or physical requirement, and the one who insures his life in this company is the one that receives the reward, or the fruit of his labors. The natural question is, what do we receive in the end? The same question was on Peter's mind when he went to Jesus. "Then Peter said, Lo, we have left all, and followed thee. And he (Jesus) said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:28-30.

Is there another company on the face of the earth that can offer anything to compare with this? These are not all the benefits. Here are some more: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. God has appointed His Son Jesus Christ Heir of all things, and we are children, therefore joint-heirs through Him. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:15-17. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom 8:31-32.

The matter of dues is important. The requirement
(Continued on page 426)

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

OUR PRIVILEGE

MUCH IS SAID at times on the subject of duty, and many of us are influenced to do certain things or refrain from other things because it is our duty to so act. Duty thus becomes our commander.

While there is a sense in which it is proper and right to look upon life from that angle, yet we feel sure that it is a very narrow window and gives one a pinched view. There is another view so much larger and richer. It is not duty, but privilege.

If a man loves his wife and proves true to her in actions simply because it is his duty, then the kind of love is very low and his heart is not in the service rendered. When a man really loves a woman it is not duty that impels him to shower affection upon her and to be true to her. That is his highest opportunity and privilege and he enjoys rendering such a service. In that you have true devotion.

In like manner the person who follows the prescribed routine of Christian living because it is his duty, who refrains from stealing and goes to Sunday School because duty demands it, is rendering a very low kind of love for his Lord. True love would make him want to serve. Gladly, anxiously would he attend the places where he could join in the worship and praise of his Master. Every characteristic of life which he could develop that would make him more like the Master would be eagerly added. Privilege, not duty, would actuate him.

Throughout the country we, the members of the Church of God, have a duty. Christ wishes us to advance His truth, to hold aloft the banner of His coming kingdom. This is a duty, and it can only be rendered by our standing shoulder to shoulder, overlooking our little prejudices and dislikes, forgetting pet hobbies which cause schisms, and being kindly affectioned one toward another.

Yes, that is our duty. But it is more than that. It is our privilege. It is the greatest privilege that was ever given to you and me, and should furnish the highest inspiration of our lives.

Ours is the opportunity to serve Christ. Ours the privilege of following His instructions to the overcoming of carnal desires and habits and the manifesting of love and forgiveness and cooperation. In this can we be developing so as to attain that happy kingdom standing with Christ.

Think of the opportunity which we have over this vast country of getting together in love and sympathetic

interest to make a united and strong stand for truth. Can you, individually, see the greatness of the privilege and be inspired to do your utmost in that direction?

—F. E. S.

WHAT GOD DOES IS PERMANENT

"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him." Eccl. 3:14.

FROM INFANCY we have heard it said that a stream can rise no higher than its source. What volumes of truth in that one little statement! Water will climb to no higher level than that from which it came. It must be pushed or forced or raised.

In similar manner we find that types of life very brief in duration build things that quickly pass away, and those forms of life which continue longer construct with more permanent materials and processes. The spider only lives for a short time, and hence all that he constructs in life is soon gone, but man who lives for many years constructs buildings that stand for centuries.

Contrast the three score years and ten of man's life, however, with the eternity of God and you begin to realize the difference between the works of man and the works of Jehovah. Therefore, whatever God does is done because it is a step in the development of His permanent plan. Love, rewards, punishments, judgments, these are all works of God, and they all look to the infinite future. God does nothing except that which is for the permanent good of the race which He has made. It pays to submit oneself to the loving care of a permanent God.—F. E. S.

RETINUE FOLLOWED KING OF UR IN DEATH

From a Lecture by C. Leonard Woolley, Field Director of the University of Pennsylvania Museum's Expedition

THE CIVILIZATION of the Sumerians was already ancient while Egypt was still barbarous, and its culture antedates the first Egyptian dynasty by many centuries. Through excavations at Ur of the Chaldees science has gone back into a period which heretofore was completely

dark, and it has given the world a new phase of human civilization.

These were statements of C. Leonard Woolley, field director of the University of Pennsylvania Museum's expedition, who yesterday (March 23) delivered his third lecture in Philadelphia since his return, with Mrs. Woolley, from Mesopotamia.

"COMPARABLE TO CELLINI VESSELS"

"The work of these ancient goldsmiths who designed and wrought in the fourth millennium before Christ are comparable in beauty of form and adornment to the precious vessels of Benvenuto Cellini," Dr. Woolley declared.

The archeologist also brought the contribution to historic knowledge that the Sumerians practiced human sacrifice, although nothing in their later chronicles or those of the Babylonians who followed related this fact.

RETAINERS BURIED WITH KING

"In the tomb of an unknown king we found bodies of 63 of his soldiers, courtiers and servants," Dr. Woolley said. "But one should remember that in those times the king was deified, and it is possible that his retainers who joined him in death did so willingly, with the expectation of being translated to another sphere of life where they might still serve him.

"In this tomb, which dates to about 3000 B. C., and discovered forty feet beneath the surface, the burial chambers had been arranged in the form of a palace. The king's body, with those of several servants, was found in a single regal chamber. Outside in the other chambers we found his soldiers, still in copper helmets and with their copper spears nearby, and the women of the court, who were still adorned with gold and lapis lazuli and cornelian ornaments. From the multiplicity of boat models we learn that in death the Sumerian believed he was ferried to another shore."

TOMB OF QUEEN NEARBY

The tomb of Queen Shub-ad was found nearby and in it Mr. Woolley said, the excavators had unearthed many gold vessels and ornaments.

Ur of the Chaldees was the birthplace of the Patriarch Abraham, and it was in recent excavations on the site of the ancient city that Dr. Woolley uncovered evidence substantiating chronicles of the Flood as they are related in both the book of Genesis and in the legends of the Sumerians.—Taken by Bro. Samuel Haney from *The Philadelphia Public Ledger*, 3-24-29

WHAT IS A PREACHER?

HAVE YOU ever stopped seriously to ponder on the demands made upon a successful minister of the

gospel? There are a number of openings throughout the country in our own denomination, and we have not preachers enough to fill them, but let us ponder for a moment upon the why of this shortage.

Do you need a pastor at your church? Then probably here are some of the qualities which he should possess:

First of all, he should know his Bible. You would not be contented with a minister who could not satisfactorily answer almost any Bible question put to him and defend the faith for which you stand. That requires many years of study.

In addition to that he must be a good speaker, for you do not wish to be humiliated by inviting your friends to church when they have better speakers at the other churches in town.

You want him to be well read on other things than the Bible, and capable of delivering a lecture to a graduating class, or a Memorial Day address to the citizens of the town. You wish him to have a good flow of language, a well chosen vocabulary of words, to keep his grammatical constructions right so that even high school professors can find no flaw in his speech. He must be a neat dresser, keeping himself tidy, his collar clean and his hair well groomed so that you need never be ashamed of him.

Mr. Successful Minister must also be a good social mixer, one who meets people easily, makes friends readily and can fit in at a men's banquet with a ready response when called upon, or can meet with the Ladies' Aid and give a pleasing talk. He should be able to have charge of the social activities of the church and conduct these matters so well that the interest of young and old will be held. If possible he should even be able to sing and conduct his own song services, with perhaps a solo occasionally.

He should be a practical business man, able to oversee the business matters of the church and engineer new enterprises or buildings.

His habits of life must be clean, and he must have a temperament capable of standing any kind of gossip about himself without getting angry, and smile sweetly at the ones who have instigated the gossip. Criticisms and slanders are recognized as part of his regular diet and he must be capable of meeting it all without allowing it to cause indigestion.

He must be able to pour oil upon the troubled waters, to iron out disputes and troubles and hard feelings and keep peace among the brethren. He must be the man that you wish to have in your home to marry your sons and your daughters, and he must be able to come in the hour of sickness or death and bring comfort or cheer.

These are some of the things you wish in a minister. Have you ever stopped to meditate on what such a man would be worth in some large corporation which pays department heads a salary written in five figures per year?

Have you pondered long on what it means to a young man to train for the ministry, facing all these facts?

What is a preacher, after all?—F. E. S.

THE GOSPEL

By *Emma C. Railsback*

IN OUR CHURCH PAPER, The Restitution Herald, the official organ of the Church of God in Christ Jesus, much should be said along the line of answering the very important question, "What must I do to be saved?" We frequently come in contact with those who have become perplexed because of conflicting theories of different sects and the difficulty they encounter in trying to harmonize their teachings with the Scriptures. "The Gospel" is a subject that is perverted more perhaps than any other in the Scriptures; perverted by some and misunderstood by others. When we read in Rom. 1:16 that the gospel of Christ is the power that God uses for saving every one who believes it, we at once conclude that our first duty is to search the Scriptures to find just what is contained in the gospel message.

On first thought we might be inclined to think that the gospel began to be preached by Christ soon after His trials in the wilderness, but by Gal. 3:8 we find that it was preached to Abraham two thousand years before. The blessing of the nations through the faith which was generated in the mind of Abraham when God called him to leave his idolatrous country, kindred and house and go to a land that he should after receive for an everlasting possession, and that his seed should be as innumerable as the stars of heaven, is a very important part of the gospel message. Gen. 12 and 13. But the first query that comes to our minds is: what good would an everlasting inheritance of the land of Canaan do Abraham when he was soon to be gathered to his fathers in death? By the "horror of great darkness" that came upon him prior to the sealing of the covenant by Jehovah, in sending a lamp of fire to pass between the two parts of the sacrifice, he was made to understand that the "deep sleep" of death (Gen. 15) would intervene before he could inherit the city which hath foundations whose Builder and Maker is God. Heb. 11:10; Acts 7:5.

To Abraham God said, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:18. And we find the apostle in Gal. 3:16 explaining thus: "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." In other words, it was not primarily through the innumerable seed of Abraham, the Israelitish nation, that the blessing of the nations would finally take place, but through the one Seed, Christ.

By faith Abraham looked forward to the establishment of God's kingdom on the earth with his Seed, the Christ, as King of kings and Lord of lords blessing the nations. And "Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6. "For the promise, that he should be the heir of the world, was not to Abraham, and to his seed, through the law, but through the right-

eousness of faith." Rom. 4:13. All of the sacrifices under the old covenant pointed forward to the great sacrifice that "taketh away the sin of the world." While Israel as a nation did not have faith in the promises of God, yet in Heb. 11 the apostle gives a long list of those who did obtain a good report through faith in Christ and died in faith, not having received the promise.

The gospel or good news of the kingdom of God then was understood and believed by many from Abraham down, and when the fullness of time was come, God brought forth His Son, who went about teaching in the synagogues and preaching the gospel of the kingdom of God, Matt. 4:23; Mark 1:14; Luke 4:18, and He selected others sending them first to the house of Israel and later to "every creature" to preach the same gospel message. Matt. 10:6; Mark 16:15. Ten days after His ascension to the Father, when the day of Pentecost was come, and the twelve were empowered to preach to Jews out of every nation under heaven, Peter forcefully explained to them that the One whom they had crucified was the One foretold and foreshadowed in the Scriptures, whom God had raised from the dead, and exalted at His own right hand until God should make Christ's foes His footstool. Acts 2. "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." Acts 3:21. This was the gospel message at the beginning of the church dispensation when its power was manifested so wonderfully that three thousand were converted in one day. And they continued to preach the same message, not only in Jerusalem, but in all Judea, Samaria and to the uttermost parts of the earth as the Savior had commanded just before His ascension. Acts 1:8.

Later "Philip went down to the city of Samaria, and preached Christ unto them", and when they believed God and the name of Jesus Christ, they were baptized both men and women. In preaching the gospel to the Ethiopian eunuch, Philip expounded what the Prophet Isaiah had foretold would take place when the Lamb of God was slain to take away the sin of the world, and the message took hold upon the eunuch with such power that he desired to be baptized immediately.

THE OPEN FOUNTAIN

By *Mary A. Gesin*

A YOUNG MAN and a young woman are on a long journey. They have traveled long and are weary. Many months before, they looked out one day from the homes of their parents upon the more beautiful homes of some of their friends, and they were seized with a desire to establish such a one of their own. Many days they journeyed, suffering all sorts of pain and discomfort, meeting many obstacles which hindered their progress. Sometimes they reached smooth stretches in the road which

made traveling easier and occasionally friendly passers-by lent them a helping hand. At other times the day passed with not one single incident to give them courage and hope.

One day as they plodded wearily onward a beautiful sight came upon their tired vision, a spot that would make a home such as they had dreamed of, green trees, level fields and a cool gushing stream in which to quench their thirst and bathe their tired bodies. But not yet were they content, their vision of that morning so long ago still urged them onward, until it seemed they could endure no longer. Dangerous stretches of road almost brought disaster, they were ready to give up in despair, when one day there burst upon their sight a scene of beauty. All about were level fields, green trees and in the center a natural fountain. Here was home at last; here was peace and happiness.

The children of Israel have journeyed long and far. Many years ago they left their Father's home, with its protection and blessing because they desired to be like the nations round them. In 1 Sam. 8:1-10, 19, 20 we read that the elders looked with derision upon Samuel because of his age and asked for a king to rule over them, "like all the nations". Samuel granted their request, though it grieved him deeply. Little did they realize the disaster they were bringing upon themselves. God, in infinite wisdom, looked down the span of the ages, and saw what would ensue because of their departure from His guidance. In Deut. 11:7-14, 22-28, we find that God promised to assist them in their journey if they remained true to Him, and would bless them if they followed His commands.

Under upright kings they found their pathway smooth, but when wicked men ruled over them disaster overtook them. Their greatest sin, idolatry, is portrayed in all its sordidness in many Old Testament passages. 2 Kings 17:7-12 is descriptive of this condition and 1 Kings 14:15, 16 pictures the attendant punishment. Scattered over the face of the earth, without a government of their own suffering hardship and persecution unbearable, they met one day the One who could give them cleansing for sin and peace and rest. But they would have none of Him; they rejected and crucified Him. They have forsaken the Fountain of living waters, which alone affords forgiveness for them. Thus we find them to-day.

But in the near future, this cleansing will be offered them again and this time they will gladly accept. Zechariah says, "In that day there shall be a fountain opened to the house of David . . . for sin and uncleanness." They will look on Him whom they pierced and instead of a spirit of rebellion they will manifest a longing for Him they never have experienced hitherto.

This Fountain is not alone for the children of Israel but is for "whosoever will, let him take of the water of life freely." Jesus taught that lesson so beautifully in His conversation beside the well on that day so long ago when tired and thirsty, He paused for a drink at Jacob's well. He told the woman of Samaria that if she had

"asked of him, he would have given thee living water . . . 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 4:10, 14.

Let us not wander longer, but let us stop beside that living Fountain and find forgiveness and rest.

COMPANIONS THROUGH LIFE

By Lydia Railsback

ON A MID-SUMMER AFTERNOON, several years ago, a young lad was seen to drive into a field of new mown hay. As he entered the field the father, who was standing there, picked up a bunch of hay and hurled it at his son. The son jumped down from his seat and a regular pitched battle, as it were, ensued for several minutes between father and son with the new mown hay.

On this same afternoon a warden of a prison was traveling through the country and his train passed this field at the very moment the father and son were having their play. Evidently the warden and companion had been discussing prisoners and prison life as he was heard to remark, "I'll never get that boy". Whereupon the companion asked how he knew that that boy would never come under the supervision of a prison. The answer was, "A boy with a companion like that seldom goes far wrong".

What a lesson to parents! No parent wants his child to go wrong. The moral is, "Be companions to your children and lead them in paths of righteousness".

The boy or girl who has companionable parents is one to be envied, for so many children are let go to follow the ways of the world, with no one to lead or guide them into better ways.

But there is a Father who leads and guides His children and the Elder Brother has led the way and marked out all the pitfalls. He will be a Companion to all who wish to live for Him and who are willing to walk in His ways and do His commandments.

The boy or girl, or man or woman who puts his trust in the Heavenly Father and takes Jesus, the Christ, for His life Companion will never go far wrong, but may expect eternal life with Christ in His kingdom. 2 Peter 1:11, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Lest we forget, that Martin Luther was ordained a priest in the Catholic church in 1507, and on the eve of All Saints' Day, October 31, 1517, he affixed his ninety-five theses to the door of Schloßkirche. They were contrary to the current doctrine of the church, and in 1520 the Pope issued a bull excommunicating him.—Haney.

EXCEPT A MAN BE BORN FROM ABOVE. WHEN?

By Alex C. Biggs

JOHN 3:1-9

ARTICLE No. 1

AS SOME EXCEPTION has been taken to the wording we have adopted as a heading for our contribution in defence of what we believe to be Bible truth, I would say in reference to this, that it is of minor importance as to whether we use the word "above" or "born again." The only objection it seems to me that can be taken to the word "above", is that it denotes the source of the birth referred to as being divine, and, therefore, spiritual in its nature and character. Do we not all agree that this birth is spiritual, from "above", from the Father of lights from whom all blessings flow?

Our translators have made "again", or "from above" optional. The Emphatic Diaglott uses "above" in both third and seventh verses. Weymouth uses "anew" in both verses; therefore, I do not see any reason to change.

It has also been stated that the words, "Except a man be born from above", do not necessarily imply a previous birth, but one thing is certain—that these words of Jesus do not in any sense deny a previous birth, and when we consider that the Master was speaking to living men and women, all of whom had birthdays, we must conclude there was a very strong implication that in all cases there had been a previous birth, and a literal one of the flesh.

I am pleading for a spiritual birth. Jesus on this occasion was speaking of heavenly things, born of the Spirit. This denotes a relationship, but not of a physical nature. Nicodemus had a physical re-birth in mind; this accounts for his question, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Nicodemus saw only the "earthly things"; Jesus was speaking of things "above" by means of an earthly figure. Nicodemus was thinking of things natural. Jesus was speaking of things spiritual.

When are believers born of the Spirit? We believe as James wrote, "Of his own will begat he us by the word of truth, that we should be a kind of firstfruits of his creatures", and are born of the Spirit by faith and baptism, and become the followers of our Lord Jesus Christ, and children of God. "For as many as are lead by the Spirit of God, they are the sons of God." Rom. 8:14.

Is there a literal begetting and a literal birth as we understand it in the natural sense? The words "begotten" and "born" are spiritual terms as figures of speech, but quite appropriate for the purpose. The Apostle John, writing of those who had come into that relationship—"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: which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God," John

1:12, 13. The same apostle wrote: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." 1 John 5:1.

Upon the basis of sons of God, Paul wrote: "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."

The term "born of the Spirit" has been understood and explained to refer to resurrection and immortalization, but we never read in Paul's resurrection chapter anything about being "born of the Spirit." The language of Paul is quite different, because the subjects are different; the one is a regeneration of the carnal mind to a spiritual mind, the "mind of Christ" by the new birth from above which precedes the other, and upon which depends the resurrection or change of those bodies of the spiritual mind, to be fashioned like unto Christ's most "glorious body according to the working, whereby he is able even to subdue all things unto himself." So we see no scriptural evidence to sustain this view that the new birth takes place at the resurrection.

ISAIAH—THE BOOK OF BEAUTY

By Mrs. H. H. Harrington

THE DIFFERENT BOOKS of the Bible have varied appeals for you and me. You will study some books. The study may be made quite easy with the concordances, lesson helps, quarterlies, or any other available aids for the intelligent and devotional study of scripture; or else, the study may just be the reading of a certain passage of scripture for the beauty of its language. Whether a study or reading, I cannot say, but the book of Isaiah has been open before me for hours; and, at different intervals, for days have I derived pleasure and inspiration therefrom.

Considering that Isaiah is a book of the Old Testament, has it occurred to you that the law of an "eye for an eye and tooth for a tooth" is not very prominent in this prophet's writings, but rather, that in these passages we have offered to us kindness and courage?

So many people think of the book of Isaiah as the great "I am" book. Personally, I find great beauty in these verses. That my God should be a mighty Jehovah, a great "I am", gives me courage and strength in my worship of the King of kings. Authority and strength are in these verses. I see no arrogance in them.

"For I *am* God, and *there is none else*; I *am* God, and *there is none like me*." Isa. 46:9.

"I *am*, and none else beside me." Isa. 47:8.

"Is there a God beside me? yea, *there is no God*: I know not *any*." Isa. 44:8.

"I *am* the first, and I *am* the last; and beside me *there*

is no God." Isa. 44:6.

"I, *even* I, *am* the LORD; and beside me *there is* no saviour." Isa. 43:11.

But the great Jehovah bends toward us from His mighty throne, "Let us plead together." Isa. 43:26. The mighty One says, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

Who is it that has not read the beautiful chapters (2, 40 and 53) about the coming Messiah, "The voice of him that crieth in the wilderness"?

To the brethren that study the scriptures by any favorite method, and that read the Bible chapter by chapter, I need not tell of the very lovely paragraphs that can be found in chapters 40, 41, 42, 49, 52, 53 and 55 of Isaiah.

In conclusion here is a verse that many brethren will think, at a passing glance, is from the New Testament. In this sixteenth verse of Isaiah 63, I see the love of the Creator. He tells through His prophet of the Savior that He loves and is going to send to the world: "Thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting."

—o—
To love and win is the best thing;
To love and lose, the next best.—W. M. Thackeray.

C H A R I T Y

M. A. Woodward

FOR IF WE HAVE BEEN planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection." Rom. 6:5. I have been planted in the likeness of His death. Question: Will I be ready to be raised in the likeness of His resurrection? Did I realize what this act meant—buried with Him, to arise to walk in newness of life; that the old man of sin had been crucified with Him; that the body of sin might be destroyed, and the new man to be manifested in my life? The tempter knows when we start out in this new life that we are not very strong yet and will tempt us in so many ways we had not thought of. Then we must flee to the only safe Shelter we can have, our dear heavenly Father, who never fails to help us if we come in faith to Him; for "he knoweth our frame and remembereth we are but dust." We are surprised when we first begin this new life in Christ to find how many things we were in the habit of practicing that are not Christlike. Perhaps the most common fault is gossip, which is more than a fault. It is a real sin, for it makes trouble for ourselves and worse trouble for the one we are slandering. It is the hardest sin to break away from, unless we begin with the use of tobacco and the foolish habit of by-words which so many people use. Gossip! What an enemy of the soul it is! Why is it we are much more ready to believe an ill report

of a person than a good one? I think there is always a little streak of jealousy in our make-up when we begin to pick up the shortcomings of our friends or neighbors and tell them to our dearest friend, with the caution not to repeat it, and they in turn go to another friend and say, "Now I am going to tell you something, but you must not say a word about it." They are just about to write a letter to another friend and they tell the bit of gossip, telling them not to tell anyone, and so it gets started and never stops until it is added to and made an enormous story of, and when it gets back to you it is hardly recognized. But O the wound it has caused, the hurt it has done! And you can never erase it. There is always a sting in your own soul and a scar on your friend. It has hurt their influence for good in many places perhaps, when there was no truth in what was told. O, how we must strive and pray God to help us overcome that fault!

You have heard the story, perhaps, of the gossip who was called to the minister's home and requested to bring a ripened thistle bud. When she came he told her to pick that all to pieces and go out doors and scatter it to the wind, then go and pick it all up again. She returned with downcast head for she could not gather it up, it had flown far, far away. "And so," said the kind pastor, "your gossip spreads and you can never call it back. Go home and pray God to help you to overcome this terrible sin."

I have seen splendid church choirs all broken up because of jealous gossip. I know of neighborhoods where dear friends have been made enemies for life because some news peddlers have worked at their fiendish trade spreading foul but untrue reports. If you want to break up your church and ruin your pastor's good name, just start a bad story. Tell it to your husband at the supper table before all the children. They will go to school next day and tell it there and everyone who hears it will tell their parents, and they will tell it to the next door neighbor and so it goes. The Devil loves to hear these things. It fattens his trade and brings shame to the professed child of God. It does not matter how many times we may have been baptized if we still court the old life. We are to show the world the influence of our new life. What a reproach it brings to us as the world looks on and says, "If I was no better than that crowd I would know I would never gain the kingdom they talk so much about!" The true life of a Christian may mean suffering as we sacrifice pleasures, riotous living, dress,—many things—but, Peter tells us "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

O beloveds, that we might learn to be more like Him, let us get to our knees and implore God to help us see our faults as God sees them. Are we guilty of gossip, of lying, of hypocrisy, or anything God would despise? Listen! "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Let us remember that charity covers a multitude of sin. I want my friends to have charity for me. God help me to practice it for others.

“ TAKEN — LEFT ”

No time to say farewell,
No time our love to tell,
DID THEY NOT WARN US HE WAS COMING SOON,
DID THEY NOT URGE US TO ESCAPE THE DOOM,
Of earth's swift-coming night?

No time to set wrong right,
No time to seek fresh light,
THE TRUMP OF GOD NOW BIDS THE DEAD ARISE,
THE LIVING SAINTS ASCEND WITH THEM THE
SKIES.

Oh that we had been ready!

No time to seek God's face,
No time to plead for grace.
THAT WORD FULFILLED “ONE TAKEN AND ONE
LEFT”,
OH! SORROWING HEARTS, OF LOVED ONES NOW
BEREFT.

Oh, agony of parting!

Light in the eastern sky,
Whispers the Dawn is nigh,
BELOVED, LET US FLING EARTH'S JOYS ASIDE,
AND LIVE FOR HIM ALONE—THE CRUCIFIED,
Self-emptied, clean and ready!

Minnie Hardwick.

THE POWER OF THE HOLY SPIRIT

By Samuel E. Hancy

WHEN HE ANSWERED and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power ('wealth, nor by strength', Roth.) but by my spirit, saith the LORD of hosts.” Zech. 4:6.

A negative answer to three questions: Can a person, void of the Holy Spirit, know God? Can he become a Christian? Can he “escape” the “time of trouble, such as never was since there was a nation”? Scripturally, I answer, No.

Question number 1, “Can a person, void of the Holy Spirit, know God?” Let us have the opinions of prophetic representatives of Christianity and Judaism, “And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.” Psa. 9:10. The “we” of the superscription on the United States coin, “In God we trust”, does not involve many of the “they” class of our quotation. Although Jesus said, “Have faith in God”, He hardly expected to find it when He said, “Nevertheless, when the Son of man cometh, shall he find faith ('this faith', Roth.) on the earth?” The sense may be, “Will their trials be

so severe and protracted that the faith of one and all succumb?” Compare Matt. 24:12-22. Solomon's opinion, “The name of the LORD is a strong tower: the righteous runneth into it, and is safe”. Prov. 18:10. “The name (some knowledge of the personality) of the LORD (to be a recipient of His Spirit) is a strong tower”. Job says, “But there is a spirit in man: and the inspiration of the Almighty giveth them understanding”. 32:8. And Paul says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”. 2 Tim. 3:16.

The foregoing is overlooked by many in reading—even in studying—the Bible. The works of the different writers, about forty-four, are often referred to as giving their individual opinions. They thus read the sixty-six volumes as they do any book, not knowing that the Book of books has but one Author, God, who by His Spirit guided the minds, spirit and hands of men in writing His Word to beings who originally were created in His own image. From this viewpoint we can understand why the “name of the LORD” fails to be “a strong tower” to the average reader; and why so few “runneth into it, and is (feel) safe”.

Hosea says, “And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD”. 2:19, 20. Evidently typical Israel did not know the LORD under the law covenant; but they are to know Him under a new covenant: “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people”. Jer. 31:31-34. Hosea continues, 13:4, “Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.”

Question number 2, “Can he become a Christian?” When, “one of his disciples said unto him, Lord, teach us to pray”, Jesus' reply implies a progressiveness about Christianity. Read Luke 11:1-13. Verse 1 shows that people can be disciples (followers) of the Lord without the Holy Spirit. He then teaches them how to pray, and by metaphors admonishes them to strive zealously for the essential acme of a Christian life, i. e., the Holy Spirit: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him”. 11:13.

Paul found certain disciples who had not “heard whether there be any Holy Ghost (Spirit),” though they had been baptized “unto John's baptism”. Then they were “baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost (Spirit) came on them” Acts 19:1-7.

Jesus teaching the multitude: “On the last day of the Festival—the great day—Jesus stood up and cried aloud,

Whoever is thirsty—He said—let him come to me and drink. He who believes in me, from within him—as the Scripture has said—rivers of living water shall flow.” He referred to the Spirit, which those who believed in Him (margin, ‘or had believed, including those who shall afterwards believe’) were (margin, ‘soon’) to receive, for the Spirit was not bestowed as yet, because Jesus had not yet been glorified”. John 7:37-39, Wey.

Jesus comforting His disciples said, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter (‘advocate’, Wey.: ‘Helper’, Diag.) will not come unto you; but if I depart, I will send him unto you”. John 16:7. This should settle the question of what constitutes a Christian equipped with “armour of light”; “the armour of righteousness on the right hand and on the left”; Yea, “the whole armour of God, that ye may be able to stand against the wiles of the devil” and “withstand in the evil day”. Rom. 13:12; 2 Cor. 6:7; Eph. 6:11-13.

Question number 3, “Can he ‘escape’ the time of trouble, etc.?” Mankind is face to face with incomparable appalling, sanguinary conditions “such as never was since there was a nation”. The two greatest previous catastrophes are recorded thus: “The day that Noe entered into the ark, and the flood came, and destroyed them all”; “But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all”. The Lord cites these episodes as warnings to the race in general and to His disciples in particular. He said, “As it was in the days of Noe, so shall it be also in the days of the Son of man”. “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. . . . Even thus shall it be in the day when the Son of man is revealed”. Luke 17:26-30.

Paul consoles us in our battles for life by referring to the following revelation of the Son of man: “If so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might (‘majesty’, Wey.; ‘strength’, Diag.), when he shall come to be glorified in his saints, and to be marvelled at in all them that believe (because our testimony unto you was believed) in that day”. 2 Thess. 1:6-10, R. V.

The greatest question confronting God’s children, suggestively typified by Noe and Lot’s experience is, how am I “to escape all these things that shall come to pass, and to stand before the Son of man”? Answer: “watch ye therefore (note whole chapter), and pray always, that ye may be accounted worthy”. Luke 21:36. That these words of Jesus are addressed to the “Spirit begotten”, and are themselves, “Spirit and Life” (John 6:63, Diag.), Christ and Paul ratify: “That which is born of the Spirit

is spirit”. John 3:6. “What? know ye not that your body is the temple of the Holy Ghost (Spirit) which is in you, which ye have of God, and ye are not your own?” 1 Cor. 6:19. “. . . now if any man have not the Spirit of Christ, he is none of his”. Rom. 8:9. “For as many as are led by the Spirit of God, they are the sons of God”. Rom. 8:14.

Reader, are you and I in *doubt* about possessing the Holy Spirit? If so we are non-possessors. For *doubt* cannot exist under the infallible scrutiny of God’s Spirit.

It is clear that only those who, “walk in the Spirit” (Gal. 5:16) will be able to “escape” the pending “trouble”. It is equally clear that the spirit of this world has myriads of professing Christians heading straight for “everlasting (‘eternal’, R. V.) destruction from the presence (‘face’, R. V.) of the Lord, and from the glory of his power”. 2 Thess. 1:9.

Moreover, it is only by the power of the Holy Spirit that man can separate himself from the world and its destructive influential spirit power. The same is true of self-life, “For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it”. Jesus, Matt. 16:25. Same thought in other words: “. . . he that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal”. Jesus, John 12:24, 25.

Christ could not be glorified until after He was crucified. Neither can He be glorified in man until the world is crucified unto man and man unto the world. Gal. 2:20; 6:14. Lightfoot says of Gal. 6:14, “A permanent thing. Henceforth we are dead each to the other”. Man must be freed from carnality (old physical nature): “For to be carnally minded is death”. Rom. 8:6-8.

Neither can man derive lasting benefits of all that was accomplished for his soul—life—spirit and body on Calvary save by the power of the Holy Spirit.

A TRIBUTE TO LABOR

LABOR, HONEST LABOR, is right and beautiful. Activity is the ruling element of life, and its highest relish. Luxuries and conquest are the result of labor—we can imagine nothing without it. The noblest man of earth is he who puts his hands cheerfully and proudly to honest labor. Labor is a business and an ordinance of God. Suspend labor, and where are the pomp and glory of earth, the fruits of the fields, the palaces and fashionings of matter, for which men strive and war? Let the labor-seoffer learn what are the trophies of toil. From the crown of his head to the sole of his foot, unless he is a Carib, made as the beast, he is the debtor and slave of toil. The labor which he scorns has tracked him into the statue and appearance of man. Where does he get his garments and equipage? Let labor answer. Labor makes music in the mine, in the furrow, and at the forge.”

—Selected from “The Faith” by Rufus A. Curtis

ETERNAL LIFE INSURANCE

(Continued from front page)

in this company is not money altogether; in fact, that is a secondary matter. The first, and most important is to present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. Then comes the rule of conduct: "The servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26); must be a member of good standing, "not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye shall inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace, and ensue it" (1 Peter 3:9-11); must always be ready to give an answer to every man that asks a reason for the hope that he has with meekness and fear.

The matter of service to the Master is the important part of the dues, and if we follow the instructions which are given us we shall never fall; "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:11. The financial support is left to the individual. The instruction given is to lay by the first of each week as you have been prospered by the Lord. It is left to your honor. Is there another company that will take you in on these conditions? We are told the workman is worthy of his hire, so those that go out and labor in the interest of the company should have the support due them.

We have a good example in Exodus 17:12. Amalek and his people came out to war with Israel. Moses was standing on a hill with the rod of God in his hand. As long as he held the rod up, the Israelites prevailed, but when his hands became weak so he could not hold the rod up, Amalek prevailed. "But Moses' hands *were* heavy; and they took a stone, and put under him, and he sat thereon; and Aaron and Hur stayed up his hands, the *one* on one side, and the other on the other side; and his hands were steady until the going down of the sun." Exod. 17:12. The result was victory for Israel. If all of the members of this insurance company will hold up the hands of those who are out laboring in the interest of the company, by both their physical and financial support, the work will progress and bring forth fruit an hundred fold.

Please compare the benefits to be received, with the investment of time, service, and money. In the end you have a paid-up policy, eternal life alone worth more than could possibly be paid out for dues in a natural life time.

Remember: "Therefore let no man glory in men. For

all things are your's; whether Paul, or Apollus, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23.

Insure in this company now before it is too late; "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37.

THE WORLD'S IGNORANCE OF GOD

By Richard Le Crone

THE WORLD DOES NOT know God. To the casual reader that will seem to be a rather broad and sweeping statement, as indeed it is. True, there is a very small minority of people in the world that does know God. But that group is so tiny as to in no way affect a general statement. A large part of the world to-day knows about God, but the group that really knows Him by actual service and communication is indeed very small.

Sodom and Gomorrah, we are informed, were very wicked cities. Yet there dwelt in Sodom a righteous man by the name of Lot. Still the cities are referred to as wicked. In this same sense we may say that the world does not know God.

The world constantly, though ignorantly, enjoys the works and gifts of God. The present generation is very proud of the advance that has been made recently in all branches of science and invention. It is proud of the knowledge that it has gathered together. The people of to-day throw out their chests and say, "Look what we have done," and in their conceit they forget that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights". James 1:17.

The slogan of the modern business man is "Service". He strives to please his customers by rendering them better service. He studies to improve his fund of knowledge that he may increase his business. He makes use of the latest business methods and mechanical devices that he may serve his public better. But with all of this information he constantly overlooks his greatest obligation in life—that of service to his Creator. With all of this God-given wisdom, he fails to recognize the Giver. When someone tries to remind him of his obligation to the Almighty, he simply shrugs his shoulders and says that he hasn't time for such foolishness.

Occasionally, however, some person of the world will recognize his obligations to the Father, and realize that that which he formerly called foolishness is in reality the Word of God and his means of salvation.

That is what the Apostle Paul was talking about when he said, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21.

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"WHATSOEVER THINGS ARE LOVELY, . . . THINK ON THESE THINGS."—PHIL. 4:8.

IS THERE ANY SEASON of the year that so thrills the souls of men and women as the springtime? As if in death, the earth has lain in the clutches of winter for long, weary months, and now she bursts forth into new life, bringing to the hearts of her children hope as inspiring as the first bird-notes of the season, courage as strong as the sturdy young shoots that push forth out of the soil, and ideals as flawless and pure as the lily which opens its wax-white petals to the sun.

The very thought of spring brings a lightness to the heart and a brightness to the eye, for spring breathes of life and beauty. We have felt the chilling blasts of winter and have seen the blight and desolation left in their wake, and now comes spring.

It seems as if beauty and purity at this time make a special appeal to the hearts of men. There is never a life so hardened nor a heart so cold but that it responds in some way to the beautiful. In the beginning Adam and Eve were surrounded in the garden by all things beautiful, and every son and daughter of the race has inherited to a greater or less degree an appreciation of beauty.

In the centuries upon centuries since the first disobedience to God, that virgin beauty which adorned everything in the beginning has been marred by the defiling and destructive influence of sin, but there are yet many things of surpassing beauty for the inspiration of man in this universe of God's creation.

The Bible describes many different forms of beauty. There were women like Rachel, Bathsheba and Esther who we are told were fair to look upon, and beauty is also ascribed to Moses, David, Absalom and other men. Assyria, Egypt, Babylonia and Palestine were beautiful countries. The mountains and the forests were beautiful, the rivers and the seas. The temple in Jerusalem was a model of beauty, and there was one particular gate of the temple which was called "The Beautiful". We can observe in our own day as many beautiful buildings, cities, forests, mountains, lakes, countries, and even men and women, as are described in the pages of Scripture.

These are physical, tangible beauties, appealing to the eyes of man, and many of them are but short-lived

in their sweetness. The loveliness of the rose fades in a day; the proud spires of the city must crumble to ruin in a few short years; the fair woman who to-day has an admiring world at her feet, to-morrow must return unto the dust from whence she came. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling", says David. Isaiah adds, "And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer."

But there is another kind of beauty that fades not away. Paul in his letter to the Roman church speaks of it in this manner: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" The meek will be "beautified" with salvation (Psa. 149:4), and the humble, the unselfish, the merciful and the pure in heart are called "blessed" by the Master in His sermon on the mount.

It is beauty such as characterizes these things that inspired the poet to sing:

*"A thing of beauty is a joy forever;
Its loveliness increases, it will never
Fade into nothingness."*

This is the beauty that lasts not just for to-day, but for eternity, whose fragrance, like Mary's precious ointment, fills not one little alabaster box but sweetens the whole world.

It was at this time of the year that the Savior came forth from the tomb to a new life of such beauty as can not be imagined by mortal minds, and if we also love true beauty He "shall change our vile body, that it may be fashioned like unto his glorious body."

Yes, it is springtime. Let our hearts be in accord with the fresh, pure sweetness of God's beautiful creation. Then "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things,"



HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

HEZEKIAH WAS a great and good king in the land of Judah. He loved God and prayed to Him always. And because Hezekiah was such a good man, God made him strong and brave, and blessed him greatly.

Hezekiah saw that there was not enough water in the city, and that the poor had to go a long way to get it. So he made a ditch up to a brook in the mountains, and brought the water down to the city that the people might have plenty. Many other great things Hezekiah did, and he grew very rich, and had gold and silver and many precious things.

But the greatest thing He did was to lead the people of Judah back to God. They had forgotten the heavenly Father. They prayed to the sun and the moon and the stars, and put up places to pray to them right in the very middle of the house of God.

So King Hezekiah said to the people: "You must not pray to the sun and the moon and the stars, for they cannot do anything for you. You must pray to God who made all these things."

And Hezekiah tore down the idols and the pictures of the sun and moon that the people had put up in the house of God and he said, "You must pray to God only."

The temple worship was restored and sacrifices made, and praises sung with gladness. And you can easily imagine how Hezekiah rejoiced when the people did as he wished. How glad he was when they brought so many sheep and oxen for burnt offerings that there were scarcely enough priests to prepare them! And how thankful the people of Judah must have been when God forgave them and blessed them with peace and fruitfulness!

Hezekiah wanted the other ten tribes of Israel to be blessed like his people were. He wanted them to return to God, too, and be forgiven. So he said, "Let us again keep the passover unto the Lord God of Israel, and invite these other ten tribes to join us in this feast."

Accordingly, he sent word to *all Israel* and Judah, and letters to Ephraim and Manasseh, telling them to come to the house of the Lord at Jerusalem, and keep the passover in the second month.

The "posts" took the letters as the king commanded. The letters said, "Ye children of Israel, turn again unto

the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the land of the kings of Assyria. Do not be like your fathers, who sinned against the Lord God and were severely punished, but yield yourselves unto the Lord and enter into his sanctuary which he hath sanctified forever: and serve the Lord your God, that the fierceness of his wrath may turn away from you."

But most of these Israelites laughed at the invitation, and mocked the messengers.

However, a few came and humbled themselves. And eventually, a great crowd assembled in Jerusalem and there was great rejoicing,—the greatest since the time of Solomon.

The priests and Levites blessed the people, and their voice was heard, their prayers reaching even unto heaven.

—*Helps from Boys and Girls of the Bible.*

REMEMBER

Blessings come to those who serve the Lord.

WHERE FIND

"For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield."

SOMETHING TO DO

1. Read 2 Chronicles 29 and 30.
2. Was the second month the proper time to observe the passover?
3. Make Hezekiah's crown.

NOTE BOOK

Page 1. Copy:—Hezekiah—Good king of Judah. Led Judah back to God.

Reverse side—Draw picture of a crown. Write some of the good things Hezekiah did.

FOUR THINGS

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—*Henry Van Dyke*

I'd like to think that here and there,
When I am gone, there shall remain
A happier spot that might have not
Existed had I toiled for gain;
That some one's cheery voice and smile
Shall prove that I had been worth while;
That I had paid with something fine
My debt to God for life divine.

—*Edgar Guest.*

With Our Sunday Schools

LESSON II.—April 14, 1929

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

Isa. 40:1-11.

Devotional Reading: Psa. 145:8-17.

GOLDEN TEXT

For the Lord your God is gracious and merciful.—2 Chron. 30:9.

SCRIPTURE LESSON TEXT

A STUDY OF THE SUBJECT

Leadership. Hezekiah was a great leader. Like Moses and David he demonstrated the influence of one man over others. A whole nation was turned by Hezekiah from a common habit of idolatrous sinning to the worship, for the time, of the one true God.

Leadership has made the world what it is. Every development is the result of leadership. Napoleon was first a leader, bringing many minds after him before he could become a general sending many people forth to battle. Washington was first a leader, afterward a great general. Cyrus Field was a leader of another kind. By his work of laying the first Atlantic cable he, unwitting though it was, led the world to the use of the cablegram. Edison, the great electrical wizard, has been a leader who has really revolutionized the practice and custom of mankind. Everything, whether good or bad, is promoted and completed by leadership. Salesmanship is more properly leadership. The salesman must first lead his prospective customer to the salesman's own viewpoint, when the customer arranges to purchase. Man was not organized by God to be driven. He is organized in such manner that he is far more easily led.

PRACTICAL APPLICATIONS

Earnestness. The earnestness of one man, Hezekiah, brought about the reformation of the entire nation. I once heard Elder H. V. Reed, himself one of the most eloquent of pulpit orators, give three rules for successful public speaking. "First," he said, "be earnest! Second, be earnest! Third, be EARNEST!" One who feels deeply will impress his convictions deeply upon the minds and hearts of his hearers. One who feels deeply will live in a great measure in harmony with his convictions. Carlyle said "The thing a man does practically lay to heart, and knows for certain, concerning his vital relations to this mysterious universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest." The one who is fully convinced of the truth of the gospel of Christ will both consciously and unconsciously develop a character in harmony with its requirements; and, further, he will constantly influence others to accept it themselves.—G. E. M.

THE GOLDEN TEXT

"For gracious and compassionate is Yahweh your God."—2 Chron. 30:9, Roth.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse

us from all unrighteousness." 1 John 1:9. It made no difference how often Israel turned from God, He in His great love and mercy stood ready to forgive them. And so, He is ever ready to forgive us.

James says, "Humble yourselves in the sight of the Lord, and he shall lift you up." James 4:10.—F. A. M.

SENIOR AND ADULT CLASSES

Topic: Israel's Return.

2 Chron. 30 is the story of how King Hezekiah called the people of Israel to keep the passover after it had been long neglected. His effort was successful. The feast was kept the prescribed seven days and another seven were added with great gladness.

But, though benefited, the people realized but vaguely the meaning of the passover. The nation as a whole was yet flesh Israel and the flesh mind does not and cannot discern the mind of God, which mind, at that time, was embodied in types and shadows picturing the Christ. The worship they rendered to God through ceremonies and sacrifices was not much different from the worship which other nations rendered to idols, hoping to buy off the displeasure of their gods. To flesh Israel their sacrifices and ceremonies were "works" whereby they bought off and appeased the anger of God. She did not see in them the picture of what God would do for and in her so that there would be in her only that which would give full pleasure to the Workman in His handiwork. Their thinking was still shrouded in the veil of the flesh.

If Israel's return to God with such imperfect understanding brought gladness to her heart, with how much more gladness will her heart ring when she returns because Christ the real Passover has worked in and for her the pleasure of God pictured in her sacrifices and ceremonies.—A. K.

INTERMEDIATE CLASS

Topic: A Leader with a High Purpose.

No doubt among your associates you recognize two who are prominent in school or social life. One of these, perhaps, tends to draw you into a whirl of activities that eventually lead downward. The other you recognize as one who favors the cleaner recreations, the uplifting social amusements.

In the former class we find the wicked King Ahaz, "who did not that which was right in the sight of the Lord", setting up idol worship with its attendant evils, profaning the service from the temple of Jehovah. The people blindly followed this

false leader and "sinned against the Lord their God", who had so bountifully blessed them. Who was the more to blame, the king who led his people into sin, or the people who blindly followed? Why?

In contrast to this wicked leader we find his son Hezekiah, "who did that which was right in the sight of the Lord", and who "trusted in the Lord God of Israel". Because of his faithfulness he was able to lead his people victoriously over all enemies, physical and moral. He persuaded them that "the Lord your God is gracious and merciful, and will not turn his face from you"; and "the Lord hearkened to Hezekiah and healed the people."

What a wonderful glimpse is given us here of the power of a true and faithful influence in every day life! Let us follow the great Leader who leads ever upward.—M. G.

JUNIOR CLASS

Topic: Influence of Hezekiah.

Just previous to the time of this lesson, Ahaz had been king over Judah. He was a very, very wicked king and established idolatrous worship in Judah. He really cut in pieces the vessels that were in the house of God, and even closed the doors. Instead of worshipping God, idols were erected and worshipped in the several cities of Judah.

This was the condition of religious activity in Judah at the time Hezekiah started to reign. But did he allow it to continue in this manner? No, he wanted the people to worship the true God, so he opened the doors of the house of God, and ordered the Levites and priests to sanctify themselves and clean the house of God.

Hezekiah did not stop at simply inviting the people of his own kingdom to the feast of the passover, but sent messages to people in Israel also. Some of the Israelites had been taken captive, but Hezekiah wanted all who remained to come to worship.

What effect did the rule or leadership of Hezekiah have upon Judah as compared with the leadership of Ahaz?—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Sacrifices and Ceremonies in Religion: for what purpose did God establish them in His chosen nation? For what purpose has man always used them in his religious life? Was the flesh nation of Israel in this respect from mankind in general in any different? Name various individuals in Israel in whom God's purpose was accomplished. Why did Jesus practically abolish forms and ceremonies in the religious life of His followers?—A. K.

DOINGS AMONG THE CHURCHES

Bro. Lyman Booth, whose new book is just now ready for distribution, will celebrate his 80th birthday anniversary on the 22nd of April. He has been spending a number of months at 4318 Olive Street, St. Louis, Mo., but hopes to spend the birthday season with relatives and friends at the old home in Dixon, Ill.

The workers in the home office of the National Bible Institution wish to thank most heartily the many friends who have, in proportion to their means, responded with Easter offering for advancing the cause. Nothing goes so far toward bringing cheer and courage to the hearts of workers as to know that the church family is behind them in heart and spirit, and this has been plainly demonstrated by the Easter response.

The fund is being held open yet for one more week to allow for receiving delayed remittances.

Bro. F. L. Austin is conducting services at Delta, Ohio, and plans to spend about two weeks visiting points in the Middle East, getting back to the office by the time Bro. Siple starts on his trip West.

A short time ago in commenting on the training class we promised you a little surprise, and now we are ready to warn you that the surprise is this: next week's issue of the Restitution Herald will be entirely in charge of the class and will be called "The Training Class Edition." All of the copy for that issue will be in charge of the class, except that the Berean Page, Sunday School Page and Children's Page shall be furnished by the regular editors for those departments.

The six members of the class are working on the necessary material, and have selected one of their number for editor for the week. Proofreading and all will be done by them, and a photograph will give you an opportunity of even getting acquainted with their looks.

Watch for the next Herald.

"The Mystery of Iniquity Explained," a Biblical exposition of the devil question by Lyman Booth is off the press and being distributed. It sells for 75c per copy postpaid and is well worth the price. The book contains 224 pages, and the print shop has turned out a very creditable job. The binding is neat, and the cover is printed in two colors.

A number of advance orders were received, but the book is now ready and we can handle orders promptly. Order from National Bible Institution, Oregon, Ill.

In spite of a rainy day the church at Oregon enjoyed a genuine Easter spirit. A real good attendance marked both morning and evening services, with a number of faces from out of town who had motored in from Rockford, Woodstock, etc.

The morning service consisted of some special Easter numbers of music and a short Easter sermon by Bro. Siple. The evening service was one of song, in which the choir dramatized the passion and resurrection of Jesus.

DIXON, ILLINOIS

The children of the Dixon church presented a program on Easter afternoon that was a credit to the church and the ones who labored so hard in its preparation. The service did proper honor to the risen Lord, and was deeply appreciated by a large audience.

Special evangelistic services are being conducted each night this week by the pastor, Bro. Marsh.

EASTER OFFERING

From now until after Easter we will list below the contributions received each week. Have you sent your part yet?

Previously Reported	\$276.71
March 23 to 30	282.44
Total	\$559.15

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

- Fonthill, Ontario, May 24 to 26
- Minnesota Conference, Eden Valley, Minn. June 13 to 16
- Texas Conference, Goldthwaite, Texas July, 5 to 14
- Indiana Conference, No. Salem Church near Plymouth, Ind., July 9 to 21
- General Conference, Oregon, Ill., July 28 to Aug. 11.
- Illinois Conference and Bible School, Oregon, Ill., July 28 to Aug. 11.
- Nebraska Conference, Holbrook, Nebr., Aug. 18 to 25

MINNESOTA

The Minnesota State Conference convenes at Eden Valley, June 13th holding over the 16th.

Mrs. Roy Palmer is improving after having a relaps and had to be taken back to the hospital the second time.

T. M. Savage is much improved and is able to be up a portion of each day.

On Easter Sunday there will be baptismal services at the church. Brother Daubanton will have charge of the meeting.

BLAIR, NEBRASKA

We are sorry to announce to the brethren that one family from our small congregation has moved away—Bro. and Sr. Fred and Bessie Jenkins.

They have obtained a place managing a hotel at Orleans, Nebraska in Harlan Co., about 40 miles southeast of Holbrook. The call to come was urgent, so before we were

hardly aware that they were out of quarantine they were packed and leaving. Sister Bessie asked me to send a few words telling of their whereabouts, as she would hardly have time to get a chance to do so, and to say that they will be pleased to have any of the brethren who come near there to stop and see them.

Sister Jenkins was president of our Aid and was an energetic worker for the church. She was also our pianist and taught the Young People's Class in Sunday School and I am sure the church will miss her very much.

Sister Ruth is teaching near Blair and will remain here until her school closes and then expects to join her folks in Orleans.

Mrs. Birdie Krogh, Blair, Nebr.

GRAND RAPIDS, MICHIGAN

Services have been resumed in the Grand Rapids church after a two weeks' vacation. The water in the basement still prevents the use of the furnace but "where there is a will there is a way" and the way that made it possible to heat the building was found in the loan of a gas heater from the Gas Co. and we are able to heat the building very nicely by gas.

Several are seriously considering the uniting with the "body of Christ" through baptism. The lay members are truly witnessing for Christ and the continual additions to the membership are directly traceable to their untiring efforts. Growth is bound to come to the congregation that unitedly and wholeheartedly cooperate in "selling" Christ to the unsaved world.

The Sunday School inaugurated a new feature of service for Easter Sunday by giving the pupils, who have come to age of understanding the gospel, a special opportunity of accepting the Christ and consecrating themselves for Christian service. This effort does not encroach upon the work of the church but is merely a cooperative labor.

Last year the Dorcas Society gathered, and conveyed fifty women to one of the downtown department stores—then headed the group on a sight-seeing tour of the store—after which the management gave the society twenty-five new dollar bills. The president of the society has received a letter from the store asking her to bring another group this spring. "Work brings the money."

For a number of weeks past Sister Leona Marsh, one of our faithful young ladies who is employed at Fort Wayne, Indiana, has made it a point to drop in at the hospital where Auntie Wince was and to read to her for a time. This was deeply appreciated by the aged sister, and will be a comforting memory to Leona now that Auntie no longer lives.

HERALD RECEIPTS

Pauline E. Prime; Lizzie Railsback; C. F. Harding; J. A. Hutchins; Charles Lapp; Mrs. Laura Noms; Mrs. Leona McDonald; Charles W. Weeks; Rolla Hightower; Mrs. Harvey Krogh.

OBITUARIES

MR. CHRISTOPHER JORDENING

Mr. Christopher Jordening was born in Germany in 1839, and died at Eden Valley, March 16, 1929, just past ninety years of age. In his boyhood he came to America with his parents, locating first in Indiana, and later in Minnesota. For the past six years he has lived with Mrs. Wm. Blomker, one of six surviving daughters. His wife preceded him in death fifteen years.

Mr. Jordening was a member of the German Evangelical Church, was one devoted to religious effort in his active years, and was well esteemed by all.

Funeral services were conducted March 18,

from the Church of God at Eden Valley by the writer. Sydney E. Magaw.

A NOBLE WOMAN SLEEPS

AUNTY WINCE RESTS IN DEATH AT NINETY-ONE YEARS OF AGE

Mrs. S. Roxana Wince, familiarly known throughout our church family as "Aunty Wince," fell asleep in Christ on Wednesday, March 27, 1929, at the Anthony Wayne Hospital, Fort Wayne, Indiana.

Sister Wince throughout her long life was a most faithful defender of the faith, and among other things she made hundreds of friends by the beautiful messages of gospel cheer which she wrote as long as health permitted.

Sister Mick, from whom we have just re-

ceived a newspaper clipping telling of the death, quotes from memory the following lines which she says she heard Aunty Wince recite many times:

A better day is coming, a morning promised long

When truth and right, with holy might
Shall overthrow the wrong;
When Christ the Lord will listen to every
plaintive sigh,
And stretch His hand o'er sea and land
With justice, by and by.

Oh, for that glorious dawning we watch and wait and pray

Till o'er the height the morning light
Shall drive the gloom away;
And when the heavenly glory shall flood the earth and sky,

We'll bless the Lord for all His works
And praise Him by and by.

OREGON, THE CITY OF SMILES

THE DIMPLE OF ILLINOIS

BLACKHAWK TRAIL, said to be one of the prettiest auto drives in all of the country, is justly proud of Oregon, the beautiful county seat of Ogle County.

Oregon is a city. It boasts of city manners and customs. It recently added many blocks of paving to its street system. Among other things it has up-to-date waterworks, a fire department and telephone system. For years Uncle Sam has thought so well of Oregon as to bless it with a real American postal service. Twice every day courteous mail carriers leave Oregon's post office and with bows and smiles deliver letters and papers throughout the length and breadth of the city to the homes of those addressed.

On Saturday, March 16, one of these carriers delivered a letter to the home of one of our office force. Why? Because it was addressed to him personally. The carrier did his duty; did it well. The letter was read late that evening after work. But that particular letter contained an article for the Herald which should have appeared in last week's issue. Had it been addressed to the firm of The Restitution Herald, it would have been set in type Saturday afternoon, the last day when articles can be considered for the following issue.

Moral: address all communications and make all checks payable to the firm name and not to the individual. The firm name may read: National Bible Institution; or, The Restitution Herald, as may be desired. If it is desired to reach a particular person in the firm make the address read the firm name and then, in lower left corner, add: "Attention (name of the person)", thus:

NATIONAL BIBLE INSTITUTION,

OREGON,

Attention: John Doe.

ILLINOIS

This custom will not only be a real help to your office

workers, but it will help to keep the famous Oregon smile upon all faces.—F. L. A.

ANOTHER HIGHWAY

The following was taken from the Portland Telegram.

PAVED HIGHWAY TO TAKE ROUTE OF ISRAELITES

JERUSALEM, MARCH 6.—Motor cars will speed over the route followed by the Israelites on their 40 years' journey to the promised land. The Egyptian government plans a paved highway connecting Egypt and Palestine, from Suez to Beersheba.

Will that have anything to do with the fulfillment of what is written in the three last verses of Isa. 19?

—H. B. Hathaway.

THE RESTITUTION HERALD

Published by

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

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

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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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NATIONAL BIBLE INSTITUTION :: OREGON, ILLINOIS

THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, APRIL 9, 1929

NUMBER 28

TRAINING CLASS EDITION



CLASS OF 1928-29

THE MEMBERS of the present Training Class, pictured above, are: standing, F. E. Siple, Oregon, Ill.; Harvey Krogh Jr., Blair, Neb.; Mrs. Chas. Gesin, Oregon, Ill.; Lucille Le Crone, Omaha, Neb.; Grover Gordon, Holbrook, Neb.; F. L. Austin, Oregon, Ill.; seated, Richard Le Crone, Omaha, Neb.; Paul Hatch, Oregon, Ill.

The building in the background is a rear view of the National Bible Institution headquarters in which are housed the publishing plant, home offices and class room.

EDITORIAL

F. L. AUSTIN, Editor

F. E. SIPLE, Assistant Editor.

To the members of the former Training Classes of the National Bible Institution, who have blazed the trail before us; who by their unremitting zeal have given us courage; who have set a worthy example of Christian character; who are now reaping the fruits of the labors of their teachers; and who are bringing honor to the Name by which they are called, this issue of The Restitution Herald is respectfully dedicated.

Class of 1928-29

AN INTRODUCTION

THE REGULAR EDITORS of The Restitution Herald feel that they have a special privilege this week in being able to present the personnel of the Bible Training Class, who have entire charge of this issue of our church family paper. This class is organized within itself with officers as follows: Grover Gordon, Pres.; Paul M. Hatch, Vice Pres.; Lucille Le Crone, Secretary-Treasurer. For this issue they have selected from their number Sr. Mary Gesin to act as editor-in-chief.

All copy, arrangement and proof reading are in their hands, and we know that you are going to enjoy and get much inspiration and encouragement out of this issue of The Restitution Herald.—*F. E. S.*

WE THANK YOU

IN BEHALF of the class of 1928-29, permit me to say that we are deeply appreciative of the opportunity afforded us by Bro. Austin and Bro. Siple to place before you our thoughts through this issue of the Herald. We have endeavored to present to you some of the benefits we have derived from the efforts expended by our teachers in the Bible Training Class.

As representatives of the former classes, we have requested Bros. Paul C. Johnson and M. W. Lyon to tell you some of the blessings they enjoy to-day because of their association with the classes of which they were members.

It is our earnest hope that you will bear with the very apparent crudities and that you will enjoy this departure.

—*M. G.*

LIVING SERMONS

JESUS SAID: "Go into all the world, and preach the gospel to every creature". Mark 16:15.

When the Savior spoke these words how did He intend it should be done? The commonly accepted way is to hire a minister to hold a series of meetings, and invite the world to COME. That is one way, but there is another and I believe the stronger.

A stronger sermon can be preached by actions than was ever put into words. Let the followers of the Master show forth the praises of Him, who hath called them out of darkness into His marvelous light. This is not only a privilege, but the new commandment that Jesus gave to His disciples that ye love one another as I have loved you; by this shall all men know that ye are my disciples, if ye have love one to another. In this way we can preach the gospel to every creature, for people will not all come out to hear us speak even if they have been invited.

In obedience then to our Lord's command, let us live the gospel in our every day lives, being an example of good works, and at the same time not neglect the other way, for we are told not to forsake the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching.—*G. G.*

THE HIDDEN TALENT

WE ALL KNOW the parable of the hidden talent; how the man who was traveling into a far country called his three servants to him and gave each of them a certain amount of money; how two of them, when he had returned, had doubled the money that he had given them and were rewarded with the words: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord".

There are many other kinds of talent besides pieces of money. Webster defines these other talents as "mental capacity; eminent ability; skill; cleverness; gift". We know that every good and perfect gift comes from the Father above. If the Father has seen fit to endow you with the ability to understand and teach the gospel, is it not your duty to develop this ability to the fullest extent? If this ability is allowed to remain latent and un-

used, you will be like the servant who buried his talent. "For unto whomsoever much is given, of him shall be much required".

If you possess any talents which can be turned to good account in the services of the Master, you are neglecting your duty if you fail to develop them to the fullest possible extent. The Bible Training Class is for the purpose of helping you to develop these latent talents. I believe that they can best be developed by the cooperative work of the Bible Training Class. Do not allow yourself to become discouraged because you do not possess all of the requirements which have been named at different times and by different writers in the Herald. All of them are capable of development, and who knows but that you might develop, through work in the training class, talents which you did not even know that you possessed.—*R. L.*

GREATER LOVE HATH NO MAN

VERY OFTEN we read where some person has given of his blood to save the life of another. It may have been for a loved one, a friend or a total stranger. It may have been for love or for money. Sometimes the transfusion is successful and a life is saved; sometimes it is unsuccessful and death wins. In either case the one giving the blood knows it will not injure him.

Christ gave His blood to save, not only one individual, but a world of sinners. He gave His life willingly, knowing that it was only through His death that we could gain everlasting life. "Greater love hath no man than this, that a man lay down his life for his friends."

Do we show Him that we appreciate His sacrifice by living true Christian lives dedicated to His service?—*L. L.*

MEDITATIONS

THE GOSPEL OF BUDDHA contains so many thoughts that counterpart our own Scriptures that it is interesting reading. The thoughts are brought out so vividly in illustration that one is convinced that the knowledge commands the moral code of all religions whether Christian or pagan. Following are some of the meditations of Buddha.

Buddha said: "There are five meditations".

"The first meditation is the meditation of love in which you must so adjust your heart that you long for the weal and welfare of all beings, including the welfare of your enemies."

"The second meditation is the meditation of pity, in which you think of all beings in distress, vividly representing in your imagination their sorrows and anxieties so as to arouse a deep compassion for them in your soul."

"The third meditation is the meditation of joy in which you think of the prosperity of others and rejoice

with their rejoicings."

"The fourth meditation is the meditation on impurity, in which you consider the evil consequences of corruption, the effects of sin and diseases. How trivial often the pleasure of the moment and how fatal its consequences!"

"The fifth meditation is the meditation on serenity, in which you rise above love and hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquillity."—*P. M. H.*

IS IT BEST TO DO RIGHT?

DO YOU KNOW that it is best to do the thing that is right no matter what the consequences are? I believe it is best in the long run even if we do not see how we will gain by it.

Let us take for instance Pilate, the Roman governor before whom Christ was taken. Pilate did not want to condemn Christ, but he feared that the Jews would make too great a disturbance or report him to Tiberius, his superior. We see that Pilate was looking out for his own immediate safety, but later we find that he lost his position and his life just because he allowed the Jews to put our Savior to death.

Daniel is a good example of one who did the thing that was right although it apparently meant certain death. King Nebuchadnezzar had signed a decree stating that any person who worshiped any one other than the king would be thrown into the den of lions. Daniel knew that if he was caught worshiping God he would meet death, but nevertheless he did the thing that was right in God's sight. He was saved because of his obedience and faith.

I believe it is best to do the thing that is truly right. If you do what is right in God's sight, you have hope of another life. But if you only try to save your own life and position you may lose both this life and the next. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—*Matt. 16:25.—H. K.*

INASMUCH

MOST OF THE ARTICLES in this issue of the Herald point toward the Training Class. They show the need of that class because of the dearth of workers in many localities. They portray the benefits received by individual members of the several classes. They bring to your attention some of the results accruing to the church because of the existence of those classes. They inspire the reader with a desire to do something notable for the cause in which we are all engaged.

In every church there are found those who cannot speak acceptably in public no matter how much they may

(Continued on page 447)

IS THERE A GOD?

By Harvey Krogh, Jr.

DID YOU EVER feel discouraged and tired of trying to do the things that seemed right? Did you ever wonder if there really is a God and if all of your labors were in vain? Once or twice I have asked myself these questions, but the Bible has been a witness too powerful to ignore.

The Bible, the source of all of our knowledge of God, is much too perfect to have been composed by man alone. "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. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." —Psalms 19:7-9. Man has no law as simple and complete as God's law. Man's judgments are weak and unjust compared with God's true judgment.

The Bible contains a great many types and anti-types which run through its entire contents. Moses, a type of Christ, is spoken of in both the Old and New Testaments. Joseph, also, is a type of Christ. The flood is a type of the second coming of Christ. The fact that these same types are carried through by different writers that lived at far different times proves to us that the writers must have been inspired by One far greater.

The use of numbers in the Scriptures leads us to believe that they are of greater importance than they seem. The number two, for instance, all through the Bible brings forth the thought of division, difference or enmity, such as God's work of the second day in creating the earth. On that day He divided the waters by the firmament. Other examples are the difference in the first and second sons of God: Adam and Christ. The promised seed of Abraham was not his first born but his second son, Isaac. The birthright was not given to Esau, the first born son of Isaac, but to Jacob, the second. It is not at Christ's first coming that He was to save the righteous, but it is to be at His second coming.

The number seven is also a very outstanding number. This carries the thought of perfection and purification. It is the stamp of God's word. He is the Author and Giver of all life; and seven is the number which regulates every period of incubation and gestation in insect, birds, animals and man. There must be a great reason for this rather than just a coincidence. There are many places in the Bible where we find the number seven used. There were seven days in creation. We now have seven day weeks almost all over the world. The seventh from Adam was Enoch, the only righteous man after Abel. There are seven churches spoken of in Revelation and seven seals. Christ spoke seven times while on the cross. There are several places where seven attributes of God are given, such as in Rev. 7:12: "Saying Amen: Blessing, and glory,

and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen."

We also have Abraham's seven-fold blessing, Gen. 12: 2, 3: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

The Hebrew people were given seven directions for sprinkling blood on the day of Atonement. They were to sprinkle the blood, first, on the mercy seat; second, before the mercy seat; third, before the veil; fourth, on the horns of the golden altar; fifth, on the horns of the brazen altar; sixth, around about upon the altar, and seventh, the blood that was left was to be poured out at the foot of the brazen altar.

The word, seven, occurs 287 times in the Bible, a multiple of seven; the word, seventh, 98 times, another multiple of seven, and sevenfold occurs seven times. Seven squared plus seven cubed gives 392, the sum of the number of times the words, seven, seventh and seven-fold occur in the Bible. Did the men who wrote the Bible figure all of this out? Did they know that they were weaving a net work of proof that God gave them to weave?

Not only the numbers, two and seven, but other numbers are found that have meanings. The number six is always used in connection with man and his weakness. Men who study these numbers can only accredit these number combinations to divine inspiration, to some One greater than man.

The books of the Bible can be scoped, that is divided into a definite outline: an introduction, body and conclusion. The conclusion has a distinct relation to the introduction, and the first and last parts of the body are likewise connected. This is something wherein no other book is like the Bible.

There is a great theme all through the Bible. It is the plan of the ages. God's great plan is revealed to us by the prophets who told us of the past, present and future. We know that prophecy is sure by Peter's statement: "For prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Spirit."—II Peter 1:21.

In Lev. 26:31-34 we have the prophecy that Israel's land should become desolate, their enemies would dwell in it, and their land should then enjoy the sabbath years of rest that they had been neglecting. Has this not all come true?

Then in Zeph. 3:14-20 it is prophesied that Israel shall come again into her land and be blessed. Many Jews are now going back to Palestine to make homes. Great Britain is protecting their land now and they are not

afraid to return. They have not yet received their blessing, nor has Christ, their King, come again, but we are expecting Him to come soon.

Sixty-four times it had been prophesied that a Redeemer, Christ, was to come to save man from Adam's sin. We have proof by the testimony of the apostles and many others that Christ died for our sins and was raised again that we might also be raised to immortality. There is a great amount of prophecy in this Book that has come true, all of which shows us that God had a hand in the composing of His great Book.

The whole creation shows God's handiwork. Let us read the first three verses of the nineteenth Psalm: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Does not the fact that the sun comes up at exactly on schedule each day of the year show that great knowledge was used in timing it? Did it just happen that all of the planets and stars move so perfectly in order that men are able to calculate the exact second of an eclipse or time of certain movements years before they occur? Does this not prove that some One set them in order?

Did you ever note that you have never seen an ear of corn with an odd number of rows of kernels upon it? Did you also know that every species of plants had a special placing of leaves of its own? On some plants the leaves come out opposite each other on the stem. Others grow leaves in a spiral around the stem, having several leaves on the way up around the stem before we come to a leaf that is directly in line and above the first leaf. Others have more than one spiral before we find a leaf directly in line and above the first. The leaves of plants of a given species never change their respective positions on the individual plants. Is there not a greater Power that set these things in order and rules them than mere chance?

Let us take a little seed and examine it. There is no color in it, no fragrance, no clue as to what it may bring forth. We take another of the same kind. It is so nearly like the other that we cannot tell the difference. We plant these seeds and watch them grow, but one produces a pretty pink flower, the other, a blue flower. These flowers also have a different odor but where did they get it, and why was one pink and the other, blue? Who placed all of these things in the seed or gave the plant power to thus empower the seed? There surely was a beginning and some One to start it.

Now let us consider again these things: the Bible, its types, its methods of numbers and signs, its prophecy of which much has been fulfilled. Let us look at the whole creation with its beauty, its perfection, its glory and its magnitude.

IS THERE A GOD?

Give attention to spiritual resources; sometimes that's all there is to bank on.

THE UNPROFITABLE SERVANT

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.
Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent,
That it should be wisely spent;
And I know He will demand
Every farthing at my hand,
When I in His presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay His claim?
Would that I had toiled like them,
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.
Help me, ere too late it be,
Something yet to do for Thee,—
Thou, who hast done all for me.—*Sel.*

THE BEACON LIGHTS

By Grover Gordon

WHEN THE NIGHT air mail pilot climbs into his plane to start on his journey through the night, in his mind there is a definite place which he must reach to complete his route. The only guide he has to direct him in the right course is the beacon light; and it only serves as a light to his path when it is in motion. Not long ago in the daily paper there was a description given of a beacon light which is to be placed on one of the largest hotels in Chicago. It is to be several billion candle power, and will be visible in four states. The reason given for this great light being placed in Chicago is to mark the cross roads of the air routes of America. The beacons we see along the road are for the purpose of guiding the mail planes through the darkness: when morning comes the pilot has no need of the lights.

The people of God have beacon lights placed along their pathway also, to guide until the "bright and morning star" appears. Isaiah, the prophet, wrote about the night through which we would have to pass, when darkness would cover the earth, and gross darkness, the people, in the meantime, God has not left Himself without wit-

ness, but has given His word for a lamp to our feet, and a light to our pathway. As beacon lights must be in motion to throw the light across the path of the mail plane, so must prophecy be in course of fulfillment to give forth its light.

One of the outstanding beacon lights of the Bible is found in the book of Daniel. Speaking of the time of the end the angel said to Daniel: "But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. As we see this prophecy throw its light out, we know it is the time of the end of which the angel had spoken to Daniel. It was necessary that knowledge should increase first, so that the means for running to and fro could be brought into being. Men must first learn the use of electricity, gasoline, and all the other things that are used in making the automobile, locomotive, street car, and aeroplane. God knew from the beginning where the oil and different minerals were. He knew, too, about the power of electricity, and looking down through the ages, He saw the time when man would learn to use the power which was stored in the earth. He not only saw it, but had it recorded to be a light to the ones who should live in the time of the end.

The nation of Israel has been God's beacon light, since He chose them as a nation; the scattering and regathering of that nation, has been a sign throughout the ages. The prophets were all of Israel, and their prophecy is given for a light in a dark place. Isaiah told his people they would flee; "till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill." Isaiah 30:17.

Now we are watching for their return, which is the great beacon that marks the cross road, for this event marks the near approach of the rightful King of Israel, when He shall take His great power and reign. The Savior 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. "And he spake to them a parable; Behold the fig tree, (Israel) and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:29-31.

With all these beacon lights to mark our pathway, there is no wonder Paul wrote concerning the coming of the Lord as a thief: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober." 1 Thess. 5:4-6. Read the rest of the chapter, to find out the kind of armour we must have on, to be prepared for that day. Another instruction Paul gave is; "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*: and so much more, as ye see the day approaching." Heb. 10:25.

The Bible is not intended as a parlor-table ornament.

GOD'S JUDGMENTS AND LOVE

By Richard Le Crone

IT WAS THROUGH a judgment of God that man was condemned to die. We know that many of his judgments are very severe and trying. But we do not know and understand God's purposes in all that He does. We are told over and over in the Bible that God loves us. Let us examine a few of His more severe judgments and see if we can discern any traces of love in them.

Man, for his transgression of God's command, paid the supreme penalty of death. While such a judgment may at first glance seem very harsh and unjust, I believe even here we can find manifestations of love. Let us meditate for a minute, upon the position of man after his transgression. There was man, in the Garden of Eden. He had sinned and because of his sin, suffering and sorrow had come upon the earth. Would not the punishment have been much more severe had man been condemned to live in sin with all its attendant pain and discouragement for eternity? But God is too merciful for that. Instead of that, God has provided a means whereby man may regain the earth in its original state of perfection and eternal life that he may enjoy it for eternity. Do you see any evidences of love in such an arrangement?

Pass with me to another and larger judgment of God and we will search it for signs of love. I speak of that great world wide judgment, the flood. In Gen. 6:5, 6, we read the following: "And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart". And the record goes on to tell of how God determined to destroy man from off the face of the earth. God did not destroy man from off the face of the earth because He hated him or as a matter of vengeance, but because He found it necessary to do so in order to carry out His great plan. But here, as in all of His judgments, He destroyed only the wicked and the righteous were saved.

But why was He grieved at His heart? I like to think that it was because of the love that He bore for mankind. For do we not read in Rom. 5:8 that "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Did He not love those sinners whom He found it necessary to destroy just as much?

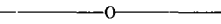
You may wonder why I state so confidently that God destroyed the wicked because of necessity. The Lord, speaking through the prophet Ezekiel said, "Have I any pleasure at all that the wicked should die? . . . And not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked *man* doeth, shall he live? . . . in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezek. 18:23, 24. And again in Ezek. 33:11: "As I live, saith the

Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live”.

While the above words were spoken to the Children of Israel about 587 years before the birth of Christ, they are just as true now as they were then. God has provided a way whereby the sinner may turn from his way and live. “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.”

God has commanded us to live according to the teachings of that Son. The results of that great judgment to which we all look forward will depend individually upon the amount of effort put forth by each individual in the service of the Lord, and upon how hard he has strived to follow the teachings of His Son, Jesus Christ. We know that God loves us, but His judgments are just and we will receive reward or punishment proportionately as we qualify for them.

It behooves us then, to live very carefully our lives and to strive earnestly in the service of the Lord. “As it is appointed unto men once to die, but after this the judgment.”



WATCH

By Lucille Le Crone

MRS. SMITH has a date at the club at half past three. Mr. Smith has a business appointment which will take him by the club at about that time, and an arrangement is made whereby she is to ride out with him. She wishes to do some shopping down town first, so Mr. Smith kindly agrees to take her down. He has some business matters which he must attend to and therefore cannot wait while she makes her purchases. But he promises to return for her at three o'clock. Mr. Smith is very prompt and always right on time. Mrs. Smith realizing this, knows that she must be at the appointed place at the exact time or miss the chance of getting to the club.

On her wrist she wears a watch which has hands and figures on its face. By these hands and figures she is able to tell when it is nearing the time that Mr. Smith promises to return for her. Therefore at three o'clock she is waiting and watching for him and when he drives up she is ready, gets into the car and is driven to the club.

Nearly two thousand years ago Christ lived upon this earth, a man among men. Now He is with His Father in heaven because He has work to do there. Before He left He said He would come again and commanded us to watch and wait for His return. He did not tell us the day nor the hour that He would return but cautioned us to be always watching and ready.

While we are watching for His return there are several things in our every day lives which we must also watch if we are to be ready when He comes. The first of these is

our works. “Whatsoever ye do, do all to the glory of God.” It is by our works that our faith is justified in the sight of the world. We may understand and believe all the Bible teaches but it is our works which manifest our belief. Don't let the world say of you “I can be just as good out of the church as he is in it.” “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

The second thing to watch is our actions. Abstain from evil and the appearance of evil. Whenever there is a question in your mind as to whether or not it is all right to do a certain thing, don't. Do nothing which you know will be offensive to another. Love thy neighbor as thyself and do unto others as you would have them do unto you. If your brother is in trouble do all in your power to help him. Share his burden, comfort and cheer him and it will make you happier too. If you are a leader, especially among the young people, set an example for them. Live the kind of life you want them to live, and never do anything you would not like to be doing when Jesus comes.

We must also watch our tongues. “The tongue is an unruly evil full of deadly poison.” Someone starts a tale, the next person adds to it, the next changes it a little, and with each repetition it grows worse. God hates a lying tongue. Whom will He hold accountable for the untruth? “Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Speak not evil one of another. If you have nothing good to say about your brother, then keep still. Take not the name of the Lord in vain; but rather praise His Holy name and tell of His wonderful love. Say nothing you would not like Him to hear.

Let us choose our companions very carefully. You may be an upright person but if you associate with those of questionable character the world will judge you by your associates. The old saying, “Birds of a feather flock together,” is too apt to be the basis of the world's judgment. “Whosoever will be a friend of the world is the enemy of God.” Paul says for us not to keep company with fornicators, covetors, idolaters, railers or drunkards. Let us ask ourselves this question then, “would I like to have Jesus find me in this company when He comes?”

Last, but by no means least, is our hearts. Where your treasure is there will your heart be also. If we love our Savior with our whole heart there will be no room for loving the things of the world. A bad tree bringeth forth bad fruits. If there are vile thoughts in our hearts, our actions are bound to be evil also. But if we have in our hearts the desire to serve the Lord we will do only those things that are well pleasing in His sight. “Blessed are the pure in heart for they shall see God.”

Let us then watch our works, our actions, our tongues, our companions and our hearts that we may be found ready when He comes. Blessed is he that is found watching when Jesus comes. Great shall be his reward.

WHY WE NEED THE TRAINING CLASS

By M. W. Lyon

THERE IS NO MORE vital question engaging the attention of the church to-day than that of the training class. At first glance it might not so appear, but above the need for publishing facilities, great as that is, and the need for conferences and homes and greenhouses and every other need, is the need of having intelligent, qualified workers in every church community.

Our General Conference will never be stronger than the local churches which support it. It finds its roots and nourishment in the small groups scattered widely over the country. When every local church has a live, enthusiastic and spiritual membership, the central organization will be just that much stronger and more beneficial to every local church. But just as a flock without a shepherd is lost and flounders around, not knowing whither it goes, so the church without capable leadership cannot hope to have an active, virile organization.

Without a pastor and regular preaching services a church gradually dies out. No new members come in, the old ones drop out, and the working group becomes smaller and smaller. A church to live and remain healthy needs spiritual food and needs it constantly, just as much as our bodies need their natural food. And that need, be it remembered, in both cases, is not merely a matter of convenience, to be accommodated when we feel like it, but a vital necessity, a matter of life and death. Where, then, are the churches to obtain their pastors and leaders? From the training class.

Already the class has proved itself indispensable. Started only in 1923, its graduates are now scattered across the continent, from Virginia on the east to California on the west; and if those former students of the training class should suddenly be removed from activity, the complexion of the work throughout the country would be changed considerably. It is reasonable to suppose that they would not now be in the work except for the training class.

The insignificant membership and the humble facilities of the training class would hardly lead one to believe that it was an important phase of our conference work, yet every year adds to the number of those who are by it being sent out into the harvest field; and every year its influence is growing steadily greater. It is worthy of consideration, too, that that influence, unlike so many of our carnal activities, is a spiritual influence, which will reach out beyond the sphere of mortal experience and touch the endless ages of the future. It is building unto eternity.

So far there has only a start been made. Yet if the classwork were now to be discontinued and no more resumed, it would still live in the lives of those who have been its students, and time could not efface its results. **But this must not be. The class must grow and expand,**

sending out its workers one after the other until from one end of the nation to the other the church of the living God is aroused to united and consecrated service to her exalted Head, and furnished with zealous, conscientious men of God who will lead unto ever greater service.

Notwithstanding the fact that this is our most important and far-reaching labor, the training class has had to go forward under great difficulties. Whatever of value has been accomplished, it has been against heavy handicap. It has literally had to build from the ground up, with no endowment, as many schools have, and most of its equipment is the gift of individual donors. There is no regular teaching staff; one man carries the whole burden. Neither is there an adequate curriculum of study; a few Bible courses are all that can be given. Those who have undertaken against all these odds to give instruction to the class have earned a meed of praise which cannot be measured. To Bro. Austin, who was the sole teacher in its earliest years, and still carries a large part of the work, goes much of the credit for whatever success has been attained. We who have been closely associated with him in those years of study together are best able to judge of the prayerful earnestness with which he sought unceasingly to fill our lives with the highest ideals of Christian service.

If the training class has put such a record behind it during the first five years of its existence, ought it not be given a chance to enlarge its work so that it can accomplish much more than has been done? With the great need for workers crying to us day and night, shall we not utilize this mighty instrument to build up our churches? Additional courses in public speaking, church management, history, pastoral technique, Bible doctrines and other subjects are urgently needed. To present these more instructors are needed. And again, to make all this worth while, more students should be taking up the course. These are problems which we as a people ought to solve. Since the training class is the most important work we have, they ought to take precedence over every other question before us. Let us seek the Father's guidance in this great opportunity.

Your Herald this week represents the efforts of the present members of the class. Let us take a little look into the future. In a very short while these students will be out in the field, to take up the responsibilities of leading God's church in different places. Their places will need to be filled by others. The constant exodus will go on and on, until their influence will be felt in every portion of the country. More and more we as a people will recognize the mighty work which has been inaugurated, and will remember with thanksgiving the day when God granted us the strength to start the Bible Training Class.

GOD SPEAKS THROUGH MEN

By Paul C. Johnson

THE TESTIMONIES of God which we possess, which really reveal Him and His will to us are those recorded in the Bible. These testimonies are His thoughts put into such words that we may come to understand and know Him. The Psalmist declares (119:104) that "through thy precepts I get understanding."

In giving such testimonies of Himself the Lord has used men, and they have uttered and recorded that which He wished man to know. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," says Amos. Peter declares that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Further evidence that God reveals Himself through men is found in Heb. 1:1, which reads, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Son as Mediator between God and men was "the man Christ Jesus." God speaks to men by men.

The ones who have thus spoken and whose words have been recorded for us were from every walk of life—rich men and poor men, kings and peasants. But each one was prepared and fitted for the work which God had for him to do.

Moses spent the first forty years of his life in the courts of Pharaoh being instructed in all the learning of the Egyptians. The next forty years were spent in that wilderness through which he was later to lead his people. Those forty years also gave him plenty of time to think of God and commune with Him. Thus eighty years of his life were spent in preparation for the work of leading his people out of the bondage of Egypt and instructing them in the way of the Lord.

Samuel, the great judge and prophet of Israel, was consecrated to the Lord by his mother before his birth. In accordance with her pledge of consecration, this mother placed her son in charge of Eli, the priest. The instruction received during those years spent with God's priest qualified him to become the judge and leader of his people following the death of Eli. Such preparation and instruction were necessary, for this man to rightly conduct God's work and speak for Him.

The thirty years of our Savior's life of which we know so little were used in getting ready for His most important work. During that time He "increased in wisdom and stature, and in favour with God and man." Those years were used to prepare Him that He might instruct others of His brethren about the coming kingdom and the way of life eternal.

Many times during His ministry Jesus gathered His disciples about Him and taught them the things concerning the kingdom of God. The sermon on the mount and the

teachings of John thirteen to sixteen are good examples of His direct teaching. And the many works which He wrought served as examples of what was spoken. That period of association and schooling prepared those men for the ministry which came after the departure of their Lord.

The men of to-day who are to proclaim God's truth to a dying world need preparation and instruction just as much as those of other ages did. They need to associate with men of God and to study God's Word with them. They need each other's association and fellowship for the encouragement received therefrom.

The Church of God has many precious truths committed unto it, which it should be proclaiming to the world. It should be proclaiming those truths in the most effective way to the greatest number of people. In this it has fallen far short, because, until recently, no effort has been made to help those who wished to take up as their life work the preaching and teaching of the Word.

However, such an effort is now being made. For several years a number of young people have been coming together at Oregon, Illinois, for the purpose of getting the help and instruction which is offered there. The Church in various parts of the country is now coming to know some of those who have been there and who are now out preaching the gospel. If any benefits can be seen in the sending out of these new workers then the whole Church should get behind the work of helping others prepare themselves and push that work to the limit, that many more may be given the opportunity to receive the instruction and experience so necessary for an effective proclamation of the gospel of salvation.

May all of us see the opportunity that is before us in the Bible Training Class of the Church of God and aid in its promotion in every possible way. Who knows but that a Moses, a Samuel, a Peter or a Paul may be in the making?

God is still revealing Himself to men by men.

WE KNOW that we know Him, if we keep His commandments." It is a fine thing to be sure of things. A man is strong quite in proportion to the number of things he positively knows. And of all knowledge, the most strengthening is that which deals with the highest things. If we can say of Christ, as John could, "I know Him and I know that I know Him," then we are persons of force and influence.

Keeping God's commandments brings us into closest contact with Him. We study Him, that we may know His will. As we walk with Him from day to day, we enter into "the secret of His presence," and come to know Him with all our heart.

THE USE AND ABUSE OF REASON IN MATTERS OF RELIGION

By Paul M. Hatch

RELIGION IS UNIVERSAL in the affairs of man both as to time and place. In every domain and clime wherever humankind is found, religion is present and active with them. Religion finds place in the minds of men and women regardless of their civilized status or educational facilities. It has found its place in the savage heart of the primitive man as well as in the modern product of profound reason. The religious rites of different sects that have come down the stream of time are largely based on some kind of reason.

The primal derivation of religion is questionable. Our English word, "religion," comes from the Latin word, *religio*, which according to Cicero comes from the root word, *relegere*, meaning to gather together, collect, hence to go over a subject again in thought of those things pertaining to the gods. Other Roman scholars have taken the stand that the word is derived from *religare*, which means to bind back or fasten, thus the binding of one to a devotion toward an invisible God. The latter meaning is the most popularly accepted meaning, for it forms the active element in matters pertaining to religion.

Religion can be divided into two main divisions: abstract and concrete. Abstract religion concerns dogma, tenets of faith or doctrine. It is passive in its nature as it takes on the establishing of facts that religious reason is based upon. In other words these are certain facts of the invisible unto which all religions adhere. It is said that there are five universal or catholic truths that all religions can accept. The leading one is, there is a God or Deity. Concrete religion can further be divided into two parts, practical or active religion, and the form or ritual. Active religion comes from our reasoning of abstract facts. When we have arrived at a conclusion on facts, then we can begin our active element of putting facts on a working basis.

One of the definitions of reason is the power or ability to deduce inferences from established facts. A fact may or may not be understandable. Reason is a conclusion arrived at because a fact is evident. We can say electricity is a fact that all recognize. The fact that electricity is existent leads reason to the applicable side of it. When a fact is made applicable, it is the conclusion of reason. So in summing up the matter reason is a means of bringing facts down to a working basis.

Let us consider the savage and his religion and see if there is reason to it. The religion of the savage was group religion and his psychological make-up was the mob. His religion was concrete and intensely active. He did not stop to figure things out and his mind was constantly charged with fear. The head man of the tribe was the leader and "miracle man". He accomplished his miracles through the group psychology; that is he attained the impossible by turning the mob mind into one of mob

strength. Through their close association with one another they built up strength in one another.

As time advanced religion became more complex, and the abstract entered in, wherein men began to reason out the Deity, and gaining confidence over and above the aboriginal allayed fears regarding the supernatural. Faith became an element in religion. We might say that faith is a form of reason. That is, it takes a certain amount of reason to cause faith to become operative. We must become convinced in a thing before we will have very much faith in it. Faith in that sense is a process of reason. Faith is the substructure of religion. Like as steel beams and girders form the substructure of big buildings, giving not only rigidity to the building but holding also in place brick, stone and plaster, so we build our religious building around faith as a substructure. How we build and with what materials we build determine how long our religion will stand. Herein lies our use or abuse of reason.

The ancient Hebrews were brought up on dogma, law and ritual. Their dogma was reasonable because it united them to do marvelous things under the guidance of Jehovah. Their law also produced a marvelous commonwealth, but their ritual finally brought them to ruin because they became imbued with the idea that God was to be appeased through the sacrifice of animal lives for the forgiveness of sins. This was a grievous mistake because, as the prophet Isaiah in the first chapter of his prophecy pointed out, where there was no cleansing of the heart the multitude of their sacrifices was nought but murder in the Lord's sight. He asked them to come to reason and return to their former devotions and love of their God. Instead of doing wickedness of every conceivable kind under the law and then attempting to atone for it under the ritual, he advised them that the only true atoning would be to please the Lord rather than appease Him through forms that had no definite meaning only in type. Do we not also use ritual to excess, trying to glorify God who needs no glory? Ritual is valuable in producing orderliness, but when we adorn it so as to please the eye and ear, and to give us pride of religion, then we have defeated in a measure true devotion to God. True devotion to God is not an outward show but an inward obeisance.

The nucleus of thought in the whole is that religion is of comparatively little value to a man or woman if it does not produce a lifting up above the ordinary temptations of life. Max Muller has splendidly reasoned out the whole matter in his definition of religion: "Religion consists in the perception of the infinite under such manifestations as are able to influence the moral character of man". So then, wherein religion in its tenets of faith does not lead to a practical end, it can be concluded to be an abuse of reason.

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"SHALL HE FIND FAITH ON THE EARTH?"—LUKE 18:8.

YOUTH'S CHOICE

HEBREWS 11:25 concerning faith speaks of Moses and states that he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The lesson I wish to bring from the scripture quoted above is this. I hear so many young people say these days, "I'm not going to give up worldly pleasures and having a good time for the sake of being an earnest, consistent follower of Jesus Christ." Moses had to choose between God and the world. He made the wise choice, for it states he had the foresight to have "respect unto the recompense of the reward."

The young people of to-day must make a choice just as Moses did. While the world holds up alluring pleasures, some seemingly innocent, always remember they are only for a short time, but the things of God are eternal.

May our young people make the wise decision, is my prayer.—*Glenn M. Birkey.*

The above exhortation from a brother Berean, spoken with an earnest zeal and out of the wisdom of years, comes as a timely warning to us younger ones.

From our own experience we can all observe that it is constantly becoming more important and more difficult to make our choice between allegiance to God and loyalty to the ways of the world.

There are some who choose a half-way course and believe that it is acceptable to God, but open denial itself is not so distasteful to the Father as are the works of the "lukewarm". Rev. 3:16. Such works as these are unworthy of the name of "service". Service is whole-hearted devotion inspired by love, and it is impossible to love the world and to render service to God at the same time. "If any man love the world, the love of the Father is not in him."

To every earnest, thinking young person there comes a time in life when this great choice must be made. It is truly the parting of the ways, and whether the path to the right or to the left is chosen, the traveler finds that he must sever himself completely from all relationship with

the other course, for the two paths run in opposite directions and the distance between them is constantly widening.

Youth finds it very hard sometimes to make the choice that Joshua did in the days of old when he made this declaration to the children of Israel: "As for me and my house, we will serve the Lord." There was a time not so many years ago when people were ridiculed because some particular doctrine of their belief was different from the commonly accepted creed. But the day is here now when simple faith in God and belief in the inspiration of His Word are sufficient to mark one as "queer" and "old-fashioned". Science makes little provision in its deductions for the existence of a divine Power, and man to-day demands the "facts" of science on which to base his convictions. Hence he looks askance on that peculiar individual who lives by faith in God.

There are many discouragements to the young person facing such a situation. But if we could overlook the disheartening part and observe the brightness of hope which far outshines the despair, we would more often lift up our heads and rejoice, seeing our redemption draweth nigh. Paul, in writing to Titus (2:14), shows that the followers of Jesus Christ are peculiar in that they are "zealous of good works". The same apostle wrote Timothy of the signs of the last days, and Paul could not have described conditions of to-day more accurately if he were living in our midst. "Men shall be lovers of their own selves", "blasphemers", "unholy", "despisers of those that are good", "lovers of pleasures more than lovers of God". These are some of the prevailing characteristics which lead to the persecution of the Christian of to-day, and which make it hard for the one who stands at the threshold of life to say, "As for me . . . , I will serve the Lord."

But it is a noble choice, and not one who has made it has had a pang of regret for the fleeting pleasures he has rejected for the high calling of God.

Let us make our decision, and then let us stand by it in such a way as to make possible an affirmative answer to the Master's question, "When the Son of man cometh, shall he find faith on the earth?"



COMFORT FOR GOD'S PEOPLE

THE KING OF ASSYRIA made war in the western countries capturing all before him. Many countries were desolated, and all those that were not were compelled to pay him a large sum of money each year as tribute. So long as the tribute was paid all was well.

This tribute became a heavy burden upon the little country of Judah. It was only natural for King Hezekiah and his countrymen to wish to stop making these payments. However, Isaiah counselled them not to stop, and for many years Hezekiah profited by listening to Isaiah.

But at last the king decided the time had arrived when he would no longer listen to Isaiah, nor would he pay more tribute.

"An alliance was made between Judah, Philistia, Phoenicia and Egypt. They believed themselves ready to withstand Sennacherib, the Assyrian King. Isaiah could do no more. He sadly awaited the terrible oncoming of the Assyrians which he knew must inevitably take place."

Four years later the Assyrian came. He captured all the northern allies. Judah lay before him. Her friends were helpless and the Egyptians in whom they had trusted, were not ready to help.

Hezekiah was terribly frightened. Isaiah was dismayed, but not hopeless. He prayed God to save the city of Jerusalem, and truly enough Jerusalem was saved. Judah was humbled and ready to worship God for a while again.

Isaiah looked ahead to a time when there should be lasting peace and blessing—a time far, far ahead,—and he tried to comfort his people with these hopes.

God said, "Comfort ye, comfort ye my people."

"Tell them that Jerusalem shall have no more warfare, and shall be forgiven her wickedness. She has already suffered double for her sins.

"Some day a great Savior shall come to teach all how to live and be safe and happy. The prophets will prepare the way for Him, and He shall be like a shepherd to these sad people."

God said it would surely come to pass because He had spoken, and His word *is sure*.

Has this time Isaiah told about come?

SOMETHING TO DO

1. Hunt up on the map the countries mentioned.
2. Read Isa. 40:6-8.

NOTE BOOK

- Page 1. Copy the verse that tells about Jesus coming.
- Page 2. Copy Isaiah's most comforting words.

THIS CAN BE SAID ONLY OF THE BIBLE

It is:

- "The beginning of all wisdom.
- The secret of national progress.
- The guide of history.
- The friend of true science
- The light of the intellect.
- The foe of superstition.
- The enemy of oppression.
- The uprooter of sin.
- The answer to the deepest hungering of the human heart.
- The illumination of darkness.
- The soul of all strong heart life.
- The comfort of sorrow.
- The pathway in perplexity.
- The steadier in the day of power.
- The embodiment of all lofty ideals.
- The promise of the future.
- The star of death's night.
- The revealer of God.
- The guide, hope, and inspiration of man."

UNWILLING

There was a chance for loving service;
My idle hands were slow;
There were messages to carry;
My feet refused to go.

There was a place for words of kindness
And the time for songs of cheer,
But I left them all unspoken,
Till there was none to hear.

Yet I called myself a worker
With Him who died for men,
Nor knew I had denied my Lord,
And pierced His heart again.

The blossom cannot tell what becomes of its odor and no man can tell what becomes of his influence and example that go beyond his ken on their perilous mission.

—Pentecostal Evangel.

With Our Sunday Schools

LESSON III.—April 21, 1929

COMFORT FOR GOD'S PEOPLE

Isa. 52:13 to 53:12.

Devotional Reading: Psa. 30:1-5.

GOLDEN TEXT

As one whom his mother comforteth, so will I comfort you.—Isa. 66:13.

A STUDY OF THE SUBJECT

Comfort for God's People. The people particularly referred to in our lesson are God's "peculiar" people, Israel. Exod. 19:5. Their discomfort was brought upon themselves by their insistent turning away from God. Such has always been the cause of discomfort. When Adam turned from the Father he brought discomfort upon himself and upon all of his posterity. The comfort referred to in our study is the comfort resultant from turning back to God after the warfare of sin shall be over. Sin always brings its punishment, but a merciful and gracious God has proven Himself anxious to receive the returning and repentant sinfulness, which gives comfort.

Christ, the Great Comforter. All authority for receiving and blessing repentant sinners has been given by God unto Christ. "Whosoever believeth in him should not perish but have everlasting life." He is "the desire of all nations". Hag. 2:7. He alone can save from sin; He alone can impute faith for righteousness; He alone can guide into all truth; and, He alone can crown the repentant one with life everlasting.

It was "for the hope of Israel" that Paul was bound with chains. He recognized that Christ whose name he proclaimed, was the One who should bring Israel to a realization of her hope. Only thus will Israel ever receive the comfort promised by Isaiah.

Christ, the Christian's Comforter. Just as the nation and kingdom of Israel is not the church; just as the church is called of God to a higher calling than is Israel, so also, is Christ the Comforter of the Church in a different and higher sense than He is the Comforter of Israel. Nevertheless, the individuals of the Church must each turn repentantly from sin's life to the ways of God in order to receive, through Christ, every pardon and every blessing provided by God. Herein, and herein only, is true comfort.

It was for the anticipation of such comfort, and for the rest and peace that accompanies the hope of such comfort, that Christ sent forth the Spirit of God to be the Christian's Comforter during this gospel age. See John 14:16, 26; 15:26.

PRACTICAL APPLICATIONS

Consolation. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. To the Christian alone comes this blessed assurance. When through accident or disease the activities of life are suspended, to the worldly man there remains no basis for hope, for the "hope of

the godless man shall perish." Job 8:13, R. V. But to him who through faith has been numbered among the children of God, hope never dies; for he is "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38-39. In prosperity, in adversity, in joy, in sorrow, the children of God are assured that they will eventually come off "more than conquerors through him that loved us." Rom. 8:37.—G. E. M.

THE GOLDEN TEXT

"As one whom his mother consoleth So will I console you."—Isa. 66:13, Roth.

"Blessed be God, . . . 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." 2 Cor. 1:3, 4. If we have the comfort of peace made with God, we are better able to give comfort to our fellow man.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: The Lord, High and Lifted Up.

Isaiah 6 is the account of Isaiah's preparation for service. He had a vision of the Lord, high and lifted up. He was humbled before it. He was cleansed by God's fire.

In Isaiah 40 the prophet gives more in detail his vision of God and of man by contrast. He dismisses man summarily as the grass that withereth; the nations as a drop of a bucket, as the small dust, of the balance as nothing and less than nothing.

But the Lord that Isaiah saw, high and lifted up, whose train filled the temple, is the everlasting God, the Creator of the ends of the earth; He measures the waters, the heavens and the dust; He weighs the mountains and the hills; He brings to naught the princes of the earth and makes the judges vanity; He is above and independent of all counsel. Notwithstanding all this grandeur He feeds His flock as a shepherd; He carries the lambs in His bosom; He gently leads those with young; He gives power to the faint and increases strength to them that have no might.

Preachers and teachers, be filled with Isaiah's visions of God and of man by contrast. It is the fundamental part of preparation for service to God and man.—A. K.

INTERMEDIATE CLASS

Topic: The Secret of True Happiness. The lessons of this quarter are mainly

studies of the people of Judah, showing how God brought Himself close to them through great leaders such as Isaiah and Jeremiah; how He helped and guided them in all their affairs; how He taught them the way of right living and real happiness. Let us find out what that way is.

Can you name the keynote of the Savior's life and teachings? Love and service to others were reflected in His every act. On many occasions He taught His followers that the real test of discipleship is that they should love one another. "Greater love hath no man than this, that a man lay down his life for his friends." He also taught them that if they would gladly give themselves in service to others, they would not only find happiness in this life, but an eternal reward in the future. On the occasion of Jesus' teaching them the lesson of humility and service, found in John 13, He said, "If ye know these things, happy are ye if ye do them."

Contrast the results of serving self, or serving others. Why does the former bring restlessness and dissatisfaction, while the latter, peace and happiness?—M. G.

JUNIOR CLASS

Topic: Isaiah's Message of Comfort.

How many, many times each day or week do we go to mother for her comforting words to smooth out our troubles? Things have gone wrong at school; we lost a game of ball; yes, and other things have even gone wrong at home; and we simply do not know just what we will do. But mother does. After she talks to us, why how different things look.

Isaiah knew that Judah must fall, so he comforted them by carrying them forward to a time when their kingdom would be entirely different. He pictured to them how in the future age God would care for them as the shepherd cares for his flock.

In every way possible Isaiah tried to comfort Judah, just as your mother has comforted you, for these are his words found in Isaiah 66:13, "As one whom his mother comforteth, so will I comfort you." Such was God's promise to Judah through Isaiah.

Surely, God will comfort us, also.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Isaiah's Concept of God: read Isa. 40:45 and pick out the salient points. How does it compare with your concept of God?

Isaiah's Concept of Man: read Isa. 40. How does it compare with your concept of man?—A. K.

DOINGS AMONG THE CHURCHES

Bro. Paul Hatch, of the Training Class, plans to go to Ponthill, Ont., the latter part of this week to do some church work with the brethren of that district.

This office has just been advised that a young man, a student in a former Training Class, is open for consideration of a new field of labor. If any parties interested will correspond with us we will gladly put them in touch with him.

Bro. Grover Gordon of the Training Class returned last week from his Easter week-end with the Brush Creek, Ohio, church, and reports an inspiring meeting with those good people.

Ernest Gesin, son of Bro. and Sr. Chas. Gesin, of Oregon, Ill., is in the Dixon Hospital suffering from a case of pneumonia. Just a year ago Ernest passed through the same experience but we trust he is not going to make it an annual habit.

Bro. Jas. A. Patrick will be at home, Ashland, Ohio, from April 8 till May 17, and writes that during that time he will be able to fill any week-end appointments within his reach.

The special evangelistic services being conducted at the Dixon church by Bro. Marsh are drawing a good attendance, and his timely messages are given a thoughtful hearing. At the services Sunday morning several came forward for baptism. Full report of meeting later.

Sister John Cochran, of Knox, Indiana, has been quite ill for the past month but is much improved now.

Bro. M. W. Perrine of Haines City, Fla., injured his leg recently when the crank slipped from a motor which he was cranking. No bones were broken, however, and he is improving rapidly.

Bro. Alfred Anthon of the church at Hammond, Louisiana has been very ill but is gradually regaining strength.

Bro. Chas. Vincent, one of the old stand-by defenders of the faith in the neighborhood of Camden, Ill., died on Saturday, April 6. Bro. Siple was called for the funeral on April 8. Further particulars later.

BRUMFIELD, KENTUCKY

Bro. F. L. Austin, in finishing up his field work trip, will hold services at the church near Brumfield, Kentucky from April 10 over the following Sunday. He plans to be back at the office before Bro. Siple starts on the trip through the West.

Bro. Jas. A. Patrick is returning to his home at Ashland, Ohio, on April 8 where he expects to remain until May 18, and he would like to have his mail addressed accordingly. Bro. Patrick has been doing a splendid work in the Niagara district and is endeavoring to help the brethren there locate a man for permanent work.

The following from the Grand Rapids Sunday School is very interesting:

"A year ago at the beginning of the year Mrs. Slocum, teacher of the little girls' class offered a prize to the girl who was there the most Sundays during the year. Dorothy Webb, eight years old, of 3848 Division Ave, S., was present fifty-two Sundays. She apparently held not only the record attendance in her class but of the whole school. Mrs. Slocum bought a Bible for her, which was presented to her by the Supt., Mr. Townsend. Our S. S. has offered such a prize this year to the one in the S. S. who is present the most Sundays."

EASTER OFFERING	
From now until after Easter we will list below the contributions received each week. Have you sent your part yet?	
Previously Reported.....	\$559.15
March 30 to April 6.....	252.16
Total.....	\$811.31

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

- Ponthill, Ontario, May 24 to 26
- Minnesota Conference, Eden Valley, Minn. June 13 to 16
- Texas Conference, Goldthwaite, Texas July, 5 to 14
- Indiana Conference, No. Salem Church near Plymouth, Ind., July 9 to 21
- General Conference, Oregon, Ill., July 28 to Aug. 11.
- Illinois Conference and Bible School, Oregon, Ill., July 28 to Aug. 11.
- Nebraska Conference, Holbrook, Nebr., Aug. 18 to 25

Bro. Paul C. Johnson, pastor of the church at Los Angeles, Cal., is moving back to his previous address, 3633 Empire Drive, Palms Sta., Los Angeles.

THE WESTERN TRIP

Several requests from points in the West have been received for Bro. Siple to stop if possible while making a tour of the churches. In order to give a little more definite idea of the routing, the following is given as a possible listing of states to be touched, very likely in the order mentioned: Missouri, Kansas, New Mexico, Arizona, California, Oregon, Washington, Idaho, Colorado, Nebraska and Iowa.

The present plan is to start this trip the latter part of April, and naturally it will take several weeks to make the circuit. The object of the trip is to get in touch with the churches and church workers, to bring a better understanding and closer harmony between the home office and the brothers and sisters throughout the country, to enlarge the vision of opportunity before the Church of God and to encourage deeper consecration to the service of Christ.

Inquiries will be welcomed from those living anywhere near the route indicated and further information gladly furnished.

BRUSH CREEK, OHIO

The writer just returned from the Easter meeting which was held at Brush Creek, Ohio. I can say this much for the people there, they proved that they had both patience and charity. The train being late, and other circumstances arising made us about an hour late in getting to the church Friday night, but we found quite a nice little audience waiting patiently. That showed their patience, and we read that charity suffereth long, and is kind. In the rush to get started there were a few little preliminaries forgotten, and it being the first attempt at public speaking, I am sure they must have suffered long enough, but above all they were kind, and we were soon made to feel at home, which from what I hear is characteristic of the people there. All in all it was a most enjoyable and profitable experience, for me at least.

The weather being favorable, there was very good attendance and interest, seeming to increase each meeting. The work there shows the result of the labors of many faithful ones, some of whom have been laid to rest, other having gone into other fields. I had the opportunity of visiting most of the brethren who were unable to attend the meeting on account of sickness. I hope for their speedy recovery.

There still lingers with me pleasant memories of Brush Creek, and I hope and trust that I may have left some thoughts with them, that will bring forth fruit an hundred fold, returning glory and honor to our heavenly Father, and our Savior, to whom all honor and glory both in heaven and earth belong.

Grover Gordon.

CALIFORNIA

Brother Norman McLeod underwent an operation for goiter on March 26, at the San Diego hospital. He is recovering nicely and we hope to have him with us again soon.

Our Easter services were well attended and enjoyed by those present. Sr. McLeod and Sr. Saylor had charge of the program and they are to be commended for the effort put forth as well as those who took part in the exercises. The special music was very good indeed.

By the time this is in print Bro. Johnson will have lost his happy home. His uncle and aunt, Bro. and Sr. Osear Johnson, expect to start on their return trip to the east about April 8.

BLAIR, NEBRASKA

Easter services were far better than was expected after the day came in so stormy. Judging from the standpoint of bad weather, bad roads, and the long distance that some came, we can only say that they are true soldiers. With such loyal supporters (and we have more than a few) our Church is sure to win. One family running a dairy, left their work and came; and if any of you ever took a peep inside of a dairy you know what that means.

The work is going on with a steady march to sure and certain victory. E. E. Giesler.

CHURCH OF THE GOLDEN RULE,
CLEVELAND, OHIO.

We had the pleasure of having Bro. and Sr. Conner with us during our Sunday School service on Easter morning and were surely glad to see them. Bro. Conner was our Pastor for some twenty years and we cannot easily forget him, in fact, we are always glad to welcome him and also Sr. Conner, since she was very active in the Ladies' Society.

We had the largest attendance Easter Sunday since our Dedication Service, Sept. 9th, the Sunday School numbering 140 and the church 85. Bro. Lyon gave a very forceful sermon on "The Resurrected Christ", which was enjoyed by attentive listeners.

May the Lord give us strength and courage to continue His work.

Effie K. Jones, Clerk.

WATERLOO, CEDAR FALLS SUNDAY
SCHOOL

An Easter program was put on by the Waterloo, Cedar Falls Sunday School children which proved to be a success. There were striking recitations, dialogues and songs, but no more striking than a poem composed by Virginia Phillips, age 11 years. While Virginia played a march, six other pupils marched in and repeated in order the following six stanzas:

Is it not so very true,
That Easter is the time of year
When people are getting all things new
And thinking only of what they wear?

I am very sad to say
That is what some people do,
They never think of Easter day
As a day for Jesus too.

Jesus was crucified,
To save you and to save me,
Jesus our dear Lord has died.
On the cross of Calvary.

Do you think it would be kind
To reject our Savior dear
Who died to save the carnal mind
And draw man to God more near?

But let us let the sad things go
And turn again to the joyous ones
God loved Jesus and us so
From the grave He brought His Son.

Jesus staid in the grave three days,
Then rose from death to life again,
You must His law of love obey
If you want new life to win.

Following the program an Easter sermon was given by Bro. Sidney Jackson and an evening sermon by Bro. Arthur Johnson.

Our report since Sept. 2, 1928 to Mar. 31, 1929 has been on the average of 17. Our meetings this winter have been hard, as we had lots of snow. Snow was so deep that more than one Sunday morning some of us spent a good deal of the morning shoveling our way out of garages and driveways to get to Sunday School. Some of the women played their part here.

We have missed two Sundays, one on account of sickness and one on account of high water. Think of it, water was so high that traffic was cut off from Waterloo to Cedar Falls. But it is so. Mrs. H. P. Brown, Sec'y.

REPORT FOR MARCH

Sermons: Hillisburg, 2; Pl. View, 2; Rensselaer, 2; Plymouth, 1; No. Salem, 1; Burr Oak, 1; Kokomo, 4; St. Louis, Mo., 2; Blush, Mo., 5. Funerals, 1. Marriages, 1. Money received in Ind., Pl. View, \$22.00; Rensselaer, \$30.00; Plymouth, \$15.00; No. Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$25.00; Con. Board, \$1.56. Expense, \$9.56.

J. H. Anderson.

HERALD RECEIPTS

Mrs. Mary Alexander; Mrs. Harold Reis; Mrs. S. W. Coffman; Dr. H. M. Gale; Mrs. Anna Wertz; F. Carpenter; Miss Elsie Bradley; Maybelle Hanson; Mrs. Lottie Graham; R. A. Humphreys; Mrs. Lucy Lapp; Mrs. John Cochran; Marshall Logan; Mrs. Della Keefe; Mrs. Belle Le Cronc; Mrs. Carl Moson; Fannie S. Knight; Mrs. James Kincheloe; Mrs. Mae Moore; Mrs. R. E. Hillery; Mrs. Effie Eikenberry.

SUBSCRIPTION FUND

Fannie S. Knight.....\$2.00

I N A S M U C H

(Continued from page 435)

study God's Word. There are those who cannot teach His plan of forgiveness no matter how much they may appreciate that immeasurable love. These same faithful ones are members of God's training class.

Sometimes they are the mothers who daily impress upon receptive minds the truths their little ones learn weekly. Where would be the benefit of knowing these truths were it not for the mothers who daily and hourly hold aloft Christian ideals? Sometimes it is the fathers who by their upright lives lead the way for inexperienced feet to tread. Where would be the good of pointing the way were there none to lead by worthy example? And sometimes it is some faithful soul who has no young folks to guide but who sees a lowly task to do and does it, not for public acclaim but for Him who did so much for us.

Let us who cannot be public workers take our inspiration from these that we may share in the words of commendation which will one day be spoken to them by our Master, "Well done, thou 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."—M. G.

The happiness of a man in this life does not consist in the absence but in the mastery of his passions.

—Tennyson.

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 PURPOSE OF BIBLE STUDY

By Mary A. Gesin

EVERY WORTH WHILE profession in life requires concentrated preparation. The profession of medicine, or of teaching or of the law, each one demands that the successful aspirant give hours and hours of painstaking study. The preparation for a life work cannot be underestimated. But these professions all tend to only temporary ends and are in the main selfish in their attainments. Let us observe for a short time the profession of Christianity and the study of its text book.

Bible study has a three fold purpose, first: To lead others to Christ; second: To build them up into Christian service; third: To reflect glory to God in one's own life. If each of these is carefully examined, it will readily be conceded that not one is selfish in its attainment, not one is of temporary value only.

Let us observe the first purpose named: To lead others to Christ. Why is this named first in order? As we study God's written Word to us, and come to know His plan, there is gradually unfolded to us His great love for mankind. We cannot study the Bible without being impressed very deeply with the truth 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."

This wonderful love that God has for sinful man embraces you and me in its depth and fullness. He came to save us as much as the most ignorant and wilful sinner, for we are all on a par; there is none righteous of himself. As we realize this truth, humility comes with the realization and we are filled with a desire to impart this knowledge to other needy sinners that they, too, may find this wonderful love and forgiveness.

In Paul's letter to the Ephesians, he says that "he gave some . . . pastors and teachers . . . for the work of the ministry . . . till we all come in the unity . . . of the knowledge of the Son of God." When we remember that we were at one time "without Christ . . . having no hope . . . but now in Christ Jesus . . . (we) are made nigh", it fills us with such an appreciation that we long to impart to others the same opportunity of reconciliation.

We come now to the second point in our analysis: To build them up into Christian service. As we lead others to Christ, we desire to impart to them the benefits we have derived by delving into God's Book of instruction, not that they may simply become students of His Word, but that they, too, may join the ranks of Christian laborers, when the vision of God's love shall have come to them. Thus we see an ever widening circle of workers together with Him.

Paul was willing to endure all things that he might present the Savior to others in such way that they, too, would be led to serve Him. In many of his epistles, he

recounts the sufferings he gladly discounted in the service of the Master. All things were made subservient to the end that he might win some to Christ and that they might be of the same mind as himself. Phil 3:7-14.

The results attained in building others up into the service of God are both of temporary and eternal benefit; temporary, because as Christians men and women are better physically, mentally and morally, and the eternal benefits are beyond compute by finite minds. A life filled with joy and peace, amid the most beautiful surroundings, with nothing to mar its serenity, and all this unending, cannot be compared to anything we experience in this life. 1 Cor. 2:9.

The third purpose of Bible study is: To reflect glory to God in one's own life. Most of the knowledge of this world's wisdom that we acquire exalts us in our own opinion, and in the end it is classed as foolishness with God. Paul very aptly explains this in 1 Cor. 2. The true knowledge we gain from perusing God's Word makes us really humble and we are desirous of giving the credit for any little attainment of ours to the One who gave so much to us. If we desire to be true and faithful followers of Jesus we will shun "profane babblings" and avoid disputings as they tend to ungodliness. This caution is voiced to Timothy in 2 Tim. 2:15, 16.

Jesus told His disciples in that inimitable sermon on the mount that they were the light of the world. A light reflects light to others for that is its purpose in shining. If we would be lights amid the darkness of this world, we should reflect honor to the great Source from which we have received our light. May our lights so shine that others may see our good works and glorify our Father which is in heaven.

Thus we see that as we study God's Word, we come to love and reverence the Author of it, and we are enthused with a desire to lead others to love and serve Him also, that we may all be heirs with Jesus of the glory He has received from His Father. And we are filled with a humility that will cause us to pray that we may "walk worthy of the vocation" wherewith we are called.

BE NOT WEARY in well-doing." It is not easy to find Christians that do not get tired. Yet the only real Christian is a continuing Christian.

Whatever is worth starting is worth finishing. It is worth finishing for your own sake, since anything half-finished is almost worthless; but it is worth completing even more for the satisfaction, the sense of manliness and victory. No one can afford to leave behind him a single unfinished task; no one, and least of all a Christian.

Divine Carpenter of Nazareth, teach us how to do Thy work. Be our Partner in it, and then it will be well done, and wholly done.—From The Christian Herald.

THE RESTITUTION HERALD

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THE GREAT PHYSICIAN

By Mary A. Gesin

IN THE LIST of history's most illustrious people, there are the names of many men and women who have contributed their time and talents for the alleviation of the world's ills. The names of Dr. Wm. Harvey, discoverer of the circulation of the blood, Wm. C. Gorgas, conqueror of yellow fever, M. Curie and wife, discoverers of radium, and Florence Nightingale, the angel of the Crimean War, all bring to our minds visions of life-time devotion to the relief of the suffering. But great as these men and women are, they appear upon the stage of life, perform their parts and pass off, soon to be forgotten except by a very few.

A little over nineteen hundred years ago, there arose One who also devoted His life to the sick and sorrowing. Let us observe Him for a short time and note wherein He differed from those whom we have named.

Little is recorded of Him before the age of thirty years, but we know that those early years were spent in preparation for His life work. In the record of His life we read that Jesus, for it is of Him we speak, "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people, and his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them."

Herein is one notable difference. Those whom we have named specialized in one form of healing, but Jesus healed all who came to Him, and that not only of bodily ills but mental as well. As we read on in this most interesting record of His attainments, we find that no one ever asked in vain, nor found His ability to heal lacking in any particular.

Opening the eyes of the blind, and the ears of the deaf, restoring crippled limbs, healing pain-racked bodies and clouded minds, these are some of the ways in which He brought comfort to those around Him. Even leprosy, that dread disease which medical science has tried in vain

to cure, yielded to His skill and vanished at His touch. How the lonely, weary and heart-sick must have loved Him! None were too poor, none too sinful, none too wretched to find a response in the Savior of men.

He excelled all who have gone before or who have come after Him in that He not only assuaged physical pain, but brought to them mental peace through the good news of forgiveness and life eternal for those who would follow His commands.

And yet this Master Physician, who ministered to the wealthy and powerful as well as the poor and lowly, had "not where to lay his head". But as we read on in this absorbing narrative, we find mention of a little home that was often shelter to Him, a peaceful cottage where He found rest after many a strenuous day. It was in Bethany, the home of Lazarus and Mary and Martha. Imagine the joy He brought to this household when one day the brother fell ill and died and Jesus came and called him back to life, a Master Physician indeed! How grateful we are for these friends of Jesus who were not always asking, but who delighted in giving to the One who gave so much to them.

Only a little over three years did He labor and then gave His life to save not only a few, but the whole world. Picture His heartsick followers when they realized their Friend and Savior was dead! Lonely and discouraged, they decided that it was the end, but they had fallen far short in their conception of Him. After three days and nights in the tomb, He arose triumphant over death and herein was He unlike all who have given their lives for the sake of humanity.

We have just celebrated the memory of that first Easter day; we have felt again the wonder of His disciples; we have realized anew the fear that stabbed the hearts of the women as they beheld the empty tomb. Great was their fear, but greater their joy when they realized that their Lord and Master was alive forevermore.

For forty days He walked among them, talking to them of the problems they would meet and must solve without

(Continued on page 463)

EDITORIAL

F. I. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

FREE FROM MEN

"For though I be free from men, yet have I made myself servant unto all, that I might gain the more." 1 Cor. 9:19.

A CAREFUL STUDY of Paul's life and work makes us realize that there is a basic secret of success in these words from 1 Cor. 9. That Paul was the most successful of all the workers who went out into the gospel field is freely admitted. It is also plainly evident that he had much to contend with, many things that were a disadvantage and a handicap to him. His eyes were poor, he was not physically attractive, he was not an oratorical speaker. But in spite of these things which many to-day deem essential he was an outstanding success. The reason is given in the chapter referred to.

"Though I be free from all men." How few of us can really say that! How few preachers can say it! If a man's living depends upon holding the good will of his congregation and he dares not speak freely on certain matters for fear of giving offense and losing his position, then that man is not free. He is bought for a price, the price being his salary.

If a man's moral relationships with some have been such that he must keep their friendship for fear of what they might tell, then that man is not free. He is bound with a deadly fear and must always cater to the ones who know the dreadful truth.

If one's business dealings have been of such nature that there are some who know of his unclean record, then that one is not free. He, too, is bound with a tie that prevents him from speaking and acting with complete freedom. "Free from all men," think what it means to be free! No minister can hope to do a work like Paul did without that basic knowledge and feeling of freedom. He was not tied to anyone, to do as might be dictated.

On the other hand, instead of carrying an air of surly independence Paul shows the very opposite front to have been presented by himself. He adds, "Yet have I made myself servant unto all."

The surest and best way to gain an entrance into the good will of another is to prove to that one that you desire that place. There are very few hearts locked so tightly that they cannot be opened by loving service. Paul became one with the people with whom he labored. He studied their lives and their needs and he presented himself and the gospel in such way as to meet their needs.

This loving concern on his part caused them to forget

that he was not handsome and to overlook his defective eyes and to discount his lack of fluency. He fitted into their lives and met their needs.

Free from all men,—not owned or controlled by anyone,—yet voluntarily making himself servant unto all. Why? "That I might gain the more!"

What a noble incentive.—*F. E. S.*

OUR SUNDAY SCHOOL LESSONS

THE PRESENT series of Sunday School lessons is one that deserves a great deal of hard study. They deal with God's relationship with a chosen people of old, and they show both the weak and the strong points of those people, their failures and their successes.

But the part of particular value to us is that the results accruing to Israel when they were disobedient are shown and the benefits which were theirs when they were faithful to God. What a lesson. If we to-day can only learn that sin demands its price and that righteousness brings joy and gladness we shall have learned the greatest lesson of life—*F. E. S.*

A GREAT MAN HATH FALLEN

By F. E. Siple

This is the synopsis of sermon given at Bro. Geo. Wogoman's funeral and written by request.

A BRAVE YOUNG MAN at the head of an army was fighting to maintain his rights. The young man's name was David. A general on the opposite side by the name of Abner was brought to realize the righteousness of David's cause, so he surrendered to David and offered to cooperate with him. One of David's colleagues, however, because of a personal grudge called Abner to one side as though to speak with him privately and slew him. The effect upon David was strong. Sackcloth and ashes were ordered for the army for mourning and David personally followed the bier. With a lamentable voice he cried, "Know ye not that there is a prince and a great man fallen this day?" And no food would he eat until the day was done.

There are different standards of greatness in this world of ours, different measuring rods by which comparisons and contrasts are made. Some men are called great because of physical superiority to others. They have been

able, because of physical strength, to fight their way to fame and wealth. The world comes to see their exhibitions and pays its homage and its money. Others attain greatness in the financial world. By shrewd manipulation of dollars they heap to themselves wealth and climb to a prominence from which they can dictate the money matters of the world. These men in their line are great. Still others lay claim to greatness by their political achievements. Being able to sway the public and control the ballot box has put them in the highest offices that the governments of the world can offer. These men also are great.

It is not because of these kinds of greatness, however, that we have gathered here to-day. The brother who lies sleeping before us had never drawn crowds to behold his physical feats, and he was not a financial king. In political lines he had never even striven for the mastery. And yet, with David of old we insist that a great man hath fallen to-day. A man great by a standard much higher and nobler than these to which we have referred. Our brother was great as a pillar for our God. Regardless of what the world might do or teach he stood firmly for the gospel and its principles of righteousness and truth.

Among the things which made him stand distinct and different was this: he believed man to be frail and altogether mortal. This conviction of his was based upon such texts as 1 Pet. 1:24, which reads as follows; "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." Also Psalm 146:3, 4, "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 14th chapter of Job advances the same truth forcefully and then leads in verses 14 and 15 to the next great truth which our brother held, that man's only hope as he faces the future is in resurrection from death.

In connection with this latter thought behold the beauty of the words of Paul in 1 Thess. 4:13-18. Man is mortal, and he falls in death, a silent, dreamless sleep, but Jesus Christ is Victor o'er the tomb and those who sleep in Him shall be raised to immortality and glory when the Master comes. This was the hope of our brother, and to that hope he proved true.

The greatness of the man who fights his way to physical supremacy is short lived, indeed. A financial crown of power can last but a few brief years. Political leaders have their day, but soon they pass from the scene and death levels all alike. But he who has attained his greatness as a pillar for our God has gained a crown eternal. Therefore the greatness of the brother who sleeps before us far eclipses all other kinds.

The effect? When Abner died David proclaimed a fast and the people were thoughtful. May events such as this to-day cause us all to pause in the mad rush of life and ponder well our own standing. In this pause of reverence can we catch the vision of true values and determine to seek for greatness in the true sense of the word?

RESTING

IN HONOR of Sister Wince, who was known and loved by so many for her consecrated Christian life and works and who now rests from life's cares, the lines given below have been lovingly dedicated by Mrs. Laura S. Glanton, Huntington, Ind.



AUNTY WINCE

While the birds sing and Spring flowers are
blooming,
And white clouds float in skies of blue,
We feel the loss of a dear one,
A friend who was tender and true.

Though she only exists now in memory,
We still love her, dearest and best,
And our hearts were heavy with sorrow
As we reverently laid her to rest.

And methinks I hear her saying,
"Don't weep and feel so forlorn,
I've just gone to sleep in the evening,
And I'll greet you all in the Morn'."

—Laura Slusser Glanton.

THE CHURCH AND THE WORLD

The Church and the World walked far apart,
 On the changing shore of Time;
 The World was singing a giddy song,
 But the Church a hymn sublime.
 "Come, give me your hand," cried the merry World,
 "And walk with me this way."
 But the good Church hid her snowy hand,
 And solemnly answered: "Nay,
 I will not give you my hand at all,
 And I will not walk with you;
 Your way is the way to endless death,
 And your words are all untrue."
 "Nay, walk with me but a little space,"
 Said the World with a kindly air.
 "The road I walk is a pleasant road,
 And the sun shines always there;
 Your path is thorny and rough and rude,
 While mine is flow'ry and smooth;
 Your lot is sad with reproach and toil,
 But in circles of joy I move.
 My path, you can see, is a broad, fair one,
 And my gate is high and wide;
 There is room enough for you and for me,
 To travel side by side."
 Half shyly the Church approached the World,
 And gave him her hand of snow;
 And the World grasped it, and walked along,
 Saying in accents low:
 "Your dress is too simple to please my taste;
 I have gold and pearls to wear;
 Rich velvets and silks for your graceful form
 And diamonds to deck your hair."
 The Church looked down at her plain, white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip,
 With a smile contemptuously curled.
 "I will change my dress for a costlier one,"
 Said the Church, with a smile of grace.
 Then her pure, white garments drifted away,
 And the World gave in their place
 Beautiful satins and shining silks,
 And roses and gems and pearls;
 And over her forehead her bright hair fell,
 Crisped in a thousand curls.
 "Your house is too plain," said the proud old World;
 "I'll build you one like mine;
 With kitchen for feasting, and parlor for play,
 And furniture ever so fine."
 So he built her a costly and beautiful house—
 Splendid it was to behold;
 Her sons and her daughters met frequently there,
 Shining in purple and gold.
 And fair and festival—frolics untold—
 Were held in the place of prayer;
 And maidens bewitching as sirens of old,

With worldly graces rare,
 Invented the very cunningest tricks,
 Untrammelled by gospel or laws,
 To beguile and amuse, and win from the world
 Some help for the righteous (?) cause.
 The Angel of Mercy flew over the Church,
 And whispered, "I know thy sin";
 Then the Church looked back with a sigh, and longed
 To gather the children in;
 But some were off at the midnight ball,
 And some were off at the play;
 And some were drinking in gay saloons,
 As she quietly went her way.
 Then the sly World gallantly said to her,
 "Your children mean no harm,
 Merely indulging in innocent sports";
 So she leaned on his proffered arm,
 And smiled and chatted and gathered flowers
 As she walked along with the World;
 While millions and millions of precious souls
 Were hungering for truth untold.
 "Your preachers are all too old and plain,"
 Said the gay World, with a sneer;
 "They frighten my children with dreadful tales
 Which I do not like them to hear.
 They talk of judgment, fire and pain,
 And the horrors of endless night;
 They talk of a place that should not be
 Mentioned to ears polite;
 I will send you some of a better stamp,
 Brilliant and gay and fast.
 Who will tell how people may live as they list,
 And go to heaven at last.
 The Father is merciful, great and good,
 Loving and tender and kind:
 Do you think He would take one child to heaven,
 And leave the rest behind?"
 So she called for pleasing and gay divines,
 Gifted and great and learned;
 And the plain old men that preached the Cross
 Were out of her pulpits turned.
 Then Mammon came in, and supported the Church,
 Renting a prominent pew;
 And preaching and singing in floral display
 Proclaimed a period new.
 "You give too much to the poor," said the World,
 "Far more than you ought to do;
 Though the poor need shelter and food and clothes,
 Why need it trouble you?
 And afar to the heathen in foreign lands
 Your thoughts need never roam;
 The Father of mercies will care for them:
 Let charity begin at home.
 Go take your money and buy rich robes,
 And horses and carriages fine,

And pearls and jewels, and dainty food,
 And the rarest and costliest wine.
 My children, they dote on all such things,
 And, if you their love would win,
 You must do as they do, and walk in the ways
 That they are walking in."
 Then the Church held tightly the strings of her purse,
 And disgracefully lowered her head,
 And simpered: "I've given too much away;
 I will do, sir, as you have said."
 So the poor were turned from her door in scorn,
 And she heard not the orphan's cry;
 And she drew her costly robes aside,
 As the widows went weeping by.
 Her mission treasures beggarly plead,
 And Jesus' commands were in vain;
 While half the millions for whom He died
 Have never heard His name.
 And they of the Church, and they of the World
 Walked closely, hand and heart;
 And even the Master, who knoweth all,
 Couldn't tell the two apart.
 Then the Church sat down at her ease, and said:
 "I am rich and in goods increased;
 I have need of nothing, and nought to do,
 But to laugh and dance and feast."
 And the sly World heard her, and laughed in his sleeve,
 And mockingly said aside:
 "The Church has fallen, the beautiful Church,
 And her shame is her boast and pride."
 Then the Angel drew near the mercy-seat,
 And whispered in sighs her name;
 And the saints their anthems of rapture hushed,
 And covered their heads with shame;
 And a voice came down through the hush of heaven,
 From Him who sat on the throne:
 "I know thy works, and what thou hast said,
 And how thou hast not known
 That thou art poor, and naked, and blind,
 With pride and ruin enthralled;
 The expectant Bride of the heavenly Groom,
 Now the harlot of the World!
 Thou hast ceased to watch for that blessed hope,
 And hast fallen from zeal and grace;
 So now, alas! I must cast thee out,
 And blot thy name from its place."

—Selected by D. K. Lehman.

President Hoover in his inaugural address said, "Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support."

Now, to be frank, generally speaking, isn't this characteristic of both leaders and laity of Christianity today? And doesn't this account for our empty churches? And percontra, wouldn't our churches be filled were the unsophisticated gospel taught and complied with?

—S. E. Haney

THE CHRISTIAN SPIRIT OF LOVE

By J. Arthur Johnson

THE FOLLOWING paragraph is taken from William De Witt Hyde in his treatise "The Five Great Philosophies of Life", wherein he sets these in comparison and contrast one with the other, placing, as we see, the Savior of man at the pinnacle of teachers who would lead unto joy and happiness. The reasoning which is portrayed in this paragraph may well be taken as a foundation to guide Christians in many other of their relationships of life. Mr. Hyde writes:

"Divorce is a confession of failure in Love's supreme undertaking. No two Christians, who have caught and kept alive the Spirit of Love in the married state, ever were or ever will be, ever wished to be or ever can be, divorced. No one Christian who has the true Christian Spirit of Love toward husband or wife will ever seek divorce unless it be under such circumstances of infidelity or brutality, neglect or cruelty, as render the continuance of the relation a fruitless casting of the pearls of affection before the swinishness of sensuality. The determination of the grounds on which divorce shall be granted belongs to the sphere of the state, and is a problem of social self-protection. The Christian church makes a serious mistake when it spends its energies in trying to build up legal barriers against divorce. Its real mission at this point is to build up in the hearts of its adherents the Spirit of Love which will make marriage so sweet and sacred that those who once enter it will find, as all true Christians do find, divorce intolerable between two Christians; and tolerable even for one Christian only as a last resort against hopeless and useless degradation. To translate Christ's Spirit into the life of the family is a much more Christian thing to do than to attempt to enact this or that somewhat general or enigmatical answer of His into civil law. It is generally a mistake, a departure from the Spirit of the Master, when the Christian community as such turns from its specific task of positive upbuilding of personality to the legal prohibition of the things that are contrary to the Christian Spirit. Laws and prohibitions, statutes and penalties against drunkenness, Sabbath-breaking, theft, murder, gambling, and divorce, we must have. But those laws and penalties are best devised and enforced by the state, as representative of the average sentiment of the community as a whole, rather than by the distinctively Christian element in the community, which in the nature of things is very far above the average sentiment. Undoubtedly the Christian Spirit is the only force strong enough to save the family from degeneration and dissolution in this intensely individualistic, independent, materialistic, luxurious age. But we must rely mainly on the Spirit working within, not on a law imposed from without; on the healing touch of the gentle Master, not on the hasty sword of the impetuous Peter."

COMMENDATION OR COMDEMNATION—WHICH?

By Samuel E. Haney

THAT UPON YOU may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." Matt. 23:35.

Jesus had been speaking to the multitude and to His disciples, v 1. He admonished the people to be obedient to the law, "Saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not."

In the four verses including 4 and 7 the ruler's vanity and hypocrisy are exposed. In the five verses including 8 and 12, Jesus teaches humility to His disciples. And in the twenty-two verses including 13 and 34, He stigmatizes the scribes and Pharisees, and enumerates eight woes against their hypocrisy and blindness. The "that" of our text retrospects the foregoing evils, and introduces the resultant effect: "That upon you" etc. Then follows the awful sentence, interspersed by heavenly compassion, "Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:36-39.

"But," says one, "what has all this to do with us?" Answer: we should be more concerned than the people whom Jesus addressed. Christendom antitypes the Jews under the law covenant. The experiences of fleshly Israel were types to be antityped on a much larger and more significant scale by spiritual Israel: like substance casting shadows behind it. An example: when the Israelites passed through the Red Sea there was a pillar of the cloud before and behind them. And the waters were a wall on their right hand and on their left. Exod. 14:19, 22. Why was this? Paul explains, "For I wish you not to be ignorant, Brethren. That our FATHERS were all under the CLOUD, and all passed through the SEA; and that all were immersed into MOSES in the CLOUD and in the SEA; and that all ate the SAME spiritual Food, and all drank the SAME spiritual Drink; for they drank (water) from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED.)" 1 Cor. 10:1-4, Diag. Compare Heb. 11:26 and 1 Cor. 12:13. Nothing short of self-will or prejudice can misconstrue or bar the true antitype of this teaching of Paul's, and which is endorsed by Christ Himself. Mark 16:16. Paul amplifies, "Now all these things happened unto them for ensamples ('types,' margin): and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Why did Christ anathematize the scribes and Pharisees by placing upon them all the righteous shed blood from Abel to Zacharias; and to reprove them so acrimoniously? Responsibility is the answer: "What advantage ('SUPERIORITY', Diag.) then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed ('entrusted', Diag.) the oracles of God." Rom. 3:1, 2. Compare Deut. 4:7, 8.

We shall consider these two questions from two angles. First, in the matter of "escaping" the "great time of trouble", which is in its incipience; and later, the responsibility, and another penalty. It should not be difficult to recognize parallels to these questions; i. e., what advantage has the six hundred millions of Christendom over the twelve hundred millions of heathendom? Much in every way. They are cognizant of Jesus Christ as the Son of God whose mission on earth is to save a lost race. In this sense, they (many) are "called". This—to the extent of their sincerity and obedience—immunizes them from the degradation and demoralization that is so manifest everywhere the gospel is not preached, whether it be nations or communities. And to the extent they utilize this knowledge they can be prepared to "escape" the pending "trouble". "Or what profit is there of circumcision?" It all depends. Circumcision—in a way—was one curriculum of the law covenant to bring the Jew to Christ. Gal. 3:24. It was external; pertaining to the natural man, who could not keep *all* the law. Hence circumcision profited them nothing. But it is different under the new covenant—of grace. The Christian can keep "*all* the law", which is fulfilled in one word, even this, "thou shalt love thy neighbour as thyself." Gal. 5:14.

Paul says, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God". Rom. 2:25-29.

Ah, yes, how clearly this ushers in the Spirit dispensation, to which Jesus referred prior to His glorification; and the promise of the Holy Spirit to be (freely) given "to them that ask him"; "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:5-13.

The second phase of the question covers three points; viz., enlightenment, responsibility, penalty. Upon the enlightened Christians—failing to recognize their responsibility, privileges and duty entailed by knowledge—fall antitypally the execration, "That upon you may come all the righteous blood shed"—of former generations. "Strange! I thought God was Love," says one. God is

Love; and it is this Fountain of Love that makes Him just, and the justifier of him which believeth in Jesus (Rom. 3:26.); and all His laws fiat and irrevocable. It is man who is unjust. Job asks, "Shall mortal man be more just than God? shall a man be more pure than his maker?" 4:17. Come let us be reasonable. With the Jews the "chief" reason of his responsibility was the "oracles of God were (being) committed—entrusted—unto them". Is not this antityped by the fact that Christendom has been the custodian of the "oracles (Scriptures) of God" during the Christian era? And does not every professor of Christianity allocate himself by the inevitable rule of enlightenment and responsibility traveling tandem?

Are not the scribes and Pharisees with us to-day in antitypes? Very little is heard from the sacred desk about the return of Jesus for His saints, and the imminent devastation of "all nations". And are they not correctly located in Matt. 23:4-7, Wey? "Heavy and cumbrous burdens they bind together and load men's shoulders with them, while as for themselves, not with one finger do they choose to lift them. And everything they do they do with a view to being observed by men; for they widen their phylacteries and make the tassels large, and love the best seats at a dinner party or in the synagogues, and like to be bowed to in places of public resort, and to be addressed by men as Rabbi". Of this Jesus says, "As for you, do not accept the title of 'Rabbi', for one alone is your Teacher, and you are all brothers."

"Generation" of Matt. 23:36 is antityped by Matt. 24:34, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled". The arraignment, "All the righteous blood shed upon the earth", is an indictment against every sane adult professing Christian which can be absolved only by being washed from his sins in Christ's blood. Rev. 1:5. One of the elders explained to John: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb". Rev. 7:14; 1 John 1:7.

Reader, are you under the "blood"? Read in type and reality the sacred Record of the Redeeming "blood". Exod. 12:1-13; 1 Cor. 5:7; 1 Pet. 1:19; Rev. 5:6, 12. There is but one way to "escape" the "time of trouble"—"God's wrath", and to utilize advantageously one's knowledge; and that is, to get right with God by a complete change of heart (spirit): "born again" (John 3:1-9). Apropos, Paul tells us, there are two laws, one the law of life, the other, the law of death: "There is then No Condemnation now, to THOSE in the Anointed Jesus; for the LAW of the SPIRIT of LIFE by the Anointed Jesus, liberated me from the LAW of SIN and of DEATH." Rom. 8:1, 2, Diag. Everyone of us is either unconsciously or intelligently living under one of these two infallible laws: commendation or condemnation—which? This is the greatest question confronting man!

Think nothing too little, or nothing too low, to do willingly for the sake of God.—Pusey.

PARENTS—IT'S UP TO YOU!

CONDITIONS MAY indeed be considered serious when 400 ministers, representing all the Protestant churches of New York City, get together and adopt unanimously such resolutions as the following:

"Whereas, Adult Christians are responsible for and chargeable with, the right upbringing of their children to the end that they may know what is true and love to do what is right; and,

"Whereas, Organized Christianity can alone be perpetuated by the constant recruitment of the church from the ranks of the young; and,

"Whereas, There is a tragic absence of the vast majority of children from public worship;

"Therefore, We of the clergy, representing all the Protestant denominations in Greater New York, in public meeting assembled, conscious of our responsibility, mindful of our duty, grieved and alarmed by the absence of large numbers of children from public worship, unanimously affirm that the family should constitute in the church a worshipping unit, that the spiritual welfare of the children of our city requires that when of suitable age they participate with their elders in the public worship of God, and that the life of the church is dependent upon the recruitment of its membership from the ranks of the young. We, therefore, in God's name, call upon the fathers and mothers of our city to bring their children to the house of God, to the end that children may grow in the knowledge and love of God and of right, and the church in spirituality and power.

"Invoking God's blessing upon our efforts, we hereby pledge ourselves to read this preamble and resolution to our respective congregations at the morning church services of our churches, and thereafter, by solicitation, exhortation and admonition, in the church and out of the church, to bring home to the parents of our communion their God-imposed obligation to see to it that children join in the worship of the church."

Thomas C. T. Crain, Supreme Court Justice of New York, in urging its adoption, said, not without warrant: "If I had to choose between worship and education for the children, I would choose worship. You will never preach a sermon that will be heard with more interest by an adult than by a lad of fourteen."—*King's Business*.

Emphatic Diaglott

By Benjamin Wilson

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NATIONAL BIBLE INSTITUTION

OREGON, ILLINOIS

THE PRINCE OF PEACE

By Lucille Le Crone

A PRINCE is the son of a sovereign, one of highest rank, a monarch. Whenever a prince is the subject of conversation everyone is interested. During the recent visit of the Prince of Wales to America, the newspapers recorded his every mood and action. They told where he ate and what he ate, where he danced and with whom, what kind of a golf game he played and how he dressed. The public is interested in knowing all this because he is a prince. As a prince he will some day inherit the throne and kingdom of his father.

In Isaiah 9:6, 7 we read "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." The Prince of Peace—the One who brings peace.

Peace according to Webster is a state of tranquillity, calm, quiet, freedom from strife. There has certainly never been a prince of peace, for the history of the whole world has been one of continual warfare. Men have tried to establish peace through leagues and treaties but the results have been only temporary. Furthermore man never will succeed in establishing permanent peace, "for when they shall say peace and safety; then sudden destruction cometh upon them."

Just as the Prince of Wales is heir to his father's throne so is Christ, the Prince of Peace, Heir to the throne of His father, David. Because of sin this throne is not now in existence but will be reestablished when He comes whose right it is. Many years before Christ was born, God promised David that his throne and his kingdom would be everlasting. Psalms 89:35-37, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven." It will be through Christ that this promise will be fulfilled. Before His birth the angel appeared unto Mary and told her that the Lord would give unto her Son the throne of David and that He would reign forever. When He comes into possession of this throne, it will never be left to other people, but shall consume all other kingdoms.

The Prince of Wales, when he takes possession of the throne, will rule over England and its territories. Christ will be Ruler of the universe. Zech. 14:9: "And the Lord shall be king over all the earth"; and Psalms 72: 8-11, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and

Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." Christ shall be King of kings and Lord of lords and Ruler of the entire world.

What conditions will prevail during His reign? Since He is called the Prince of peace, there must surely be peace during His rule. Micah 4:3 says, "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." There will be no more need of war implements, because it will be a time of peace. Joy, health, happiness and prosperity shall abound, and all the good things men desire most in this age.

God will wipe away all tears; there shall be no more death, neither sorrow, nor crying, nor pain. The eyes of the blind shall be opened and the ears of the deaf unstopped. The lame man shall leap like an hart and the tongue of the dumb shall sing. Every man shall sit under his own vine and fig tree and none shall be afraid. The desert shall blossom as a rose and waters shall break out in the wilderness. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. This abundance of peace shall continue so long as the moon endureth.

We, through baptism into Christ's name, become joint heirs of the kingdom with Him. If we prove faithful unto Him we shall be made kings and priests and rule with Him a thousand years. What a glorious opportunity!

WHAT THE RESURRECTION MEANS TO ME

By M. A. Woodward

TO KNOW that Christ arose from the dead, broke the bonds of death gives me full and complete faith in the wonderful love and power of God. Without that power Christ would still be lying in "Joseph's new tomb" and you and I would to-day be without any hope of eternal life.

O how we thank God to-day that we can talk to a risen Christ, may be comforted in all the hard, sad places in life with His presence, "that as he liveth we shall also live"! Without the hope of the resurrection all hope would fail us, but with these words ringing in our ears, "I am the resurrection and the life" we can lift our tear dimmed eyes, to the heights beyond, and feel the radiance of His beloved presence. It makes us rejoice with Paul as he brings the life of a newly baptized believer to our notice in Col. 3:1-5: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . 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,"

How much is implied in these words! Having taken His name upon ourselves by baptism—for ye are dead, dead to your old life of sin and alive to all the interests of the Christian life, hidden in Him—He helps us overcome sin and when Christ comes for His called out ones, then, not at death but *then*, when He appears, we shall appear with Him in glory. Read 1 Thess. 4:13 to end. When He shall appear, our beloved dead will awake to be caught up to the blessed Life-giver. O rich reward for every sacrifice we may have made! The way is not always easy, but we are perfecting the Christian life if we overcome and preparing for the blessed resurrection.

HE LEADETH ME

“In pastures green? Not always! sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be,
Out of the sunshine, warm, and soft, and bright.

“Out of the sunshine, into darkest night.
I oft would faint with sorrow and affright,
Only for this—I know He holds my hand.
Whether it be in green or desert land
I trust, although I may not understand.”

THE GOSPEL

By Emma C. Railsback

ARTICLE NO. 2

THE ETHIOPIAN was a Bible student. No doubt he understood the promises made to Abraham, and about the Messiah that was to come. And he readily grasped the gospel message contained in the 53rd of Isaiah when Philip began at that scripture and preached Jesus unto him. He must also have preached baptism, for when they came near water the eunuch asked if he might not be baptized, which ordinance Philip gladly performed for him on his confession of faith in Christ as the Son of God. Acts 8.

When Stephen, the first Christian martyr, was being tried for blasphemy before the Jewish sanhedrin he gave the gospel story to those stiffnecked Jews, beginning with the promises made to Abraham, repeated to Isaac, Jacob, Joseph, Moses, David and Solomon and ending with an accusation against them (the Jews) of being the betrayers and murderers of the Just One.

Not long after the Savior's wilderness experience He began traveling about Galilee teaching in their synagogues and preaching the gospel of the kingdom of God, and confirming His word with miracles of healing. When His disciples asked Him concerning His second coming, He told them among other things that this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. This is the gospel age—the end is drawing near but there is still

opportunity to preach the gospel. The Apostle Paul speaks of the death, burial and resurrection of the Savior as *The Gospel* and truly without those wondrous events the whole gospel plan would have been a complete failure and all preaching would be vain. 1 Cor. 15:1-5.

The gospel then is the good news of the kingdom of God and the things concerning the name of Jesus Christ, who will judge the living and the dead when He returns to establish His kingdom on the earth, Rev. 5:10, under the whole heaven, as Daniel declares, 7:27, and he shall have dominion also from sea to sea and from the river unto the ends of the earth, says the Psalmist, 72:8. So the gospel is found throughout the scriptures, in both the Old and New Testaments. It is Jehovah's wonderful plan whereby man may obtain salvation through a resurrection from the death state, by hearing, believing, and obeying the gospel message. And what a wonderful message it is to death doomed humanity! But the Apostle tells us that there is danger of accepting another gospel, which is not another, but a perverted gospel, saying if an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed; and the danger is so great that he immediately repeats the warning. Gal. 1:6-9.

The Church of God advocates certain definite fundamental truths, which all members should be diligent in promoting in the short time that remains of the gospel age, fearing lest we too become entangled in the great whirlpool of unbelief, the falling away that is preceding the return of the Lord Jesus Christ to establish His throne in Jerusalem.

EXCEPT A MAN BE BORN FROM ABOVE. WHEN?

By Alex. C. Biggs

ARTICLE NO. 2

JOHN 3:1-9

THE BELOVED PAUL recognized two men, two births and two minds. The two men: the “first Adam”, by whom sin entered into the world and death by sin; the “second Adam”, who brought life and immortality to light through the gospel. The two births: the “natural birth”, all of whom are born under the law of condemnation by being in Adam; the “spiritual birth,” all of whom come under the law of the Spirit of life in Christ Jesus, by which they are freed from the law of sin and death. The two minds: the “carnal mind” which is enmity against God, and not subject to the law of God, leading to death; and the “mind of Christ,” which is spiritual mindedness, obeying the law of the Spirit, which is life and peace and eventually leads to immortalization, if faithful.

Paul recognized the works of men born after the flesh and also of those born after the Spirit.

The Fleshly Mind

"The flesh profiteth nothing." John 6. 63.

"For he that soweth to his flesh shall of the flesh reap corruption." Gal. 6.8.

"For if ye live after the flesh, ye shall die." Rom. 8. 13.

"That no flesh shall glory in his presence." 1 Cor. 1. 29.

"So then they that are in the flesh cannot please God." Rom. 8. 8.

"The works of the flesh are . . . Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, . . . wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." Gal. 5. 19-21.

Paul also recognized in every one that cometh into the new covenant, that there are two opposite forces working, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5. 17.

Paul wrote in reference to this conflict within, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7. 21-25. The same Apostle wrote to the ecclesia at Rome, "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. Here we find that the Apostle recognized the indwelling power of the Holy Spirit for righteousness in all members of the ecclesia, which could not have been possible if they had not been "born again of water and the Spirit," in this dispensation.

In view of the foregoing, I submit that there is no ground to think that Jesus taught any division of water and Spirit in John 3:1-9. The philology of verse five is opposed to it, and the very fact of Jesus Himself being baptized of water and the Spirit, should be convincing that there is but one way only. In addition to this, we have the example of the Jews at Pentecost, who came into the

The Spiritual Mind

"It is the Spirit that quickeneth." John 6. 63.

"He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6. 8.

"If ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8. 13.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8. 9.

"As many as are led by the Spirit of God, they are the sons of God." Rom. 8. 14.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5. 22-23.

covenant. How was it accomplished? Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized: and the same day there were added about three thousand souls."

We follow these up with Peter going down to Cornelius and his company, who opened the door (the new covenant) to the Gentiles. Do we not find the water and the Spirit present? "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Then we have the examples of Philip and the eunuch, Paul and his baptism, Paul at Ephesus; and Paul again in his first letter to the Corinthians, 12:13, states, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit (Holy Spirit)."

In conclusion I would say that with all due respect and esteem for those who differ with the testimony of the Bible on this very important subject, the words used by Jesus Himself at the well of Samaria (John 4:14), and also at the Feast of Tabernacles (John 7:37-39), are far from favorable to the view that, when one is "born of water and the Spirit," it is divided up as being "born of water" in the natural birth of this life, and "born of Spirit" in immortalization of the life to come. This view would cause confusion and destruction to all things spiritual concerning the new covenant, and it finds no authority from the Scriptures.

WORTH COMMITTING TO MEMORY

OU, HERRID SELF, in how many ways it seeks to show itself! It is a very chameleon in its changefulness. There is a **HUMBLE SELF** which is very proud of its humility and, like Agag before Samuel, can fawn itself to the ground. There is a **HYPOCRITICAL SELF** which can feign one thing and be another, like Jacob before Isaac when he robbed his brother of his blessing. There is a **COVETOUS SELF**, which cares not who sinks, so long as it can swim, and grabs at all it can, like Judas with the money in the bag. There is an **AMBITIOUS SELF**, which can never be satisfied but by being at the top, like the Pharisees, who loved the uppermost seats. There is a **CONCEITED SELF**, which suffers with a big head and an inflated heart, and is conspicuous by the use of the personal pronoun, I, like the Pharisee praying in the temple. There is an **EARNEST SELF**, which will go out of its way to carry out its designs, like Saul of Tarsus, and which prides itself on being zealous in the cause of God. And there is a *religious SELF*, which always thinks itself holier than others, and which is ready to go to any expense in the prosecution of its own ideas, like Micah in the Book of Judges.—*F. E. Marsh.*

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"BUT ONE THING IS NEEDFUL".—LUKE 10:40.

BETHANY! With what a sense of rest and peace the heart overflows at the very sound of the name! What scenes of tender associations and close relationships come surging back to memory at the mention of it!

A little village of perhaps twenty families, lying on the eastern slope of the Mount of Olives just two miles from Jerusalem, with but scant notice of it given in all of Scripture, Bethany is yet most intimately associated with the life of our Master. After miles of weary journeying from one town to another, after hours of teaching, praying, healing, ministering, for which He received persecution in return, it was to Bethany that Jesus often wended His way, "and he lodged there" in a little home that He loved. For here lived Mary and Martha and their brother Lazarus, whose home was Jesus' home, and whose service was all for Him.

Jesus loved these three very much, as is evidenced by the accounts of His frequent visits with them and the nature of His relationships with them. The little home was a haven of rest to the Master, and it is not to be supposed that He was any less needful of rest than are any of us after a hard and trying day. And just as our hearts long for the presence and comfort of those who are dearest to us, when we are tired or troubled, so Jesus at the close of day turned instinctively to those He loved.

The affection that Jesus bore for Mary, Martha and Lazarus found a deep response in their own hearts. Their utter dependence upon Him was revealed at the time of Lazarus' death when Mary and Martha came to Him with tears, saying, "Lord, if thou hadst been here, my brother had not died."

But Mary's love and Martha's responded in different

ways to the Master's presence. On one occasion when He was in their home, while Martha was worrying about the serving of the meal, Mary sat spellbound at Jesus' feet, watching every expression of His countenance and drinking in every word that He spoke. When Martha complained to Him of her sister's failure to help, Jesus preached her a little sermon in these words: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

BETHANY

O Mary dear,
Whose sweet dependence and devotion true
Come down, memorial-like, the ages through,
How precious were the hours He spent with you

In Bethany!

How blest are those who still in faith abide,
Not fearing storm, for cares not anxious-eyed,
Beloved and close-sheltered at His side—

So let me be!

Oh, how many of us there are who need the lesson that Martha was taught! She "was cumbered about much serving", for she could not see how she could get through with it all by herself, until she was shown that the one needful thing is to cast one's burdens on the Lord, trusting Him to take care of them all. The shadows and uncertainties of this life often loom up threateningly for the Marthas of to-day, nor is there any wisdom or discernment by which they can disentangle themselves from the maze of difficulties in which they find themselves. But there is a peace which passeth all understanding for the Marys, who put their trust in God.

David beautifully expressed himself thus: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

When we become "careful and troubled about many things", let us go in prayer to Bethany, to the feet of Jesus; let us look up steadfastly into His face, and there find peace.



SOMETHING TO DO

1. Read Isaiah 53.
2. Now read Matthew 26 and 27, Mark 15:28 and Luke 23:39-45 and see how Isaiah 53 was fulfilled.

NOTE BOOK

Page 1. Draw picture of a cross and a crown. Write: Bear the cross and wear the crown.

Reverse side—Copy this verse:

“Jesus loves me, this I know,
For He came His love to show,
For my life, His own He gave,
From all sin and woe to save.”

—Junior Teacher's Quarterly

WHERE FIND

“Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.”

REMEMBER

Jesus suffered for us, let us be faithful to Him.

IN THE HOLY LAND

How did the people of 2,000 years ago live? We find it hard to imagine that those who lived on earth when Bible history was being made, and before, conducted their lives much the same as we do now. They built houses, and engaged in business, and went to school, just as we do.

There are several very interesting explorations going on in the Holy Land. One is at a place the Bible calls “Ur of the Chaldees”—the home of Abraham. Professor C. Leonard Woolley is in charge of the work. Is Ur an old city? It came to an end about 536 B. C. when it was conquered by the Persians.

Professor Woolley has found a number of things that illustrate the descriptions in the Bible, concerning the habits of the people. The Bible in several places mentions harps with ten strings—the professor found one. The Bible mentions women weaving in the Temple of Jerusalem—Professor Woolley found the records of the work done by each of the women.

Another Holy Land exploration is at Kish, in Babylonia. This expedition was sent out by the Field Museum, of Chicago, and Oxford University, of England. Here were found relics of a civilization extending back several thousand years before Christ. Among the things found there were a carriage, with copper ornaments, which is probably the world's oldest vehicle; records, on stone, of the sale of lands; and “portraits” on stone, of the leading citizens of the day, made by the local “photographers”. Explorers had to dig down nearly 50 feet through the earth to find the old city.

—Selected from “The News Outline.”

THE SUFFERING SERVANT OF JEHOVAH

ISAIAH ALWAYS LOVED God, and trusted Him absolutely. He was God's prophet, God's spokesman, giving God's messages to the children of Israel, and much worth while advice to the kings of Judah.

Isaiah knew that the people would some day turn again from God and be carried away into captivity. But, God also gave him to know that at some future time these people should come back into their native land. Then God promised them a real Deliverer,—a Savior who would protect them forevermore.

Moreover, this same Savior was to undergo terrible suffering for them and others before He became the Messiah of their expectations. Isaiah foresaw all this, and put not only the hope and comfort for his nation in many writings, but also the ordeal through which Jesus was to pass. The 53rd chapter of Isaiah thus seven hundred years before Jesus was born tells about His trial and suffering.

Isaiah said many would not believe the prophets concerning Jesus because they were expecting the Messiah to come as a great and rich king. Instead He would be like a tender plant, gentle and humble. He would be despised and rejected, He would know real sorrow and grief, He would suffer alone—this all for other people.

Jesus would be a Shepherd to His straying sheep, although Himself silent before His accusers as a lamb is silent or dumb before its shearers. He would be put into prison, taken before unjust judges, and finally put to death with wicked men. Yet He would do no wrong Himself, nor say any deceitful thing.

We, to-day know that all this that Isaiah prophesied really did come true. We know how He was put on the cross between two thieves, with whom He talked. We read of His false trials, accusations and His calm bearing of all pain and abuse.

And we, too, are now looking forward to the day when He shall return and become our great Redeemer.

Many unhappy things in life come to us, but nearly every worth while thing comes through trial and sorrow. The darkest time is often before the brightest time.

Life is precious to all, and eternal life, most precious, is promised to us because Jesus made it possible by His suffering and death on the cross. Let us remember His gift to us, and thank Him by serving Him.

Virtue is generally its own reward—but vice gets more publicity.

With Our Sunday Schools

LESSON IV.—April 28, 1929

THE SUFFERING SERVANT OF JEHOVAH

Isa. 6:1-13; 7:1-17; 20:1-6; 38:1-22.

Devotional Reading: Rev. 5:9-14.

GOLDEN TEXT

With his stripes we are healed.—Isa. 53:5.

A STUDY OF THE SUBJECT

The Suffering Servant of Jehovah. Isaiah forcefully states Israel's estrangement from God, reproves her for the same, reveals to her her utter failure, as well as the failure of mankind, and then, after announcing burdens and woes that must necessarily follow on many people, reveals to Israel the sure mercies of God and how that these mercies are made possible only through the sufferings, in Israel's behalf, of that Servant, above all servants, the Messiah.

In 42:1-4, He is revealed as the delightful One of God. His sufferings are but hinted at in the words, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." In 52:13, He is introduced as One who shall greatly prosper and be exalted very high. The prophet then moves on to declare the sorrows and agonies and sufferings faithfully borne by this Servant to the end that He might successfully bear "the iniquity of us all."

Christ, the Atonement. From the beginning God has been a Builder. His plans have ever advanced His work to greater heights. Sin is destructive. It is opposite to God. It must be destroyed. Death is its destruction. "The wages of sin is death." Death not only destroys the sin, but him who committed it. The suffering Servant of God suffered to the end that He might atone for, i. e. cover, sin; not that He covers for deception but in the interest of the one for whom He labors. In His own body He bore our sins to the tree.

Nor is this atonement reserved alone for future blessing. So much of it pertains to the present. It is to-day that He forgives the repentant one coming to Him, and for to-day, as by Himself illustrated in Matt. 8:16, 17 that He "took our infirmities, and bare our sicknesses." Much, very much of this 53rd chapter of Isaiah has application to the true, earnest Christian of this dispensation.

PRACTICAL APPLICATIONS

The Fellowship of Suffering. The liberty we enjoy in America was won for us by the patriots of '76. The prosperity of to-day is built upon the sufferings of the pioneers of yesterday. Almost everything that we possess has been brought to us by others over the hard road of labor and of pain. The forgiveness of our sins, our resurrection from the dead, and life eternal in the kingdom of pouring out of the "precious blood of Jesus Christ." If others are to receive the same blessing that sacrifice has provided for us it must be carried to them by you and by me, following in His steps of suffering, of sacri-

fice, and of service: "For Christ also suffered for us, leaving us an example, that we should follow his steps." 1 Peter 2: 21. A single individual brought into fellowship with Jesus Christ through our efforts, saved for eternity in the kingdom of God, surely would amply repay us for all the sacrifice and suffering we could undergo in a lifetime of service.—G. E. M.

THE GOLDEN TEXT

"And by his stripes there is healing for us."—Isa. 53:5, Roth.

Let us exclaim with the prophet, David, "What shall I render unto the Lord for all his benefits toward me?" Psa. 116:12. This exclamation must be the outflow of a deep-seated feeling that, "the Lord hath done great things for us; whereof we are glad." Psa. 126:3. It must be the result of a deep conviction that, "we are not our own. We have been bought with a price." Christ's sacrifice for us was a willing sacrifice inspired by love, and our service in return must be inspired by love and gratitude.

—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Believing Without Seeing.

Matt. 13:17 says that many prophets had desired to see and hear the thing that the disciples were seeing and hearing in Jesus and His work, and that their desire had not been fulfilled.

The prophets' conception of the Christ and His work was based entirely on types and shadows and God's spoken word. They had not the influence of the living Christ bringing the kingdom "at hand." Nevertheless they have left a record that shows a conception of the Christ and His mission that puts the present day "Christian" conception to shame, though it has been built up, supposedly at least, by His living presence and works. Read Isa. 52:53 or any one of the prophecies pointing to the Christ. Meditate on it, and absorb it, and you know a different Christ than the Christ of a church creed or a Christ who is merely an aid in self-salvation.

The prophets missed nothing in their understanding the Christ by not seeing and hearing Him, but we miss much by not meditating on the writings of the prophets.—A. K.

INTERMEDIATE CLASS

Topic: What Our Salvation Cost.

Oftentimes the real value of a prized possession lies in its cost to us, whether that cost be a financial one or otherwise. Many

blessings are ours because of no cost to ourselves, but rather through the sacrifice of another. We can all name instances of these blessings for in the latter class come many of the worthwhile things of life.

Man's most greatly prized possession is life. He has demonstrated over and over that he will give his all to prolong it for even a brief time. But man has forfeited life through disobedience. Helpless indeed would we be to obtain this great boon were it not that One had made the supreme sacrifice to obtain it for us! What was the great motive power back of that sacrifice?

In that most beautiful 53rd chap. of Isaiah we find a graphic word picture of the suffering our Savior endured to purchase salvation for us. "Surely he hath borne our griefs, and carried our sorrows . . . He was bruised for our iniquities . . . and with his stripes we are healed." If His suffering brought salvation to us, what did it bring to Him? Give a reference in answer.

If we stop to ponder on the price our Savior paid to bestow upon us eternal life, we cannot help but appreciate to the full its value and try to be worthy of such a gift. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—M. G.

JUNIOR CLASS

Topic: A Picture of Jesus by Isaiah.

Isaiah 53 is Isaiah's picture of Jesus given to the people of Judah several hundred years before Jesus was born. Have you ever stood before some great painting of some place you have never seen and wondered, "Does it really look like that?" Now, as we read Isaiah 53 let us try to see if we can point out some things in Isaiah's picture of Jesus which we know actually happened in the life of Jesus.

If you read an account of Jesus' trials just previous to His crucifixion, you can very easily see what Isaiah meant when he said in verse 3, "He is despised and rejected of men", and "He was despised, and we esteemed him not." Read John 19.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Belief That Blesses: what two bases of belief does Jesus designate in John 20:29? Which yields the greater blessing? Why is belief that is the result of deep and continuous inner meditation larger and more enduring than belief that is the result of sudden conviction based on physical evidence?

—A. K.

DOINGS AMONG THE CHURCHES

Bro. Ernest Gesin after suffering a critical attack of pneumonia has passed the crisis and is now recuperating at the Dixon hospital, Dixon, Ill.

Did you like the Training Class edition of the Herald last week? If you have any comments, either by way of criticism or commendation, the office would be glad to receive them.

Bros. Paul Hatch and Grover Gordon of the Training Class left for the East last Friday night for a trip that will take several weeks. Bro. Hatch went to Fonthill, Ontario, and Bro. Gordon to Niagara Falls. These two young men are to do ministerial work with the churches there during Bro. Patrick's absence and until the annual meeting, May 26.

'A pretty little blue card brings us the news that Mr. and Mrs. William Stine of Dayton, O., are the parents of Lee Wendall, who arrived on April 3.' Mrs. Stine was formerly Sr. Verna Pearson of our Brush Creek Church. Our best wishes extend to these young parents and the gift which God has provided in this son.

The Illinois State Conference board met on Saturday, April 13, at Oregon and worked out plans for the summer Bible School and conference. Bro. Marsh, chairman of the General Conference board met with the State body that they might work out a program that would be of greatest value to both organizations.

Bro. Siple leaves this week for a trip among the churches of the West. Address all communications for him to his home address, Oregon, Ill., and correspond with the Oregon office with reference to stops on the tour.

Sister Leila E. Whitehead of Chicago, Vice President of the Illinois Conference, was in Oregon over last week-end for board meeting and was a very welcome visitor at the church services.

The Junior Berean class of the Burr Oak, Indiana church is putting on some special feature. On April 28 Sr. Myrle Hatten will give a story which she has written, entitled, "Paul's Imprisonment." How much these things add to the interest of a class.

EDEN VALLEY, MINNESOTA

On Wednesday morning, April 3, Bro. and Sister Herman Ruhn took their daughter, Marjorie, to Rochester, where it is probable she will undergo another operation in her hope of recovery. An anxious church and community are prayerfully waiting her return. Bro. Herman who has also been in ill health, went through the clinic for a thorough examination.

The concrete floor in the basement has just been completed, and with a few more tables and shelves built the basement will be ready for dining room service at conference time. Come to Conference!

John Denchfield of St. Cloud, who plans to attend the Oregon Bible School next term,

favoured the Eden Valley congregation with his first sermon Sunday, April 7. We hope the two hundred attentive listeners didn't frighten him from coming again.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario, May 24 to 26
 Minnesota Conference, Eden Valley, Minn.
 June 13 to 16
 Texas Conference, Goldthwaite, Texas
 July, 5 to 14
 Indiana Conference, No. Salem Church
 near Plymouth, Ind., July 9 to 21
 General Conference, Oregon, Ill.,
 July 28 to Aug. 11.
 Illinois Conference and Bible School,
 Oregon, Ill., July 28 to Aug. 11.
 Nebraska Conference, Holbrook, Nebr.,
 Aug. 18 to 25

Bro. and Sr. Fred Hall, and Bro. and Sr. Arlie Townsend of Grand Rapids, Mich., motored to Oregon last Saturday night and back home again Sunday afternoon. Perhaps the continued water in the Grand Rapids church basement caused them to wish to attend Sunday School in the dry once more. Needless to say, the Oregon folks were more than delighted to see them even though their stay was very brief.

Owing to changes in the Michigan work Bro. C. E. Randall will be open for pastoral calls after the first part of May. His address is 3413 Jefferson Ave., S. E., Route 8, Grand Rapids, Mich.

TEXAS

A few days' meetings were held at Tokio, Texas, Mar. 22-24. The brethren at this place are doing very good work. The attendance at these meetings attest the interest in the subject matter presented. I feel that a very promising future is before them. Their summer meeting is set to begin Friday night before the third Sunday in August to last ten days. This is a working congregation, and because of their zeal and loyalty for the truth, they are growing in strength and power unto greater service for God.

On Mar. 30-31 meetings were held at Harmony about 20 miles northeast of Tokio—a new field of labor. The attendance was exceptionally good, with good interest manifested. A meeting is being planned for this place during the summer or fall.

There is some talk of having a series of meetings at Brownfield, about 20 miles east of Tokio this coming fall. In years gone by Bro. Bradley sowed the seed of truth in this town, and to-day you will find a few that are rejoicing to know that he did.

Our hearts were made sad to witness the sorrow in the home of Bro. and Sr. Roy Fitzgerald of Plains, Tex., by the loss of their little son, Donley. That dreaded disease diphtheria caused it all. May God in His loving mercy sustain this dear brother and sister in this their great sorrow. They are

faithful members of the Tokio congregation. Their address is Plains, Texas. Drop them a few words of Christian encouragement. They will deeply appreciate it.

The church at Mullin, Tex. plans a meeting for the summer. Here is where Bro. Bradley lived for so many years. Much good will be done here in the days to come. They will have a nice building for worship, and good laborers to carry on the work of the gospel.

No, we haven't forgotten the Ater church, a nice congregation of brothers and sisters down in Coryell Co., where a very fine meeting was held last July. They will come forward with their annual meeting, possibly in July.

Don't forget the brethren of Old Glory, Texas, as they are planning a meeting for the summer, and when they say, "Let's go" they mean just that. Here you will find such valiant determined soldiers of the Cross as Bro. and Sr. Greer and children who obeyed the gospel under Bro. Bradley's preaching. Faithful! No compromising with error!

There is a very fine family of brethren near Westbrook who no doubt will have a series of meetings this spring or summer. Here is where the writer began his early ministry work. We shall hear from them later.

And there is another very fine family of brethren at and near Sweetwater who no doubt will see the necessity of having a series of meetings soon as possible. They have a nice place for worship at Palava just north of Sweetwater.

Just remember, too, that a small but a very faithful congregation worship at Lysitra about ten miles north of Abilene. A meeting, no doubt, will be held there this summer.

Other places? Surely there are other brethren over the state who will call for meetings which I have never met, and wherever they are, may those meetings be held with no other motion in view than to do the will of God. T. A. Drinkard, Clyde, Texas.

BLAIR, NEBRASKA

We hope to have Bro. Siple with us in the near future as he has promised to stop over one Sunday on his western tour.

The work here is progressing nicely and we are looking forward to the future of our church with the greatest of hope.

The Bereans voted last Sunday in their business meeting to add another tray of glasses to the communion set. We are very thankful to the Bereans for this additional gift. We have enough glasses now for most any emergency.

Sr. Birdie Krogh was appointed to take the office of secretary, which office was previously held by Sr. Bessie Jenkins.

E. E. Giesler.

A COMMUNICATION

Dear Restitution Herald:

I am sending my Easter Offering to you. I am a little late on account of sickness. I send this to the helping fund so you can go to visit someone who wants you and is

not able to take you. You are such a comfort to me in my old age. May the heavenly Father bless you, is my prayer.

Mrs. C. Seely, Healdsburg, Calif.

MARSHALL, ILLINOIS

Bro. Marsh plans to conduct the first monthly appointment of the season at the Salem church, near Marshall, Ill., next Saturday night and Sunday, April 20 and 21. Let's make this a real enthusiastic opening of a real season's work.

HERALD RECEIPTS

Mrs. Loren L. Burnett; Vernon Beggs; Mrs. G. E. Stauffer; C. H. Horton; J. H. Leavitt; Mrs. Chas. Jewell; Mrs. Henry Nixon; C. W. Dean; Miss Lella Whittehead; Mrs. John Eckroy; Mrs. Geo. Reighard; Mrs. H. E. Shepherd; J. T. Auld; Mrs. David Long; Mrs. H. A. Smith; Mrs. Wesley Morris; Mildred A. Chapman; Otto H. Momsen; Alex. D. Donaldson; Mrs. N. S. Hoeg.

SUBSCRIPTION FUND

Mrs. C. Seely.....\$5.00

OBITUARIES

CLAUD LEE AUSTIN

Claud Lee Austin was born to William Daniel and Mary Alice Austin in Grand Rapids, Michigan, on May 13, 1872, and died at South Bend, Indiana, March 20, 1929. He was married to Miss Violet McCann on March 3, 1896. To this union were born two daughters, Alice and Virginia.

Early in life the deceased took up telegraphy and R. R. Station Agency. A few years later he became Circuit Court reporter and located at West Branch, Mich., where he continued till five or six years ago when having been appointed to a different circuit, he moved to Lansing, Mich., where he continued till death. His reputation as one of the best court reporters of Michigan was touchingly attested at the time of his death.

On September 27, 1887, he was one of several who were baptized by the late Eld. B. W. Woodward at the close of a conference at Watson, Mich., at which the late and revered Eld. S. A. Chaplin was the principle speaker. Though privileged to live in the locality of a church of his persuasion but a short time, yet throughout life he held to the convictions of his youth.

On March 19, accompanied by Judge Sharp of the State Supreme Court, for whom as judge of Circuit Court he had reported for twenty-six years, and by a neighbor acquaint-

ance of many years, the deceased and his wife left Lansing for a few days' auto trip through Indiana and Ohio. Their first stop was at South Bend where they stopped at Hotel LaSalle. About 4 a. m. he awakened his wife and complained of distress of the stomach. In a short time a doctor sent him to the hospital where he soon suffered hemorrhage on the brain and continued unconscious till death.

Funeral services were held at the home of her mother at West Branch, from which place he was buried in the nearby cemetery.

Besides his grief stricken wife, two daughters and one granddaughter, his untimely death is mourned by his mother, Mrs. Mary A. Woodward, his brother, F. L. Austin, his deceased sister's two sons, Willard and Lorne Bergg, numerous other relatives and a host of true and staunch friends. Old age and childhood alike attested to the deep respect in which he was held.

Once more the ever bouyant hope of Christ the resurrection and the life comes to balm the wounded hearts of the living. For His awakening call we wait.

SARAH FRANCIS TAYLOR

Sarah Francis Ray was born May 5th, 1856, and died March 5th, 1929, age 72 years and 10 months. She lived and grew to womanhood in her native state, Alabama. On Dec. 14th, 1874 she was married to Bro. R. B. Taylor, and to this union were born five children all of whom preceded her in death except one daughter, Mrs. A. A. Carrington of Abilene, Texas.

Bro. Taylor died in 1917, since which time she has made her home with her daughter. She was a faithful member of the Church of Christ, the Church of God, over which Christ is the Head, and not only will they miss her, but the community has lost a good friend and neighbor.

It was in the home of Bro. and Sr. Taylor that I received good counsel and advice in the early years of my ministry work, and it was a pleasure to hear her converse on the hope of the gospel. May the Father in His own good way sustain and comfort those sorrowing ones left behind. T. A. Drinkard.

CHAS. F. VINCENT

Charles F. Vincent was born at Fairmont, West Virginia, March 26, 1854 and died at his home near Camden, Ill., April 6th, 1929, aged 75 years and 11 days.

He came to Illinois with his parents when a small boy, making the long journey in a wagon. Soon after establishing their home here his mother died leaving his father with a family of seven small children. Being the eldest of the children and realizing the responsibility of rearing a large family he went out into life at the age of 14 years, mastering the art of self reliance, which he possessed until the end came. He grew up

to young manhood in Woodstock Township and on March 12, 1876, was married to Mary Paisley, who preceded him in death Nov. 20, 1914. To this union four children were born: Robert Lee of Littleton; Wm. Laurence of Buena Vista; Fred Clem of Camden; and Alida Ritchey; who remained at the old home with her father as his daily companion after the death of the mother.

He established his home in Buena Vista Township in 1881, being a highly respected citizen of this locality for more than 48 years.

Mr. Vincent possessed a jovial disposition, was a good neighbor and a loyal citizen. He was baptized Mar. 22, 1908 by S. J. Lindsay and remained faithful until death.

Funeral services were conducted from White Oak Church, near the old home, on Monday, April 8, and Bro. Vincent was laid where he awaits the resurrection morn. F. E. Siple.

GEORGE THOMAS

George Thomas, eighty-five, a Civil War veteran, who resided for many years on a farm near Eden Valley, died March 25 at the home of his daughter in Minneapolis. Funeral services were conducted March 27 from the Church of God at Eden Valley by the writer.

Mr. Thomas was born in North Vernon, Indiana on July 14, 1844. He came to Minnesota in the year 1877, being one of the old time residents of Eden Lake Township, where he owned and operated a farm for many years until he went to live with his daughter in Minneapolis. He enlisted in the Union Army at the age of sixteen years and served throughout the war.

Bro. Thomas was a member of the local Church of God, being one of its early workers.

Surviving are a son, Virgil Thomas; a daughter, Mrs. Zella Miller of Minneapolis; a granddaughter, Genevieve Taylor of Detroit, Mich.; two grandsons, Roy and Max Thomas of Hines, Minn. His wife, Sister Thomas died fifty-two years ago.

Words of comfort were given the bereaved, from the hope of resurrection, and the church filled with friends well showed the sympathy of all for the sorrowing ones.

Sydney E. Magaw.

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THE GREAT PHYSICIAN

(Continued from front page)

His aid, explaining that He must leave them, but giving them the promise of the Holy Spirit which would comfort them and guide them into all truth.

How fitting on that day in which He must leave them, He led them outside the city of Jerusalem, within view of

the little village of Bethany where He had so often found rest and cheer in the home of Lazarus and his sisters. Methinks He gave one last lingering look of love and blessing upon that little home!

“And it came to pass, while he blessed them, he was parted from them, and carried up into heaven,” a fitting climax to the life of the Son of God. But the angels' message came back, “This same Jesus . . . will so come in like manner as ye have seen him go.” And for His returning we joyfully watch and wait.

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THE PATHWAY TO GOD

THE WORLD PURSUES many different roads in its quest for God. Some travel the path of Nature and seek for God in plants and flowers, in the song of the bird and brook. Science is the pathway leading many to Deity while many claim to have found God in Art and Literature.

While many folks have traveled into the presence of God through nature or science or art, there are also great numbers of people who have lost their way to God by these pathways. When we are seeking for that great eternal Being of Love and Righteousness, there are so many things that the above pathways forget to point out to us.

We believe that most people have found God through their religious experiences. Men, as they grow older, are very often apt to forget their early religious experiences of prayer and hymn and worship. But if God is to be found and kept, we must all return to the child-like faith in a Father who cares for us. Some call this faith an innate consciousness of the existence of a higher power and influence outside ourselves, but this consciousness can be developed through the religious exercises of prayer, and meditation upon the eternal realities.

God being a Spirit is found best through avenues of approach that have to do with the spiritual side of living.

It is wonderfully inspiring to find God for in finding Him, we find something better, something higher than ourselves which calls out the noblest that is in us.—*Selected*

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPPLE, Assistant Editor.

NEARLY SIX MONTHS of absence from the duties of the office makes me feel quite a stranger as I undertake to again pick up the work.

We are rapidly approaching the summer season of Bible Schools and Conferences. It is quite noticeable that those who give most heartily in Christian service are the ones who prosper most in Christian advancement. Let us unite our strength in these many gatherings to advance and strengthen Christians and Christian work all possible during the coming summer. Make careful plans, *now*.

THE CHURCH

MORE AND MORE am I impressed that, in general, the people of the Church of God fail to appreciate the position and importance of God's church. When it is realized that Christ "gave himself" for the church, "that he might present it to himself a glorious church," it would seem that we could more fully realize that the church is one of God's most important establishments.

That the ultra-worldly ambitions and methods of man have confounded many and completely blinded others as to God's purpose in the church is not denied. That the lassitude and shiftlessness of others have added insult to injury is also recognized. But the fact of such prevalent errors as to the proper standing and duty of God's people to-day, does not afford proper cause for any one to ignore his own God-assigned *duty* as one of God's called-out-ones.

MANY GROUPS IN GOD'S CHURCH

The fact that Paul refers to different groups of brethren in different communities, each group as constituting "the church," and that he also refers to the combined members of all as "the church," exhorting the single groups as he does the combined whole, is evidence of the importance he places upon each individual group. It is undoubtedly true that every exhortation and direction given by the apostle should be heeded by each local church even as by the whole church. No single church can properly ignore its responsibility and duty to God unto whom it has been called out.

THE CHURCH HAS A MISSION

The church has been given its place by God. He created, ordered and established it equally as He did the nation of Israel. It is no less an agency of His than was, and is, Israel. Every *Christian* is a member thereof—whether he so wishes or not. Indeed, I believe that every

Christian of any given community is, unavoidably, a member of God's church in that community and, as such, *owes* God *his* service in His church of *that* community.

The church, besides being a company for mutual helpfulness and strength, is God's outstanding representative in the community. As such it is responsible to God to present His truths and His work to the people of its community.

God is rapidly completing the work of this age. Soon He that is to come will come and will not tarry. Then the age will have been finished. Is the church of your locality doing its full part in these final days? If not, why not? Are you doing your full duty to yourself, to your local church, to your God?

God helps all; He excuses none.

MEETS THE NEED

YES, THE GOSPEL meets the need of every individual. There is not a person in all this world but whose heart longs for something. It may perchance be a yearning for a more beautiful home and home surroundings in which to live. Or, it may be that health has failed and the heart longs for strength and vigor and freedom from pain. With many of us, however, the sorrow of to-day is even more pathetic and seemingly hopeless, for it is the despair brought by death in laying low our loved ones.

But it matters not what the longing may be,—Christ through His gospel holds out the thing for which we crave and at His coming our wants can be satisfied.

The perfect surroundings of a home beautiful will never be realized in this age, but when the Master comes and earth's cloud is rolled away the blessing of a curse free earth will come to the faithful.

Mortality shall never know freedom from pain and suffering. No man to-day can realize full and perfect health and strength. Furthermore, the limited degree of health that is ours abides only for a few brief years. What a joy, therefore, to face the great prophecies of the Scriptures and realize that every human weakness shall be removed, and that perfect health and strength shall be ours when the Master comes.

As long as man walks the mortal path that path must lead him frequently to the open tomb where he lays away his loved ones in death. Mortal strength can never overcome the greatest of all enemies, but man bows constantly before his onslaughts. The outstanding beauty of the gospel, then, is the hope of life and reunion with the coming of our Lord.

It matters not what the sorrow or what the need. The gospel meets the requirement and furnishes the comfort and the hope.

What a loving, considerate Father our God is.—*F. E. S.*

LUKEWARM

By J. W. Burget

SO THEN because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:16.

Hot Christians will avail themselves of every opportunity to go to church, because true love seeketh fellowship, and they are willing to sacrifice their time to Jesus Christ, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

Are we ready for the day to come when we will meet our Lord in the clouds of heaven? (1 Thess. 4:17.) That day is fast approaching, we are speeding toward it. Another prophecy has been fulfilled. The peace and safety treaties are signed by the nations of the world. The cry has gone forth, "We are safe, we shall have peace! No more war!" So saith mankind, but what saith the word of God? Let us read: "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. Are we prepared for that day to come? Do we help Jesus, or do we love father or mother, son or daughter more than we love Jesus? (Matt. 10:37.)

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." The thief comes when we are not looking for him. Jesus also will come as a thief to all of those who are not looking for Him. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2, 4. Consequently, "then if any man shall say unto you, Lo, here is Christ, or there; believe it not. Wherefore if they shall say, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matt. 24:23, 26, 27.

The reason that Jesus will come as a thief to some is because they are in darkness, not knowing the signs of His coming; therefore they will not be dressed in robes of white. (Rev. 6:11.)

The bride of Christ will not be in the judgment, for Jesus will choose His bride and she will reign with Him during the millennium. The bride will meet her Lord in the clouds of heaven at the first resurrection, a thousand years before the judgment day. A great number have fallen asleep in Christ Jesus, and they are perfect in the sight of God, and will be raised up at the first resurrection,

"on such the second death hath no power." Rev. 20:1-6.

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

Jesus loved the church and gave Himself for it, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:26, 27.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." If we would be the bride of Christ we must have the Spirit dwelling in us in this life.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:9, 11.

We shall meet our Lord in the air, in the clouds of heaven; so shall we ever be with our Lord. Wherefore comfort one another with these words.

WHAT MY ABSENCE FROM CHURCH DID

IT MADE SOME ONE question whether my baptism had done me any good or not.

It made some one think I had forgotten my obligation to God, when I went into the watery grave promising to arise to walk in newness of life.

It made some one think I cared very little for the help I might get to increase my spiritual life. Jesus promised to send the Comforter to us when He went away, which is His Holy Spirit and we are admonished to "grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Your staying away from the church service weakens the effect of that service.

It causes others to stay away from church. You stay away because you do not like something the minister has said or done. Will it make it better for you to stay away? If it is anything you can remedy, you should have a talk with the pastor and see if the offence cannot be removed. Staying away makes it harder for you to meet the temptations of the coming week, it lessens your strength, weakens your spirituality, and you lose your hold on the dear Father's love.

It gives Satan more power to control you.

The more you stay away the easier it is to continue to do so. It is a bad influence on your children or neighbor's children.

"Ye are called with a holy calling
The light of the world to be;
To lift up the lamp of the gospel
That others the light may see."

M. A. Woodward.

GOD KNEW THE END FROM THE BEGINNING

By Grover Gordon

IN THE BEGINNING God "formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isaiah 45:18. "Remember the former things of old: for I am God, and *there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.*" Isaiah 46:9-10. With these thoughts in mind concerning the beginning, we can also see God looking to the end, when the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

In the days of Noah, God saw the earth corrupt and filled with violence and the imagination of the thoughts of men's hearts were only evil continually. God sent the flood on the earth to destroy all flesh, but He was still looking to the day when it would be inhabited. God did not leave Himself without witness, for holy men of old, being led by the Spirit of God, declared from ancient times, things that are not yet done.

"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, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1-2. God is speaking to us by His Son and we hear Jesus saying that as it was in the day Noah, so shall it be in the day of the coming of the Son of Man.

The condition spoken by the mouth of Paul is similar to that existing in the earth before the flood: "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, with out natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

These conditions are filling the earth with violence. God was long suffering in the days of Noah, while the ark was preparing wherein eight souls were saved by water, the like figure wherein baptism doth now save us. Just so He is long suffering now, while the body of Christ (the church) is preparing. Then will come the judgment and destruction of ungodly men.

Another example of the foreknowledge of God is when He called Abram and told him he would become a great nation. Later God changed Abram's name to Abraham, "For a father of many nations have I made thee." Abraham became a great nation, even God's chosen nation, yet he saw them go down into Egypt and serve there four hundred years. But God led them out by the hand of

Moses and placed them in their own land.

As time passed, they desired a king like other nations, rejecting God as their King. He granted their request, and later God saw them rebel against their king and become divided into two kingdoms. He had warned them all the time, through the prophets, that these things would befall them and that finally they would be scattered into all nations. But God has not forsaken the nation which He foreknew but has provided something better for them in the end.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the Children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." Jer. 16:14-15.

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos. 9:15.

Through this nation God brought forth the Seed of Abraham in which all nations were to be blessed. We read that Jesus Christ was the promised Seed. The Apostle Peter, an eye witness of Jesus, said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with him," which no doubt has a larger fulfillment in the future.

In the beginning God made man in His own image after His own likeness. By man's disobedience, death came into the earth, but God declared the end when He promised a Redeemer, and a time when that greatest of all enemies, death, is to be destroyed. In due time the Savior which was promised, was born, the Son of God, the express image of His Father's person.

By His obedience, He abolished death and has brought life and immortality to light through the gospel. He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

He also said, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:12-13.

THE STOUTEST TIMBER stands on Norwegian rocks, where tempests rage, and the long hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Even so the most vigorous and healthy piety is that which is the busiest, which has difficulties to battle with, which has its hands full of good works, which has neither time nor room for evil, but, aiming at great things, both for God and man, promptly and summarily dismisses temptations with Nehemiah's answer: 'I have a great work to do, therefore I cannot come down.'

WHAT MUST WE DO?

TO BECOME THE SONS OF GOD AND TO RECEIVE SPIRIT LIFE

By J. T. Auld

HEAR. 2. Believe. 3. Repent. 4. Confess. 5. Be dipped into Christ. Then you are a member of Christ's body.

"We have therefore been entombed with him by the immersion into that death; that as Christ was raised from the dead by the GLORY of the FATHER, so also we should walk in a New Life. For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION; knowing this, That our old Man was crucified with him, so that the Body of sin may be rendered powerless; that we may no longer be enslaved to sin; for HE who DIED has been justified from sin. And if we died with Christ, we believe That we shall also live with him; knowing that Christ, having been raised from the Dead, dies no more; Death no longer lords it over him."—Rom. 6:4-9, Diag.

The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death. O happy day, when Jesus comes!

So you see we cannot be sprinkled into Christ's body, for if we try to climb up some other way "the same is a thief and a robber." Don't forget this fact. What has this done for the child of God? He has adopted you into His spiritual family, Jesus being the First-born from above to spirit life, once a mortal Man but now a spiritual.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. 1:5.

"The Spirit itself (God's Word) beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16-17.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. 4:7.

"God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds"—Heb. 1:1, 2.

"Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—Jas. 2:5.

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:13, 14.

I challenge any man to prove that previous to Christ and the apostles' new covenant, any were promised immortality. This life is in Christ, and we are admonished to seek for it in and through Him only in this age of the

gospel.

"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel"—Eph. 3:5, 6.

If this is a new covenant, which it is, created in Christ Jesus, why say you, my reader, that all righteous men from Adam down to the coming of our Lord will receive immortality? Nowhere in the Old Testament do we find spirit life promised to those previous to Christ and the apostles before the new covenant. It was fleshly. This new life that Christ now enjoys, promised in Christ, is not the old Adamic, animal, blood life, peculiar to all God's creatures, vamped over, but a spirit, immortal, incorruptible life. His body, the little flock, will have this divine nature at His second coming.

"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. 15:54.

David speaks prophetically of Christ and His body, the little flock, when He rules over the nations of earth during His kingdom reign jointly with His body, kings and priests that were taken out of this age, which God has given Him during this Christian age. Now hear David's prophecy concerning Christ and His co-workers during His kingdom reign over Israel and the Gentile nations that are living on the earth when He comes invested with power, to reign unto the end of the thousand years.

"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 . . . A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."—Psa. 22:27-31.

Peter understood that David's prophecy applies to Christ as the spiritual Seed and His body as the one seed. He said to the called-out: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light"—1 Pet. 1:9.

The reader will please read the following great statement: Jesus is now in possession of immortality that no man can attain unto except he be dipped into Christ and become a member of His body, of His flesh and of His bones. The spirit life in Christ, held in reservation for the little flock, is that peculiar life of the divine nature. Thus Titus exclaims: "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."—Tit. 2:14.

So we read, praise the Lord, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne," Rev. 3:21.

A SKETCH OF SISTER WINCE'S LIFE

By Alice B. Curtis

SARAH ROXANA CHAPLIN was born near Collamer, Whitley County, Indiana, February 10, 1838. In October of the same year her parents moved to the old Chaplin homestead near Pierceton, and it was here that Sister Wince lived for about ninety years. Her parents were Elder S. A. and Sarah Chaplin. Her father was for years editor of *The Restitution*, and a well-known minister of the gospel. Elder Chaplin and his wife were earnest Christians. Each morning in their home family worship was held. A scripture lesson was read and then the family knelt in prayer to thank God for His mercy and protection, and to petition Him for future guidance and salvation.

Nurtured in a home where God was loved and revered, it is no wonder the heart of little Roxana early felt a glow of love for her heavenly Father. If the writer's memory serves correctly, Roxana took upon herself the all-saving name of Jesus and was baptized at six years of age. She did not falter nor prove unfaithful throughout the long years of loving service she gave to Him.

Life on a farm in those early days meant hard work and plenty of it, and as Roxana was the eldest of a family of five children the tasks that came to her were many and various: saving steps for father, helping mother, caring for baby sister, who still lives at an advanced age, helping to guide the steps of her three brothers, two of whom, John and Byron, died in the flush of youth, and Virgil, who lived to manhood, served in the Civil War and contracted lung trouble in the army, died when a little past middle life.

In 1868 Roxana was united in marriage to John L. Wince, and because her mother was then in failing health, she and Brother Wince remained in the Chaplin home. A few years later her mother died and in the course of time Elder Chaplin remarried and made his home in Plymouth, Indiana, and Brother and Sister Wince took over the farm. Brother Wince had been preparing himself for ministerial work and began preaching as he had opportunity, still farming. When he had an appointment at a distance, he boarded the train at Pierceton. But if his appointment was not too far away, the family horse and spring wagon were pressed into service and all who were at "Sweet Briar Cottage," as the Wince home was called, climbed into the spring wagon and rode some fifteen or eighteen miles to the place where services were to be held; and as we rode over the quiet, country roads where the farm houses were often miles apart, we sang the sweet songs of Zion, such as "Bread of Heaven," "Lift up the Trumpet," and "Who'll Stand up for Jesus?" What we lacked in the technique of music we more than made up in zeal and volume of sound. Brother Wince was a fair singer, and loved music, and when we reached

our destination, which often was a little country school house he acted as preacher, choir leader and often janitor. He hardly ever received any remuneration, and sometimes he had to pay for the use of the building. But he was a brave soldier of the cross and not easily discouraged, although the attendance was often small and it seemed that sometimes his efforts were not appreciated as they should have been.

Sister Wince was unable to speak even in testimony meetings as her emotions seemed to choke her, and the tears would flow down her cheeks. She was an earnest Bible student and a faithful contributor to *The Restitution* and later to *The Restitution Herald* as well as other periodicals. Her pen was that of a ready writer and her thoughts seemed to flow spontaneously, as her pen traced out the words of a poem, or a simple article intended for "babes in Christ," or perhaps an exposition of a difficult passage of scripture. It was her custom to rise very early, about 3:00 a. m. and write or study until time for breakfast and morning worship, and, after the morning work was finished, work in the garden or among the flowers, look after the bees, of which she had several stands, or in berry time pick berries and have them ready to ship by the noon train. Each day was full to overflowing with useful tasks. In winter when Brother Wince was away preaching, she braved the wintry storms year in year out, clearing away the snow to get to the farm to care for the stock, and kept the home fires burning. Many times she was called to minister to the sick, or pray with the dying and give words of comfort to those who mourned. She visited the poor with gifts of food and raiment. She loved children, and it was a great sorrow when she lost her only child, a son in infancy, but the loss seemed to draw other children more closely to her and orphan children were taken into her home several times until suitable homes could be found for them to stay permanently. She was a mother in Israel, kind to the erring and lonely. She was serene and trustful as a child.

The flying years made her fair hair as white as snow, and her beautiful blue eyes grew too dim to read God's Holy Word. Sometimes members of the household of faith gathered at the old home and preaching services were held there by different ministers. Brother Austin, who is almost universally loved by the brotherhood, held services there a few times. Those meetings were times of spiritual refreshings to all, and especially to Sister Wince, as age kept steadily encroaching upon her strength. Her step grew more feeble, her weary toil-worn hands could no longer perform their wonted tasks, and as the evening shadows thickened round her and it became apparent that she must be taken from her much loved home that she might have the tender care she needed, Brother Austin most kindly made every effort to give to her the benefits of the Golden Rule Home, but circumstances were such that this could not be accomplished. On March 27, 1929 the kind, faithful heart of Sister Wince ceased to beat, for God had given His beloved sleep.

This article was not written to merely extol the virtues

of Sister Wince, nor would she wish it so to be, as she was modest and unassuming, but when a life is consecrated to God, and a faithful effort is made to live in accordance with His known will, such a life is not to be lightly passed by and forgotten, as it is doubly beneficial. It is of priceless benefit to the one who lives it, as the reward of so living is eternal life, and it may be of benefit to those who come in contact with the one who lives it, for while all who try to live Godly lives know it is a hard battle, yet when we see a brother or sister come out victorious in the struggle, we know it is not impossible to do, and we go forward with renewed courage. If we work for God our works do not die with us for it is written, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

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CONDITIONS OF EFFICACY IN PRAYER

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ALL CHRISTIANS KNOW that as to whatever mars or enfeebles their prayers, the chief source and substance of inefficacy is unbelief. But when a soul comes to God in prayer, first *let him consider* that a word spoken honestly and earnestly to the Father ought to be mighty, because God is mighty. God is Goodness and God is Intelligence, and in and through all space the voice of prayer has a wonderful resonance. Touch the tiny button that rouses to loud response the electric bell in a great mansion. You have done a very little thing in slightly pressing the button, but what a power you have used, since it may have brought a senator or some man of learning or consequence to the door. One point of unbelief in prayer is in not sufficiently considering how great is the effect of an earnest, simple word from the heart in the realm of the Heavenly, that is, in the ear and heart and hand of God. Hence we sometimes use vain repetitions. A repetition may be from a new rising wave of spirit influence, or powerful emotion, or unspeakable desire. But again we may very rightly ask if it may not be from doubt or query whether one asking has been really heard, or the attention given to it that we so much wish for. Let him who prays, remember what a sacredness and mightiness the name of Christ, our Redeemer, has in the high heaven of grace. Profoundly affected and deeply penetrated with this feeling we may rest content.

There is another fault to which the mind is prone, and it is again a proof and fruit of unbelief. I mean a mental effort to produce the result or effect the end we have sought. It is a secret exertion of the *will*, which is all futile and ineffectual. It seeks to do what God only can do. It usurps in a manner the function of Omnipotence, and of course can but fail. What is the virtue or power of our poor unaided will? Nothing! It may be

the expression of our selfishness or impatience. Its fruit is vanity, as its nature is. Why are we so slow to *rest* our case and our cause in the care and power of Him who is Love and Truth? How easy are all things, all good and right things, to Him who has every resource and expedient imaginable! Only let us resign or assign to Him both manner and time of accomplishment. Nay we are to assign to Him the thing itself, and the question of its being given or done. And then we are to accord to Him the prerogatives of method which are according to His own wise and unvarying law of propriety. He works by law, and that is full of wisdom and love. But if we begin to have a mental stir within, let us beware of it, lest it be unrighteous unrest; lest it be activity of *self*, and a certain imperativeness of will, most unsuitable to the creature, every whit dependent, and every moment prone to error. What a failure in all things where there is harmony with God! And still pertinacity of self and will is in its nature in-harmony, because it is both dictation and unbelief. If we believe, we contentedly leave all our interest with the King, and this is submission and confidence, not dictation. If we dictate, we take the *lead*, and this is most unwise and unsuitable. And what an utter mismanagement must be our own heady attempted conduct of things! Let us seek to be in harmony with the Supreme will, which is also the Supreme wisdom. If we are *submissive*, then we are not at war with the infinite rectitude. On the contrary, if we are not submissive, we *are* so at war, and this is always wrong and always foolish, and always ineffectual. Harmony with God is wisdom, and in harmony is rest, is peace, is acceptance, is blessing, and when we discard and disdain every other resource and potency but God, and depend on Him *only*, then we shall see light and find good.—*Sel.*

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DON'TS FOR CHURCH GOERS

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- DON'T VISIT. Worship.
- Don't hurry away. Speak and be spoken to.
 - Don't stop in the end of the pew. Move over.
 - Don't monopolize your hymn book. Be neighborly.
 - Don't wait for introductions. Introduce yourself.
 - Don't choose the back seat. Leave it for late comers.
 - Don't dodge the collection plate. Pay what you are able.
 - Don't criticize. Remember, and think on your own frailties.
 - Don't stare blankly while others sing, read, pray. Join in.
 - Don't leave without praying God's blessing upon all present.
 - Don't sit with your hand to your head as if worshipping hurt you.
 - Don't dodge the preacher. Show yourself friendly.
- Selected.*

LIVING SERMONS

I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely show the
way.

The eye's a better pupil and more willing than the ear;
Fine counsel is confusing but example's always clear.
And the best of all the preachers are the men that live
their creeds,

For to see the good in actions is what everybody needs.
I can soon learn how to do it, if you will let me see it
done.

I can match your hands in action, but your tongue too
fast may run;

And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do.
For I may misunderstand you and the high advice you
give;

But there's no misunderstanding how you act and how you
live.

—Selected by Gladys Barber.

THE PURPOSE OF RESURREC- TION

By Paul M. Hatch

TO THE STUDENT of the Bible there can arise no doubt that God intends a resurrection of those who have died. This fact is corroborated by all of the New Testament writers, and not a few of those that wrote the Old. In their inspired moments when they had revealed to them the plan that God had wrought, the reason or purpose of a resurrection must have been evident. Through no common method of reasoning can man perceive an equality of one man to another in all respects. Mankind, it is true, is born into this world on a par. Thereafter, however, their paths diverge one from the other; for our endowments of talent, of environment, of association mold our character, and no two individuals can lay exact claim to the same end. Mankind does have some things in common; i. e., birth, source of life, ability to sin, and the ultimate result, death. This very inequality on the part of man would bespeak the necessity of a judgment.

Let us hear the Apostle Paul on this matter of the purpose of resurrection. As Paul was waiting for Silas and Timotheus to join him at Athens, he was observing the religious life of that illustrious city that had harbored so many cults and philosophical teachers. He was therefore disputing in the synagogues and in the market place. Here also he encountered the two main schools of philosophy of that day: the Epicurean school, who believed in pleasure being the ultimate ideal of life and that death was a cessation of all pleasure or pain; and the Stoick

school, which taught that the supreme good was virtue, and man should be free from passion, and moved by neither joy, nor grief, pleasure nor pain. They were Fatalists and Pantheists. To these also Paul taught in a tactful way; preached the true God to them through the incentive of an idol being addressed To the Unknown God. They had before heard him preach of Jesus and the resurrection, which seemed to them the introduction of strange gods, so they had taken Paul up to Mars' hill to hear him further upon the subject.

Passing strange that Paul would speak to these idolatrous philosophers of a resurrection if there was no purpose in making such a statement. Paul therefore introduced to them the true God as we read from The Acts of the Apostles in the 17th chapter and beginning with the 22nd verse, "Then Paul stood in the midst of Mars' hill, and said, *Ye men of Athens*, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions (marginal, 'gods that ye worship'), I found an altar with this inscription, **TO THE UNKNOWN GOD**. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Continuing, Paul said that the times of this ignorance concerning God, God overlooked; but now He commandeth all men everywhere to repent. Why? . Because He has revealed something to mankind that makes it imperative that they should repent and seek after the true God. Paul declared to the Athenians that this God has appointed a day to judge the world in righteousness, and He has given assurance to all men that this will be so, for He has raised from the dead that Man whom he has ordained to do the judging. Likewise this Jesus also says in John 12:48, "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."

What shall we say then? If God has appointed a day of judgment and the Savior declares it to be in the last day, can we gainsay a resurrection of all when Paul also declares in 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in his body, according to that he hath done, whether it be good or bad"?

THE HOLY SPIRIT

WHAT IS IT?

By Lyman Booth

ARTICLE No. 1

HAVING ENDEAVORED to prove the doctrine of the unity of God, which without qualification, is plainly taught both by the Old and New Testament scriptures, that God is our Father and that He is "the only wise and true God; the God of Abraham, Isaac and Jacob, and also the Father of our Lord Jesus Christ", upon this doctrine we base our faith.

We are well aware that the majority of professing Christians hold to the doctrine of the Triune God—three persons in the Godhead—and they endeavor to prove that Jesus Christ the Son of God, is equal with God. They also assert that the Spirit of God has a personality, separate from God the Father and God the Son. After having asserted their separate identities they profess to join them together into one under the title of the Holy Trinity. In presenting this doctrine the burden of their argument is to prove the deity of Christ, or that Christ is equal with the Father. In attempting to prove it they seem to be short of the necessary and undeniable proof. It is almost entirely accepted as true in the absence of proof. The same is true with respect to the personality of the Holy Spirit. They are not aware of the fact that the doctrine was never mentioned in the church, nor found place in any creed prior to the Council of Constantinople, at the close of the fourth century.

The fact that it was not considered until the fourth century, makes it difficult at this late date to receive it with any degree of credibility. I will go even further, and state that the Scriptures confirm our views with the Holy Spirit and our view of the unity. We find no scripture to establish the doctrine of the trinity, nor the personality of the Holy Spirit. If we can successfully sustain our assertion by Scripture we shall then come to a better understanding of our Lord's nature; if we can prove that either our Lord or the Holy Spirit has no place in the trinity, then the doctrine of a Triune God must fail of scriptural support, and its devotees are left in a hopeless delusion.

There is at the present time and has been for many centuries much speculation as to the nature of the Holy Spirit. There seems to be no religious subject enshrined in such deep mystery as that of the Holy Spirit. Some have no conception at all as to what it is. By them it receives no consideration. Some contend that it is an unseen influence guiding them in life's duties, both secular and religious, but the majority assert it to be the third person in the Godhead, without any knowledge whatever of proof to sustain their belief. They say they believe it because they have been so taught from infancy. They have never searched the Scriptures for themselves

to see whether it be true or not. Many hold to the doctrine of the trinity because to deny it would be to commit an unpardonable error. We do not believe to deny the personality of the Holy Spirit constitutes a denial of the Holy Spirit itself. To deny the Holy Spirit would be fatal to a belief in God's plan of redemption. It would be a denial of God's personal and divine influence.

Personal influence is not the person itself from which the influence emanates. A person is one thing while his influence is another. It is an unseen principle operating upon the conduct of others. A good man's influence, or we might say his spirit operating upon others may prompt them to do good works. The influence he exercises over them is not his person, although emanating from the fountain of his goodness. So God's Spirit or the Holy Spirit is not the personality of Deity but simply an influence emanating from Him. It is in that divine and holy influence of Spirit that we, as Christians live and move and have our being. It is under the operation of this Spirit that He works within us "both to will and to do of his good pleasure." Phil. 2:13.

The question to be decided in this controversy is, what does the term "Holy Spirit" mean according to Scripture teaching? Is it the third party in the Godhead, separate and distinct from the Father, or is it the holy influence which proceeds from the Father? The question cannot be decided except upon a very careful examination of the Scriptures, in which we shall find three principle uses of the term "Holy Spirit" when applied to the Father:

First, it is sometimes applied to God Himself;

Second, to the power, or some attribute of God;

Third, to the various influences which proceed from God, which is, by far, the most common use.

First it is used for God Himself in some instances the same as the spirit of man is used for man, an instance of which is found in 1 Cor. 2:11, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God?" Since we would not claim the spirit of man in this instance means anything else but the man himself, so also we would say the Spirit of God is God Himself. Another instance will be found in Psa. 139: 7, 8, where David said, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there." In this, "thy Spirit" evidently means God Himself. In Isa. 40:13 we find an instance where the Spirit of the Lord plainly means the Lord Himself: "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" This is in harmony with, "God is a Spirit." John 4:24. We cannot comprehend the nature of spiritual existence, and in our feeble efforts to do so we may very easily become puzzled, and we must be satisfied with the simple statement, "God is a Spirit." I cannot conceive of such a thing as a Spirit of God, having a personal existence separate from God the Father, because if the Father Himself is a Spirit it would be the same as if I said, God is a Spirit of a Spirit, which conveys no clear idea, but leads

to endless confusion. If I discarded such meaningless terms and speak of the Spirit of God as God Himself then all difficulty disappears.

The second use of the term "Spirit of God," is to express God's power, or some of His attributes. For example: the Savior said in Matt. 12:28, "If I cast out devils by the Spirit of God." He meant by the power of God. We find a similar expression in Luke. "If I by the finger of God cast out devils." Luke 11:20. In both instances the writers meant the same thing; viz., the Spirit or power of God. In Luke 1:35 the angel in talking to Mary said, "The Holy Ghost (Spirit) shall come upon thee, and the power of the Highest shall overshadow thee: . . ." In this the divine power is intended. Such mode of expressions are of frequent use in the Bible and mean substantially the same thing. They express the way and manner in which God exercises His power. Whatever He does is done by His Spirit, or by His word, or by his Hand, or by the breath of His mouth.

We read in Psa. 33:6, "By the word of the LORD were the heavens made; and all the host of them by the breath (or spirit) of his mouth. . . . he spake, and it was done; he commanded, and it stood fast." Job also said, "He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent", Job 26:12, 13, the serpent being a constellation of stars which mythology had named the crooked serpent. Such language is perfectly plain and easy to be understood if we accept it as the different modes of exercising God's power, but if we try to make it appear that the Spirit of God is a person separate from God the Father, it becomes shrouded in mystery.

Jesus "breathed on them" and said, "Receive ye the Holy Ghost, (Spirit)." John 20:22. In Luke 11:13 we read, "How much more shall *your* heavenly Father give the Holy Spirit to them that ask him?" In Matt. 7:11 we read, "How much more shall your Father which is in heaven give good things to them that ask him?" So the "Holy Ghost" in Luke and "good things" in Matthew are the same. We are exhorted "to walk" in the SPIRIT, and are told that the fruit of the Spirit "is love, joy, peace, longsuffering, . . ." Gal. 5:22.

The descent of the Holy Spirit was accompanied with visible demonstrations upon two occasions. They who hold to the doctrine of the trinity consider them proof of the personality of the Spirit of God separate from the Father. The first was at the baptism of our Lord, and the second on the day of Pentecost. In the first it is said, "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." Matt. 3:17. It was to this instance that Paul referred when he said, that "God anointed Jesus of Nazareth with the Holy Ghost (Spirit) and with power." Acts. 10:38. Note carefully the expression that Paul used to describe Christ's baptism: "God anointed Jesus of Nazareth with the Holy Ghost (Spirit)," I fail to see wherein it teaches a

separate personality. It would sound ridiculous, in the extreme to say anointed with another. The second instance where the Holy Spirit was accompanied with a visible demonstration was on the day of Pentecost. The event was described by Peter as the pouring out of God's Spirit, and he said, that Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost (Spirit), hath shed forth this, which ye now see and hear." Acts 2:33. He exhorted his hearers earnestly to "receive the gift of the Holy Spirit." The promise of which was made to them before Jesus ascended to heaven.

We have now examined the three meanings which are applied to the Holy Spirit, as we find them in the Scriptures. First, it is often only another term for God Himself, the same as the spirit of man is another term for the man himself. The second expression represents the power of God or some attribute; as when we read, "By his spirit he hath garnished the heavens." Third, it means the spiritual blessings, or influence, or good things, which the Father gives those who ask Him. We know of no passage in the Bible which cannot be explained under one of the three terms. We find no passage where the Holy Spirit is mentioned as an almighty, omnipotent, self-existent person or being, separate and distinct from God the Father of our Lord and Savior Jesus Christ. It is never mentioned as a person, but as an influence which proceeds from God.

OUR HOPE

WE PREACH AND TEACH the coming of Christ. We proclaim to the world that this event is the climax of God's great plan of the ages, and yet sometimes we are caused to wonder if many of us make the matter personal and realize what that event will mean to us individually.

There is no person in this world but what has longings and cravings that this life can never fulfill. But the beauty of it all is that the coming of Christ offers the gratification of every legitimate yearning which a child of God may have. Oh, what a day that will be!

Many a heart in this old world is sad because death has claimed life's closest and dearest loved ones. Many a soul yearns for the personal touch and companionship of someone who has been quietly laid away. To all such Jesus says, "Because I live ye shall live also," and our eyes are turned toward His coming when He says, "I will raise him up at the last day."

Misunderstandings in life have saddened many hearts and darkened the skies of many days. Harsh, bitter things have been said and wounds made which mortality can never heal. But the coming of Christ shall remove the mortal blindness, giving full understanding and love, removing all wounds, all fear, all dread.

No wonder the Bible closes with the cry, "Even so, come, Lord Jesus."—*F. E. S.*

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"EXHORT ONE ANOTHER DAILY, WHILE IT IS CALLED TO-DAY."—HEB. 3:13.

HAVE YOU NOT often heard this stated by the one who has led your Berean class, "I have got more out of the lesson this time than I do when someone else leads"? The leader of the lesson must put more time and study and prayer upon the subject than the one who is just a member of the class, for he must understand the lesson well enough to help the rest, if possible, and to lead them into a closer relationship with God. There is an inspiration that comes from this personal research, this seeking after God's truth, that does not always come to the one who secures his learning "second-hand".

This same fact applies to the Berean Page as well as to the Berean class. This page is a little department where Bereans from all over the country may meet, to report the progress of the classes from time to time, to write in questions of interest which you would like other Bereans to answer, to share some little gem of beauty which you have discovered in the Word of God.

We believe that Miles Standish's maxium, "If you want a thing well done, do it yourself," is applicable to other things than love affairs, but the Berean page is not one of them. This page was never meant to be a department where the editor should hold forth as sole owner, manager and contributor all in one—if he is that he is liable to be the lone reader as well. Can you imagine The Restitution Herald composed solely of editorials? Its usefulness would be shortlived. Why expect the impossible from the Berean editor?

It is the beginning of a new year in nature, Bereans, and in human nature as well. The youth and bloom of the year have flooded the hearts of us all to overflowing with fresh courage and zeal and with the joy of living. We feel like *doing* things, and life takes on a different

aspect because there is work to do and we want to do it.

We are urging you to bring some of this zeal and energy to the Berean page, whence we can broadcast its influence so that others may share it and be encouraged thereby. Wherever you are, whether you work in the office of The Herald or live in the farthest corner that this paper may reach, whether you are a member of a big, flourishing Berean class or only an isolated one with the Berean interests at heart, whether you are very young or have grown old in the service of Christ—there is something you can contribute to the helpfulness of this page. We want you to respond as best you can, and you will like the page better and enjoy it more.

"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."—Heb. 10:24-25.

Believe in your heart that "it is more blessed to give than to receive", and let us hear from you.

"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."—Ecc. 9:10.

"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." Matt. 24:45, 46.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4-6.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.



WHAT HILKIAH FOUND IN THE TEMPLE

WHAT KIND of a king was Hezekiah? The next king of Judah was Hezekiah's son, Manasseh. He was crowned at the age of twelve, and reigned fifty-five years,—the longest of all Judah's kings. But he was not a good king like his father. Nor, was Manasseh's son, Amon, a good king. He reigned only two years, when his own court officers arranged for his death. Then his son, young Josiah, was made king of Judah, and lived a life so beautiful and wise that he was the *best loved* of all Judah's rulers.

It was a glad day in Jerusalem when the little eight year old boy was crowned king. He was to be trained for great duties, and the high priest, Hilkiah became his teacher.

It was Judah's good fortune to have a few years of quiet while the king was growing up. The Assyrian power had weakened so the country did not worry about war for a few years.

Josiah quietly developed until his sixteenth year. Then he showed clearly the training he had received. He began to seek after God. At twenty, when Josiah had reached full manhood, according to the Jewish law, his larger activities began.

Many, many of the people still worshiped idols, and did not want to give them up. So it was not an easy task the young king undertook. He began to clear Jerusalem and Judah of the high places, the groves and idols—some of which had existed in the days of Samuel.

Josiah went about the country himself to see that his reforms were carried out. He broke the images in pieces and made dust of them, and scattered the dust upon the graves of those who had worshiped them. Then he gave orders that the temple should be repaired. It was a labor of love to Josiah. Every nook and corner of the temple was ransacked. In a hidden place where it had lain neglected and forgotten, the priest, Hilkiah came across the book of the law of God. It was probably a copy of the book known to us as Deuteronomy. How long it had been there we do not know, but it came forth as if it had been a fresh revelation from God.

Hilkiah handed it to the scribe, Shaphan, and he, in turn, came to the king, saying, "Hilkiah the priest hath delivered me a book."

King Josiah naturally wanted to know the contents

of the book. From the opening sentence he was all attention. His face showed both surprise and awe. As the reading continued, and Josiah heard more of the law, which his nation had so thoroughly disregarded, he rent his clothes to express his grief.

"When he had heard the book, he at once appointed a committee to investigate the matter and learn what the fate of the nation would be because of disobedience."

They went to the prophetess, Huldah, who told them that the nation would some day be destroyed, but not while Josiah lived.

The king was thoroughly aroused. Without delay he called together his priests and Levites, and all the people both great and small, to hear the law read. He wanted to bind the people by a pledge. In this he took the lead. "He stood in his place and made a covenant before Jehovah." He pledged himself "to keep his commandments, and his testimonies, and his statutes with all his heart and with all his soul." He asked all the people of Judah and of Benjamin to rise with one accord and give the same promise.

It was not difficult to persuade his nation, for the people loved their king and had confidence in him. Whatever he did, they were very willing to do. The covenant to God became general.

The time was ripe for a great passover, and everything was ready. The king was the leading spirit. He set the priests in their offices and encouraged them in every way. He instructed the Levites, who had carried the ark about in their teachings, to set it in the temple, that it should no more be a burden to their shoulders.

Then the king, the princes, the chief priests, and Levites brought passover offerings and made a great celebration lasting seven days. Josiah saw to it that all was done exactly as the law read.

The country was truly blessed during this good king's reign. And when he was killed in battle by a chance arrow of an Egyptian archer, the whole country was loud in lamentation, and deeply mournful.

—Notes from "The Building of a Nation."

REMEMBER

It is best to begin serving God while we are young, and continue to serve Him throughout our lives.

SOMETHING TO DO

1. Using clay or plasticene model a Jewish lamp—pictures to be found in backs of Bibles.
2. Read the prophecy made to Jeroboam concerning Josiah. 1 Kings 13:1, 2, 3. Fulfilled—2 Chron. 34:3, 4, 5.
3. Read what became of Josiah—2 Chron. 35:20 to end.
4. Read 2 Chron, 34:17-29.

NOTEBOOK

Page one—Draw or paste picture of Jewish lamp.
(Continued on page 479)

With Our Sunday Schools

LESSON V.—May 5, 1929

WHAT HILKIAH FOUND IN THE TEMPLE

2 Chron. 34:1-33.

Devotional Reading: Psa. 19:7-14.

GOLDEN TEXT

Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119:105.

A STUDY OF THE SUBJECT

The Bible. The Bible is, first of all, God's instruction for the direction of man. It reveals man's origin, Gen. 2:7; God's instructions directing man forward toward greatest possible realization, and warning him against pitfalls, Gen. 2:16, 17; Rom. 6:23. It reveals man's freedom to elect his own course, Josh. 24:15; 1 Kings 18:20; John 3:16; Matt. 6:24; and God's sovereignty, Gen. 3:24; Rom. 6:23; Exod. 14:27; Acts 2:24.

The Bible is the only book that has promised life (by resurrection) to the individual and restoration of the earth and the nation from the fruits of sin, to the fruits of the righteousness of God in return for faith-loyalty to God.

The instructions of the Bible are based upon the unbreakable fact that God, all-wise, all-powerful and all-righteous, is Creator and Sovereign, exercising a love for humanity testified by the gift of His well beloved Son.

The Bible in National Life. The fact that the righteous blessing of prosperity infallibly attended the nation that heartily followed the instructions of the Bible demonstrates the value of the Bible in national life. The fact that the unfailling curses, that breed of sin against which the Bible repeatedly warns, have invariably resulted unto those nations which cross God's pathway of righteousness, is standing testimony that the Bible is the best and safest "Stop light" which should be heeded by every nation.

PRACTICAL APPLICATIONS

The Hidden Word. Jewish tradition declares that in their efforts to draw the people away from God Kings Ahaz, Manasseh, and Amon, destroyed all the copies of the law except the one afterward found by Hilkiah, which was hidden under a paving stone. Many attempts have been made to destroy the Bible and its influence, and though all have failed, its message has often been covered from the sight of men by the dust of tradition and worldliness. There are two ways in which the Word may be hidden today. Paul says, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, . . . should shine unto them." 2 Cor. 4:3-4. The Psalmist suggests the second: "Thy word have I hid in mine heart, that I might not sin against thee." Psa. 119:11. This was the source of Jesus' power to overcome the temptations of the wilderness.—G. E. M.

THE GOLDEN TEXT

"A lamp to my feet is thy word, and a light to my path."—Psa. 119:105, Roth.

"The entrance of thy words giveth light; it giveth understanding unto the simple." Psa. 119:130.

As the lamp dispels the physical darkness, so God's Word, if it comes into our lives, will dispel the darkness of sin and its consequences. "Walk as children of the light." —F. A. S.

SENIOR AND ADULT CLASSES

Topic: The Bible as an Idol.

Many Christians are strong and loud in their defense of the Bible against the attacks of modernists and unbelievers, but their defense is nothing more than the idolater's defense of his idol. They know very little of what the Bible teaches and make little effort to find out. The God revealed in the Bible plays a small part in their thinking and living. They do not worship and defend the God revealed in the Bible but the Book, an heirloom of the ages, a dusty idol on the shelf ignorantly worshipped.

Those who have come in touch with God the Father through Jesus His Son have no fear of modernists' attacks and, through His power, they render the only "defense" that can be rendered to God's Word—the living Word, the glorified Jesus in their thinking and living. They can even discern that the "attacks" are being used by God to help tear down some of the theories that superstition and the pride of the flesh mind have read into God's Word.—A. K.

Topic: Discovering a Guide-Book.

INTERMEDIATE CLASS

Can you imagine yourself in company with others making a tour of a strange country, one that was entirely new to you, its roads unfamiliar, suddenly discovering you had lost your road-map? You would be afraid to proceed another mile, wouldn't you? And your fears would not be groundless, for dangers of many kinds might lurk just ahead.

In just such a plight were the people of Judah in the time of King Josiah. They had wandered off into the worship of the false gods of the heathen. These forbidden paths had looked so alluring, but had ended only in sorrow and ultimate captivity.

When Josiah came to the throne he ordered the destruction of the temples of idol worship and the repair of the temple of God which had been neglected and left to fall into ruin. During the work of renewal many things were uncovered that had long

lain forgotten amid the dust. One day Hilkiah, the priest, who was assisting the workmen, made a discovery which was most important. He unearthed a book of the law of Moses given to the people many years before for their safe-keeping and guidance. Shaphan, the scribe, took it to the king who was deeply affected by it. He called the people together into the temple and read to them the book from beginning to end. At the conclusion of the reading he persuaded them to return to the worship of Jehovah and to keep His commandments with their whole hearts.

Why was the discovery of this book of such importance to the people of Judah? Of what importance is our Guide-Book to us? Of what practical use in our daily lives?—M. G.

JUNIOR CLASS

Topic: The Boy King Stands for God.

For a period of fifty-six years the kings of Judah had been very evil. They did away with the true religion which Hezekiah had established and again ordered the worship of idols.

Josiah, an eight year old boy now came to be king. He must have been a very good boy for he did away with all the idols and opened the house of the Lord.

One day as they were cleaning and preparing the house of the Lord for worship, Hilkiah, the high priest, found a book. It was the book of the law given by the Lord to the people through Moses. Hilkiah was so pleased over his find that he immediately sent the book to the king.

Josiah was greatly troubled by some of the things which were stated in this book, and was very sorry for the wickedness that had been done against God in Judah. He read what would befall Judah for this wickedness. He called his people together in the house of the Lord and read to them the book of the law.

There, as the king stood in the house of the Lord, he pledged to serve God with all his heart all the rest of his life. He and his people remained true to this promise.

—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Study of God's Word: purpose; evidence that we have studied; evidence that it is incorporated into our lives. Since the mind of man cannot receive the things of God, how can God's Word (mind) be incorporated in us? What is necessary besides study?

Defense of God's Word: how can man who is weaker than God, defend God's Word?

—A. K.

DOINGS AMONG THE CHURCHES

BOARD MEETING

The National Berean Society board meeting will be held in Oregon, Illinois on April 30th. A good attendance is desired.

Lydia Railsback, Pres.

GOOD WILL TOUR

Bro. Siple, who is on a trip stopping at the various churches through the West made his first stop last week at St. Louis, Mo., where two evenings were spent in services with the brethren and two days visiting the different homes. On Friday he left for points in Kansas, being scheduled to speak at Arkansas City on Sunday. From there the trip will lead on westward. Any inquiries as to stops should be addressed to the office.

MARSHALL, ILLINOIS

NOTE CORRECTION

Bro. Marsh phones from Ripley calling attention to an error of dates as found in last Herald. The dates for his first meeting of the season at Marshall, are April 27 and 28. We repeat the notice with corrected dates:

Bro. Marsh plans to conduct the first monthly appointment of the season at the Salem church, near Marshall, Ill., next Saturday night and Sunday, April 27 and 28. Let's make this a real enthusiastic opening of a real season's work.

CHICAGO AND VICINITY PLEASE TAKE NOTICE

Through May and June the Chicago church has rented the vacant Moreland Lutheran Church at the corner of Lawler and Ferdinand Streets. Here the services will be held every Sunday morning at the regular hour, 10:30.

Bro. F. L. Austin has been engaged to speak next Sunday, April 28. His subject will be The Approaching Day of the Lord, illustrated by chart.

All of the brethren and friends of the Church of God, old and young, living in or near Chicago are prayerfully urged to take notice of this effort and to arrange to give their hearty cooperation every Sunday. The Chicago Church is anxious to do a larger service for the Master. May every member and friend aid himself and his Master's cause by his prayers, his attendance and his services, every Sunday.

Lawler and Ferdinand is about 5150 west and 400 north. It is located about midway between and two blocks north of Cicero and Laromie stops of the Lake Street Elevated; about two blocks north of the Lake Street surface car line; and about two and one-half blocks west of the Cicero Street surface line.

Make many of your friends your church-guests at these services.

DIXON, ILLINOIS

Dixon church folks are kept busy and interested with the church work.

The series of meetings, which were conducted by Bro. Marsh, and held during the week after Easter Sunday were well attended, and with the splendid sermons, and special music

the meetings were a source of inspiration to all. Sunday School classes are growing and show faithful attendance. Also the interest shown by the steady and growing attendance, of both junior and senior classes, in the mid-week Berean meetings is very gratifying. A class of splendid young people have expressed their desire to take on the name of Christ, through obedience by baptism. This demonstration brought joy and thankfulness to the hearts of their pastor and the many faithful ones who have sacrificed and labored in the cause of the dear Lord and Savior.

We earnestly pray that God will, in His great love and mercy, protect and guide these young folks in the paths of righteousness, that will eventually lead them to an abundant entrance in the kingdom of our Lord, to receive the rich rewards and blessings which Jesus has in store and will give to all who are faithful.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario,	May 24 to 26
Minnesota Conference, Eden Valley, Minn.	June 13 to 16
Texas Conference, Goldthwaite, Texas	July, 5 to 14
Indiana Conference, No. Salem Church near Plymouth, Ind.,	July 9 to 21
General Conference, Oregon, Ill.,	July 28 to Aug. 11.
Illinois Conference and Bible School, Oregon, Ill.,	July 28 to Aug. 11.
Nebraska Conference, Holbrook, Nebr.,	Aug. 18 to 25

MINNESOTA

Easter Sunday was observed at the St. Cloud church. Three were baptized: Mr. Skinner, William Kimball and Vernon Cotton. Brother Daubanton did the baptizing. May God keep these dear ones faithful.

Sunday evening, April 14th, Sydney Magaw preached at the St. Cloud church.

The St. Cloud Berean Society is having an all day meeting May 26th. All are invited to attend this meeting. Mrs. T. M. Savage.

STANHOPE, IOWA

Bro. Arthur Johnson conducted one Bible lesson and six sermons March 23 to 28, leaving the 29th for Cedar Falls. His sermons were interesting with good attendance and interest.

Bro. J. W. Williams made his regular appointment here April 13 and 14. We had the usual Bible lesson Saturday evening, in which the children showed good interest. On Sunday the sermons were held at Saratoga four and one half miles north and one mile west of Stanhope, where we hope to hold the meetings through the summer months. We invite anyone who can to come. These monthly visits by Bro. Williams are always enjoyable.

A little son, Donald Lee, weight 9 1-4 pounds made his appearance at the home of Bro. and Sr. Reuben Sealine Sunday, April 14.

Sr. E. Pendleton of Webster City is feeling much better than a month ago.

Esther Sealine

OHIO

Bro. F. L. Austin of Oregon, Ill. held a short series of meetings at the Raker church 3 miles south of Delta, Ohio, commencing April 3 and lasting over April 7. The discourse followed was on the second coming of Christ. Many new and instructive thoughts were given which were enjoyed by all. This was Bro. Austin's first visit among us and we all enjoyed the fellowship together and were glad to become acquainted with a brother of such ability and character. We have heard very complimentary remarks for Bro. Austin, since he has been here, from those outside the faith. May this meeting prove to be an honor and glory to the cause of Christ. Your sister in Christ.

Mrs. Roscoe Dunbar

FONTHILL, ONTARIO

Am writing to let the brethren know how we are coming on here at Fonthill, Ont. Have had Bro. Patrick here a few weeks at a time since November. He has given us some good sermons, the attendance as usual. Bro. Hatch and Bro. Gordon are with us at present and we hope to have meetings right along now.

The annual May meeting will be held May 24-26. Anyone from a distance wishing to attend please wire or write to my address.

(Mrs.) E. M. Seburn, Sec'y., R. R. 2 Welland, Ontario, Canada.

WASHINGTON

The next quarterly conference of the churches of God will be held in Puyallup, Wash., May 31 to June 2, 1929. All who possibly can arrange to come to these meetings are cordially invited to do so.

Sr. Lydia Freer of Okanogan, Wash. was stricken with paralysis some time ago and for awhile her life was despaired, but at last accounts she was much improved.

ENCOURAGING GATHERINGS IN OHIO AND KENTUCKY

My visit at Delta, Ohio, April 3-8 revealed some interesting features. A small congregation of the Church of God has been working there for many years. The church building is owned by the community and various denominations hold meetings there. A large union Sunday School convenes weekly.

The Church of God has a number of very spiritual and zealous workers at Delta but because of the nature of the community work they do not find it at all times convenient to energetically press their own particular beliefs, though they lose no opportunity to let others know exactly what they believe and wherein they differ. The few days' work revealed a great deal of sympathy upon the part of others of the community in the things

for which the Church of God stands.

The brethren are planning for a longer meeting in the early fall.

A few hours' call was made on April 9th at the home of Brother and Sister Nettie of Springfield, Ohio. The Springfield (Laurenceburg) work is continuing its interest. The local brethren in turn take charge of the services, weekly.

The evening of April 9th was spent at the home of Brother and Sister A. J. Hoke, Dayton, Ohio. They are members of the Brush Creek church. Since March 1st, when Brother Lyon, pastor, resigned, the Brush Creek congregation has been looking for another pastor. Words of commendation for Brother Lyon's earnest work were encouraging. A call was also made at the home of Brother and Sister R. A. Curtis and I am glad to report that they are considerably improved in health. Arrangements were made with Sister Curtis to write a statement of the life work of Sister Winice, which is found elsewhere in this number.

On April 10th meetings were begun at Brumfield, Kentucky and continued over Sunday. This congregation of about thirty members feels greatly the need of local leadership. It has depended upon occasional meetings from time to time and a weekly Bible study, but is unsatisfied with that type of carrying on the work. There was considerable personal sentiment in favor of cooperating with some other nearby church with a view to securing a pastor, a part of whose time might be devoted to the Brumfield church. There is good opportunity at Brumfield to extend the work. As soon as it became known that meetings were being held the community turned out in goodly numbers and showed definite interest in the study of the subjects presented.

Leaving Danville, Kentucky early on the morning of the 15th, calls were made at Frankfort, Michigantown and Williamsport, Indiana. It was impossible to make any appointments at these places but the information gathered was very encouraging. At Frankfort the little band of workers have been moving forward energetically. Bros. Drabentstott and Long have been ministering there for several months. I was much encouraged throughout this trip by the sentiment in favor of the General Conference. F. L. Austin.

OBITUARIES

DONLEY HARVEY FITZGERALD

Donley Harvey Fitzgerald was born July 28, 1919, and died April 1, 1929 at the age of 9 years, 9 months and 3 days. He leaves to mourn his loss his father and mother; two brothers, Raymond, 11 years, Maynard 6 years; two sisters, Lila Bee, 8 years, Omega, 4 years; two grandmothers and one grandfather, his grandfather Fitzgerald having preceded him in death; a large number of other relatives and a host of friends.

Funeral services were conducted by the

writer before a large attendance at the Brownfield, Tex., cemetery on the afternoon of April 2nd. Donley had contracted the dreaded disease known as diphtheria. He had been in the Lubbock Sanitorium. After about two weeks he was pronounced on the road to recovery. He was brought to Brownfield into the home of his grandmother Fitzgerald. Here he remained for about a week, and apparently he was getting along nicely, but about 6:00 p. m. Sunday, Mar. 31, he suddenly grew worse and died the next day about 1:15 p. m. Thus in passing he leaves a great cloud of sorrow, a broken hearted father and mother who weep because he is not. (Jer. 31:15, 16). His place in the home will be sadly missed, and only that wonderful promise of God to bring them again from the land of the enemy will bring encouragement and consolation to Bro. and Sr. Fitzgerald who feel this loss more keenly than tongue can tell. May God in His own good way bless and comfort them in their sorrow.

T. A. Drinkard.

GEORGE WATTS

"At 97, one of the most aged of Tulare residents, George Watts, died April 6 at the home of his daughter, Mrs. Parrie Luce. For about 25 years Mr. Watts had made his home in Tulare, having come to California from Iowa. A son A. I. Watts, lives in Visalia. Three other daughters besides Mrs. Luce live in Tulare. They are Mrs. Flora Sayre, Mrs. Lucretia Morrison and Mrs. Levona Thompson. Funeral services were held April 8 followed by interment in the local cemetery.

"When Mr. Watts came to California the first time in 1854 there was nothing but a log cabin on the site where Omaha is now situated, and the Mormon troubles were the exciting talk of the times. He was quite well acquainted with many soldiers of the American Revolution. He came to California a second time in 1903, when he went to Angiola, where he stayed five years and then moved to Tulare."

The above is an extract from the obituary of Bro. Watts taken from the "Tulare Daily". He was a devout Bible student and believed the gospel of the kingdom of God and the things concerning the name of Jesus Christ. His daughter Sr. Lavona Thompson, and three grandchildren, Bro. Wayne Thompson of Tulare, Sr. Georgia Thompson of Los Angeles and Sr. Bernice Roberson of Fresno are all members of the Los Angeles Church of God.

Emma C. Railsback

LOUIS WENDROTH

Louis Wendroth was born October 20, 1907 near Eden Valley, and was accidentally killed Tuesday morning April 9, 1929, while hauling rock with a tractor. The tractor, being heavily retarded by the load of rock it was drawing, raised in front and fell over backwards on Mr. Wendroth, killing him instantly.

Those surviving him are both parents, Mr. and Mrs. John Wendroth of Eden Valley;

one sister, Mrs. Rose Thurber of Litschfield, Minn.; one brother, Arthur; and one grandmother, Mrs. Mary Newman, the latter two both of Eden Valley. Louis, being just in his early twenties, will be sadly missed not only by his own kin, but by hundreds of friends as well.

Not often does death claim one as suddenly and unexpectedly as in this case, and it serves to remind us each that time is of value and should be used in Christian service, for none can tell when life's opportunities may close.

Funeral services were conducted at 2:00 p. m. Thursday, April 11, from the home and Church of God. Louis was a member of the German Evangelical Church, so the funeral services were conducted both in the English and German languages. Rev. Hurlinger of Albany, Minn., spoke in the German tongue, and the writer in English. Sydney E. Magaw.

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 kingdom 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.

HERALD RECEIPTS

Mittie Chandler; Dr. J. M. Byler; Chas. D. Balliett; Mrs. Ruth Kinsey; Mrs. Thos. Lewis; G. B. Sprinkle; John Denchfield; Vernon Cotton; Wm. Kimball; Mrs. Walter Skinner; W. L. Robbins; Raymond Schmidt; Mrs. Nancy Schmidt; Mrs. C. T. Morris; Mrs. Rosece Turner; Mrs. G. H. Loudenslager; Mrs. F. M. Cawby; Mrs. Julia Pry; Edna Chamberlain; H B. Hathaway.

WHAT HILKIAH FOUND IN THE TEMPLE

(Continued from page 476)

Print—"Thy word is a lamp unto my feet, and a light unto my path."

Reverse side—Copy

Josiah—best loved king of Judah.

8 years old crowned king.

16 years old, followed God.

20 years old, cleansed the worship.

Hilkiah—priest.

Shaphan—scribe.

— TRACTS AND BOOKS —

A Study of the Word "Soul".	Doz.	100	The Visitor, by Harriet E. Boice, paper, 212 pages	Each	50c
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PURPOSE IN PRAYER

“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 good work, and increasing in the knowledge of God.” Col. 1:9, 10.

THERE CAN BE no substitute, no rival for prayer; it stands alone as the great spiritual force and this force must be imminent and acting. It cannot be dispensed with during one generation nor held in abeyance for the advance of any great movement—it must be continuous and particular, always, everywhere, and in everything. We cannot run our spiritual operations on the prayers of the past generation. Many persons believe in the efficacy of prayer but not many pray. Prayer is the easiest and hardest of all things; the simplest and the sublimest; the weakest and the most powerful; its results lie outside the range of human possibilities—they are limited only by the omnipotence of God . . . In spite of the benefits and blessings which flow from communion with God, the sad confession must be made that we are not praying much. A very small number, comparatively lead in prayer at the meetings. Fewer still pray in their families. Fewer still are in the habit of praying regularly in their closets. Meetings especially for prayer are as rare as frosts in June. In many churches there is neither the name nor semblance of a prayer-meeting. In the town and city churches the prayer-meeting in name is not a prayer-meeting in fact.

Prayer and a holy life are one. They act and react. Neither can survive alone. The absence of one is the

absence of the other. The monk depraved prayer, substituted superstition for praying, mummeries and routine for a holy life. We are in danger of substituting churchly work and a ceaseless round of showy activities for prayer and holy living. A holy life does not live in the closet but it cannot live without the closet. . . . An increase of educational facilities and a great increase of money force will be the direst curse to religion if they are not sanctified by more and better praying than we are doing. . . . Prayer is not the foe to work; it does not paralyze activity. It works mightily; prayer itself is the greatest work. It springs activity, stimulates desire and effort, more praying will not come as a matter of course. Nothing but a specific effort from a praying leadership will avail. None but praying leaders can have praying followers. Praying apostles will beget praying saints. A praying pulpit will beget praying pews. We do greatly need somebody who can get the saints to the business of praying. We are a generation of non-praying saints. Who will restore this branch? The greatest will be of reformers and apostles who can set the church to praying.

Holy men have in the past changed the whole force of affairs, revolutionized character and country by prayer. And such achievements are still possible to us. The power is only wanting to be used.—*E. M. Bounds.*





EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

GOD'S TWO CHOSEN PEOPLE, ISRAEL AND THE CHURCH

WHEN GOD CHOSE the seed of Abraham to make of him a great nation, Gen. 12:2, He chose the whole seed of lineal descent. There was no distinction made between the good and the bad, there was no weeding out process—the whole seed constituted the house of Israel and the house of Israel made up of good, bad and indifferent people constituted God's chosen nation. It was to the nation that God spake the words, Exod. 19:5, "Ye shall be a peculiar treasure unto me above all people."

God Himself was the Leader of that people. His word alone was their guiding instruction. While Moses was set before the nation as God's spokesman and God's appointed leader, still both Moses and the people were to recognize God as being over Moses and to recognize His word as being supreme. It was God's word concerning which Exod. 24:3, "All the people answered with one voice, and said, All the words which the Lord hath said will we do."

God led this people as a nation not as individuals. It was the nation that was led through the wilderness, that was led across Jordan, that was planted in the holy land. The individual received of the national blessings and the national curses whether he was good or bad. True, God many times commanded special additional blessings or curses upon the individual for personal conduct, but the national blessings and the national curses were enjoyed or suffered by one and all alike. Deut. 28 pictures vividly these conditions.

The church is a distinct and different people. At no time or in any degree has a race or a nation or a group of people been called of God, or of Christ, to be molded into His church. "He that believeth and is baptized", Mark 16:16, is the individual called by Christ into the church number. Not the good *and* the bad, not the believer *and* the disbeliever, but only he who is righteous by belief or faith is called to membership in the church. Nor is this church people made up of any particular race or nation. Rather, in contrast to the called of Israel, Christ commanded His gospel to be preached to *all* the world and unto *all* nations.

As unto Israel so unto the church, the word of God is the only word that is obligatory. Even Christ came not to speak His own words, but rather the words of Him who had sent Him. Neither the church nor an individual of the church has any more right to alter, take from, or add

to God's word than had an Israelite to change God's word to Israel. The blessings or curses are not to the church as a whole, as they were to Israel, but to the individual in particular. This truth is revealed throughout the New Testament. How different it is to what was announced to Israel!

The lesson then to the individual Christian stands out strikingly. God's every instruction to Israel, His every plan and purpose has, so far as they are due for fulfillment, been completed in full accordance with the word given. The blessings have been gifts of grace beyond all desert. The punishments have been in direct agreement with God's word. Paul, 1 Cor. 10:11, says, "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." In the church the individual must of necessity gather most accurately and fully of God's word and must live most faithfully thereto if he would avoid the curses and enjoy the blessings that are promised to the individual who by God make up His chosen people the church.

CHURCH

THE WORD "church," as used in the New Testament is not a translation of the original Greek. The word "church" in English is kirk in Scotch and kirche in German. It is a mispronunciation in the attempt to anglicize the Greek word *kuriakos*. The Greek word *kuriakos* means "the Lord's". It is found twice in the New Testament; namely, 1 Cor. 10:21, where it is used in the phrase, "*the Lord's table*," and Rev. 1:10, where it is used in the phrase "*the Lord's day*." Both of these texts describe something that belonged to, as pertaining to, the Lord. In this sense the house of worship that was dedicated to the Lord was later called *the Lord's house*. Thus, referring to such a dedicated building one would speak of it as *the Lord's* (Gr. *kuriakos*), the kirche, the kirk, the church. In each case the use of the word should be understood as in the possessive case. Later the people who worshiped in *the church* were designated by the same word. Thus, the word "church" came eventually to be used as referring to the congregation as well as to the house that belonged to the Lord.

In every instance in the New Testament, excepting Acts 19:37, the word "church" takes the place of the Greek *ekklesia*. This Greek word carries an entirely

different meaning. It means "the called-out ones". It is derived from the compound Greek word *ek-kleo*, *kleo* meaning "to call," *ek* meaning "out." In no sense can it be understood that the word "church" is a translation of this Greek word.

THE NATIONAL BIBLE INSTITUTION

SITTING IN THE OFFICE throughout months and years and receiving occasional queries and criticisms of the work, makes one wonder if the National Bible Institution is reaching out and growing in the direction for which it was intended. But the last few months of traveling and mingling with the brethren has given a different vision to the writer than he had been permitted to glean through the office. He is really deeply impressed because of the favorable sentiment that he finds here and there everywhere throughout the land. He has been in no church or in no community of the Church of God wherein there have not been words of encouragement as to the National Bible Institution.

This is not to say that there are not individuals here and there who personally regret the existence of the General Conference and the National Bible Institution, but by far the great majority of the Church of God speak favorable of this work and as different sections come to understand better the workings of the National Bible Institution they assure increased interest therein and anxiety for its successful accomplishments. During my visits of the past one brother and sister informed me confidentially that they had conveyed by will a goodly portion of their earthly holdings. Each separately had made such conveyance. This day of running to and fro midst auto traffic makes it very uncertain whether one or both will be killed in the same accident. This brother and sister have provided against any such emergency. From another direction information is received that in the provisions of the disposal of an estate the National Bible Institution is taken care of. From another direction inquiry is made relative to the proper procedure for leaving real estate so that the National Bible Institution can be assured of a portion. These are but testimonies or witnesses of the confidence of different ones in the National Bible Institution and the benefits to be derived therefrom.

Meetings of the past few months indicate to me that there will be new faces seen at the convening of the next General Conference July 28 to August 11. We exhort that one and all of the Church of God will look closely into the workings of this their General Conference, will question for an understanding of any point or points in its workings that they do not comprehend, will seek explanation from the home office and will endeavor in every way to inform themselves not only of the service of the general work, but of the manner in which each in his own position can render best cooperation.

AN ITEM OF HERALD POLICY

IT IS THE standing policy of The Restitution Herald in making scriptural quotations to make them accurately from the King James translation unless the writers are quoting an other translation, in which case the Herald names such other translation. All of the italicized words in scriptural quotations are italicized, not for emphasis but because the same are italicized in the King James translation. The reader should be careful to observe that while italicized words are ordinarily intended to convey emphasis, the reverse is the case in the Bible. All italicized words in the Bible indicate that said words are not actually found in the Greek language, but that according to the judgment of the translators the words should be included in order to convey the meaning intended. Therefore, instead of reading such quoted italicized words with emphasis the opposite is rather the case.

The time and labor necessary to compare all quotations with the Bible for accuracy is indeed much. Few writers indicate italicized words in the quotations. Most of the Herald writers quote from memory, some very inaccurately, but the Herald feels conscientious of the fact that it should endeavor to quote accurately when quoting from the Bible.

ATONEMENT

THE UNDERSTANDING of atonement will be aided if we study the usage of the original Hebrew word. Our English words "atonement" and "atone" are translated in all instances from the same Hebrew words. But those Hebrew words are not always translated into the same English words. The first usage of the Hebrew verb, from which our English word "to make atonement" comes, is found in Gen. 6:14: "Pitch it within and without with pitch". The verb "pitch" comes from the Hebrew verb from which "to make atonement" in other scriptures is translated.

Practically every lexicon and commentary define atonement to mean "covering". Some put it "propitiatory covering." It is noticeable, however, that in no single instance of the Old Testament is the Hebrew verb *kaphar* ever translated in the Bible by the word "covering." It is true that when Noah was commanded to pitch the ark that he covered it with pitch. It is evident that the idea was not so much the thought of concealing the ark with pitch as it was the thought of water proofing it. The pores of the gopher wood, the cracks left by the carpenters, the holes here and there would admit of water. Without the pitch the ark would not be suitable to withstand the flood. While, therefore, Noah covered the ark with pitch, yet he did more. He filled the pores and cracks and crevices, all openings with a water proofing. He per-

(Continued on page 495)

ABIDING IN HIM

In the morning when the sunshine,
Sheds its glorious beams of light;
Do you think first of your Savior,
Who has kept you through the night?

When the breakfast hour is over,
And the duties of the day,
Seem to loom up and discourage,
Do you think of Him always?

Are the cares of life before you,
As the morning hours crowd by?
Have you taken time to praise Him,
Or forgot Him with a sigh?

Do the afternoons go quickly,
With so many things to do?
Have you done some deed for Jesus,
Who to you has been so true?

Then the evening hour soon comes,
All arrive at home at last;
Where is found a place of refuge,
From daily duties that are past.

How the thoughts of home do cheer us,
There the hours in peace we spend;
Just because we've learned to love Him,
And have walked with Him, our Friend.

IN RETURN FOR HIS GRACE

By Samuel E. Haney

WE THEN, as workers together *with him*, beseech you also that ye receive not the grace of God in vain ('to no purpose,' Wey.)." 2 Cor. 6:1.

The pivotal point of this text is the word "grace" and to get the full force and benefit of Paul's teaching in this sentence one must know of God's variety of meanings to be derived from it. So let us dwell a moment to contemplate them, as we would pause before a luscious bouquet that our souls might feast on its fragrance. Strong's Concordance: "Divine influence upon the heart, and its reflection in the life. Acceptable, benefit, favours, gift, liberality, pleasure". Funk & Wagnalls Dictionary: "The unmerited love and favor of God in Christ; hence, free gift. The divine influence acting within the heart, to regenerate, sanctify, and keep it. A state of reconciliation to God through Christ. The power or disposition to exercise saving faith and to live the Christian life. Any spiritual gift or attainment".

The "grace of God"! It involves everything of a permanent character that is beautiful, grand and worth while.

Everything else that man enjoys and applauds is like glorious sunsets, ephemeral.

To intelligently ignore the grace of God is to plunge into spiritual darkness and utter despair. Listen to Paul: "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, and have tasted the good word of God, and the power of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame." Heb. 6:4-6.

Many professed followers of Jesus Christ are trifling with eternity, if judged by their actions and words, by taking the name—and God knows how seriously His grace—in vain; to no purpose. There is no nation on the globe so thoroughly Christianized as United States. Yet, no nation excels us in idolatry. One conspicuous phase according to an authority is, "America's beauty bill this year will be \$2,000,000,000." True, this is the idolater's own money and business; but they have no business nor right to take the name or grace of God in vain. The Psalmist says (appropriately paraphrased by McFadyen), "But what right have you to talk of my commandments and prate glibly of my law, when all the while you reject its warnings and cast my words behind your back? You enjoy the company of thieves and adulterers. You indulge in cruel and malicious gossip, deliberately slandering your own very brother among your evil associates. And because I was silent all the while, you thought I was like yourselves, willing to connive at sin, if only there was sacrifice. Nay, verily, I will punish you, and show you plainly the truth of the case. Mark it well, ye that forget God, lest like a lion he rend you in pieces; he who offers a thank-offering does me honor, but he who gives heed to his ways shall enjoy my full salvation". Psa. 50:16-23.

They who receive the grace of God in vain are apt to be elated with self-admiration, greedy of applause, characterized by frivolity, ostentatious, showy, unproductive, empty, unreal. They are ever striving to climb into God's kingdom in ways other than that which God has prescribed, to which Jesus says, "In most solemn truth I tell you that the man who does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber." John 10:1, Wey. John, the beloved, who was Jesus' dearest friend, aside His family, gives a bitter dose, but he also gives an antidote that makes it sweeter than honey: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him". The antidote: "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 2:4; 3:24.

The enemy is striving desperately to make the grace of God inefficient by substituting the grace of personality; i. e., beauty, adornment, honor, dignity, gratification, elegance of speech, attractive characteristics, endowment, gracious demeanor, leniency, good works and charity

(love). All these qualities are attributes of the natural man, "earth, earthy". Not one, nor even all these traits will permit us to "enter by the door into the sheep fold". They are all subterfuges of Satan's.

The grace of God was demonstrated by the gift of His Son for our redemption. Unregenerate man knows naught of this heavenly love. Let us dwell here a moment. It is this love which Paul refers to in 1 Cor. 13. R. V. and Diag. renders "love" instead of "charity". Note particularly v. 3, "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing". R. V. There may be one here or there, void of heavenly love, who would suffer such sacrifices for a friend; but when the love of God gets into a man's heart he realizes his body is a "member of Christ" (1 Cor. 12:27; Eph. 5:30), and he will desire to "present his body a *living* (not a dead) sacrifice". Rom. 12:1. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58)—latter clause paraphrased: "For whose sake and under whose eye it is endured, and who at the resurrection will certainly recompense it."

The devil tried vainly to deprive our Lord of the grace of God by bribery (Matt. 4), and now in multitudinous ways he is striving to invalidate the grace of God by attacking the "members of Christ's body". We shall note a few of them. First, let us have indelibly impressed upon our minds the salient fact that we are dealing with the God of the universe, "And no created thing is able to escape its scrutiny (God's message delivered through the Holy Spirit by Christ and His apostles); but every thing lies bare and completely exposed before the eyes of Him with whom we have to do ('to whom we are responsible,' margin)." Heb. 4:12, 13, Wey.

God's laws and commandments given through Moses, Christ and His apostles are indubitable and irrevocable: "Jesus Christ the same yesterday, and to day, and for ever." Heb. 13:8. But what a diversity of opinions (interpretations) time has obtained relative to the divine doctrine! One group, or individual, opining this, another that. The diversification is too numerous to mention in full. A few samples: some ignore water baptism entirely; others use a few drops of water in infant baptism, while some accept immersion. And I have heard individuals say, "O I'm saved whether I'm baptized or not"—evidently on their merits. It is a grave mistake to conclude that the world has a monopoly on that *plague* called self-righteousness which is more pernicious than smallpox. No trouble to detect *pockmarked* Christians these days. But what has Jesus to say, "He who BELIEVES and is immersed will be saved; but He who BELIEVES NOT will be condemned." Mark. 16:16, Diag. Disobedience *always* nullifies belief.

Many of the self-righteous class are depending upon their good works, "clean living", charitable acts, knowledge of God's plans, etc., etc., all of which are commendable. But these are secondary matters. God demands

more than this. He requires us to "die" to self and to the world; and to be "born again", which is symbolized by immersion: "We have therefore been entombed with Him by the IMMERSION into that DEATH; that as Christ was raised from the Dead by the GLORY of the FATHER, so also we should walk in a New Life." Rom. 6:4, Diag. This is God's procedure; and the status of anything short of it is depicted by Isaiah 64:6 R. V.: "For we are all become as one that is unclean, and all our righteousness are as polluted garments: and we all do fade as a leaf; and our iniquities, like the wind, take us away". But O, what joy it is to have God "clothe us with the garments of salvation . . . and to be covered with the robe of (Christ's) righteousness"! Isa. 61:10. Many in these evil days are trying to go fifty-fifty with the Grace of God and the grace of the devil. What a sad awakening awaits them!

Dear Reader, God justly deserves one hundred per cent of our love, our affection, and our appreciation of His grace. Is He getting it? "God's eyes are too pure to look with approval on wrong." Hab. 1:13,—Roth.

It is dangerous to trifle with God's Word; Paul says, "That of Christ a grateful odour are we unto God, in them who are being saved, and in them who are being lost: in these indeed a fragrance out of death into death, but in those a fragrance out of life (self-life) into life". 2 Cor. 2:15, 16, Roth.

LINES OF A LAYMAN

By J. C. Penney

OBEDIENCE is respect for authority. It does not necessarily mean submission, but rather cooperation. As children we are taught to obey our parents. We appreciate in after life how salutary this demanded obedience is. Obedience builds us in strength, integrity, and right viewpoint.

Woe be unto the child who does not feel the hand of guiding restraint, for indulgence by parents has ruined thousands of children. I know of a man whose wealthy father established him in business three times, but the son made a failure of it each time. Had any one looked back over the boy's career, it would have been seen that disobedience, lack of respect for authority in home and school, disregard of the teachings and opinion of parents and teacher pointed the way.

This boy learned neither to obey nor to cooperate with authority. No amount of outside help could supply this deficiency. He was found to fail and continue to fail until voluntarily he grasped the great principle of obedience. But the fact is he has never yet grasped it and today, though past fifty years of age and the offspring of a wealthy family, he is working for a small salary.

It is seldom that a man makes the proper use of funds given him unless he has had careful, strict training.

—From *The Christian Herald*.

THE ATTRACTIONS OF THE CROSS

By Richard Le Crone

THE LIFE of man has often been compared to a long journey. We have often had it pointed out to us how at times the way is smooth and the going easy, and how at other times the path is rocky and the traveling extremely difficult. Especially is this true of the life of a Christian. There come times when he becomes weary from the struggle: everything seems to be going wrong, he wonders if after all it pays to be honest; if perhaps he would not be better off if he had remained in the bondage of sin and gotten his share of this world's goods by any means possible. Then it is that he most needs the Savior.

I should like to compare the journey of the Christian through life more specifically with that of the Children of Israel through the wilderness, under the leadership of Moses, after their exodus from Egypt. And still more definitely should I like to compare the Christian's life with a certain period during the forty years in the wilderness.

The Children of Israel left Egypt about the year of 1491 B. C., and the event of which I am going to speak occurred about 1453 B. C., which places the event at about their thirty-eighth year in the wilderness, or about two years before they entered the promised land. The way had been hard and the food not very plentiful; and the Children of Israel, being weary with travel, became sullen and unruly. "And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron."

"And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." Num. 20:2-5.

"And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water: and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it

came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num. 21:5-9.

Please notice that the serpent of brass whereby they might be healed, was not raised up unto them until after they had realized their sinful condition and had asked for salvation.

Why did God choose this way of healing them? Why must a serpent of brass be raised up on a pole? Could not the divine power recover them without it? Why must they look towards it? Could not a healing power be conveyed to their wounds but through their eyes? I believe that it would have been just as easy for God to have healed them without the brazen serpent. But God never does anything without a reason. That event was a type of a far greater and more wonderful healing that was to come.

That the brazen serpent of itself could do nothing except the healing virtue be conveyed through it by God, we well know. As soon as God had accomplished His purpose and the Children of Israel had been healed, the serpent was no different than any other piece of brass. What finally happened to the brazen serpent, we learn from reading 2 Kings, 18:4. In speaking of Hezekiah's work of leading the people back to God, the narrative says, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." The word *nehustan* is a Hebrew word which means a brazen bauble or trifle.

The word "serpent", as it is used in this narrative is translated from the Hebrew word *seraph*, which means, literally, "to burn". It was probably so named because of the heat and thirst caused by its bite.

In many places, both in and out of the Bible, the serpent is used as a symbol of wickedness, or sin. The Children of Israel were bitten by poisonous serpents. Their lives were temporarily saved by looking upon the brazen serpent which Moses raised up to them. The poison of the serpent, sin, was not removed from their bodies, but has been handed down from generation to generation, and is still as active in men as it was then. A much more powerful antidote is necessary to remove sin from man, and save his life for eternity.

Let us skip a few centuries of time, and come down to the time of birth of the One who was to completely destroy the effects of the serpent's bite. About 1480 years had passed since that memorable event in the wilderness; the Children of Israel had entered the promised land where they had prospered and become a great nation. Down in the land of Palestine, in a little town by the name of Bethlehem, an event occurred which was destined to change the history of the world. A Child was born of a

virgin, and was heralded by the angels as the new-born King. A very ordinary Child in most ways, He had one peculiarity which distinguished Him from any other child that had ever been born upon this earth. He was born without the poison of the serpent in His system. He was entirely free from sin. As the brasen serpent was like the other serpents in form only, being without their poison, so was the Son of God like man in form only, being without his sin. And like the brasen serpent, He was destined to be raised up for the sake of man.

At the age of thirty He began a short but very active and very successful career as a Minister for God. But through it all, He knew that eventually He was to be raised upon a pole that sinners might look toward Him for release from the poison of sin, and for eternal life.

The Savior Himself definitely points to the raising of the brasen serpent as a type of His own death. In a talk with Nicodemus He said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up". John 3:14. And again, in John 12:32, 34 we find Him speaking these words, "And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die."

But while the brasen serpent saved the lives of the Children of Israel only temporarily, the Master does infinitely more for those who look to Him for salvation. We know that Jesus was lifted up "that whosoever believeth in him should not perish, but have eternal life."

We have learned that the brasen serpent could do nothing of itself. Listen to the words of the Savior: "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John 5:19. And in John 8:28. "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things."

The Children of Israel grew discouraged because there was not enough food. But the followers of Christ shall never want for food. The following are His words concerning bread: "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.

Another complaint made to Moses by his followers was that there was not enough water for them and their flocks. But the followers of Christ shall find this need abundantly provided for also. "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."

Again we find that the Children of Israel became weary because of the way. The traveling was too hard for them. We, too, find the traveling hard, but we have a blessed promise of relief. Listen to the promise of the Master: "Come unto me, all *ye* that labour and are heavy laden, and I will give you rest".

Let us remember that we are by nature sinful, and that Christ died that we might be delivered of sin. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit". Rom. 8:3, 4.

Knowing as we do, these great things that God has done for us, and of the sacrifices that our Savior made for our sake, is it not expedient that we follow the advice given by the Apostle Paul in his epistle to the Hebrews? In speaking of the journey through the wilderness he said, "Let us labor therefore to enter into his rest, lest any man fall after the same example of unbelief."

THE LAST DAYS

By H. B. Hathaway

ALL SCRIPTURE is given by inspiration of God. Prophecies fulfilled and being fulfilled in our day prove it to be so. Abraham was called and from him came the kingdom of Israel who were the chosen people of God. From one of them our Savior was born. God said to that nation, "If ye will obey my voice ye shall be a peculiar treasure unto me, a kingdom of priests, a Holy nation."

He said if they did not He would scatter them in all nations as we find them to-day. Jerusalem should be trodden under foot of the Gentiles until the time of the Gentiles be fulfilled. That has happened. The Turks are driven out and the Jews are returning to their own land as the Lord said they should and He said they should never be pulled up, that is, the reason they have remained a distinct people. Isa. 40:1-2. Another prophecy that has been nearly all fulfilled is in Dan. 2—Nebuchadnezzar's dream as interpreted by Daniel. Five universal kingdoms were there mentioned that should have dominion on the earth. Four of them have passed and one of them remains to come and is mentioned in the 44th verse and read as follows, "In the days of these kings (those represented by the feet and toes of the image) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Paul instructs Timothy to preach the word and in connection with that he says, "I charge thee before God and the Lord Jesus Christ who shall judge the living and dead at his appearing and kingdom". Two things in that verse depend on the appearing of Christ, the judgment and kingdom. "Thy kingdom come. Thy will be done in earth as it is in heaven".

In the Lord's preparation day the chariots shall rage in the streets, they shall jostle one against the other in the

(Continued on page 490)

MY HANDS AND HIS

My hands were filled with many things
 That I did precious hold,
 As any treasure of a king's—
 Silver, or gems, or gold.
 The Master came and touched my hands,
 (The scars were in His own),
 And at His feet my treasures sweet
 Fell shattered, one by one.
 "I must have empty hands," said He,
 "Wherewith to work my work through
 thee."

My hands were growing feverish
 And cumbered with much care;
 Trembling with haste and eagerness,
 Nor foldeth oft in prayer.
 The Master came and touched my hands
 With healing in His own;
 And calm and still to do His will
 They grew—the fever gone.
 "I must have quiet hands," said He,
 "Wherewith to work my works through
 thee."

My hands were strong with fancied strength,
 But not with power divine;
 And bold to take up tasks at length,
 That were not His, but mine.
 The Master came and touched my hands,
 And mighty were His own,
 But mine since then have powerless been,
 Save His are laid thereon.
 "And it is only thus," said He,
 "That I can work my works through thee."
 —Selected

JUDGE NOT

JUDGE NOT that ye be not judged." Matt. 7:1. This passage is not to be understood in the sense that we are not to form an opinion of persons and things we come in contact with. If we are not fools, such a course would soon make fools of us. We are to be fools for Christ's sake, but not in this sense. We are to be "wise as serpents," and the world looks upon such as fools. You cannot help forming opinions of persons and things as you meet them. Our minds are like the photographer's camera with the sensitized plate in it and the cover of the lens off, which cannot help forming an image of what is before it. But the camera forms an image with unerring precision, and, with a little good "developing" and finishing, its images will do to circulate among the friends of the subject, and are highly prized by them. Your

clouded senses, looking "through a glass darkly," cannot form such unerring estimates of persons and things. You are very liable to be mistaken. "We shall know each other better when the mists are cleared away." So it is not best to publish broadcast your ideas of persons, as you may misrepresent them. And you might as well publish them broadcast as to tell some folks about them quietly, saying, "Don't you tell anybody of it."

You are right in knowing what kind of people you are associating with. "By their fruits ye shall know them." But you are not to tell everything you know. You are a poor Christian if you do not live close enough to the Lord to have Him tell you lots of things to keep to yourself, as well as many others to preach and publish. Nobody likes to be misrepresented, and some do not like to be represented as they are. A handsome man would not like to have his name printed underneath the picture of a very homely looking person and exposed to the public in the hallway of a down-town picture gallery. A homely woman would not have her picture taken at all to put in such a place, because she would not like the truth told about her. But they are few who are not susceptible to flattery and rather relish it, whether it is in a photograph of their persons or a description of their characters, while few would endure having their hearts photographed for public inspection as God knows them. And to flatter people is judging them and telling a lie about them at the same time.

"Judge not." Be not denunciatory of others, is the idea conveyed. Do not condemn others lest you be condemned yourself. If God by the Holy Spirit is good enough to reveal to you the character of a landshark, be thankful that you are out of his jaws and keep your own mouth shut. As "the Lord knoweth them that are his," and will reveal them at the judgment, with every secret thing, we can afford to bide His time and wait, and not forestall His work. But if your position is such that you must express an opinion of persons and pass upon them, then hear both sides, unless you are like the judge who announced his verdict beforehand for the plaintiff, saying that so much time would be allowed on the case. Some do not wish to hear but one side, lest it should confuse their minds. There is nothing like the testimony all on one side in order to make a clear case and that on our side! But in this country and in most others the accused has a right to speak for himself before the black cap is put over his head and the fatal noose is around his neck. How would it do for the church executioners to give a brother as fair a show before they spring the drop upon him? Haman was hung on the gallows he constructed for Mordacai. It is a fair warning to many others of like disposition.—*Crisis*.

A pious quoting and at the same time a disregard of the words and example of Christ and of Paul, will bring no practical success; the times demand doers of the Word, not a flock of parrots.—*Pentecostal Evangel*.

THE HOLY SPIRIT

WHAT IS IT?

By Lyman Booth

ARTICLE NO. 2

I HAVE ALREADY referred to Matt. 28:19 where Christ commissioned His apostles, and said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Spirit)", which is explained by some as expressing our faith in God as our Father, in Christ as our Savior, and in the Holy Spirit as the sanctifying influence which emanates from God. There is another text in Rom. 8:26 which some claim to teach the divinity of a Spirit, which intercedes, that is, offers prayers, in our behalf to some supreme being. We read, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Mr. Peabody says, "It is surprising that this text should ever have been quoted as favoring the idea of the supreme divinity of the Spirit."

The main argument for the separate personality of the Spirit is found in 14, 15 and 16th chapters of John. In John 14:16, 17 we read, what our Lord told His disciples just before He ascended to heaven, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; 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 (Spirit), 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." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. "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.

I have stated that the Holy Spirit is an influence or power emanating or proceeding from the Father. In John 14:26 the Comforter is called the Holy Spirit. In John 15:26 the Comforter is called the Spirit of truth which proceedeth from the Father. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13. In John 14:26 Jesus said, "The Comforter, which is the Holy Ghost (Spirit), . . . he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." From

these texts it is plain to be seen that to "guide the apostles into all truth," and to "teach you all things, and to bring all things (he had taught them) to your remembrance," mean the same. Also the terms "Comforter," "Spirit of truth," and the "Holy Spirit," refer to the same thing, which John said proceedeth from the Father. Isn't it evident that the Holy Spirit is an influence, or power that proceedeth from the Father, and that it does not exist separate and apart from the Deity?

I contend that the divine influence as described in the four verses quoted above is simply a personification under the name of Comforter, and does not imply personality. Let us examine the Scriptures to see if we can determine its use in this respect. Personification of inanimate objects as animated beings is a very common mode of expression by Bible writers as quoted from Wilson's illustrations. The sea and mountains are represented as having eyes; the earth as having ears; a song, a stone, an altar, water, blood, the rust of gold and silver are spoken of as witnesses; the sword and arm of Jehovah are addressed as individuals, capable of being roused from sleep; the ear, the eye, the foot, the law, righteousness, and the blood of sprinkling are exhibited as speakers; and destruction and death, as saying that they had heard with their ears. In the language of Holy Writ, the sun rejoiceth and knoweth his going down; the deep lifts up its head, and utters his voice; the mountains skip like rams; the little hills like lambs; wisdom and understanding cry aloud, and put forth their voice; the heart and the flesh of the prophet cry out for the living God. The scripture is a seer and a preacher; the word of Jesus is a judge; nature, the heavens, the earth, are teachers; God's testimonies are councilors, His rod and staff are comforters; the light and the truth, and the commandments of God, are leaders or guides; sin is described as a master, and death as a king and an enemy; flesh and the mind are treated as having a will; fear and anger, mercy, light, and truth, the word and commandments of God, are exhibited as messengers; charity is represented as being in possession of all the graces and virtues of the Christian character.

There are numerous instances of personification in the Proverbs, and especially in the 9th chapter. If you will read the 13th chapter of 1 Cor. you will find that charity is spoken of as a living being, who "suffereth long, and is kind; charity envieth not; . . . is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." While these lovable traits of character are attributed to charity as a person, they nevertheless are the attributes of a truly Christian person. It is a beautiful word picture of a heart overflowing with pure love for God and His creatures.

Since we find personification so freely used in Scripture, we feel that we are justified in this mode of interpreting those texts in which the influences of the Holy Spirit are called a Comforter. This view is supported by the apostle in Acts 2:33 where he referred to the shedding "forth this, which ye now see and hear" and which he re-

garded as the fulfillment of the Savior's promise to send the Comforter, which was to bring all things He had taught them and to qualify them for the ministry. To say that the Father, Son and Holy Spirit are three and these three are one does not imply that they are three persons or beings, in one person. 'Tis true they are one, but only in purpose, in design and execution of the work of salvation. In John 17:11 Jesus prayed to the Father and expressed a desire that He would keep His apostles through His (God's) own name, that they may be one as "we are one." Here we have a statement that Jesus and the Father are one and a desire that twelve others might be one in like manner. We know that it would be a physical impossibility for twelve men to be one man; but there is a statement of another oneness far greater still in numbers, found in vv. 20 and 21, where Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." All true Christians, all those who believe on Jesus through the apostle's preaching are included in this innumerable host for whom Jesus prayed that they might be one in us (that is in the Father and Son). It would be unreasonable, in the extreme, to suppose that Jesus meant that every person in the household of faith should or could be one person. But when we say they are one in thought, in word, in design and labor all mystery disappears concerning the divine unity.

There is another instance given by Paul in Gal. 3:27, 28 of oneness of believers, "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." The word "Christ" means Anointed. The word "Messiah" in Hebrew implies that Jesus was anointed by God with the Holy Spirit and with power, to become a Prince and a Savior, a Prophet and a Judge. This is a very high distinction conferred on Him by the Father who is higher than He.

From Paul's statement we learn the "Christ" and "Messiah" are two terms to denote the official title given to Jesus. The former is Greek and the latter is Hebrew, and when Paul states that all who have been baptized into Christ have put on Christ, he means that they have taken upon themselves the name of the Anointed. All who have done so Paul declares "are one in Christ Jesus."

If it should be admitted that the Comforter is a person, that would not place him upon an equality with God or His Son, because he is given by the Father, sent by the Son, and speaks only what he shall receive of Christ, which fact clearly indicates his inferiority to the Father and Son. We, therefore feel justified in not accepting the doctrine of the personality of the third person in the Godhead. We treat it as of human origin, and charge to it the cause of much confusion concerning the unity of God. We do not reject the scriptural teaching concerning the Holy Spirit, but believe it to be the Spirit of truth, a divine

influence proceeding from God.

May this Spirit guide us aright so that we may learn those things needful for our eternal salvation.

—o—

LET GOD'S CHOSEN saints gather together "with one accord in one place" in some fiery Peniel, or some prayer furnace seven times heated, with the Fourth, the Son of God, walking in their midst. Here in this place they will find the training home for spiritual saints and athletes in the faith and prayer line. Let the saints call on the Lord in a Pentecostal upper room until they hear from Him and the fire falls. Here they may plead for torrential cloudbursts and fiery Pentecosts, for apostolic flames of holy fire. Such men cannot be picked up in the streets, or bought ready-made to order in some wholesale manufacturing establishment. Gold and rubies cannot buy them. God through His Spirit, can beget them in answer to our prayers. They must be forged in the furnace fire of God's prayer blast, manufactured on the anvil of faith, hammered out with sledgehammer blows of "It shall be done."—*Paul Bettex.*

—o—

THE LAST DAYS

(Continued from page 487)

broad ways, they shall seem like torches, they shall run like the lightnings, he shall recount his worthies—the conductor, as the train stops at the different stations, calls for the tickets. The gates of the rivers shall be opened when the steamboat passes up or down the river. Here at Vancouver the gates are opened to let it pass through the bridge. The chariots described have become a reality in our day.

At the time of the end, many shall run to and fro and knowledge be increased. Is that not so in our day? The rich shall heap treasures together for the last days. Are they not doing it? This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, disobedient to their parents, unthankful, unholy, lovers of pleasure more than lovers of God. With all the things mentioned above we must surely be in the last days of this dispensation.

In 588 B. C. Ezekiel had a vision and the following is a partial description of what he saw. He said he saw the likeness of living creatures flying through the air. They had the likeness of a man. They had four wings, two on each side and they had the hands of a man under the wings. They also had wheels, when the living creature was lifted up from the earth the wheels were lifted up and when they went he heard a noise like the noise of great waters. Above the firmament over their heads was the likeness of a throne and upon the likeness of the throne was the likeness of a man above upon it. As the flying machines are here in our day, does it not seem reasonable that the throne will be soon?

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"AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME."—MATT. 24:14.

IN OUR STUDY of the signs of the coming day of the Lord, the following selection from "The Gideon" should prove very interesting. We are indebted for it to Bro. Glenn Birkey, of Rochelle, Illinois.

TAKING THE BIBLE BACK TO JERUSALEM

"There were inquiries for Bibles from two guests only yesterday," said the genial manager of one of the largest hotels in Jerusalem, adding, "We will be very pleased to receive from The Gideons a copy for each guest room in the chain of hotels which we operate in Palestine."

That was the sympathetic attitude shown by the first hotel proprietor approached in Palestine, with reference to bibling hotel guest rooms in this section, so rich in history and romance.

There are 24 hotels in Palestine and Transjordan, catering to tourists, with a total of 1,129 rooms, and it was my great privilege to contract to place a Gideon Bible in each of these rooms.

There are a few hotels here operated by and for Jews, and some for Mohammedans only, and these were not approached, but contracts have been to bible all hotels where English speaking guests are entertained—100 per cent! Korea was the first country in the world to claim that distinction—and now Palestine.

While it was tremendously interesting to arrange for supplying the hotels in historic Jerusalem, I believe there came a deeper and more intimate thrill as I visited the rural places: in Nazareth, where one views from the hotel balcony the home of Jesus, Mary's well, and other places of equally great interest to all Christians; or, as I looked from the roof of the hotel at Tiberias and saw the shores of the Sea of Galilee, so rich in interest; or perhaps it seemed less removed from the actual historical record at Jericho, 30 miles from Jerusalem, where there have been fewer changes attempted by man than in any part of Palestine.

From the balcony of the hotel in Jericho can be seen the wonderfully productive little valley, with its crop of oranges, lemons, bananas, and alfalfa; the ruins of the walls, so miraculously destroyed by the flare of trumpets centuries ago; looking directly east one also sees the Jordan River, with the Mountains of Moab just beyond,

and to the southeast, eight miles away, the great Dead Sea, lying in that deep desert cradle, where it has slept since time, or at least contemporaneous time, began.

Until recently The Gideons limited their activities to the United States and Canada, with some work in Great Britain. In 1926 I was commissioned to see what contracts could be arranged in the Orient, for placing Bibles in the hotels of that section. Since that time many of the hotels of Japan and China, entertaining foreign guests, have been supplied. And there is a Bible in each room of such hotels in Korea!

In addition to this about 4000 Bibles, printed in the Japanese and Korean languages, have been placed in native hotels.

Fully conscious of the opportunity thus offering for seed sowing, The Gideons, at their international convention in San Francisco in 1928, decided to canvass the Near East to determine what part they might be able to take in the evangelizing of the unevangelized masses found in these centers.

From Palestine I go to Cairo, Egypt, the metropolis of Africa, and will find pleasure in reporting to you the results of our effort to place that mysterious country in the list of those whose hotels provide their guests with Bibles, supplied by The Gideons.

M. L. SWINEHART.

Jerusalem, Palestine.

INDIFFERENCE

"In almost any community where there are believers you will find varying degrees of indifference among the members. There are a few who are interested up to the points where they want others to hear the gospel. Others are willing to help so long as that help directly concerns themselves or their own families. Others are so indifferent that they do not really care whether any effort is put forth so long as they are conscious of the fact that they have been baptized. This is not characteristic of any lone locality. It predominates more or less everywhere.

Jesus said, "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 condemned."—*Selected.*



THE EARLY MINISTRY OF JEREMIAH

ANOTHER PROPHET! Would you have the courage of this prophet?

Jeremiah was a young man about the same age as King Josiah. He was living quietly in the village of Anathoth, a few miles northeast of Jerusalem. He was of godly parentage and from his childhood had been brought up to hold himself free from the evils that were so common among his countrymen.

Jeremiah had no desire to be a prophet, yet he felt that he must do as God told him. One day the word of the Lord came to Jeremiah saying that before Jeremiah was born God had ordained him to be a prophet unto the nations. Jeremiah replied, "Ah, Lord God! behold I cannot speak: for I am a child." But the Lord said, "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Then God told him not to be afraid as He, God, would protect him.

Then the Lord touched his mouth and said, "Behold, I have put my words in thy mouth." He also said that Jeremiah was to prophesy to many nations not Judah, alone, but many nations.

No man ever faced a more difficult task than the young priest, Jeremiah. He was a man of sensitive temper. No one ever found it more difficult to say a harsh word than Jeremiah, and yet, perhaps, no one in history was ever called upon to speak more severely than he.

From the first Jeremiah was misunderstood and often hated and sometimes he longed to flee from the whole task and find rest in the wilderness. So long as Josiah reigned no one dared harm the prophet. But when King Josiah died and his weak and cowardly son Jehoiakim took his place, Jeremiah's life was in danger. Nevertheless, Jeremiah continued to preach. He talked against the evil of his time even more plainly. In the temple court itself, he told the people that that sacred building should be laid waste like the old tabernacle at Shiloh.

This plain speech angered the priests in the temple and their prophets. They seized Jeremiah, crying, "Thou shalt surely die," and carried him before the judges, charging him with treason. Was Jeremiah frightened? No, indeed.

Fearlessly Jeremiah replied, "The Lord sent me to prophesy against this house, and against this city all the

words that ye have heard." He warned them to leave their evil ways and turn to God, and God would have mercy upon them. He also said they might kill him if they wished but if they did they would bring sorrow upon themselves because *God had truly sent him*. They would pay with their own lives if they shed innocent blood.

In that country a prophet was allowed to say what he wished, unless some tyrannical king would forbid. On this occasion the people remembered what Micah had prophesied about them, and it was the same as Jeremiah had said. So the court was satisfied with Jeremiah's authority and declared that he was not worthy of death. They said, "He hath spoken to us in the name of Jehovah, our God."

(Notes from Lessons from the Great Teachers, and Teachers' Quarterly.)

REMEMBER

If we are brave, God will help us.
God calls helpers while they are young.

SOMETHING TO DO

1. Learn the Golden Text.
2. Read about Shiloh—1 Samuel 4:10, 11.
3. Name other young people called to service.
4. Name countries Jeremiah prophesied against.

WHERE FIND

"For he shall deliver the needy when he crieth, the poor also, and him that hath no helper."

NOTE BOOK

Page 1. Draw or paste a picture of Jeremiah talking to the people of Judah.

Page 2. Copy—"We ought to obey God rather than men." Acts 3:29.

Also—

"God will help us to be true,
Bravely all His will to do;
Harm we never need to fear,
For our Lord is always near."

THINGS WORTH WHILE

Not what you get,
But what you give;
Not what you say,
But what you live;
Giving the world the love it needs
Living a life of noble deeds.

Not whence you came,
But whither bound;
Not what you have,
But whether found
Strong for the right,
The good and the true,
These are the things
Worth while to you.—*Exchange*,

With Our Sunday Schools

LESSON VI.—May 12, 1929

THE EARLY MINISTRY OF JEREMIAH

Jer. 1:1-10; 6:10, 11; 8:18; 9:2; 26:1-24.

Devotional Reading: Psa. 26:1-7.

GOLDEN TEXT

We ought to obey God rather than men.—Acts 5:29.

Fidelity in the Face of Difficulties. The fidelity of God's servants has been tested largely by personal difficulties. Peter put it as follows: "The trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ". 1 Pet. 1:7.

Man's tests by God are never for the purpose of eliminating man but always with a view to strengthening man, qualifying him for ever greater ends. Abraham's fidelity to God was tested and strengthened by God's requirement that he offer up his son Isaac. Moses' fidelity was repeatedly tested and increased by continued labors over a period of four score years. David's faith was tested, as was that of Josiah in our former lesson. Daniel's fidelity to the Father was tested when the king of Babylon forbade, on penalty of death, that worship should be rendered to Jehovah. Daniel was made to realize, as never before, the strength of his faith when he was thrust into the den of hungry lions in consequence of his prayers to God.

More than all others was our Lord tested as to His faith. From the hour of hunger in the wilderness to the moment of death upon the cross His fidelity to the Father was tested again and again. Indeed He "was made perfect through sufferings."

The test of fidelity must not be confused with punishment. Fidelity often requires personal suffering for its test and growth. No Christian should regard himself as living a satisfactory Christian life unless he finds his faith repeatedly tested by experiences difficult to endure.

THE GOLDEN TEXT

"It is needful to be yielding obedience unto God rather than unto men."—Acts 5:29, Roth.

Obedience has its reward. If we obey man, we have man's reward; if we obey God, we have God's reward. As Joshua said, "Choose ye this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Josh. 24:15. "If we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. 2:12.—F. A. S.

PRACTICAL APPLICATIONS

Discernment of Youth. The clean, unsullied mind of a young person is more deeply impressed with the dreadfulness of sin as it is observed in the lives of others, than is the mind of one more experienced in the ways of the world. For this reason youth is more closely critical than is age, more apt to

notice the thoughtlessly spoken word, the misleading statement, the merest suggestion of evil in the conduct and conversation of those who should be an example in all things.

Courage of Youth. "I cannot speak: for I am a child." "Let no man despise thy youth," no doubt would have been Paul's answer to the objection of Jeremiah. To stand for God and truth and righteousness in these days requires courage of the highest order. The youthful servant of the Lord who remains steadfast in his stand for what he believes to be true and right is a hero indeed! Courage, energy, perseverance—just the qualities that youth can furnish—are elements urgently demanded in the service of the Lord Jesus Christ.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Jeremiah's Preparation.

In Jer. 1:1-10 God tells Jeremiah that

His power had formed and known him in his mother's womb, had sanctified him before he was born, and had ordained him a prophet to the nations. And Jeremiah, through this revelation of God's might and wisdom became conscious (as Isaiah did through his vision of the Lord high and lifted up) of his weakness and inability. Then he was cleansed and strengthened by God's presence in him and he was made able to carry God's message.

Without this consciousness of God's power and of his own weakness and its admission, and without God's cleansing Jeremiah could not have served God.

Man cannot fit himself to do God's service. He can only yield himself fully to His Word and seek His preparation. And there is no danger of indolence and procrastination from too much yielding. God formed the flesh and is fully able to handle flesh tendencies, and will handle them to His highest glory as soon as the flesh is fully yielded.—A. K.

INTERMEDIATE CLASS

Topic: Taking a Stand for God.

Did you ever come to a decision as to the right course to pursue and find all your companions opposed? Were you glad afterwards that you did not weaken? What trait of character does it require to stand firmly in such event?

The prophet, Jeremiah, found himself in just such a position during the reign of Jehoiakim, king of Judah. The Lord told him to reprove the people of Judah for their wickedness and call them to repentance. God said, "If ye will not hearken to me, to walk in my law, which I have set before

you . . . then will I make . . . this city a curse to all the nations on the earth." But, "if so be they will hearken, and turn every man from his evil way, then I may repent me of the evil, which I purpose to do unto them because of the evil of their doings."

Courageously Jeremiah did as the Lord commanded. And did they receive it humbly and penitently? Rather, they were angered by their guilty consciences and seized Jeremiah, planning to kill him. When the princes of Judah heard of it they said, "This man is not worthy to die: for he hath spoken to us in the name of the Lord." Jeremiah was forthwith released.

Read the 26th chap. of Jer. and ascertain his feelings as he was put on trial and accused. How do you think he felt as to the result? Does it pay to stand firmly for the right, or is it better sometimes to compromise and avoid opposition?—M. G.

JUNIOR CLASS

Topic: Jeremiah's Work for God.

When God called Jeremiah to be prophet to the people of Judah, Jeremiah could scarcely realize that it could be true. He said, "Ah, Lord God! behold, I cannot speak: for I am a child."

But the Lord said, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee."

Jeremiah had said to the people of Judah who were now under the leadership of king Jehoiakim, "If you do not turn from your wicked ways, your city will be destroyed." What do you suppose the people wanted to do with Jeremiah when they heard this? They said, "This man is worthy to die." Yes, they wanted to kill Jeremiah.

Can you not see Jeremiah standing before these people telling them plainly of their wickedness and its consequences? But no doubt these words of the Lord were in his mind, "Be not afraid of their faces: for I am with thee to deliver thee."—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Preparation for Worldly Career: what character of person and what preparation make for success in a worldly career? Emphasize the fundamental points.

Preparation for Work Which Deals with Direct Revelations of God: according to the preparation of such men as Jeremiah, Isaiah and Paul, what is of fundamental importance? Why the difference? 1 Cor. 2:11-16.—A. K.

DOINGS AMONG THE CHURCHES

We are glad to report the recovery of Bro. Ernest Gesin, Oregon, from a hard attack of pneumonia.

APPOINTMENTS OF G. E. MARSH FOR MAY

May 5—Dixon; May 12—Plum River and Adeline; May 16—Kewancee; May 17—Macomb; May 18-19—Ripley; May 25-26—Marshall.

Mrs. Sarah A. Hook, one of our aged ones of Indiana, has suffered a series of strokes in the recent past. As a consequence she is much enfeebled. Sr. Hook is being tenderly cared for by her daughter, Mrs. Victor D. Smith with whom she is living at Inglebrook Lodge, Bristow, Ind.

INDIANA

The Junior Berean Class of Burr Oak, Indiana gave a short program April 21st, entitled "Paul's Imprisonment." Following this a very interesting sermon was given by Cantwell Drabenstott. Myrle Hatten.

CALIFORNIA

Sr. Mary Dawson underwent an operation for appendicitis on the 16th of April. Sr. Saylor is taking care of Bros. Dawson and Johnson while Sr. Dawson is in the hospital. She is recovering nicely and hopes to be at home in a week or so.

We are very glad to say Bro. Norman McLeod is at home after a stay of five or six weeks in the San Diego hospital. He seems to be on the road to good health now.

The infant grandson of Bro. Lewis Rahn has been ill with measles.

Bro. Scott Elton spent the week-end visiting relatives in Ontario, Calif.

We are glad to learn through "The Herald" that Bro. F. E. Siple expects to visit us on his trip to the coast. We have been told by several that "he is one of our very best," and now we shall see for ourselves.

REPORT

I would like to tell our church family that on Sunday, April 21st, we had Bro. F. E. Siple with us for an all day meeting. He delivered three fine sermons. Two of them were given at the hall in the city building—morning at 11:00 a. m. and afternoon at 2:30 p. m. and the evening service was conducted at the A. J. Chaplin home. The sisters of the church served a covered dish dinner at Sister Reed's home at noon, so we had plenty of food for the physical man and Bro. Siple gave us the spiritual food, which was the best of all. All expressed themselves as enjoying the messages he brought us. Several said that it gave them new life, so full of comfort and hope, that they went home rejoicing more and more in the promises of God soon to be fulfilled.

I will say to our church people generally that you will miss a wonderful opportunity if Bro. Siple comes within reach of you and

you fail to have him stop with you. You will be fully repaid if he is only with you a day or two. If you have never heard him, I want to say that if you meet him once and hear him preach, you will want to hear him again. He is a pleasant, congenial, God-fearing man. Cooperate with him, and receive a blessing. Mrs. A. J. Chaplin.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario,	May 24 to 26
Northwestern Conference, Felida, Wash.....	.....
.....	June 5 to 9
Minnesota Conference, Eden Valley, Minn. ....	.....
.....	June 13 to 16
Texas Conference, Goldthwaite, Texas ....	.....
.....	July, 5 to-14
Indiana Conference, No. Salem Church near Plymouth, Ind.,	July 9 to 21
General Conference, Oregon, Ill., .....	.....
.....	July 28 to Aug. 11.
Illinois Conference and Bible School, Oregon, Ill.,	July 28 to Aug. 11.
Nebraska Conference, Holbrook, Nebr., ....	.....
.....	Aug. 18 to 25

THE GOOD WILL TOUR

Bro. Siple on his trip through the West feels very much encouraged with the response and attitude on the part of the people. Letters have come from the various parts of that great section that show a deep seated interest in the cause of truth.

From St. Louis the next step westward was to Arkansas City, Kansas. The brethren there had secured a large room in the city hall building and had advertised the meeting well, with the result that splendid attendance greeted the three services on Sunday, April 21. These brethren are making plans for their summer annual meeting, and it is to be hoped they will have a building of their own ere long. A Sunday School numbering in the thirties gathers in the Chaplin home every Sunday.

Monday and Tuesday were spent at the home of Bro. and Sr. John R. Fiske, Jr., Milan, Kansas. They had invited in the brethren within a reasonable radius, and opportunity was afforded to discuss the great work and plans before us.

On Wednesday another step west was made to Attica, Kansas where services were to be held over Sunday, April 28.

BRUMFIELD, KENTUCKY

It is not often I attempt to write for the Herald, but on request I will not refrain from writing a few lines. We wish to say to the brethren everywhere that the Church of God near Brumfield, Ky. has had a real treat in the person of Bro. F. L. Austin, who arrived here on April 10th and began a series of talks which continued over Sunday the 14th. In his most pleasing manner he gave us six discourses. It is not often we have the opportunity to secure a minister such as Bro. Austin and the church in general should be proud to have him in their midst. The first few evenings only a small crowd came out to hear the gospel message which our brother so ably put forth, but on Saturday

and Sunday evenings the house was very well filled. Sunday being the regular day for the Methodist brethren they were kind enough to close their evening service and a number of them came out to hear a real gospel message and we greatly appreciated their effort. Bro. and Sr. Garard and Bro. and Sr. Hoke and little son drove down from Dayton, Ohio, and were present for the Saturday evening and Sunday morning services. This was an unusual surprise for the church at this place but we wish to have many more such surprises as this and hope they can be with us again in the near future.

Bro. Austin gave an invitation for the church here to attend the General Conference at Oregon, and we assure that anyone will receive a hearty welcome from the good people at Oregon. Quincey L. Carpenter.

NORTHWESTERN CONFERENCE

The quarterly meeting of the Northwestern conference will be held May 5, 1929 at Felida, Washington. Bro. A. W. Darbey, state evangelist, will be the speaker.

Everybody invited! Gladys Barber, Sec'y.

The Northwestern Conference of Oregon and Washington will hold its annual meeting at Felida, Washington, June 5-9, inclusive. Bro. F. E. Siple of Oregon, Illinois, will be present.

Everybody come and help make this our most successful conference.

Gladys Barber, Sec'y.

HERALD RECEIPTS

Mrs. J. W. Donaldson; Walter Gray; Mrs. Edwin Crosby; Miss Eliz. Lent; R. S. Lindstrom; Mrs. O. J. Parker; D. H. Harvey; I. M. Abbott; J. H. Willey; Philip Curtis; Mrs. Helen Doll; Mrs. Elsie Doll; Mrs. Harriet Johnson; Mrs. Viola Wiggins.

OBITUARIES

ANNA N. REARICK

Anna Rearick who is one of the young girls of our Sunday School and who attended all of our Berean classes and church services, and was a very willing worker, died Sunday, April 7th. This is the obituary.

"In loving memory of Anna N. Rearick, born in North Dakota on June 22, 1914. Her mother and infant sister passed to the great beyond in 1920. After her mother's death, Anna, with her sister Edith, came to live with their grandmother, Mrs. Anna Zink, of near Burr Oak. Anna was a splendid girl, interested in church and school work, and was a faithful member of the Bible study class of Burr Oak. She was loved by all who knew her because of her sweet, cheery disposition.

"At the age of nine years she gave her heart to God and united with the Church of the Brethren and lived a devout Christian life. She departed this life from the home of her grandmother, who loved her much and tenderly cared for her to the last moment, April 7th, when she was 14 years, 9 months and 16

days old.

"Just before her going into the great beyond she prayed this prayer:

"Lord, you healed the sick and made the blind to see and the lame to walk. Blessed Lord, now take care of me.—Amen."

"The funeral was conducted from the Church of God in Burr Oak on Tuesday afternoon, the Rev. J. F. Appleman officiating and the body laid to rest in the Burr Oak cemetery."

Yours in Christian service, Myrle Hatten.

MRS. WILLIAM H. MOORE

Mrs. Josephine Eleanor Moore, 71 years old, wife of William H. Moore, died at her home, 1832 Linwood Avenue, Niagara Falls, N. Y. Thursday afternoon, April 18, 1929 after an illness of about five days which followed a heart attack. The funeral was held at the home on Sunday afternoon at 2:30. Burial was in North Ridge Cemetery. The officiating pastor was Grover Gordon, pastor of The Blessed Hope Church of God of Niagara Falls, N. Y.

Mrs. Moore was born in Niagara County and was a life long resident of this County. She was a member of the Methodist Episcopal Church of Dickersonville, N. Y. and had a large number of friends and relatives. Besides her husband, she is survived by one son, Linford W. Moore and four grandchildren of Niagara Falls, N. Y.; two brothers, Milo Shippy and Samuel Shippy, both of Lockport, N. Y.; one sister, Mrs. Adelaide Clancy of Buffalo, N. Y.

The truest Christian sympathies of all who have come to know Bro. Moore through his long and exceptionally faithful services as elder of The Blessed Hope Church are surely tendered him and his family in this sad hour. Christ's promises are their certain comfort.

W. T. FISH

Mr. W. T. Fish was born in Story County, Iowa, March 19, 1870, and died at his home in Brainerd, Minnesota, April 18, 1929 at the age of fifty-nine years and thirty days, heart failure causing the sudden and unex-

pected death. Before living in Brainerd, Minn. he lived at Pequot, Minn., and previously in Iowa, where he was born.

At the age of twenty-two he affiliated with the Church of God, and has been a faithful member ever since. He was married to Belle Baker, December 13, 1896, and to this happy union three children were born.

He leaves to mourn his death his wife, the three children, namely, Edgar R. Fish, Marie Erickson, and Lloyd W. Fish all of Brainerd; three brothers, I. F. Fish of Maxwell, Iowa, J. S. Fish of Kildare, Okla., and O. F. Fish of Zeating, Iowa; and one sister, Nora Dewey of Chanute, Kansas. His father, mother, two brothers and two sisters have preceded him in death.

Funeral services were conducted from the home and Whitney Chapel Saturday at 2:30 p. m., April 20th by the writer. Words of comfort concerning God's care of His children and the hope of resurrection were given the bereaved, after which Bro. Fish was placed in the Brainerd Cemetery, there to await the call to resurrection and life.

Sydney E. Magaw.

ATONEMENT

(Continued from page 483)

fectured the ark for the purpose for which it was designed. The imperfections were corrected; the ark was perfected.

Again in Gen. 32:20 it is said of Jacob, "I will appease him with the present that goeth before me." The present was sent to Esau of whom Jacob had 21 years earlier stolen the birthright. Jacob presumed that Esau was angry and that he might injure Jacob or Jacob's family. Jacob would appease him. The word "appease" in this text is translated from the same Hebrew verb *kaphar* as is "pitch" in Gen. 6:14, and as is "make atonement", always, throughout the Old Testament. The present which Jacob advanced to Esau was for the purpose of covering up whatever enmity might still lurk in the mind of Esau against Jacob. It was to eradicate any hatred and to fill Esau's mind with peace and friendship toward his long absent brother. In this sense it was to correct, to perfect Esau toward Jacob. True, there is a sense in which the present would cover Jacob in the mind of Esau, but it seems evident that the intent was to cover or correct Esau toward Jacob.

Other scriptures might be analyzed likewise. *Kaphar*, "make atonement", seems to be to cover up, not in the sense of concealing, but in the sense of correction of faults, errors, wrongs, to perfect for the use for which the atoned thing was designed.

Is not the same true in the use of the words "atonement" and "make atonement" throughout the book of Leviticus, yes, throughout the Old Testament? Atonement was for the purpose not of merely concealing by deception any wrongs or errors, but for the purpose of amending the wrongs, correcting them, perfecting the thing atoned for the purpose for which it was designated.

In Lev. 16 Aaron and his house were corrected, perfected for the great work of service in the Holy of Holies.

The nation was atoned, corrected, made free from reckoned error for the position of God's "special treasure" among the nations.

Coming to the New Testament, do we not find the same principle taught? Adam and all of his posterity are filled through and through with the errors and the imperfections produced by sin. Christ, the great Atonement, offered Himself, not merely to cover, conceal, hide either the sinners or their sins, but rather to infuse His life of righteousness into every gaping wound produced by sin. He would thus correct the imperfections created by sin, perfect the one atoned for the great work for which God calls him. He would rid him of sin's effect and perfect him as a creature of God. Cover him, surely, but not in the sense of conceal, rather in the sense of a covering made by correction.

This is the atonement of Christ for us. Where sin has made weak and imperfect Christ corrects and restores—makes perfect. He covers and saturates us with His righteousness even as the pitch covered and filled every imperfection in the ark.

Have we accepted of Christ's righteousness?

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THE RESTITUTION HERALD

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NOT A WORD

"He answered . . . never a word—" *Matt. 27:14.*

NOT RAILING for railing, not a word. How much is lost by a word! Be still; keep quiet; if they smite you on one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation nor character—they are in His hands, and you mar them by trying to retain them.

Do not strive, nor cry. Open not your mouth. Silence. A word will grieve, disturb, the gentle dove. Hush—not a word! Are you misunderstood? Never mind! Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and take charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly; simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him; trust in Him. Hush! Be quiet before the world and rest in Him. Not a word of argument, debate or controversy. Mind your own business; be still.

Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean nor an unkind expression. Never a doubt nor a fear. Not a word. Never a disparaging remark of another. As you would others should do to you, so do ye.

Pause! Be still! Selah! Not a word, emphatically; not even a look, that will mar the sweet serenity of soul. Get still. Know God. Keep silence before Him. Stillness is better than noise.

Not a word of murmuring nor complaining in supplication; not a word of nagging nor persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Harken to hear His voice.

This is the way to honor and to know Him. Not a word—not the last word! Listen to obey. Words make trouble. Be still—this is the voice of the Spirit. Take no thought for tomorrow; worry not about home, church nor business cares. Cast all on Him, and not a word. We think so hard, pray so hard, and trust so hard, that we become unrestful and disquieted and noisy, and thus grieve Him. *Eph. 4:30.*

Restlessness, fret and worry make the place of His abiding unpleasant. Not a word to anyone of your worries, nor of your desires to know what to do. Take it not out of His hands. He is to keep in perfect peace; but do not go to another for wisdom or direction any more than you would go to a man if sick, and thus ignore the great Physician.

Not a word. I had a severe trial, long continued. I rode with a dear brother in the cars, and I opened to him my heart, and poured out my weighty burdens in his ears; I took his earnest advice to my heart. His counsel was not the mind of the Spirit, and when I returned to my seat in the car, the Spirit gently said to me, "So you went to

him? Could you not trust Me?" It broke my heart. I confessed, was forgiven, restored, and determined never to take my case out of His hands again; and to take as my motto for my spiritual life, "Not a word."

Cease, beloved, from yourself; from your own things and works. Let the Holy Spirit have play. Get still from restless activity and give Him a chance to speak and to do.

Not a word. Witness in love. Just a word for Jesus. "Ye are my witnesses." But that is all. Surrender self to Him. Let your lips be closed, your tongue be tied, your voice be hushed, your look be love. Let Him control, and a sound of gentle stillness will permeate your very being, spreading the sweet aroma of peace and delight upon all around. And while your heart is hushed and your mouth closed—in the sweet, small voice, like the dew of the morning, the gentle light of sunshine, or the sweet breeze of eventide, you will be quietly blessed, by hearing Him in the hush of His presence and the joy of His delight, and you will be so glad that you uttered—not a word.

In the multitude of words there wanteth not sin; but he that refrained his lips is wise.—*Prov. 10:19.*

Be silent to God, and let Him mould thee.—*Psa. 37:7* (Luther's Bible).

For the kingdom of God is not in word, but in power.—*1 Cor. 4:20.*

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—*Jas. 1:26.*

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. *1 Tim. 2:24.*

—*Stephen Merritt.*

Every nation has a subconscious feeling that no nation will allow a mere "scrap of paper" to hinder it fighting "the other fellow" when it feels that way.—*Haney.*

DESPISE NOT THE DAY OF SMALL THINGS

GALILEO'S DISCOVERY of the pendulum was suggested to his observant eye by a lamp swinging from the ceiling of Pisa cathedral. A spider's net suspended across the path of Sir Samuel Brown, as he walked one dewy morning in his garden, was the prompter that gave to him the idea of his suspension bridge across the Tweed. So trifling a matter as the sight of seaweed floating past his ship, enabled Columbus to quell the mutiny which arose amongst his sailors at not discovering land, and to assure them that the eagerly sought New World was not far off. Galvani observed that a frog's leg twitched when placed in contact with different metals, and it was this apparently insignificant fact that led to the invention of the electric telegraph."

—Selected from "The Faith," by Rufus A. Curtis.

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MOTHER

By F. L. Austin

IT IS PLEASING to note the growing tendency to give Mother a higher place in the affairs of the race than seemingly was allotted to her in days gone by. In many countries and in different periods in history, woman has by man been assigned an inferior position in the affairs of the race. That this was not true in the mind of God is revealed again and again in Scripture and it is indeed edifying to note the tendency among many people to return Mother to her proper place.

The first use of the word in the Bible was with reference to Eve, Gen. 3:20, "And Adam called his wife's name Eve; because she was the mother of all living." The Companion Bible defines the Hebrew word for Eve as meaning "life; life-spring". The real definition is given in the latter clause, which is explanatory of the word. The word "all" in this verse carries the meaning "all who should live after her", according to the Companion Bible.

It was by the instrumentality of Mother that God filled the earth itself with life, that is with living humans, this upon the natural plane.

But this same truth is the more emphasized when we realize that while God passed by man in the creation of Christ the second Adam, yet He called woman to His aid in this creation. All the glories of the age to come, all the fullness of the new heavens and new earth would be unattainable were it not for that devotion and sacrifice and loyalty to God which is made by Mother. It will be possible for great multitudes that will in the future praise and glorify God to do so first because of those sacrifices and devotions of Mother who has given and first trained life unto its people.

It is wholly improper for feeble minds to point out one or another portion of God's creation to be better or best; but it is wholly proper that all thinking people should give just honor and credit to each and every one. Upon May the 12th may we all unite, not in exalting Mother above others, but in ascribing to her recognition of that honor and nobility and greatness in which God in His mighty word of revelation has placed her.

EDITORIAL

F. L. AUSTIN, Editor

F. E. SIPLE, Assistant Editor.

PRAYER

IF WE ACCEPT the reports of the oldest of our day, we must believe that more and more are the younger generations of Christians turning away from prayer. And still the word of God through Christ and the apostles stands out vividly throughout the New Testament exhorting and directing the follower of Christ to pray without ceasing. From Adam to John on Patmos the Bible reveals God as the Father who is ever ready to pause and listen to the requests and needs of His created children. Especially is this true of those whom through Christ He calls His own. May we not exhort Christians everywhere to consecrate regular periods of each day for the reading of God's Word and for prayer. The Christian can ill afford to live without frequent and attentive communion with God even as the child in the home can ill afford to live his life without continual intercourse with his parents.

THE LARGE MAJORITY of Christian people are glad to believe that prayer in the name of Christ our Lord is both a great privilege and a great benefit, but so many have confessed that it is difficult to cast self and surroundings out and to pray as though speaking directly to God through Christ. Some do at times feel to overcome this difficulty and feel to speak directly and personally to the Father.

This matter was recently brought up in our Bible Training Class and one of the members, Miss Lucille Le Crone, volunteered the following statement in connection with this question: "The most effectual method I have found of losing self when praying is to first pause a moment and visualize, or get a picture in my mind of Christ. It is then so easy to pray fervently. It seems to bring Him so close that I almost feel as though I am talking to Him face to face, and everything else is forgotten."

In the same brief and concise way will other readers write the Herald their experiences along this line? The Herald will be glad to print them week by week for the benefit of others and for emphasis of this great theme pertaining to Christian life.

FAITH

AGAIN AND AGAIN are we questioned as to the meaning of the scripture which teaches the Christian relative

to faith and to works. Rom. 4:1-7 teaches that Abraham was justified by faith and not by works. James 2:21, at first reading seems to teach that Abraham was justified by works; also James 2:18 to close teaches that works must accompany faith. There seems to be difficulty in the minds of many to discern the intended truth in these scriptures.

Faith is a status of mind. It refers to one's confidence in another. It was Abraham's *confidence* in God that caused God to justify Abraham as in Rom. 4. Abraham performed no works that were worthy of or that could in the least degree create righteousness within himself. All perfect righteousness that was bestowed upon Abraham was a gift of God. He was righteous in God's sight and in God's reckoning because of his undeviating faith in Him. But just as certain as a weight above the earth being liberated will by gravity fall to the earth, so also if faith is real, true and genuine will it be recognized in another one by the works which that faith prompts. It is as impossible to keep faith from work as it is impossible to imagine an unrestrained weight remaining in the air. Faith will work. It is impossible to keep it inactive. It will manifest itself. It will perform for him and toward him unto whom it is attached. Therefore Abraham's faith worked even to the extent of endeavoring to offer up his son, Isaac, in obedience to God's word. It was thus that faith not only revealed itself but strengthened itself. It was made perfect, grew up in fullness of development by the works which it performed. In this way was "faith made perfect".

Abraham, however, was rewarded not for his work of endeavoring to offer his son but for the faith which prompted that work, the faith which Abraham had in God. His attachment to his Maker was so strong, so true, so unquestioning as to move him to action.

So, too, with the Christian. He who has real faith in Christ will work. He will work hard. He will work in whatever direction he has opportunity and strength. He will use whatever type of strength he has. He will devote himself to Him in whom he has faith. His faith will be reckoned to him also in righteousness. Rom. 4:23-25.

Have faith in God.

WORKS

THE HUGE LOCOMOTIVE is fired and steamed to its full capacity. It stands out upon the main track attached to the heavy train behind. But it is idle. It is doing no work. Its mighty strength means naught till the

mechanism is turned which properly directs the force of the steam to create a service. The locomotive is but a machine. It has no mind nor will power.

Man is different. He is given power to choose, decide and act. He, too, is filled with energy and possibility. The part that determines his work is that part of his make-up which directs him to action. He, too, is idle, useless, valueless, till he works.

Man's works are of two kinds: one that is prompted by the law of self preservation, the other that is prompted by the law of devotion to his Maker. The first needs no comment here. The second is that which is prompted by faith—faith in God, faith in Christ. Works in this second class turn the great wheels of Christian advancement. They are the witnessings that stand out at all times in honor of God and God's name. They are those things which bring physical pictures of accomplishment before the eyes of the unbeliever. Had it not been for the works of Israel under Moses during the plagues, which works resulted in blessings, there would have been no contrast to the onlooking races between Israel, the people of God, and Egypt, the people of idolatry. These works, resulting from the faith of Moses and Aaron, were of God made beneficial to other peoples who watched.

Paul was prompted by his faith in Christ and God to work in the spread of the gospel among other people. He did this work by word of mouth, by work of miracle, by indefatigable labor, by unlimited service. All these things were of God used to carry the truth of the sacrifice of Christ to unbelieving ears. Works are necessary. They are necessary for self-development, for self-growth. They are necessary for the enlargement of faith. That faith which grasps a given work to-day, is by the accomplishment of such work, increased and enlarged so as to grasp a still greater and larger work to-morrow. Thus by works is faith made perfect.

It is wrong, fearfully wrong, for him who would come off victorious in Christian life to anticipate that through his faith without corresponding service of works he is acceptable to God. Such a thing is, according to Scripture, impossible.

Nor can one work excepting in such works as those for which he is equipped. Every man is equipped for some work. It is hardly possible that it should be otherwise. Many so-called Christians are so equipped that they might become tremendous powers in the prosecution of Christ's service but they withhold their powers and abilities, treasuring them as belonging peculiarly to themselves. After the manner in which others work, these particular people profess great inability and poverty. The fact is that each one must work in that manner according to which he is equipped.

It takes the whole machine to harvest wheat. The sickle can only cut. The conveyors can convey only those portions that have first been cut. The bundler can gather only those straws that have been conveyed thereto. The knotter can enclose in the cord only such grains as have been cut and conveyed and gathered in bundles. The ejector can throw out in completed bundles only those

straws which have been properly worked upon by other parts of the machine. Christian service is in a manner similar. It takes all membership of God's called-out ones to do all of the work. Each must of necessity work to the full of his particular ability and this work must be prompted by faith.

Indeed, if there is no faith, there will be no works.

Indeed, if there be no works, it is because there is no faith.

MOTHERS AND THEIR SONS

THERE IS MORE TRUTH than poetry to the oft-repeated thought that the hand that rocks the cradle rules the world. It might well be added that the hand that should rock the cradle but neglects leaves the world bawling, rolling and tumbling in repulsive shame and crime unto self-destruction.

The following quotations from world-famed men of every walk of life should awaken young men and young women everywhere to give careful attention to mother's every tender and pleading urge to walk the noble path of righteousness and ennobling industry.

"A kiss from my mother made me a painter."—*Benjamin West*.

"My mother was my first preacher as well as my first teacher."—*Lyman Abbot*.

"All that is good in my life has come from my mother."—*Dwight L. Moody*.

"There is nothing sweeter than the heart of a pious mother."—*Martin Luther*.

"She was the best of all mothers, to whom I owe endless gratitude."—*Thomas Carlyle*.

"All that I am or hope to be, I owe to my angel mother."—*Abraham Lincoln*.

"I had but one friend in the world and she is gone."—*Lord Byron*.

"The simple faith of my mother is good enough for me. If we believe this faith, what harm? If we disbelieve it and thereby do wrong, what of our future?"—*Chauncey M. Depew*.

"Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and made me learn a part of it by heart."—*Wendell Phillips*.

These may well be accompanied by a few quotations from the inspired word of God:

A foolish man despiseth his mother.—*Prov. 15:20*.

The rod and reproof giveth wisdom: but a child left to himself bringeth his mother to shame.—*Prov. 29:15*.

Go forth, . . . and behold Solomon with the crown wherewith his mother crowned him.—*Cant. 3:11*.

As one whom his mother comforteth, so will I (God) comfort you.—*Isa. 66:13*.

And Ruth said, Intreat me not to leave thee (her mother-in-law): for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God.—*Ruth 1:16*.

MY WORK

By Eliza H. Morton

Some useful work, O Lord,
Thy servant give!
'Tis vain to breathe and move
And idly live
For self and selfish ends;
Life's work below.
Enlarge my heart, O Lord,
Until I see
That every deed of love
Is wrought through Thee.

My work may lead my feet
Where thorns are found,
Where thistles grow and where
Dark clouds abound;
But somewhere roses bud
And lilies bloom,
And sunny skies wear not
A shade of gloom.

Help me to labor on
In sweet content,
Believing that what comes
By Thee is sent.
The goodly land afar
Is drawing near,
Its fields are green, and all
Its skies are clear.

Rejoice, O heart, rejoice!
Be glad and sing!
Thine eyes shall soon behold
Of kings the King.
Bright stars shall shine for thee,
Thy work be blest,
And thou shall find thy home
Like bird its nest.

HOPE PAINTS A PICTURE

By Mary A. Gesin

IN THE BEGINNING God created the earth in a condition of perfection. Vegetation, as well as animal life, was created in that state of completion which God called "good" and "very good." When God ended His work of creation, He turned the finished product over to man for his enjoyment. David tells us that "the earth hath he given to the children of men." God gave man dominion over all, the fish, the fowl, the beast of the field, in fact, every moving thing. Gen. 1:26-36.

In return for all of these blessings, God required

obedience to but one command: "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Gen. 2:17. Small thing, it would seem, in comparison to all that God had bestowed upon man! But man disobeyed and as a result was driven from his beautiful home in the garden.

In addition to this, God told man that in the day that he should eat of the forbidden tree, he would surely die. In carrying out this sentence for Adam's disobedience, God placed a flaming sword near the tree of life, which kept him from access to it. And thus man brought death upon himself as a result of disobedience. Gen. 3:22-24.

Looking at the picture thus it looks dark indeed! Man coming upon the scene of action from generation to generation only to pass off after a few allotted years! Think you an infinite and all wise God would devise such a weak and faulty scheme? Job asks this same question, "If a man die, shall he live again?" But he answers it in the same verse. "All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:14, 15. He gives further proof of his belief in a life after death when he says that though "worms destroy this body, yet in my flesh shall I see God." Job. 19:26.

In the New Testament also we find many references to a resurrection. Let us note a few of them. Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live." John 11:25. Paul also expressed this hope, Acts 24:15; 1 Cor. 15, and many others.

The earth, we are told, will stand forever. David declares that fact in Psa. 78 and Solomon in Eccl. 1; as well as many other writers of inspired writ. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." "I know whatsoever God doeth, it shall be for ever." In the references previously cited, we find that the earth will be restored to its former beauty through One who was once of the same nature as we, understanding our problems and needs. God, in His infinite wisdom, provided for this when man disobeyed and brought the curse upon the earth and death upon himself. Gen. 3:15; Luke 1:35; Luke 4:18; Heb. 9:28; 1 Cor. 15; Isa. 35. This can only be brought about by a resurrection from that death brought upon the race by Adam's disobedience. And the redeeming of man from the result of that act is the primary purpose of the resurrection.

A resurrection portrays to mortal man the wonderful mercy and love of a heavenly Father, who looks with compassion upon the erring creatures of His handiwork, as does nothing else in all His plans and purposes. Then God shall once more dwell with man, "and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, . . . for the former things are passed away." Rev. 21:4.

THE JUST SHALL LIVE BY FAITH

By M. A. Woodward

ROMANS 1:17

THIS TEXT is the keynote to the perfect life of every true Christian. From whence cometh our strength and trust without faith in God and His dear Son and the worth while lessons they teach?

These words appear once in the Old Testament and three times in the new. In Hab. 2:4 they were given in answer to an earnest prayer for help from iniquitous men, by one of God's prophets. Habakkuk said, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, . . . and the LORD answered me, and said, . . . but the just shall live by his faith." It was enough. The prophet believed God.

Again we hear the same words used when Paul, the faithful servant of God was earnestly pleading with some Galatian brethren, who were becoming blind to the good news he had brought them, and were listening to some Jewish teachers who, Paul said, had bewitched them, blinded their eyes from the Christ teaching back to the law. Paul assured them that no flesh could be justified by the works of the law, "For the just shall live by faith." Webster says that to be just is to be actuated by righteousness, agreeing with a required standard, righteous before God, true, faithful. The Jews were not righteous before God when they conformed to the law, leaving the beautiful lessons of love the dear Christ had given them, and which Paul had so faithfully taught them, and which they had assumed to believe.

Friends, take time to listen to Paul's sermon in Gal. 3:1 to end. Hear him, how earnest he opens Abraham's faithful life for them. They knew this man of God, being Jews. They had studied about him and were well acquainted with all God's dealings with him. Paul wanted them to understand that it was Abraham's wonderful faith in God that made him the heir of God and that same faith was their only hope of salvation. How anxious he is for them to understand! Hear him trying to make their burdens lighter, the road of life easier for them to travel, "Christ hath redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." That was a marvelous time in Paul's life, when he was trying to prove to his Jewish listeners, that "the just should live by faith", Rom. 1:17, pleading for the Christ, "I am not ashamed of the gospel of Christ". *Why?* "For it is the power of God unto salvation to every one that believeth (has faith)." "The just shall live by faith."

Martin Luther stands out before the world as a wonderful hero fighting for his new found faith in the gospel of Christ. Reared in the Catholic faith, which was a faith of fear one day he carelessly picked up a leaf from the

Bible which had blown his way. I wonder if it was Rom. 1:16, 17, or Gal. 3. Whatever it was, it turned the whole channel of his life. Here was love. He read and re-read of a gospel of love, it soothed his tired, troubled, fear-filled life, and after many sleepless nights and anxious days he accepted the gospel of Christ and made himself the deadly target of former associates. We hear him in his flights of faith, nothing daunted by the threats of his new enemies: "I will go to Worms and preach Christ if the devils are as thick as the tiles on the house tops", and he went preaching that the "just should live by faith." God be praised for a Peter and a Paul and a Luther!

May we "study to shew ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"AS LONG AS I LIVE"

"I will sing unto Jehovah as long as I live: I will sing praise to my God while I have any being." That was the Psalmist's chief work, singing praise to God, and he wanted no vacation from it. His work for God was his good time. To retire from it would be to retire from his delight and satisfaction.—*Amos R. Wells.*

WATCHING — WAITING — WITNESSING

By Lillie H. Willis

JESUS COMMANDS us to watch. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." But how are we to watch? We cannot stand gazing at the sky: it cannot mean that. No, we are to watch the signs of the times. We are to look over the papers, and when we do this, we can see the world is in just the condition Jesus said it would be. It is just as it was in the days of Noah; also the cry of peace, peace, when there is no peace. Everything proclaims His coming near. If we have eyes to see, and ears to hear, we are listening for the coming of His feet.

And while we watch we must wait patiently for Him, for at the time appointed, He will come. We cannot hasten His coming, or hinder it. God set the time long ago, and when the hour arrives, He will come. Therefore wait patiently for the coming of the King.

While we watch, and wait, we must witness for Him. The world is under an opiate, drugged into indifference: as a snare shall that day come upon the ungodly. We who are awake must witness for Him. "Ye are my witnesses," Jesus says. Therefore witness to the nearness of the coming of the Son of man. The dark night of sin is almost past—the morning breaks. Sorrow may endure for a night, but joy cometh with the morning,

A TRUE FRIEND

By Lydia Railsback

NEARLY EVERYONE has a friend that is prized above all others. This is natural and should be, for each one needs someone in whom he can confide, and with whom he can share his joys and sorrows. A friend, an intimate associate, may be a brother or sister, a father or mother, a husband or wife, a son or a daughter, an aunt or an uncle, or just an intimate acquaintance. Whichever it is, no one else is quite so near or dear as this particular friend.

It has been said that "a friend is one who knows all about you and loves you still". To me this is a splendid definition. It takes a true and tried friend to know one in all his different moods, to know all his faults and shortcomings, to know all his whims and dislikes, and still be willing to share in all his joys and sorrows; but we have friends just like that, ones that will measure up to everything that the word "friend" implies.

The above mentioned are earthly friends. Then we have One far above these, One who loves us more than is possible for an earthly friend to love, One who suffered and bled and died that we, poor unworthy creatures, might share in the joys of everlasting life. Do we realize this? Do we take Him at His word? Do we trust Him as we should? Many, I fear, are willing to be loved and trusted, but are not willing to reciprocate the love and trust.

Solomon says, "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother". How true this is! If we want friends, we ourselves must be friendly. Just so if we want Jesus for our Friend. He said, "Ye are my friends, if ye do whatsoever I command you". He also said, "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". Jesus did this and even more than this for "while we were yet sinners, Christ died for us".

We cannot repay this love, but we can live lives that are acceptable to the Father and by so doing we will show that we at least appreciate what has been done for humanity, and also show that Jesus is the true Friend of all those who put their trust in Him.

I HAVE BEEN ASKED many times, "What is the best way to get rid of SELF?" Beloved, the best way I know is to GIVE IT AWAY; expend it on others. Let the blessed Holy Ghost do to you as He did to the Master POUR YOU OUT. Your life will then be one of victory. Remember too, God never lights a candle but He has a lost coin to seek, like the woman in the parable who lit a candle to find her coin. So there are thousands of lost coins (men) that God is seeking to find, and He wants to use you as the candle to find them."—J. Saunders.

ARE YOU A DEBTOR?

By Rufus A. Curtis

A PERSON MAY NOT OWE any of his associates a dollar, and yet be heavily indebted to them. There are other things besides finance to consider in answering the above question satisfactorily. In reading Paul's epistle to the saints in Rome, as recorded in the first chapter in which is portrayed his unceasing prayers for the "beloved of God" at Rome, we find the following statement, "I am DEBTOR both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 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." Paul, as a "faithful and wise steward" of the "unsearchable riches of Christ," recognized the "necessity" that was laid upon him—to pass on to others this glorious gospel message that he had received that there might be a "mutual faith" and participation in the salvation the gospel proffers to believers who yield the "reasonable service" which our heavenly Father requires. Luke 12:42, 43; Eph. 3:8; 1 Cor. 9:16-23; Rom. 1:9-16.

He who foresees the impending danger that awaits the impenitent rebel against a merciful Father, who is willing to "abundantly pardon," and refuses to "warn the wicked from his wicked way," will be culpable, in the sight of God. God says, "His blood will I require at thine hand." Isa. 55:6, 7; Eph. 3:17-21. Cain could not escape from being in a very real sense, his brother's keeper. Gen. 4:8-10. We cannot isolate ourselves from the busy, bustling world about us; "For none of us liveth to himself, and no man dieth to himself." Rom. 14:7. We are debtors to others, to set a good "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. We are debtors to others in our godly "walk", and holy "conversation," "with all lowliness, and meekness, with longsuffering, forbearing one another in love." Eph. 4:1, 2; Phil. 1:29; Col. 1:10, 11.

It is safe to emulate others as far as they emulate Christ, who is the Christian's Paragon. Paul wrote to the Corinthian brethren, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11:1; Phil. 3:17. There should always be an intimate harmony between our words, and our deeds. "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; 1 Cor. 10:31; 1 John 3:18. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:7, 8. The debt of love to our "neighbour," is an ever continuing debt, and can never be canceled, as long as life and opportunity last,

but that fact does not militate with the thought that our Creator should have *the supreme place in our affections*, and that we should "offer unto God thanksgiving," and pay our "vows unto the most High." Matt. 22:36-40; 10:37; Psa. 50:14; 76:11; Job 22:27; Eccl. 5:4, 5.

THE APOSTLE PAUL ON IMMORTALITY

THE FOLLOWING summary of the writings of the Apostle Paul on the subject of immortality shows the wide difference between the modern views and the views of the writers of the Scriptures:

"1. The apostle Paul is the only writer in the whole Bible who makes use of the word *immortal* or *immortality*.

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

"4. He never applies it to *men's souls at all*, either before or after death.

"5. He speaks of it as an attribute to the King Eternal. 1 Tim. 1:17.

"6. He declares that this King Eternal is the only possessor of it. 1 Tim. 6:16.

"7. He presents it as an object which men are to *seek after* by patient continuance in well doing. Rom. 2:7.

"8. He speaks of it as revealed, or brought to light, not in heathen philosophy but, in the gospel of the Son of God. 2 Tim. 1:10.

"9. He defines the period when it shall be 'put on' by the saints of God, and fixes it at the *resurrection*, 'when Christ who is our life shall appear.' 1 Cor. 15:52-54; Col. 3:4.

"10. Therefore he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be *destroyed*, or *perish*, or *die*, or be *burned up*, or be *devoured by fire*, he did so without any 'mental reservations,' or 'theological definitions.' In other words, he said what he meant, and meant what he said."

Selected from "Pauline Theology" by Rufus A. Curtis.

Once you had no hope, and now you have a light that the wind cannot blow out. Who kindled that flame? Speak out the Name; have no fear; it will do you good in body, soul and spirit to be fearless in your testimony. Say simply, frankly: this is the miracle of Christ.

—Joseph Parker

The Lord's choicest followers have learned that The Safest Investment in the World is giving of their substance for the salvation of souls. Such investments will not depreciate through the near approach of panics, wars, labor troubles and the awful oncoming agony of Antichrist's rule.—*The Gospel Call of Russia.*

ANSWERING THE TRUTH SEEKER

By C. W. Dean

ISAIAH 66:7-9

REFERRING TO a Truth Seeker asking for help on the prophecy of Isaiah 66:7-9, as appeared in issue of December 25, 1928, perhaps the following may be of some help and comfort to him.

The "she" referred to in Isaiah 66:7 is Israel, the sun-d clothed woman with twelve stars in her crown of Rev. 12:1-5. The "man child" is Christ, and the twelve stars in the crown symbolize the twelve apostles of the Lamb which will sit on twelve thrones in glory with Christ the "man child". Faithful Israel in Jerusalem in contrast with the false woman of Babylon.

Israel brought forth before travail. Matthew 24:8 foretold of the beginning of travail which may be seen by the study of Rev. 7:1-8. Nothing is to be injured until the 144,000 are sealed, then the woman is to be carried into the wilderness for protection. Dan. 9:27; Matt. 24:16; Rev. 12:6, 13, 17. It seems that the 144,000 will be on the scene forty-two months and during the time of trouble, or travelling period. Rev. 11:2; Mark 13:17-20.

Christ is the Man Child who was caught up to God and His throne, as He is the Man Child that will rule all nations with a rod of iron. Rev. 12:5; Col. 1:18-20. Truth Seeker may get a better understanding of this subject by the study of the seventy sevens spoken of by Daniel in the 9th chapter.

With the commandment in the twentieth year of Artaxerxes' reign the seven sevens of Daniel 9:25 began and they end with the dedication of the temple. Ezra 6:15. The sixty-two sevens began in 405 B. C. or after dedication of the temple and ended when Prince Messiah rode into Jerusalem on the colt, the foal of the ass, as their King. Luke 19:32-44; Zech. 9:9.

In the following weeks Messiah was cut off, for the prophecy stated that after sixty-two sevens Messiah shall be cut off (Dan. 9:26); that is cut off between the sixty-ninth and seventieth seven.

This leaves the seventieth seven yet future for Messiah was cut off after sixty-two sevens and the forty-two months, as spoken of in Rev. 11:2, is one half of the seventieth seven.

There are usually exceptions to the seventieth seven still future. However the truth of the matter is there were seventy weeks of sevens, or 490 years, determined upon the people of Daniel. Dan. 9:24. Note Dan. 12:1-3. Then consider that if the seventy sevens, or 490 years, have been completed, what about the remnant that were broken off, and has the resurrection of Dan. 12:2 taken place? If so, Rev. 11:2 has had its fulfillment.

Fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love,

TO MOTHER

By Laura Slusser Glanton

Mother's hair is turning silver,
 Mother's step is getting slow,
 But her dear eyes, warm and tender
 Beam with love's celestial glow.

And her dear hands, how I love them
 As my throbbing brow they press,
 Toil-worn hands, yet oh, how tender
 Every touch like a caress.

In my mind, I see her sitting
 In the wee house, all alone,
 Watching o'er the empty home-nest,
 From which all her birds have flown

Wintry winds have killed the flowers,
 And the trees are brown and bare,
 But a light shines from the window,
 Always rest and welcome there.

Soon the wintry winds will leave us,
 And the Springtime's balmy air
 Will bring all your vines and blossoms,
 That you tend with so much care.

See the dear old-fashioned blossoms
 In the high beds, made of rock!
 Larkspur, phlox and sweet petunias
 And the stately hollyhock.

How I love each fragrant bower,
 How I love each shady nook,
 There, I fought life's fiercest battles,
 Turned the pages of life's book.

Patient be, dear little mother,
 For we will not always roam,
 And when Springtime brings your flowers
 All your nestlings will come home.

THE TEARS OF JESUS

By Lottie E. Young

THE VERSE, "Jesus wept", is among the earliest learned by children in Sunday School, and one of the longest which memory retains, possibly because it is the shortest verse in the Bible.

We all know how easily babies and most children cry, and women have the reputation of frequently having tears in their eyes, but when a strong man weeps, it generally

means exquisite agony, either physical or mental. Of course no actual picture of Jesus ever existed, and many of the representations of artists' brains show Him with a gentle effeminate face. I believe the One who had the simple bringing up in the humble home of a Galilean peasant, who could work at the carpenter's bench, and afterwards walk the miles He did up and down the land of Palestine while the constant pressing of throngs, mainly from curiosity, wanting relief from the ills of the flesh, must have tried Him greatly, whose food was plain and meager, and yet who could sleep soundly when so severe a storm was tossing the boat that the hardy fishermen in it feared death, was a fine specimen of manhood, and yet, the Bible tells us twice that He wept. When we cry it is usually in pity for ourselves, but this was not the case with Jesus. Why was it then?

The 19th chapter of Luke's gospel records the day when He should surely have been happy as it tells how He rode into Jerusalem in triumph. There were no soldiers clearing the way for the procession to pass, no throne to be ascended, and it was on a borrowed mule the Messiah rode on the only occasion that He allowed His claim of King of the Jews to be proclaimed, but His followers spread their garments in the road, and a multitude rejoiced and praised God, saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." And yet as He drew near to the great city with its wonderful temple and palaces, its memories of the past, and the prophecies which tell of its being "the joy of the whole earth" in the future, we read "He beheld the city and wept over it."

There were three reasons for His weeping. He knew that those who now were cheering, in a few days would be calling out "Crucify him! Crucify him!" and lamented the fickleness of the people with whom He had lived and worked for three years, and whom He had blessed and benefited constantly. And yet, under the influence of mob passion, they would hurry Him to an awful death. They were eager for a material kingdom to be established which would overthrow the Roman dominion and restore Jerusalem to the proud position it held under David and Solomon, but He knew the cross must come before the crown, and the testing of His subjects before rewards were given.

Hear the words of Jesus as He looked into the future "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!" Such a familiar picture of a hen calling her chickens, who always run for safety when the mother's note of warning is sounded that an enemy is near! He knew the Roman eagle was hovering over Judea, ready to pounce upon it and destroy it as a nation until the prophecy should be fulfilled, spoken hundreds of years before, "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." He could see Jerusalem a heap of ruins; the

temple, which the Jewish people thought Jehovah would always protect, burned and its magnificent furniture destroyed or scattered among the heathen. History tells us that in addition to the thousands slain in battle when the city fell in the year 70 A. D., thousands more suffered crucifixion and other awful deaths, while many more were sold into slavery. Little could the people have pictured these horrors when they cried, "His blood be upon us and our children!" Is it any wonder Jesus lamented when His prophetic eye could see all this?

Now let us go to Bethany and stand with the mourners at the grave of Lazarus, for here we find another "Jesus wept." We are apt to think it was sympathy for the bereaved sisters which drew these tears from the eyes of Jesus, and it may have been partly so, but He, who can see the end from the beginning, knew that in a few moments their grief would be turned to rejoicing when the loved brother would be restored to them again as He demonstrated the truth of His saying, "I am the resurrection and the life." Even Mary and Martha doubted His power as He said to them, "If thou wouldest believe", while John 11:45 tells of some who, after witnessing this stupendous miracle, stirred with envy or some other base passion, went to the Pharisees and told them what had happened. It was the current unbelief of the nation at large which caused the tears of Jesus and the knowledge that even His beloved disciples would be ready to forsake Him, and even deny they ever knew Him.

Is the world any better to-day than it was two thousand years ago? Are men and women forsaking the assembling of themselves together and going after "strange gods?" Is the love of many waxing cold? It is easy to sing hymns of praise to God in church but is it easy to acknowledge Jesus Christ as your Savior in the store or at school when there may be some jeering comments? Was there ever a time when the love of self and pleasure was more manifest, not only in the world but in the church than it is to-day? If the Master came in poverty as He did before, would many acclaim Him as King?

If the Apostle Paul could say so long ago, "The night is far spent and the day is at hand", how much more should we be studying the signs of the times and living so close to the One who died that we might have life forevermore that we will be glad to sacrifice so that others may hear the glad tidings of a soon coming Savior, and have a part with us in that kingdom which shall never end!

BIBLE PROPHECY FULFILLED TO LETTER

JEW IS JEHOVAH'S WITNESS TO HIS WORD

GOD FORETOLD the history of the Jewish people for 3,500 years and so far it has been fulfilled to the letter," H. A. Ironside declared last night at the annual Prophetic conference in an address on "The Past, Present and

Future of the Jew."

Giving as his text Isaiah 43:21, "This people have I formed for myself; they shall shew forth my praise," Mr. Ironside declared that the Jew is Jehovah's witness to His word.

"The prophecies declare that the Jewish people shall be brought under the blessings of the New Testament and restored to their land in the coming days after God's present work among the Gentiles has been completed," Mr. Ironside said, "and now the same salvation is offered on the same terms to Jew and Gentile."

EXPECTED LORD TO ARRIVE

"I had hoped before the time for another conference had arrived that the Lord would have been here," Rev. Canon F. E. Howitt of Hamilton, said in his afternoon address: "Some Modern Wonders and Their Prophetic Significance."

It is Canon Howitt's opinion that the world has not much longer to wait. Quoting Daniel, 12:4, "But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased." He dwelt at length upon the rapidity and extent of travel to-day. "There has never been as much running to and fro in the history of the world as now," he said.

"The prophetic word is being unsealed in the Book of Revelation," Canon Howitt continued. Steamships, he believes, are referred to by the "vessels of bulrushes" in Isaiah, 18:1-2, taking the translation of a German lexicographer for bulrushes as "swift packet boats of some description." The reference to "a nation scattered and peeled," he applies to the return of the Israelites to their own land.

Again in Isaiah 35:8, Canon Howitt sees an allusion to railways. Jerusalem is called by Arabs, the Holy City, and the Jerusalem-Java railway is known as the way of holiness, he said. Lepers (the unclean) are not allowed to travel over it. The war, which caused the British to lay a pipe line from Cairo to Jerusalem has helped fulfill the prophecy of the 6th verse, the same chapter, he believes, which reads "in the wilderness shall waters break out."

"Most people are familiar with the reference to automobiles," he said, and quoted Nahum: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

Although he did not quote any definite reference to the powers of radio, Canon Howitt said it is generally understood that the Savior will proclaim His arrival in a shout that shall be carried around the world.

He had hoped to dwell upon the increase of knowledge but unfortunately time did not permit. Dr. A. T. Pearson 20 years ago prophesied the coming of Christ before 1935, and Canon Howitt believes it is even much closer.

—Selected from "The Mail and Empire."

A GROWING ANTI-CHRIST

THE UTTER DISREGARD for spiritual things and the tendency toward a Christless Christmas, comes out in the program of a Southern California high school entertainment. School teachers in many places are cringing before the modern Christ-haters and are ready to pay almost any price to have peace with them, even to altering the words of great hymns of the church.

The program before us contains the words for three hymns to be sung at the Christmas celebration. In the hymn, "Joy to the World," the word "Savior" is removed and the word "Father" substituted. In the hymn, "Oh Come All Ye Faithful," the name of "Jesus" is removed and the word "mighty" put in its place, and the closing line, "Christ, the Lord," is made to read, "Worship the Lord."

But worse than this, is the revised version of the Christmas hymn, "Silent Night." Here are two versions:

AS THE SONG IS

Silent night! Holy night!
All is calm, all is bright,
Round yon Virgin, Mother and Child,
Holy infant so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night! Holy night!
Shepherds quake at the sight,
Glories stream from heaven afar,
Heavenly hosts sing Alleluia;
Christ, the Savior, is born!
Christ, the Savior, is born!

Silent night! Holy night!
Son of God, love's pure light,
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth,
Jesus, Lord, at Thy birth.

AS THE SONG HAS BEEN CHANGED

Silent night! Holy night!
All is calm, all is bright,
Round Thy Children, Father on high,
Beams the light of Thy starry sky;
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night! Holy night!
Shepherds kneel at the sight!
Glories stream from afar,
Golden beams from the eastern Star;
Comes the glorious morn,
Comes the glorious morn!

Silent night! Holy night!
Shineth now God's pure light.
Radiant beams Thy holy face,
Brings the dawn of redeeming grace,
Peace and heavenly love,
Peace and heavenly love.

What is it but the spirit of Herod who sought the Christ-child's manger bed to destroy Him if possible, that first Christmas night? When school teachers sanction such alterations in the hymns of the church, they show clearly what their attitude to the Bible is, and that they are ready even to insult the Christian conscience of a great city. They are utterly dead to all sense of loyalty to the Son of God. What is the sense of celebrating the birthday of Jesus Christ at all, if He is to be cut out of it?

Thank God, there are multitudes of godly teachers throughout the land who would not stand for such disloyalty to Jesus Christ, to say nothing of such disrespect to the country in which they live, which was founded upon the Bible. The number of the other kind, however, is on the increase. Let Christian people keep their eyes on the doings in the schools. God help this nation if it plays the craven act of Pilate and again delivers Christ over to the Jews and Atheists to be crucified—crucified within the very nation that He, and He alone, has made mightiest of all nations on earth today. We will have a Savior-less, Lord-less, Christ-less, meaning-less Christmas if Atheism is allowed a hand in the affairs of our schools.

—*The King's Business (Dec. 1928).*

(This is not the first time the editor has heard feeling criticisms because certain public schools in our cities yield to the propaganda to blot Christ and Christianity out of the lives of the scholars. This anti-Christ sentiment is growing every year.—Ed.)

He who saves time at a railroad crossing may lose it in the emergency hospital.

The approximate oceanic area of the world is 139,321,00 square miles.

The average depth of the ocean below sea level is 12,500 feet.

The deepest place yet found is called Mindinao Deep near the Philippine Islands,—34,220 feet.

There are eleven and a half miles between the highest peak in the world, Mt. Everest in the Himalayas, and the lowest depth known in the ocean.

What a peculiar looking globe our earth would be were all the water removed! God (nature, science) caused these heights and depths of the earth to make land space for rational and irrational beings to exist. There are, however, intimations in God's Word of a future change in the earth's surface that will greatly affect, in a beneficiary way, animal and vegetable life.

—*S. E. Haney*

National Berean Department

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"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."

THE FOLLOWING reports speak for themselves. It is just such as these that lend interest to the Berean page. If all who are doing some work of this sort will send in a report, the work of your Editor will be lightened and your interest and enthusiasm increased.

SOUTH BEND, INDIANA

On April 21, on invitation from the Burr Oak church, Rolland Stilson took a load of five to the evening services there. The invitation came especially from Sr. Myrle Hatten who is leader of the children's Berean class. This class has been studying the life of Paul, (for the simple reason that the new Junior book is not yet ready and they had finished the one we have) and after working on that all winter, Myrle herself wrote out the story in dramatic form and her children gave it before the preaching service. We, of South Bend, felt it was well worth the trip of thirty-five miles to see and hear what this Junior Berean class has been doing. It certainly was an inspiration to the National President herself. Myrle is a hard worker and deserves much credit for what she is doing with the children. Lydia Railsback.

OREGON, ILLINOIS

On the evening of May 2, one of the Junior Berean classes of the church gave an interesting program for Mother's day. This was given in advance of Mother's day because their teacher, Lucille Le Crone, left for her home May 3. Sr. Le Crone took over the supervision of this active young class last fall to relieve their regular teacher and her efforts were very much appreciated. The children showed marked progress under her capable direction and it was with reluctance we bade her good-bye.

The National Berean Board met in Oregon on April 30th in the home of Bro. and Sr. Floyd Stilson. In order that we might cooperate more fully with the General Conference, Bro. Marsh, Bro. Austin and others were asked to meet with us and take an active part in preparing the program for the annual Berean day, August 5.

Beside the regular business end of the Berean work, three papers will be presented on different phases of the work:

1. Making the Berean Hour Effective.
2. Spiritual Development.
 - (a) From the Lesson.
 - (b) Influence on the Church.

The Bereans, as well as the officers of the General Conference feel the need of deeper spiritual work and trust this program will bring out thoughts that will help the advancement of the cause and rebound to the betterment of our church work and to the honor and glory of the Father. Lydia Railsback, Chairman.

MOTHER

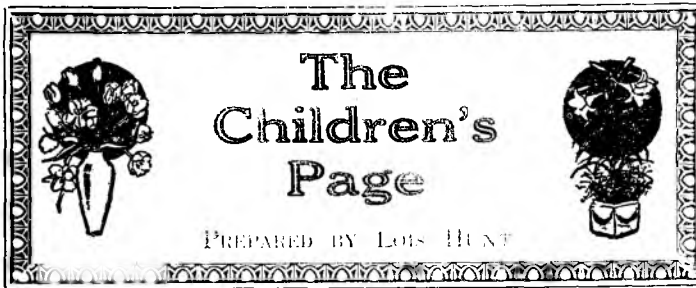
There is something so soothing and tender in the sound of the word, "mother," that it at once brings to our minds visions of comfort in sorrow, relief in pain and companionship in joy. No heart is so calloused but the word, "mother," strikes an answering chord, vibrating through every fiber and lifting one above the present surroundings to some experience of childhood or youth, too beautiful and sacred to be forgotten.

Happy is the boy or girl, the young man or young woman, who has a mother whose every care is that her children shall possess sound healthy bodies; one who is anxious that they shall receive such a preparation as shall best fit them to cope with their equals in the school of life.

But happier far is he who has a Christian mother, whose every care is that her children shall learn the principles of love taught by the lowly Nazarene; whose greatest concern is that they shall be followers of the Master than whom no greater teacher ever lived.

If you, dear young Berean, still have the comforting presence of your mother, be not forgetful to return to her your full measure of devotion for her life of service to you. Let your thoughts dwell upon the precepts which she implanted in your impressionable mind, and bring forth fruit worthy of her early care.

If however your mother has fallen asleep, awaiting the call of the One she served so faithfully and well, be true to her memory and cause her fondest hope to materialize the hope that she will meet all her own when that call comes. Mary A. Gesin.



JEREMIAH CALLS TO OBEDIENCE

THE LORD IS GOOD; for his mercy endureth for ever."

God surely did show mercy unto His chosen people, the Israelites. Time and again He saved them from destruction. Time after time He offered forgiveness and salvation if they would only follow in His pathways! Prophet after prophet did He send to warn them of danger or plead with them to put away idolatry. Such was Jeremiah's mission to the southern kingdom, Judah.

The people of Judah had forgotten the real God and His kindness. They followed all manner of evil and thought that all they needed to do was to stand in the temple and call upon God's name. They worshiped Baal and idols even in God's own house.

Thus, one day, God told Jeremiah to stand in the temple court and deliver another message to the people. "Amend your ways and your doings," said the Lord, "and I will cause you to dwell in this place." He told them not to trust in lying words, but *thoroughly* change their lives—no half-way changing, but *thoroughly*.

He promised that if they would not oppress the stranger, fatherless, nor widow; if they would not shed innocent blood, nor walk after other gods, they should live in the land of their fathers forever and ever. But they were guilty of these things.

Now, you know that no one ever gains anything by telling untruths. And that is what God had Jeremiah tell the people. He also added stealing, murder, adultery, swearing falsely, worshiping Baal, and making God's house a den of robbers to their list of wicked doings. No wonder God decided they needed to change their ways! He loved them and wanted them to do right, just as parents to-day want their children to live right.

Obedying God's commands is the only way to please Him. He told these people that He demanded obedience rather than their burnt offerings or sacrifices. He said, "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."

Now, Jesus was obedient in every respect, and if we are Christians we will be obedient too. And as surely as God promised blessings to these people of Judah, so will blessings come to us who desire to be true to Him and His Son.

REMEMBER

"Obey my voice, and I will be your God."

SOMETHING TO DO

1. Read Jeremiah 7:17, 18, 24, 30, 31, 34.
2. Make a list of the things God told the people of Judah *not* to do.
3. Name the blessings that come from obedience.

WHERE FIND

"Surely goodness and mercy shall follow me all the days of my life"; *also* the verse at the beginning of the story.

NOTEBOOK

Page 1. Copy:—Jeremiah calls upon the people of Judah to obey God.

Christians obey God
obey parents
obey laws of the land.

Reverse side:—Paste pictures of things that show God's blessings to us; as fruit, grain, etc., and others you can think out.

MOTHER'S DAILY DOZEN

PATIENCE. Close your mouth, raise your eyes, open your mind and heart. (Before breakfast until after supper.)

2. *Good Cheer.* Think pleasant things. Sing happy songs. Stop and play awhile.
3. *Self Discipline.* Lenient, but decided. Do not weaken.
4. *Humor.* See the funny side.
5. *Judgment.* Think calmly. Reason carefully.
6. *Praise.* Use it wisely, sincerely, generously.
7. *Understanding.* "Never mind, Mother understands."
8. *Influence.* The way you undergo joy, defeat, disaster, distress.
9. *Play.*
10. *Self Sacrifice.* (Use sparingly.)
11. *Love.* Greatest thing in the world.
12. *Prayer.* Begin the day with it. Repeat it at intervals throughout the day. End the day with it.

—From John Martin Magazine.

"Greatly begin!
Though thou hast time
But for a line
Be that sublime!"

Be careful of the books you read, your character will be as much influenced by them as by your friends.

—Parton Hood

With Our Sunday Schools

LESSON VII.—May 19, 1929

JEREMIAH CALLS TO OBEDIENCE

Jer. 7:1-26.

Devotional Reading: Psa. 96:7-13.

GOLDEN TEXT

Obey my voice, and I will be your God, and ye shall be my people.—Jer. 7:23.

A STUDY OF THE SUBJECT

Obedience Essential to True Religion. Samuel reproves Saul for his disobedience by saying, 1 Sam. 15:22, "to obey is better than sacrifice". Obedience is the first requirement made by God of man. It was for disobedience that Adam and Eve received man's first punishment. Obedience is the only known pathway by which man can reach God. It was Jesus who told His apostles, John 14:15, "If ye love me, keep my commandments." He emphasized this, v. 21, by saying, "He that hath my commandments, and keepeth them, he it is that loveth me", and, as though to avoid all misunderstanding, He tells it again in this way, v. 23, "If a man love me, he will keep my words". The keeping of Christ's commandments is the obeying of them. It is only by such obedience that one can reveal his love for his Master. It is only by such obedience that Christ assured them that He would abide with them; and it was only on condition of such obedience that they could be one with Him. Our lesson assures us that it was for lack of obedience that God warned Judah of coming catastrophe.

Sacrifice. Israel long held the thought that every manner of sin could be fully compensated for by the offering of sacrifices. She lost sight of the necessity of obedience. The same principle is far too common in the present day.

Christian obedience is required in one's daily business and daily pleasure. It is not possible to justify tricky business by the payment of money for the support of religion. The God who was nauseated with the blood of bulls and goats must also be nauseated with the prices paid with such ease to-day.

PRACTICAL APPLICATIONS

Importance of Obedience. "To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. The teacher of a school I once visited wrote a lesson on the board with the request that the class should copy it exactly. When the papers were finished and handed in it was found that of those forty pupils but two or three had fully carried out the teacher's instructions. The others had written the substance of what she had placed before them; some had added a few ideas of their own; but only a few had really obeyed orders. The most fearless man does not always make the best soldier. The one who does the most for the success of the battle is the one who obeys instantly, unquestioningly, and exactly every order issued by the commanding officer. God has a great work to do. He invites

us to help Him; but He only knows just what that work is and how it must be done, so if we are to serve Him acceptably we must be obedient to His commands.—G. E. M.

THE GOLDEN TEXT

**"Hearken ye unto my voice,
So will I become unto you—a God,
and ye shall become unto me—a people."
—Jer. 7:23, Roth.**

Our Lord and Master was obedient unto death and became our great Example of complete obedience unto the Father. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:8, 9. Jesus says, "Why call me Lord, Lord, and do not the things which I say?" Luke 6:46. And again, "Ye are my friends, if ye do whatsoever I command you." John 15:14.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: God and the Law Covenant

Jer. 7 is a good example of God's work with man according to His law covenant. There is repeated teaching to ears that hear not, and the teaching is continued, the Lord daily rising up early, even though He knows that man will not hearken and obey. There follows a casting off, God definitely refusing to hear and answer prayer and intercession. There is no least glimmer of mercy, nor promise of help. The only doorway to God's favor is obedience to the spoken Word. Failing this, there is no hope.

Such a covenant would be unrighteous were it not for God's purpose in it. This purpose is that, by effort and failure, man shall become conscious of his shortness of God's righteousness and this consciousness (Adam's shame) is the prerequisite of development into God's image and likeness. And while this consciousness is developing the law covenant serves the secondary purpose of restraining flesh activities and checking immediate self-destruction. God's law covenant is righteous and wise even though it is contracted with a party that cannot keep it.—A. K.

INTERMEDIATE CLASS

Topic: Doing What God Commands.

The people of Judah were God's people; they were under His direct guidance; they received from Him through prophets and leaders His counsel and His desires for them. He had blessed them in many ways: delivering them from slavery, caring for them

on a wilderness journey, through a mighty sea and over a rushing river, aiding them to conquer their enemies and finally establishing them in a land "flowing with milk and honey."

In return for this He required of them obedience to His laws. "Thou shalt have no other gods before me" was His great desire for them, for He knew that in the keeping of this law lay the keeping of all His other commands. The first five commandments He gave concerned Himself and their attitude toward Him, while the rest of them taught them how to live honorably with their fellowmen. God said to them, "Obey my voice, and I will be your God, and ye shall be my people". Wonderful promise when we think of the blessings God is able to bestow!

What are some of the blessings that would have come to the people of Judah if they had obeyed God? Name some of the things God desires of us. What blessings will be ours if we obey?—M. G.

JUNIOR CLASS

Topic: Jeremiah Warns People Again.

In this lesson we find Jeremiah giving another warning to the people of Judah concerning their wickedness.

Jeremiah was to stand at the gate of the house of the Lord and tell the people as they entered what the Lord had said.

Here are some of the things God warned them not to do: trust not in lying words; execute judgment and righteousness; deliver the spoiled out of the hand of the oppressor; do no wrong; do no violence to the stranger, the fatherless nor the widow; neither shed innocent blood in this place; nor worship other gods. And here is what He promised them should they obey, "Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever."

No, they would not listen, but went on doing just as they had before, and in a later lesson we will learn what became of them.

What great lesson may we learn from these people?—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

The Law Covenant and Israel; terms; contrast between party of second part and the conditions; God's purpose; flaw in Israel's reasoning concerning and acceptance of law covenant; righteousness and wisdom in the law covenant.

The Law Covenant and Adam; discern it in germ form; cause of Adam's non-acceptance; flaw in Adam's reasoning.—A. K.

DOINGS AMONG THE CHURCHES

Sister J. E. Hatch is visiting with relatives at Seireville, Ind.

Brother Sidney Jackson of Waterloo, Iowa spent Sunday with his mother, Sister Jackson of Golden Rule Home.

Bro. and Sr. Harold Starbuck and Bro. George Lansbery of Woodstock, Ill., attended services at Oregon, Sunday, May 5.

Mrs. F. L. Austin, of Chicago, spent the past week in Oregon, Ill., shedding her smiles upon relatives and friends, and assisting her husband in various church activities.

On account of the absence of Brother Austin in South Bend, Ind., over Sunday the 12th, Elder Geo. W. Brown will occupy the pulpit at Oregon. Brother Austin expects to fill his pulpit in Oregon over Sunday, the 19th.

The office was pleased last week to write another Annuity Bond in the amount of \$2,000 to one of our earnest cooperators in the work. Every Annuity Bond issued by the National Bible Institution means just that much more added to the assets of the Institution upon the death of the Annuitant. The immediate advantage is that the National Bible Institution has advance knowledge of its increasing strength and can adjust itself accordingly. Also the Annuitant has knowledge that nothing shall make void his intentions.

The funeral of Sister Elizabeth Lent of Niagara Falls, N. Y., is announced for this afternoon. Though afflicted from early youth with deafness, this aged sister has lived a life of devotion and sacrifice to the cause of Christ. The church at Niagara Falls will miss the cooperation of her earnest Christian heart.

On Saturday, May 4th, Brother Norman H. LaMunyon of Culver, Ind., and Sister Lucy Louise Bryant of Argos, Ind., were united in the holy bonds of matrimony, Brother F. L. Austin officiating. These two young people are both strong in the Lord. Brother LaMunyon is superintendent of the Sunday School at the Burr Oak Church and Sister LaMunyon is a teacher in the Sunday School and is devoted with ability in the musical line. The new home to be built by them should be a home of praise and honor to the Master and to our Father in heaven.

GOLDEN RULE HOME

The Golden Rule Home extends thanks for the table cloths and window curtains which have been recently contributed. Four nice table cloths which we have already received meet all our present needs in that line. The curtains for one window are beautiful, however four more are needed each of the following length: 2 yards, 9 inches.

The Home has been blessed this winter with generally good health. Slight ailments have been suffered from time to time by different ones, but no serious sickness has sad-

dened the Home during the recent past. General good health prevails at the present time.

In behalf of the Home members I wish to thank one and all for the tokens, cards and gifts to different ones as well as for the contributions to the Home itself.

Mrs. Jackson.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario, May 24 to 26
Ohio, Brush Creek, Annual Meeting.....
.....May 27 to June 9
Northwestern Conference, Felida, Wash.....
.....June 5 to 9
Minnesota Conference, Eden Valley, Minn.
..... June 13 to 16
Michigan State Conference, Batton, Mich.
.....June 28, 29, 30.
Texas Conference, Goldthwaite, Texas
..... July, 5 to 14
Indiana Conference, No. Salem Church
near Plymouth, Ind., July 9 to 21
General Conference, Oregon, Ill.,
..... July 28 to Aug. 11.
Illinois Conference and Bible School,
Oregon, Ill., July 28 to Aug. 11.
Iowa Conference, Waterloo, Iowa.....
.....Aug. 17 to 25
Nebraska Conference, Holbrook, Nebr., ...
..... Aug. 18 to 25

A number gathered at the Golden Rule Home on Tuesday evening last for a quiet social gathering and to express to Sister Lucille Le Crone and Brothers Richard Le Crone and Harvey Krogh something of the high esteem in which the church at Oregon regards them. These young people have been in the Bible Training Class during the winter. They left on Friday morning, May 3rd, for their homes in Omaha and Blair, Nebraska.

Brothers Le Crone and Krogh have registered for the Bible Training Class for next year. They are promising young men for Christian work. They purpose to consecrate their entire lives to the service of the Master in this particular. Though they are young and as yet inexperienced, the Bible Training Class directors feel that they can confidently introduce these young men to the brethren in and near Omaha, Nebraska for supply work during the summer. Use them, brethren, to your own advantage as well as for their upbuilding and strengthening by practical experience in the work.

FROM OUT THE WEST

From Arkansas City and Milan we moved on west to Attica, Kansas, where we stayed from Wednesday over the following Sunday, April 28. Attica is likely one of our oldest church spots in the state of Kansas, and many of our old time ministers were familiar figures here.

The old home of Bro. S. C. Oliver was there, and his two sons, A. M., and C. P., together with Bro. Mandus Reed and family constitute the strength of our little group there. They have no church building, but secured the Christian church and the constantly increasing crowds showed that the people were glad to hear the gospel.

This also is the old boyhood home of Bro. J. W. Williams and we were glad to get acquainted with one of his sisters.

Bro. and Sr. Geo. Waters, of Newkirk, Okla., with Grandma Reed of Arkansas City motored to Attica for over Sunday.

On Sunday afternoon, following a picnic dinner at the home of Bro. and Sr. A. M. Oliver, we all gathered in the spacious rooms where we talked over the work of the church for the past several years and the prospects and opportunities before us.

It is very encouraging to see the interest that is taken in these matters when they are properly understood. Some private questions asked showed that a great deal of misunderstanding had prevailed in the past.

This is written from a train still westward bound. F. E. Siple.

INDIANA

A series of special meetings is being conducted by the brethren of South Bend, Indiana from May 7 to 15. On Sunday, May 12th, services will be held in the Y. M. C. A. both morning and evening. A picnic dinner will be enjoyed, afterwards another service will be held in one of the homes. The services of Bro. F. L. Austin have been secured to conduct these meetings. All interested are urged to participate in this effort. We are anxious that the work in South Bend shall become much stronger and that a greatly increased influence for gospel may radiate forth.

REPORT FOR APRIL

Sermons: Pl. View, 2; Rensselaer, 2; Hillisburg, —; Guthrie Grove, S. C., 5; Welcome, S. C., 1; Gallimore, N. C., 1; Dana, N. C., 3.

Money received in Indiana: Pl. View, \$23.00; Rensselaer, \$30.00; Hillisburg, \$25.00; Con. Board, \$3.19. Expenses, \$6.19. J. H. Anderson.

HERALD RECEIPTS

Geo. Knife; Ora L. Worley; Jessie L. Fish; Mrs. Bert Greene; Oscar Stephen; N. B. Robison; Mrs. John Corbaley; Mrs. Mary Goekler; Albert Singer.

OBITUARIES

ELIZA HARTLEY

Was born in New York, Sept. 13, 1832 and died at her home in Palmyra township near Blissfield, Mich., April 24, 1929 at the age of 96 years, 7 mo. and 11 days. She was united in marriage to Alvin Hartley in 1851 in Little Raisin township where they lived for nearly fifty years or until they moved to their farm near Blissfield.

One son, John L., was born to them and lived until about two and a half years ago. Mr. Hartley preceded his wife in death nearly eleven years. When a young girl she joined the Church of God at Raisin and was baptized by Bro. Chase. She ever remained true to the faith and was a regular attendant at church services until health prevented. She

leaves a brother, one grandson, a great granddaughter-in-law and a host of friends to mourn her passing.

Funeral services were held from the home near Blissfield by the writer, Rev. Fox of the Presbyterian church assisting. C. E. Randall.

LAWMAN FINLEY STARBUCK

Bro. Starbuck was born at Blairstown, Ia., Jan. 3, 1864 and died at his home in Cedar Falls, April 30, 1929, at 65 years of age. His health had been failing for the past two years, and he was confined to his bed for three weeks at the last. In early life he was a fireman on the Northern Iowa branch of the Northwestern R. R. and later was a farmer in Blackhawk County, from which he retired to Cedar Falls.

He was married to Lillian M. Allard March 8, 1888 at Gladbrook, Ia., where he lived on a farm for some years. To this union were born four children, Mrs. Mattie Adelle Howe, of Waterloo, Mrs. Iva Bell Palmer, of Cedar Falls, Vernon M. Starbuck, of Charles City, and Kenneth Carl Starbuck, of Hampton. Besides his widow and four children he is survived by two brothers, Henley C. Starbuck, of Rockford, Ill. and M. O. Starbuck, of Cleveland, O., and by seven grandchildren.

He was baptized and taken into the Church

of God Dec. 20, 1903, and since then has been a faithful follower of the Master. He fell asleep peacefully, after a few days of restlessness and suffering, in the confident expectation of the resurrection and eternal life when Jesus comes to set up His kingdom on earth.

Funeral services were held at the home in Cedar Falls, and he was taken to Gladbrook for burial. By family request, the chief part of the sermon was a summary of Bro. Starbuck's faith, in their rejoicing in hope, they being more concerned for the assembled friends to hear of that than to receive the ministry of comfort themselves.

J. W. Williams.

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.

FILLED WITH THE SPIRIT

By Hannah Barber

IN THE EASTER issue of the Herald I saw where someone was grieved because our good paper had recorded a Hallowe'en party.

I presume it was the young people who gave the Valentine and Hallowe'en parties, but I believe the older ones should set an example before them, and I think it could be done by refusing to publish these reports in our good spiritual paper, *The Restitution Herald*. I do not know what we would do without it, for it helps to build us up in the most holy faith. I give it to others after I have read it, but when there is anything of a worldly nature in it I do not give it out as I do not want people to think that we as a church are worldly.

We who have made a covenant with the Lord by sacrifice must empty ourselves of all things worldly if we would be filled with the Spirit. If we are filled with the Spirit we will be able to understand spiritual things and will have oil in our vessels and our lamps trimmed and burning when the Bridegroom comes.

Let *nothing* hinder us from making our calling and election sure.

"Down in the feet of iron and clay,
Weak and divided to soon pass away;
What shall the next great drama be?
Christ and His Kingdom, eternity."

"Beware of a faultfinding spirit as you would of the most poisonous reptile. Learn to have patience with others' weaknesses and bear with them as you expect others to bear with you."

The co-operation of pride and poverty is suggestive of a camel and a donkey drawing a load of sand across the Sahara Desert.

PASS IT ON

DID ANY ONE ever say a good word to you—helping you toward the kingdom? Pass it on!

Was anyone ever interested in you sufficiently to speak to you about Christ? Pass it on.

Did anyone ever open the truth to you by which you were led into the light? Pass it on!

What a gracious work would straightway begin if every one of us should try to duplicate in another's life what some good soul did in our lives; if we would simply pass it on, what rejoicing there would be on earth and in heaven. Why not pass it on?

These are the days when it seems natural to talk about the things of the kingdom. Religion is uppermost in men's minds; newspapers talk about it; the world needs it. But we shall never get anywhere unless we make the matter personal. Christianity must first be personal before it can be social, national or worldwide in its effectiveness. Why not get a fresh grip upon our personal faith, personal experience—and then pass it on?

Do you know of anyone who will say—"You won me to Christ"? If you have never had the joy of a soul winner you do not know the real joy of a Christian.

Begin today. Pass on the good word; be lovingly interested in those about you;—pray to have the joy of a soul winner! "They that turn many to righteousness shall shine as the stars for ever and ever."

Pass it on.—*Selected.*

TO THE JEW FIRST

A CORRECT UNDERSTANDING of the Jewish question is of basic value to every earnest Christian. Recently it has been handled football-like by various leading publications. The Herald is quoting in full the following editorial view of the Toronto Globe which has been submitted by Bro. R. H. Judd. It presents several valuable thoughts and is worthy of careful consideration. It reads as follows:—

The discussion of missions to the Jews, whether they should be continued or discontinued, has gone on vigorously in journals, secular and religious, on both sides of the border. A clergyman and director of America's Good-Will Union suggested that missionary efforts among Jews should cease. The Jewish Tribune promptly published widely differing views of representative Christian leaders. The Literary Digest added fuel to the fire by exploiting the discussion. The Jewish Tribune said it would be at least a "beautiful gesture" if Christians would give up their missionary activities among the Jews. Dr. S. Parkes Cadman, the well-known liberal clergyman, made the extraordinary pronouncement: "I cannot countenance the direct missionizing of Jews by Christians." A well-known rabbi in Toronto spoke on the subject, protesting that such missions intimate that "Judaism is an inferior faith to Christianity." Thoughtful views from readers have followed in "Voice of the People."

It may be well to bear in mind that, if the Christian evangelizing of Jews ought to cease, then Christianity ought to cease. For if the Christian gospel is what it claims to be according to its authentic historical documents and its only reason for existence, then Christians have no option and no alternative but to offer this gospel to the Jews. If it ought not to be offered to the Jewish people, it ought not to be offered to any one. The Jews have a claim upon Christian missions which no other people on earth have. If Christianity is not for them, it certainly is not for Gentiles.

Whether or not Christian missions to Jews are "notoriously ineffective," as has been charged, is a question that is quite unimportant and beside the mark. As a matter of fact they are not ineffective; the record of outstanding Jewish leaders who have accepted Christ as their Messiah and Savior is a brilliant and glorious one through the nineteen Christian centuries, from Paul to Alfred Edersheim. But if the harvest from Jewish missions were negligible, or a complete failure, this would not alter the simple duty and privilege of Christians in sharing the good news of salvation with Israel. The command to do this, given by the Head of the Church, is plain. One recalls the well-known incident when the Duke of Wellington was asked what he thought of Christian missions. "What are your marching orders?" came the terse reply. No reader of the New Testament has any doubt as to the answer.

Nor should we suppose, as some have mistakenly thought, that evangelizing Jews implies that Judaism is inferior to Christianity. No Christian ever says that, or

thinks that. What is true is that Judaism is introductory to Christianity. It is the vestibule to the palace. Why let people stay in the vestibule when they may, and should, enter into all the joys and privileges of life within the palace? The greatest Jew that ever lived, "Jesus Christ, the son of David, the son of Abraham," said to some Jewish strangers one day—they thought they were strangers to Him, and He to them, but they soon made a wonderful discovery: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Christian missionaries who carry the gospel to Jews are eager to share with them God's own explanation of the meaning of the Jewish scriptures, the law and the prophets, concerning the Messiah. Christianity could not exist without the Old Testament or Jewish scriptures; and they cannot be understood without Christianity. Neither is inferior or superior to the other; both are vital and eternally essential, one to the other.

Therefore the Jew has a greater claim upon the Christian gospel than any other man living. Paul declared: "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 (Gentile)." And the Lord Jesus Christ Himself, after His resurrection, gave His disciples the promise and the command: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Disciples of Christ, therefore, both in that day and this, would be basely unfaithful to their obligation and divine commission if they did not share this gospel with those through whom it came, the Jews.

But the Jew must receive it on exactly the same terms as every one else. While God has favored the Jews above all other nations, yet when it comes to the question of sin and salvation (it was a Jew who wrote this by inspiration): "There is no difference: for all have sinned, and come short of the glory of God." Jews are lost because of their sin, even as Gentiles. Indeed, as their privilege was greater, so their responsibility and guilt are greater; hence another Jew, Peter, declared with unwavering faithfulness: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." But with the terrible accusation came the invitation and the gospel: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Countless numbers of Jews in that day and in this have done this, and have been saved.

The time is coming when the Jews will be "first" in their race-wide receiving of the gospel, and then in their spiritual blessing of the whole world. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

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LOVE DIVINE

By Samuel E. Haney

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in ('into', Diag.) him should not perish, but have ('obtain', Diag.) everlasting life". John 3:16.

AN INEXHAUSTIBLE text; an epitomized volume of "good news"; the most forceful and popular text of the Bible. Too many adjectives cannot be used in giving it its worthy setting. God's standard of love is beyond man's comprehension. It is as much greater than the best of human love as immortality is greater than mortality, or than eternity is greater than time. Hence that love for humanity that prompted God to give His only begotten Son that a lost race might not perish—become extinct—but might have an opportunity to regain a position of everlasting life, is beyond our mental grasp.

"Such love was never known,
Such pity never shown
Such kindness to His own,
As that of Christ our Savior".

And just in the proportions enumerated above are we unable to understand what God's sacrifice of His Son meant to Him: the agony He endured. Make it a personal matter. Were it our only loved one to be sacrificed, we should be comforted and encouraged by hope and by our lack of knowledge concerning details—hopeful that in the interim some other means might become available. But time being no factor with God (Isa. 43:9; 46:10; Rom. 4:17), He knew, "From the foundation of the world" (Rev. 13:8) every detail of His dear Son's pending suffering: the calumny, the ignominy, the bloody sweat of Gethsemane, the ridiculous trial before Pilate, the six hours of excruciating agony of body and mind on the cross. Besides, in order to redeem us from the curse of the law, He was made a curse for us: for it is written, "Cursed is every one that hangeth on a tree". Gal. 3:13. Is it any wonder Paul says, "Ye are bought with a price"? How absurd for us poor worms of the dust to attempt estimating the love which prompted God to pay such a price for our release from the penalty of death! David (Psa. 69) and Isaiah (53) relate prophet visions

centuries in advance of this incomprehensible transaction.

The more we study this exhibition of divine love from its different angles, the more glorious and lovable becomes our heavenly Father. The more our hearts go out in love and gratitude to Him, the more eager we become for knowledge concerning His personality, plans and purposes and the more we desire to serve Him in any capacity. Does not Paul express the sentiments of those living closely to the Lord in 1 Cor. 9:16, 17 (Wey.)? "If I go on preaching the Good News, that is nothing for me to boast of; for the necessity is imposed upon me; and alas for me, if I fail to preach it! And if I preach willingly, I receive my wages; but if against my will, a stewardship has nevertheless been entrusted to me". Doubtless the writer's experience and sentiment are shared by many when he says, "The more I learn of my heavenly Father and Redeemer the more desirous I become to pass along the glorious good news to others, and the more reluctant I am to yield my time to and interest in temporal matters."

The greatest pleasure—if not the only real pleasure—a devoted child of God should have these "perilous times", is telling the story of God's love engendered by the thought, "Alas for me, if I fail to preach it"! It is by this love of God in our hearts that we become recipients of His Spirit, without which little or nothing can be accomplished for our souls and bodies. But by the indwelling of this heavenly love the New Creature will not only be benefited in every way, but will be endowed with power from on high to assist others spiritually and physically, and furthermore, will be able to keep the Lord's commandments, and to overcome the world by faith, which to the "old man" seems very irksome. John (1 John 5:3, 4) says, "For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, *even our faith*". Paul (Rom. 8:14) attests this: "For as many as are led by the Spirit of God, they are the children of

(Continued on page 522)



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

Because of Bro. Austin's services being required at three funerals the past week besides a special meeting at South Bend, Ind., he was unable to write the usual Editorials, and selections have been substituted.

HOW I MAY HELP MY PASTOR

PRAY FOR HIM. Unless you do, his work will be futile. He needs your prayers. Pray for him daily in the home, at the services, and lift up a petition for him while you are about your work. He prays for you more than you know, often in the hours of the night. He is the man, whom, under God, you have chosen to have oversight of souls in your community. What a solemn responsibility, what a sacred task is his! Therefore, pray that he may have wisdom, that he may be sustained and kept unspotted from the world and sin and self, that he may be directed aright in his choice of subjects and have freedom and power of utterance, that he may have tact and soul-winning power with men.

II. *Assure him by word and deed of your cooperation.* It will help him to know that he is not working alone. If he calls on you for any little service do not refuse because you cannot do it perfectly. Your *best* is all he asks or expects, and that given freely and cheerfully will go a long way to accomplish results.

III. *Go to your pastor as you would to a partner in business and counsel with him and advise as your judgment indicates,* if you see that some change, or a new method of procedure would lend interest to the work, instead of saying to your family or some other member, "Why doesn't Bro. ——— do thus and so?"

IV. *Don't allow yourself to feel bored; don't fidget and wonder when he will get through and you can go home,* if at times his sermons may seem dry, or he may lack freedom in speaking. If you do, you will be guilty of adding a hindrance. Rather pray for him—pray mightily for God to cut him loose from his moorings. At the close of a sermon of much power, a woman said to her pastor, "I was praying for you so earnestly that I scarcely heard any of your sermon." Her pastor replied, "I could feel that some one was praying; I did not know who it was, but I knew I was being mightily lifted." It may be that extra demands on his time have necessitated a hurried preparation, or that something has arisen which has over-weighted his soul. It may be that somewhere in the congregation there is a resistance or unreceptivity to the truth he is presenting, and his words seem coming back

to him. Search your own heart. Is it responsive to God's Word? Will you gladly go all the way with your Lord? If not, pray, "Lord, help me." If your heart does not respond, then pray, "Lord, help my pastor."

V. *Be a good listener.* Nearly every sermon means hours of close study. It means careful arrangement of thought. Its several points are progressive, and lead up to a climax. If you miss *one* point, you fail to absorb a connected line of thought. Most sermons are selected for each Sunday after much prayer for direction, and if your pastor is "in touch," his sermon is doubtless the one message which God would have given in your church on that particular day. Perhaps it contains a special thought for you. If, while apparently listening, you are planning your week's work, or thinking over the story you have just read, or studying your neighbor's dress and hat, you may miss the message God has for you. Eager attention on your part helps your pastor directly by inspiration, and indirectly by its contagious influence upon those around you. It is a pleasure to every pastor to preach to "good listeners." If your pastor states a telling truth with which you heartily agree, say "Amen." Like many good things, this can be carried to such an extent that it loses its force and becomes confusion, but the danger is to the other extreme. Only those who have stood behind the desk know just what an occasional hearty response means to a preacher.

VI. *If you know of any who are sick, or in need, or spiritually discouraged, tell your pastor about them.* In his varied oversight over all the people, certain conditions may escape his knowledge. He will be glad to have you tell him, for he desires always to go where the need is greatest.

VII. *Do not feel hurt or slighted if he does not call on you as often as you think he should.* A true pastor seeks divine direction in his calling as much as in his preaching, and tries to go where he is most needed. If you are a stable Christian, just remember that he may be calling on some one who is weaker and needs his help more, and if inclined to feel yourself neglected, go to your room and pray, "God bless and direct my pastor in his calls and personal work to-day."

VIII. *When he errs in judgment and makes mistakes, when he fails in any point, instead of criticizing him to others and to your family, go and have a heart-to-heart talk with him.* Remember he is as human, as fallible as yourself. While others may not know much of your Christian life except what they see at church, his whole life and activity is before the public eye constantly, and few men are so perfect as not to fail in some respect at some time. Is his motive pure? Is his heart seeking to

lead a consistent life? Has he the salvation of souls on his heart? Then stand by him, lend him your strength and cooperation, and when needed, your wisdom and counsel and reproof. Above all others, be careful how you speak of your pastor in the presence of children and young people. A single sentence lightly spoken and soon forgotten by you may leave an impression on a *young* mind that will take years of effort on the part of the pastor to counteract and overcome.

IX. *If he has in any way been a help or a blessing to you, tell him so.* As a rule most pastors do not receive much above a living wage as regards dollars and cents. They are in the work, not for what they can get out of it, but for what they can put into it. To know that people are *saved* and *helped*, are *encouraged* and *comforted* and *strengthened*, have a better understanding of the Word and a clearer vision of their Lord because of his ministry is all the earthly heritage that a true pastor craves. Give him, therefore, your appreciation, and with it your blessing, and first, last, and always, your prayers.

—Sel. from *Messiah's Advocate*.

MAN A LIVING SOUL

IT IS SOMETIMES stated that because God breathed into man at creation the breath of life, this act made man different from the other animal creation.

Now is this the fact? Is man distinct from the lower animals because God breathed into him the breath of life? Let us turn to the Genesis account and see.

In chapter 1 we find the record of the creation of the lower animals. In verse 20 we read: "And God said, Let the waters bring forth abundantly the moving creature that hath life" (Heb., *nephesh chayah*—living soul.)

And in verse 21: "And God created great whales and every living creature" (Heb., *nephesh chayah*).

Again, verse 24: "And God said, Let the earth bring forth the living creature" (Heb., *nephesh chayah*) "after his kind."

Also verse 30: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is life*" (Heb., *nephesh chayah*—living soul).

From these references we see that the lower animals had living souls, or were living souls; that is, creatures that lived by breathing. Now, when we come to the account of man's creation, what do we find?

Gen. 2:7: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became (*nephesh chayah*) a living soul."

Here the same Hebrew word is used in the account of man's creation as is used in the account of the creation of the lower animals. All are called "living souls" without distinction, because all live by breathing. Dr. Finley, in his work, "The Constitution of Man," says: "Man is a soul—a *nephesh*—because he lives by breathing. The word, *nephesh*, comes from the verb, *nesme*, signifying to

breathe. Man became a living soul or creature, to live by breathing the vital air; and as all other creatures live in the same way, by the same process, they are all called living souls, or creatures.

It may be objected that the Bible does not state that God "breathed into the nostrils" of the lower animals the breath of life, and hence there is a distinction here; but we find that all possessed this breath of life at the time of the flood, and no one but God could give it to them. In Gen. 7:22 we read: "All in whose nostrils *was* the breath of life, . . . died." It is the same breath that man possessed, and is in all living creatures.

So we see that the Bible makes no distinction between man and beast as far as their possessing a different kind of life is concerned. In fact, Solomon says they "all have one breath." "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; so that a man hath no preeminence above a beast". Eccl. 3:19.

He is not teaching here, nor do we maintain, that man is not superior to the beast, but in this one respect of life, both possess the same kind, and both die when they cease to breathe. In this regard only, man hath no preeminence above a beast. In the scale of being, he is above all lower creatures, in the endowments of intellect and moral nature, in his capacity to know God, and in his responsibility to Him.—*Selected*.

A CRYING NEED

THE FOLLOWING, taken from the *Sunday School Times* of April 9th, bears testimony to what is said of the religion of Americans:—"The well-known Japanese Christian, Mr. Kanzo Uchimura, says of Americans that they are as great in building cities and railroads as ancient Babylonians in building towers and canals; that they are adepts in the art of enjoying life; that they are great in democracy, making of 'the people' their king, if not their god. In money too, they are great. 'They first raise money before they undertake any serious work. To start and carry on any work without money is, in the eyes of Americans, madness.' They are great in these and many other things, *but not in religion*. Then he points out the bankruptcy of the religion that many present-day Americans bring to Japan. 'Missionaries who are very hazy about the future life, as I understand so many of the modern American missionaries are, can never be teachers of religion to Japanese. American missionaries fail to reach the Japanese heart because they and their religion, if religion it can be called, are too worldly. Social reforms, modern education, and a hundred other gospels brought by American missionaries are no gospel at all to the Japanese. The average Japanese does not care so much about the improvement of the ways and means of his present life, as for the reality of a future life and the way of attaining it.'"—*Selected from Words of Life*.

COME, LABOR ON!

Come, labor on!

Who dare stand idle on the harvest plain,
While all around him waves the golden grain,
And to each servant does the Master say,
"Go, work to-day"?

Come labor on!

Claim the high calling angels cannot share—
To young and old the Gospel-gladness bear;
Redeem the time; its hours too swiftly fly;
The night draws nigh.

Come, labor on!

The laborers are few, the field is wide,
New stations must be filled, and blanks supplied;
From voices distant far, or near at home,
The call is "Come!"

Come, labor on!

The enemy is watching, night and day,
To sow the tares, to snatch the seed away.
While we in sleep our duty have forgot,
He slumbered not.

Come, labor on!

Away with gloomy doubts and faithless fear!
No arm so weak but may do service here;
By feeblest agents can our God fulfill
His righteous will.

Come, labor on!

No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,—
"Servants, well done!"

Come, labor on!

The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;—
How full their joy, how deep their rest shall be,
O Lord with Thee!

—Selected.

IN THE MORNING OF JOY

By E. O. Stewart

FOR HIS ANGER *endureth* but a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning." Psa. 30:5.

David, the sweet singer in Israel, was a man who had experienced many of the sorrows of sin's long dark night. This sad experience had taught him a lesson sufficient to, in a great degree, sympathize with his people in their

bondage to sin's relentless hand. Sympathizing with them as he did, and being a man after God's own heart, softened his heart so as to tune his harp in such a way that it would be in harmony with the voice of the prophet, Isaiah, who also spanned the ages of sin's reign and viewed with no uncertainties the peaceful abode of God's redeemed saints, as their feet shall tread the verdant shore of the restored paradise of God, when they shall banish sorrow and sighing from their weary minds and come to Zion with songs and everlasting joy upon their heads. Isa. 35:10.

The first event which shall mark the beginning of the long looked for morning of joy will be the voice of the Son of God as He shall descend from heaven with a shout. His voice shall then penetrate the deaf ear of death. The mossy old tombs and ocean caves can retain His sleeping saints no longer, but in response to that call shall deliver them up and they shall live to ever challenge the victory of death.

My own dear mother who, in the days of prattling childhood, watched and cared for me, now sleeps in Jesus awaiting that call. What a morning of joy unspeakable and full of glory, when we can clasp glad hands again! But the best of all is the sublime thought, "no more good-byes". Down in that silent tomb I often imagine I can see her bony fingers folded across her breast. I can see her sunken cheeks and wrinkled forehead. I can see her once rosy cheeks now faded, having lost their youthful rosy tint. But hope spans death's chilling stream and stations its waiving banner on the celestial shore of the river of life, on whose banks the tree of life shall yield its youth-preserving fruit every month. In that goodly land Mother's pale, faded cheeks shall resume their rosy tint, for her flesh shall be fresher than a child's flesh, for man shall return to the days of his youth. Job 33:25.

John, while in his banishment to the Isle of Patmos, was wrapped in holy vision and carried in spirit down the stream of time to the end of man's day, which culminates with beastly nations seeking each other's destruction by means of war. After that scene was past, he was permitted to gaze with wondrous joy upon the earth redeemed from the curse of sin and heard the overcomers singing praises unto Him, who by His blood had redeemed them from death. He saw the tears wiped from every eye and angels casting their glittering crowns at the feet of Jesus as He presents a redeemed universe to God His Father.

The great white throne then comes into view. God the Creator of all things is just in the act of unveiling His long hidden presence to man.

Imagine their feelings at that moment, and imagine, if you can, the indescribable joy which shall then grip the heart of Jesus as He presents that vast throng unto His Father. Who could refrain from shouting when everything that has breath is praising Him from whom all blessings flow?

Dear brethren; let us renew our efforts in the service of our Lord and Master as never before. Let us not be

carried away by the pleasures of the world, but let us remain true to our calling, and at last meet to sing praises to our God in that long looked for morning of joy.

—o—

HERE IS YOUR CHRIST

LIFE IS VARIED. Men are variously employed. We look out upon life through the familiar window of our daily occupation. We are appealed to by conceptions akin to our daily round.

Now the amazing thing about our Lord Jesus Christ is that He fits into everyone's thinking. He is kin to every man in his day by day round of duty. He is so many-sided, each can find his Christ in the mold of his own occupational life.

To the artist—the One Altogether Lovely.

To the architect—the Chief Corner Stone.

To the baker—the Living Bread.

To the banker—the Priceless Possession.

To the biologist—the Life.

To the builder—the Sure Foundation.

To the carpenter—the Door.

To the doctor—the Great Physician.

To the engineer—the New and Living Way.

To the farmer—the Sower and the Lord of the Harvest.

To the florist—the Rose of Sharon and the Lily of the Valley.

To the geologist—the Rock of Ages (and it is more important to know the Rock of Ages than the age of rocks!).

To the horticulturist—the True Vine.

To the judge—the Righteous Judge, the Judge of all men.

To the juror—the Faithful and True Witness.

To the jeweller—the Precious Stone.

To the lawyer—the Counsellor, the Lawgiver, the Advocate.

To the newspaper man—the Good Tidings of Great Joy.

To the philanthropist—the Unspeakable Gift.

To the philosopher—the Wisdom of God.

To the preacher—the Word of God.

To the sculptor—the Living Stone.

To the servant—the Good Master.

To the statesman—the Desire of all nations.

To the student—the Incarnate Truth.

To the theologian—the Author and Finisher of our faith.

To the toiler—the Giver of rest.

To the sinner—the Lamb of God that taketh away the sin of the world.

To the Christian—the Son of the Living God, the Savior, the Redeemer, and Lord.—“*Parish-by-Post.*”

—o—

Say it with good brakes and save the flowers on the coffin,

“THY KINGDOM COME, THY WILL BE DONE”

By Jas. A. Patrick

IN THE PRECEDING articles I have discussed the origin of sin and death as a result, what death is, where man goes in death, and what his condition is therein. Now we must leave him in that condition till some other phases of the question have been discussed.

What is God's kingdom, and where and when did it have its beginning? We are all familiar with the history of the calling of Abraham by God, and the subsequent rise of the Jewish nation under the judges after God had brought them out of the land of Egypt. The time came when they wanted a king, so they might be like the nations around them. After Gideon had delivered them from the hand of Midian, “Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.” Judges 8:22, 23. Later on when their request became more insistent, “The LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.” 1 Sam. 8:7. Later when Samuel was addressing Israel, he said, “And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king.” 1 Sam. 12:12.

Who was Israel's rightful King? The Lord their God was their King, and God told Samuel they had rejected Him as their King. Some time after this David said, “And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.” 1 Chron. 28:5. And later it was said, “Then Solomon sat on the throne of the LORD as king instead of David his father.” 1 Chron. 29:23. In 2 Chron. 9:8 we read, “Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king FOR the LORD thy God: because thy God loved Israel.” (Emphasis mine.)

From the foregoing we learn that Israel was God's kingdom, and the throne on which Saul, David, and Solomon sat was God's throne, and these kings simply ruled for the Lord. Most everyone is familiar with the history of Israel from the time of the reign of her first king to the reign of the last. In the closing days of Israel as a nation, God said, speaking of Zedekiah, “And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.” Ezek. 21:25-27. From this we learn that the

kingdom of Israel, the Lord's kingdom on earth, was to be overthrown and be no more till someone should come who had a right to wear the diadem and crown, and the authority should be given to him.

Let us see if we can find out who is the rightful heir to the throne. Turning to Luke 1:30-33 we read, "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever." Again in Acts 2:30 we read, "Therefore being a prophet (David), and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." When Jesus was before Pilate, Pilate asked Him, "Art thou the king of the Jews? . . . Jesus answered, My kingdom is not of this world. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world."

Is Christ on that throne now? It is sometimes claimed that He is, because Christ said to John in Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;" and since Israel's throne was God's throne also, it is argued that God's throne on which He now sits is the promised throne of Israel. But if we go back into the Psalms we find David saying, "The LORD is in his holy temple, the LORD's throne is in heaven," Psa. 11:4, and at the same time David was on the throne of Israel which was said to be the Lord's throne also. This proves that the Lord had two thrones: His personal throne in His temple in heaven, and His throne on earth on which the kings of Israel sat. In Christ's time on earth, the imperial throne on which the Caesars sat was in Rome, but every other throne in the world was theirs, too. However, they never sat on any but the throne in Rome, but they gave the others to whomsoever they would; so God's imperial throne is in the heavens. Israel's throne was also His, and He placed on it whomsoever He would. Now the throne of Israel has been overthrown, and God claims no throne on the earth, and therefore has no earthly kingdom.

When will Christ take His throne? "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. And Christ told His twelve apostles, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging (ruling) the twelve tribes of Israel." Matt. 19:28. Again He said, "Ye are they which continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:28-30.

But the apostles are dead, and dead men can not sit

on thrones and judge Israel. Besides this, Israel is not a kingdom, so there is no throne of Israel on which Christ could sit if He were here; so there are some things that must happen ere dead men can sit upon thrones and judge a scattered people. This is quite a long story, so I will leave it for another article.

COME UNTO ME

By M. A. Woodward

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

WHAT A STRONG BREATH of comfort in those words! How magnanimous of His God-given power! It is a gift from heaven to be realized by us poor earth mortals. How splendid that He should have uttered those helpful words for the tired, discouraged followers, watching as they wipe their tear-dimmed eyes to look at these words of hope! "Him that cometh to me I will in no wise cast out."

The load has been so heavy; there are so many different kinds of burdens, but He has offered to carry them for us. All the weary and heavy laden ones are asked to come, and lay their weary heads upon His breast. "Him that cometh to me"—the pitying Christ, unto the gentle Soother of pain, the Healer of every wounded heart. He will not turn any away, or cast them out, so precious are all His children to Him; for the Father gave them to Him. How He loves and cherishes this precious gift.

"I will in no wise cast out." Those for whom He died, who have come to Him are very precious, and His arms of love are reaching out to help us over the days and nights of mental agony when strength seems well nigh spent.

How good of the dear God to so have arranged this life of ours that time soothes the racking brain, and opens the dark night of struggling helplessness. The glimmering star of hope shines through, and we gain courage to listen to His words of hope and life.

"Him that cometh to me I will in no wise cast out," and very soon if we wait patiently, the day of full joy will meet us to banish all pain, weariness and heart agony. There will be no more death, for our blessed Life-giver will have come, opened the graves, and changed the living.

Here we are at the marriage feast of the Lamb with songs of joy and bliss unspeakable. O, the rich reward for coming to Jesus, and believing on Him. "He hath given his beloved sleep," and now a glorious awakening awaits them. Will we be among the waiting ones, or will we have forfeited that right?

"O Jesus, thou art standing
Outside the fast closed door;
In lowly patience waiting
To pass the threshold o'er:

Shame on us, Christian brethren,
His name and sign to bear;
O shame, thrice shame upon us,
To keep Him standing there.

“O Jesus, thou art knocking:
And lo: that hand is scarred,
And thorns thy brow encircle,
And tears thy face have marred,
O love that passeth knowledge,
So patiently to wait:
O sin that hath no equal,
So fast to bar the gate!

O Jesus, thou art pleading
In accents meek and low,
I died for you, my children,
And will you treat me so?
O Lord, with shame and sorrow
We open now the door:
Dear Savior, enter, enter,
And leave us never more.”

—Wm. W. Howe

THE DAYS OF PELEG

By C. W. Dean

WAS THE EARTH DIVIDED? GEN. 10:25

VERY FEW PEOPLE realize the scriptural application of this text. Scientists could improve of their theory by giving it careful study. The scripture does not contradict the theory that the earth was created thousands of years ago, for we read that in the beginning God created the heavens and the earth. Gen. 1:1.

This one verse of scripture contains a history within itself. Nothing is said about the material required nor the time required to create the earth—just a simple and plain statement that the earth was created in the beginning. It may have been thousands of years or a million years. There is nothing stated, or given, or written in the Word of Truth to satisfy our idle curiosity. But all scripture is written for our admonition and learning.

The six days, as recorded in the first chapter are more of a history of restorative days than creative days; that is, pertaining to the heaven and the earth. God made or created man on the sixth day and finished His work on the seventh day. Gen. 2:2. The last creation, or finishing the work which He had made, was the creation of woman. Gen. 2:22-26.

The earth was created in the beginning and God permitted it to be overcome with a flood of waters (or else the literal earth was created under the waters in the beginning); however, according to the Apostle Peter, God allowed the earth to be overcome with a flood of waters, and the age that was, perished. 2 Peter 3:5, 6.

Peter is speaking of mockers who wilfully forget that

there were heavens of old and on earth (in the beginning) compacted through water and amidst water (Gen. 1:9) by the word of God (“In the beginning was the Word,” John 1:1), by which means the world that then was, being overflowed with water, perished.

Peter is not speaking of the flood in the days of Noah, as he speaks of this elsewhere, but Peter is speaking of mockers who wilfully forget something that they know is true and that truth is, that there were heavens of old, or from of old, and an earth submerged under water.

Turning to the 6th chapter of Genesis we learn that God brought a second flood of waters upon the earth and destroyed the age that was and did that because the angels left their habitation, or first estate, and saw that the daughters of men were fair and they took them wives of whom they chose. Gen. 6:2. Thus the Nephilim “were 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.” Gen. 6:4.

Comparing this with Genesis 1:1-9 and 2 Peter 3:5, 6 we can see the possibilities of the earth which was from of old, being inhabited by a race of beings that were of old and renown and for some cause (wilfully forgetting the Creator) “and his promises and power”, God permitted a flood of waters to come upon the earth which was created in the beginning and the world that was, perished. It was on the third restorative day that God permitted the waters (by commandment) to be gathered together in one place and let the dry land (earth) make its appearance above the waters. Gen. 1:9. Thus we easily see that the earth was already made, or created, and completely submerged under waters.

So also we learn that the waters (called seas) were all gathered together unto one place, which would leave the earth together in one place, and it was after the flood and the days of Noah, and in the days of Peleg that the earth was divided. Peleg means division and was named such after this great eruption (division of the earth).

This does not mean that God divided the earth among various peoples or nations. Noah was the only man of the posterity that was perfect in his generation. Gen. 6:9; Gen. 7:1. The rest of the flesh was mingled with the generation of the angelic race of strange flesh cohabiting with the daughters of men and the Nephilim, and if God had not brought a flood of waters upon the earth and destroyed all that race of flesh, the seed of the serpent would have completely overcome the seed of the woman. Gen. 3:15. As it was Noah only was the righteous seed of the woman, and perfect in his generation.

The conflict between these two seeds will continue through the ages and until the kingdom of Christ is set up. Dan. 2:43, 44. Christ Himself said that the days of Noah before the flood will be repeated and followed by the days of Sodom. Luke 17:26-29. When these things come to pass, then we can see the literal and physical fact of His coming. Then, and not until then, will Christ make His second literal appearance for sal-

(Continued on page 522)

AT THE SETTING OF THE SUN

"It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight.

"The stone you might have lifted
Out of the brother's way,
A bit of heartsome counsel
You were too hurried to say.
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for,
With troubles enough of your own.

"These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find,
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And the blight has dropped on faith.

"For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache
At the setting of the sun."

—Selected.

WHAT IS RELIGION?

By Lottie E. Young

In a recent issue of a current magazine is an article bearing the above title, and as I found it interesting, I thought I would try to "boil it down" and send it to The Restitution Herald for its readers to pass judgment on same. How many can answer "What is Religion" offhand? L. E. Y.

AN EVERYDAY family is presented of father, mother, a boy of twelve and girl of seven. The father as a child had been brought up to say his prayers, learn the catechism, sing hymns, etc., as his mother was an Episcopalian, but after her death and his entering college, where he became acquainted with a group of young men who did not believe what they could not actually see with

their eyes, touch with their fingers, and taste with their palates, all interest in religion ceased with him. The mother of this family had never had any religious training, and consequently the two children knew nothing about God, Jesus Christ, or the Bible. A church building was near them and the little girl asked her mother if it was a picture theatre when she saw the people coming out. The mother replied it was a church, or a place where people go to practice their religion. At this the boy asked the question, "What is religion?" and was referred to his father for a definition. The easy excuse was given, "You would not understand, son, if I were to tell you," but as the boy persisted, the father had to admit that he did not know very well himself, but would think it over and tell him later.

He spent much time thinking it over, asking the advice of friends and neighbors, but none could give him any satisfactory answer as to what religion was, and why there were so many different sects. Finally some one suggested that he look in the dictionary for an answer, which he did, finding that the word "religion" came from two Latin roots—*re*, "back", and *ligare*, "to bind." That meant to bind back, to bind tightly, in such a way as to make a bond between one being and another. If that were so, then religion was what bound man to God and God to man in a unity from which there could be no escape. He was interested to perceive in the word "obligation" there was a syllable in common with the word "religion."

The binding together created an obligation on the one side and on the other. It did not merely involve man; it involved God. Religion was not all supremacy for God and all abasement on the part of man; it was a condition of interdependent interests, like those of parent and child, or husband and wife. The tie was not primarily between himself and a church; it was really between himself and God. The religion that bound was a personal thing.

But when the father spoke of God, the boy's first question was, "Who is He?" The answer was that the best way we have of understanding who God is is to think of Him as being to all the world in the same position as the father and son, and religion is the relation in which we stand to Him; a condition into which everyone is born. In the same way, just as a child has natural parents, so God is the Father of all the people in the world. Children sometimes do not take any notice of their parents, and even forget them, but that does not break the tie between them, and even when persons say they have not a heavenly Father, or do not pay Him any attention, even though they may think they will escape the bond in this way, they can not do it. It is a part of being born a member of the human race.

Now as to the word "religion." All words have a history, and the most important syllable in it is the middle one, l-i-g. This syllable is also the first in the word "ligament", the definition of which is "a strong fiber which binds little bones together and helps them to act as one." We might say ligaments are what bind the body together so that it can act as one body. In the same way religion is what binds God and man together so that they can act

as one. There is only one God but different peoples see Him differently, and the religions of the world stand for the effort men are making to understand Him rightly. We might call religion the great universal ligament with its "ligo", to bind, as it should bind men to God and God to men, and men to each other. It is not a thing which we can pick and choose; it is really an obligation which we must accept. Religion is not only the great bond; but it is a bond we cannot run away from; it binds us whether we want to be bound or not and we are obliged to accept it.

—o—

BUY THE TRUTH AND SELL IT NOT

By H. H. Hawkins

THIS SUBJECT is one of the wise sayings found in Prov. 23:23. When we think of buying and selling in the commercial world, of which we all do more or less each day, in this, there is always a consideration that is deemed worth the thing to be bought or disposed of.

Let us pause for a moment, and consider God's offer of free salvation: "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. This should certainly attract those who have a spiritual thirst, and we should not lose sight of the fact that even though no money consideration enters into this, yet there is an obligation, or an effort to be put forth by the one that is thirsty for the Word.

We are exhorted to "Seek ye out of the book of the Lord and read"; also, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". By reading, we thereby get instruction and understanding. Then in our spare moments we can meditate upon these things and be ready always to give an answer to every man that asketh us a reason of our great hope.

In this day and age where laxity seems to prevail, we who have come unto a knowledge of the truth should be more cautious, and warn others to avoid the many temptations and inducements that lead from the straight and narrow path.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)". Heb. 10:23. Let us hold on a little longer and not sell our hope for a mess of pottage as the panorama of signs seems to be going before our very eyes, indicating the nearness of His coming, and then our reward will be worth waiting for. We should not lose faith in our Creator, who hath created this earth not in vain; but for a purpose. In due time when the King comes to restore righteousness, "Then the upright shall dwell in the land and the wicked shall be cut off and rooted out of it."

We all, no doubt, recall the parable of the ten virgins. The five foolish virgins, which failed to keep their lamps

filled with oil, represent a class who do not appreciate God's love and mercy, and while they might have been enthusiastic and very zealous when they first put on Christ they afterwards allowed their interests to become lax and cared too much for the things of the world. On the other hand, the five wise ones appreciated what had been done for them and could not be induced to give away or sell their oil. In this we can see their faith and patience to be strong, and we also have a lesson of the necessity of preparedness. They were prepared by having believed all things told them of the coming of the Bridegroom, and kept themselves familiar with the Word of God and His commandments and also kept themselves unspotted from the world.

As we who have put on the all saving name in a sense have put in our application to inherit eternal life, now is the accepted time, now is the day to work out our salvation, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:13, 14.

—o—

"The celebrated W. Jay, of Bath, used to say that Christ's sheep were marked in the ear and the foot: 'they hear my voice, and follow me.'"

—Selected from "The Faith" by Rufus A. Curtis.

—o—

EDUCATION

Here is a clipping showing what the accumulation of knowledge has brought about: "I am Education: I bear the torch light that enlightens the world, fires the imagination of man, feeds the flame of genius. I give wings to dreams and might to hand and brain. From out of the deep shadows of the past I come, wearing the scars of struggle and the stripes of toil, but bearing in triumph the wisdom of all ages. Man, because of me, holds dominion over the earth, air and sea; it is for him I leash the lightning, plumb the deep and shackle the ether. I am the parent of progress, creator of culture, molder of destiny. Philosophy, science and art are the works of my hand. I banish ignorance, discourage vice, disarm anarchy. Thus have I become freedom's citadel, the arm of democracy, the hope of youth, the pride of adolescence, the joy of age. Fortunate the nations and happy the homes that welcome me. The school is my work shop; here I stir ambitions, stimulate ideals, forge the keys that open the door to opportunity. I am the source of inspiration: the aid of aspiration. I am irresistible power." The one outstanding result of the accumulation of all this knowledge, is the modern means of travel not only conveying the body from place to place, but sending the voice thousands of miles, seemingly in an instant.—Selected,

LOVE DIVINE

(Continued from front page)

God."

Reader, have you ever stopped to think that this godly love is the greatest thing in the universe, that it is the fruit of the Holy Spirit, and that if your heart and soul be not overflowing with it God is anxiously awaiting an opportunity—by you meeting the requirements—to “pour you out a blessing, that *there shall not be room enough to receive it*”? Mal. 3:10.

God's power is frequently referred to as a basic attribute upon which to build faith, but His willingness, actuated by love, to direct us in everything spiritual and physical, and to save us to the uttermost, is a real Gibraltar basis. Such is our glorious hope, which Paul tells us, “maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us”. Rom. 5:5.

The most notable statements in the Bible about God concern His love, mercy, and compassion. He is ever watching for a chance to bless His children—in a special way—spiritually and physically, when it can be done without violating the principles of His moral government, “For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him”. 2 Chron. 16:9. His love is so great that He commended it “toward us, in that, while we were yet sinners, Christ died for us”. Rom. 5:8. And He has always extended His love—in a general way—to that class of whom Christ said, “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*”. John 8:44. And God admonishes His children to extend their love in like manner: “But I say unto you, Love your enemies, bless them that curse you, 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: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matt. 5:44, 45.

By making ourselves susceptible to the love of God, we shall be so overwhelmed with joy that a vent, something like the following, will be the result:

“Tho’ dark the way and lonely,
I know what e’er befall,
My Father’s hand is leading,
In love He plans it all.

“To-day the storm clouds lower,
I cannot see His face,
But still in faith I follow,
Although I cannot trace.

“Tho’ deep and dark the valley,
No terrors can appall,
I know He chose this pathway,
In love He planned it all.

“Some times my feet are weary,
I fain would stop and rest,
Yet, onward I am pressing,
I know His way is best.

“And when I reach that country,
Where shadows never fall,
I’ll sing thro’ endless ages,
In love He planned it all.

“Then wheresoe’er He leadeth,
Whatever may befall,
My heart will still be singing,
In love He planned it all”.

—Gertrude W. Siebert.

A genial old mountaineer was once asked how he managed to keep on such good terms with his neighbors, “Well, suh,” he replied, “I reckon it’s because I spend so much time criticisin’ myself that I ain’t got no time to find fault with other folks. The good Lord don’t expect me to make anybody good but myself, but He does expect me to love my neighbors and try to make ’em happy. If I can do that, maybe it’ll work t’other way round—make them good and me happy.”

THE DAYS OF PELEG

(Continued from page 519)

vation, and the power of the kingdom, and the authority of Christ come after the devil and his angels are cast out of heaven, down to the earth. Rev. 12:9-12. When that takes place, then it is woe unto the inhabitants of the earth, as the days of Noah followed by the days of Sodom will take place. Christ was without sin. He was pure, harmless and undefiled. He never prophesied falsely. Therefore Luke 17:26-29 will come to pass.

In the days of Peleg the earth was divided. There was a time when the earth was all together in one place, Gen. 1:9, and we have the scriptural promise that the earth will be shaken once more, and not the earth only, but the heaven also.

The scripture concludes that God saw all the works that He had made and it was good and very good. Therefore arises a question? Will God shake the earth back to its original restoration creation and establish it as it was in the days of Adam before the fall? Gen. 1:28; Isaiah 45:18.

The scripture concludes that there will be a restoration of all things.

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"WHAT MANNER OF PERSONS OUGHT YE TO BE"?—2 PET. 3:11.

THE CONTRIBUTION we give this week, comes from a Berean in Alabama and contains some valuable suggestions for the development of the Berean Page. We print it with the hope that Bereans everywhere will take these suggestions to heart.

"The plea for contributions to this column from those who have 'Berean interests at heart', as the editor lately says, reaches out to the best and to the least of us, old and young. Bereanism itself is an earnestness for study of God's word and investigation of its doctrines.

"For mutual help nationally, it seems that a part of the work of each class should be periodically to report to the page matters that would be interesting to other Bereans and would create a sympathetic fellowship that is impossible without knowledge of one another. I am sure that most of us turn to 'News of the Churches' first when the Herald arrives, because we like to know how it is with brethren afar. The same lure might be given the Berean page, and that is what it was intended for, I believe. Let us add our plea that this be done, and that we be given opportunity to hear often from various sections, from every organized class, concerning its memberships, increases, interest displayed, lessons most liked and why, where you meet and what you do to keep up interest."

—J. S. Lyon.

There are many opportunities presented above. Can you not respond in one of these ways?

It is a good practice to ask ourselves occasionally, "Am I progressing, standing still, or back-sliding? Am I forcing myself to this service by a sense of duty, or do I rejoice in it as an opportunity? Am I seeking to earn a reward of eternal life, or am I trying to show my love in response to the grace so fully apportioned to me?"

In our class work one question that often arises is that which deals with the divine attitude toward those who are out of Christ. Have they any access to God? Is there any forgiveness of sin for them? If *everyone*

chose the truth rather than the error, or had opportunity to accept Christ, would there be any election by grace, or any high calling? Did every politician receive a seat in the President's cabinet? Do not most of us believe the Church to be as definitely limited in numbers and as carefully appointed as is the cabinet in our country's administrative system? Let us then not worry if, after laboring earnestly, we fail to bring many to Christ, for we know that our God will deal justly and well with them all.

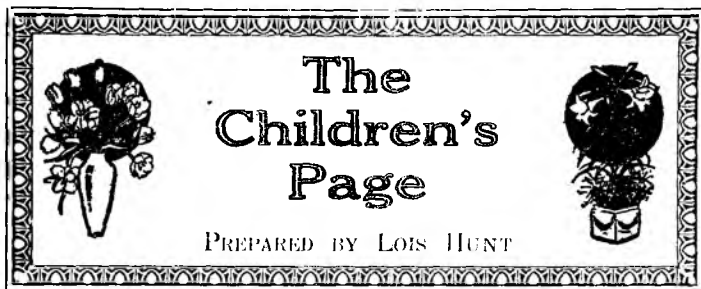
In the parable of the lost sheep in the fifteenth chapter of Luke, Jesus spoke these words to the Pharisees as a summary of the whole thought He had been trying to impress upon them: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

The Master here was comparing the Pharisees in their self-righteousness to the ninety-nine sheep *left in the wilderness*. The lost sheep as a type no doubt was conscious of its need, and rejoiced as the shepherd appeared to succor it in its extremity. Jesus chose the familiar phase of a common occupation to illustrate the truth that heaven is more interested in human beings who realize their sinfulness and who accept the salvation offered through our Shepherd, Jesus Christ, than it is in those who are satisfied with their own condition and relationship to God.

The sinner who comes to realize his lost condition has taken the first step toward the Shepherd and salvation.

"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."—The Apostle Paul.

We do not give up things in order to receive blessing from God. His blessing is a free gift through Jesus Christ; but we give up an ungodly life and worldly conversation because we love our Jesus and do not want to offend Him in the least.—*Selected*.



GOD'S LAW IN THE HEART

JEREMIAH was a good, true prophet and teacher. He loved God and he loved his people of Judah. God gave him many messages to deliver to the people of Judah. Some of these messages were sad, some of them were comforting.

One sad prophecy was that the king of Babylon would take them all captive. However, happy days were promised to follow the captivity.

Many felt that they were suffering because of the sins of their fathers. Now, Jeremiah tells them that in that future day each shall suffer for his own sins.

Again Jeremiah had to recall to the people how shamefully they had broken God's covenant, or agreement, ever since God had brought them out of Egypt. When God led His people out of Egypt and safely through the Red Sea He gave them His law written on a tablet of stone. They often forgot this law and broke it, although God was very kind to them.

Now, real worship does not come from merely obeying the law, but must come from a desire in the heart to do what is right.

So God promised that in the time to come He would make a new agreement with His people, Israel. This new covenant they would not break because He would write His law in their hearts.

Then they would love Him and know Him so well that none would have to teach his neighbor.

This time has not yet come to the scattered people of Israel; but we believe the time is rapidly approaching.

Jesus brought the law of grace and truth, but they would not accept Him. However, Christians, who do accept Jesus, are under the law of grace.

David said, "Thy word have I hid in mine heart that I might not sin against thee." God's word found in the Bible teaches us His law; when we study it, and put it into our minds, we are writing it on our hearts. When everyone studies and obeys this law, each one from the least to the greatest will know and love God. In that glorious day the Lord says, "I will forgive their iniquity, and I will remember their sin no more."

Helps from "Little Learner" and "Junior Teacher's Quarterly."

REMEMBER

We must serve God from our hearts.
We will answer for our own sins.

SOMETHING TO DO

1. See how many references to the heart you can find in your Bible.
2. Read V. C. T. in the quarterly.
3. Read Psalm 119.

NOTE BOOK

Page 1. Draw a heart. Copy "As a man thinketh in his heart so is he."

Reverse side: Copy John 1:17.

WHERE FIND

"Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

In a County Bible Memory and Story Telling Contest the following selections were given for each.

Pupils Age 10, 11, 12 years.

1 Corinthians, 13; Psalms, 91 and 100; Matthew, 5: 1-19; 1 Samuel, 3; Acts, 26:2-23; Matthew, 6:9-15; 19-34; Deuteronomy, 6:4-25; Proverbs, 3:1-26; Acts, 17:16-31; John, 20:1-19; Exodus, 20:1-20; Psalms, 1 and 8; Psalms, 23 and 24; John 15:1-17; Luke, 2:1-20; Luke 15:11-32; Matthew, 28:1-20; Job 28:1-28; Isaiah, 40:9-31; Revelation 21:1-6 and 22:1-14.

Pupils Ages 10, 11, 12 years.

Ruth and Naomi, Book of Ruth; Joseph and His Brethren, Genesis 37; Joseph, the Ruler in Egypt, Genesis 41-47; The Call of Moses, Exodus 2:11 to 4:18; The Call of Samuel, 1 Samuel 3; Nehemiah and the Rebuilding of the Walls, Nehemiah 1, 2, 4, 6; The Good Samaritan, Luke 10:25-37; The Conversion of Paul, Acts 9:1-19; Paul's Voyage to Rome, Acts 27; Feeding the Five Thousand, Luke 9:10-17; Parable of the Talents, Matthew 25:14-30; The Christmas Story, Luke 2:8-20, and Matthew 2:1-21. Esther, Book of Esther; Daniel and Belshazzar, Daniel 5; Escape of Israel, Exodus 13:17 to 15:21; David in Saul's Court, 1 Samuel 18 to 20; Elijah the Tishbite, 1 Kings 17 and 18; The Prodigal Son, Luke 15:11-32.

How many do you know? How many can you tell?
How many will you learn?

TWO LITTLE VOICES

There're two little voices inside of me,
One of them says as he sighs:
"You couldn't do that; it is much too hard.
If I were you, I'd just cry."

Then quick as a wink the other voice comes
And whispers to me, "Oh, my!
It isn't as hard as you think it is;
If I were you, I'd just try."

I've listened to both, but the last one's best
For I think it's lots of fun
To do what the first voice thinks you can't,
And 'fore you know it, it's done!

—E. Grace De Remer,

With Our Sunday Schools

LESSON VIII.—May 26, 1929

GOD'S LAW IN THE HEART

Jer. 31:1-40; John 1:17; Heb. 8:7-13.

Devotional Reading: Psa. 119:9-16.

GOLDEN TEXT

Thy word have I hid in mine heart, that I might not sin against thee.—
Psa. 119:11.

A STUDY OF THE SUBJECT

God's Law in the Heart. With God's law in the heart it at once pertains to the individual, as such, and no longer to the nation to be enforced upon the people en masse. His law then becomes His gracious word that links the individual and God together as one. Therefore, the children's teeth will no longer be set on edge because their fathers shall have eaten sour grapes; nor will the individual suffer for any shortcomings of a nation. The righteous status of that day is summed up by God through Ezekiel who says, 18:2-9: "The soul that sinneth, it shall die"; and, "If a man be just, . . . he shall surely live, saith the Lord."

grace and truth of God that the latter might be successfully accomplished. Cf. Gal. 2:21.

The Law in the Heart is the Law of the New Covenant. Herein is a striking difference between the old covenant and the new: under the old, man could benefit by the grace and truth of God only as He imprinted it in stone and preserved it in the side of His Ark—there being no place at the side of man's heart to preserve it; while, under the new, grace and truth are registered, always, in the very heart—"mind"—of man, which heart will be preserved in the heart of the Maker. The first was the condition of man, shaped and tempered by sin, the second, of man recovered to righteousness. The former was a beginning process, necessary in order to inoculate the heart with the

This new covenant has already been given. Indeed, Christ testified to it in His own death. Matt. 26:28. It is individual in its application, and the application is already in operation in "he that believeth and is baptized shall be saved". Mark 16:15, 16. The "church of the first-born" is being, today, gathered out by and for this new covenant prior to the time when God's chosen nation, Israel, is prepared of heart to accept it. Rom. 11:25-29. The perfection of the church, Phil. 3:20, 21, in the new covenant and the regathering of Israel for the new Covenant, both, await the return of Christ, the Mediator of the covenant. Eph. 5:25-27; Jer. 23:5-8; Heb. 8:6.

PRACTICAL APPLICATIONS

The Source of Sin. "Let no man say when he is tempted, I am tempted of God: . . . every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin." James 1:13-15. All actions flow from the heart, (Matthew 15:19:20); therefore as a man "thinketh in his heart, so is

he," Prov. 23:7. Saving faith comes as a result of right thinking. May each pray daily with David: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psa. 19:14.

The Source of Righteousness. Faith in the gospel brings about the condition for which David prayed: "Create in me a clean heart, O God; and renew a right spirit within me." Psa. 51:10. One whose heart has been cleansed "with the washing of water by the word," Eph. 5:26, remains "stedfast, unmoveable, always abounding in the work of the Lord," (1 Cor. 15:58), because it is his desire and his delight to do so.—G. E. M.

THE GOLDEN TEXT

**"In my heart have I treasured what thou hast said,
To the end that I may not sin against thee."
—Psa. 119:11, Roth.**

As the leaven when hid in the meal begins its work and as a result the whole is leavened, so also, the word of God, if hid in the heart, takes hold on the life and molds and shapes it until the life itself is, "hid with Christ in God."

Quite a different thought is given here than in the Golden Text of lesson 5, where the word is a "lamp" and a "light". The we hide it in our bodies and also the "word" will avail us nothing unless it is hidden in the heart.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: God and the New Covenant.

As Jer. 7 depicts God's work with man according to His law covenant, so Jer. 31 depicts God's work with man according to His new covenant.

After the purpose of the law covenant has been accomplished and man feels his shame in God's presence, God works with him according to His new covenant.

The keynote of this covenant is divine help, mercy in forgiveness, and assurance of obedience not only in outward works, but in the inward parts and in the heart. Out of this there come wonderful prosperity, and joy, and fullness of life; and God's wisdom and glory are fully manifested.

The new covenant is not an agreement between God and man. Man is not asked to have a part, for man realizes that he has no part. The covenant is God's pledge to man humbled before Him.

The purpose of neither of these covenants can fail. The world will yet become conscious of her shame and guilt. And mankind

will yet be in God's image and likeness, His laws in its inward parts its very flesh—and in its heart—its every emotion.—A. K.

INTERMEDIATE CLASS

Topic: How Can We Know God?

Because the people of Judah had direct communion with God one would think that surely they would have come to know Him and to obey Him. God had given them a law, written on tables of stone, and He had made a covenant with them that if they obeyed Him, He would bless them in many ways. They did not keep this covenant but wandered away from Him into idolatry, nevertheless He will make another one with them, and this new law will be "written in their hearts". What does this mean?

If you number among your friends one or two whom you really know, can you tell how you came to know them? Did it happen in a week, a month, a year? Did it come about by associating with them only occasionally? Make the application to knowing God.

We read in Hab. 2:14, "The earth shall be filled with the knowledge of . . . the and a light unto my path", the Psalmist said. It shows us the way to go and lights the path before us. In the study of that Word we are led to know and then to love and reverence Lord, as the waters cover the sea." When will this condition prevail?—M. G.

JUNIOR CLASS

Topic: The Restoration of Israel.

In the first part of the chapter from which our lesson is taken we find a description or promise made by God of the future age when Judah will be builded up again with God as their Leader.

God said, "I have allowed Judah and Israel to be torn to pieces and scattered." These conditions we will learn actually happened and they are still scattered. But God said, "I will watch over them and will build them up again." This has not happened yet, but we know if God promised this, it will surely happen.

In the next kingdom, all will know God and obey Him because of their love for Him. God said, "I will be their God, and they shall be my people." That is what God meant when He said He would write His law on their hearts.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

The New Covenant: terms; result; contrast with law covenant; the germ of new covenant given to Adam.—A. K.

DOINGS AMONG THE CHURCHES

The office has received an announcement of the marriage of Beatrice C. Pitman to Nolan B. Orr of Michigantown, Ind., on May 5th. We extend best wishes to this couple and pray God's blessing upon their newly established home.

News has been received at the office of the death of Sr. Elsie Olmstead of the Chicago church. Funeral services were held Monday, May 13, by Bro. F. L. Austin. Obituary later.

GRAND RAPIDS, MICHIGAN

Sr. Townsend's Sunday School class of young girls ranging between the ages of 10-13 made twenty dollars selling Jello. The proceeds were turned over to the church to be applied on the church debt. The average attendance of the class is 18.

The Berean work is being conducted along Sunday School lines as far as reports are concerned. Each class takes up a separate collection every Thursday evening and a record is kept of the amounts and the attendance of each class. These reports are read at the close of the lesson period. They have created considerable interest in the Berean work. Five classes are held every Thursday evening.

Sr. Ada Simpson and children spent a couple of weeks with her parents at Blanchard.

SPECIAL MEETINGS IN CENTRAL ILLINOIS

Beginning Sunday afternoon on May 19th, and continuing each night to and including Friday, May 24th, State Evangelist, G. E. Marsh will hold a series of meetings in the Christian Neck Community Hall, between Astoria and Rushville, Illinois. Christian Neck is in the vicinity of the home of Sr. Lettie Ralston, formerly of Ripley. Pray for the success of this effort in a new community.

RIPLEY, ILLINOIS

The regular monthly services will be held in Ripley next Saturday night and Sunday, May 18 and 19. They will be conducted by State Evangelist G. E. Marsh. A series of three discourses will be given beginning on Saturday evening under the general caption, "Saved to Serve."

The first on Saturday night will be, "The Hebrew Nation Saved to Serve;" the second, Sunday morning, "The Gentile Nations Saved to Serve;" the third, and last, on Sunday night, "The Christian Saved to Serve." That salvation of individuals and of nations throughout the ages has been for the purpose of providing faithful and obedient servants to be co-workers with Jehovah in the carrying into effect of His splendid purposes for the well-being of man, is evident from a careful study of the Bible.

FROM ARIZONA

After leaving Kansas the next lap of our Western tour brought us to Tempe, Arizona. Here we were received by Bro. and Sr. S. J. Lindsay with typical Lindsay hospitality. We were soon to learn that the brothers and sisters who live in this paradise which has been produced from a desert are big-hearted in proportion to the largeness of the country in which they abide.

A very rich and pleasant period was spent with the brethren and on Sunday, May 5, a picnic dinner was enjoyed by the membership. The church at Tempe meets in a well appointed hall, but plans are under foot to construct a church building of their own, which we trust may soon be carried out. It is inspiring to see the interest in spiritual matters which has been developed among the brethren here.

Our trip is now taking us still further westward, with the next appointed stop at Los Angeles. F. E. Siple.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario,	May 24 to 26
Ohio, Brush Creek, Annual Meeting.....	.....
.....	May 27 to June 9
Northwestern Conference, Felida, Wash.....	.....
.....	June 5 to 9
Minnesota Conference, Eden Valley, Minn.	.....
.....	June 13 to 16
Michigan State Conference, Dutton, Mich.	.....
.....	June 28, 29, 30.
Texas Conference, Goldthwaite, Texas .....	.....
.....	July, 5 to 14
Indiana Conference, No. Salem Church near Plymouth, Ind.,	July 9 to 21
General Conference, Oregon, Ill., .....	.....
.....	July 28 to Aug. 11.
Illinois Conference and Bible School. Oregon, Ill.,	July 28 to Aug. 11.
Iowa Conference, Waterloo, Iowa.....	.....
.....	Aug. 17 to 25
Nebraska Conference, Holbrook, Nebr., .....	.....
.....	Aug. 18 to 25
Kansas-Oklahoma Conference, Arkansas City, Kans.,.....	Aug. 24 to Sept. 5

COMMUNICATION

Dear Bro. Austin:

I would like to put a few words in our paper. I believe the Lord is coming soon, and will set up His kingdom on the new earth. The old earth and the heavens will pass away. We shall dwell with the Savior in His kingdom and reign with Him on the earth. I hope all my own, my father, mother, brothers and sisters will be with me there. If we stray from the path we will not be ready when He comes. He won't look for us in the dance hall; we will be left out.

Your sister in the Lord and Master,
Julia A. Barber.

INDIANA

About two years ago a Sunday School was started at Pleasant View, under the leadership of the late Sr. Flint. After her death

her daughter, Sr. Hurley took charge and worked up a good interest with an average attendance of more than 50. As a result of her teaching two young men, Charles Hamilton and D. Barker, son of Bro. and Sr. Barker, were baptized into Christ, Sunday, May 5, 1929.

We are in need of a church house at Pleasant View as ours was destroyed by a tornado several years ago, and since that time we have been holding services in a school house.

Our appointments are as follows: Pl. View, Warren Co., first Sunday; Rensselaer, second Sunday; Plymouth, third Sunday, 11:00 a. m. No. Salem, 2:30 p. m., Burr Oak 7:30 p. m.; Hillisburg, fourth Sunday. J. H. Anderson.

OHIO

Brush Creek church will hold their annual June meeting, commencing May 26 and continuing over June 9th. Bros. F. L. Austin of Oregon, Ill. and M. W. Lyon of Cleveland, Ohio, will be the speakers. Sunday night May 26 will be the children's day program. Saturday night and over June 2nd Brother Lyon will speak for us. Monday night, June 3rd and over June 9th, Bro. Austin will be the speaker. Also there will be Bible class each afternoon the last week. June 9th will be an all day meeting with basket dinner.

Let each one plan to attend all the meetings, or as many as possible. Try especially to attend each Bible class, for much good in every way comes from studying the Bible in this manner. 2 Tim. 2:15. Come and bring your friends with you. Mrs. Emma Garard (Per Secretary).

Bro. E. E. Giesler of Blair, Neb., sends in word that Howard Appleby is a very sick boy. We trust that he will soon recover.

SOUTH BEND, INDIANA

Inasmuch as Bro. F. L. Austin was called to Niagara Falls, New York and St. Catharines, Ontario, to officiate at funerals, he was unable to fill his appointment in South Bend, Indiana, at the beginning of a series of meetings scheduled to begin May 7. In his absence Bro. Cedric Pope came in his place and very ably began the meetings in such a way that every one was highly pleased and interest was created. Not only did Bro. Pope fill the pulpit well, but he made a number of calls on those who should be regular attendants but are not, urging them to get behind the church work supporting it in such a way that the cause might be advanced in our city. Lydia Railsback.

FONTHILL MAY MEETING

The twenty-fifth anniversary of the Annual May Meeting of the Church of God at Fonthill, Ontario, Canada, will be held in the church on May 24-26, 1929. All services will be held on eastern standard time.

Program

Friday, May 24:
7:30 p. m. Sermon by Elder Jas. A. Patrick.
Saturday, May 25:

3:00 p. m. Bible Class by Eld. F. L. Austin.
7:30 p. m. Sermon by Eld. F. L. Austin.

Sunday, May 26:

10:00 a. m. Sunday School.
11:00 a. m. Sermon by Eld. J. A. Patrick.
12: m. Communion.
2:30 p. m. Fellowship Service.
3:00 p. m. Sermon by Eld. F. L. Austin.
6:30 p. m. Social Service by young people.
7:30 p. m. Sermon by Eld. F. L. Austin.

Good music is being provided by the local choir, assisted by the Moore Male Quartette of the Blessed Hope Church of Niagara Falls, N. Y. Anyone from a distance wishing to attend these meetings, write or wire.

(Mrs.) E. M. Seburn, Sec'y.
Route 2, Welland, Ontario, Canada.

HERALD RECEIPTS

James T. Fox; Mrs. Chas. Bloomquist; E. E. Groat; Mrs. Lucy B. Groat; Vernon Groat; H. S. Lasher; J. W. Good; B. F. Skells; L. J. Sweet; Ernest T. Poole; B. N. Berry; Mrs. E. Taylor; Mrs. Inez Titus; Mrs. John Eneberg; C. P. Oliver.

ATTICA, KANSAS

We were delighted to have with us Bro. F. E. Siple for a few days' meeting. Services were held in the Christian Church of Attica, beginning Thursday night, April 25 and holding over Sunday. He gave us five wonderful sermons and Sunday afternoon, a very interesting talk at the home of Sr. Sullivan on the work of the General Conference, Bible Training Class, Golden Rule Home, etc., at Oregon, Ill.

Although the attendance was small at first, we had a very nice crowd at the close of the meeting. Great interest was shown by a number of outsiders, and several expressed their desire to hear Bro. Siple again. The brethren surely enjoyed his sermons, and the opportunity to really get acquainted with him. We are hoping that we may have him with us again for a series of meetings. Following the Sunday morning services, a basket dinner was enjoyed at the home of Sr. Sullivan.

We were very glad to have with us Mr. Ivan W. Vickery of Arkansas City, Sr. Harriet Reed of Arkansas City, Bro. and Sr. George Waters of Newkirk, Okla., Mr. and Mrs. William Summers and daughter, Florence of Nashville, Kans., and Bro. and Sr. Grant Randolph of Nashville, Kansas.

Your Sister in Christ, Letha E. Reed.

OBITUARIES

BRO. FRAZER SUMMERS

The sudden and unexpected death of Bro. Frazer Summers occurred at his home, 46 Yates St., St. Catherines, Ontario, on the evening of Monday May 6, 1929. Not quite five months previously the death of Sr. Summers occurred after a long illness. The deceased was in his normal health till the day of his death. Even on that day his illness was apparently so slight that he did not recline, and died in his chair.

Bro. Summers was born 75 years ago last January, being one of a family of eight. He was united in marriage to Flora Louns-

bury to whom were born two daughters: Miss Ethel and Mrs. Frank Murphy, both surviving their parents and residing at St. Catherines.

Both the deceased and his late companion were members of the Church of God at Fonthill, having laid hold on the Savior by faith and obedience many years ago. The Christian and general respect in which he was held was attested by the large concourse of people who gathered from near and far for the funeral rites at his home, and by the profusion of floral tributes.

He lived with the belief that his Redeemer liveth, and that He shall stand in the latter day upon the earth. He fully believed that though worms shall destroy his body, yet in his flesh he should see his Lord. With like faith he was laid beside his companion to await the call of Him who is the resurrection and the life. F. L. Austin.

SR. ELIZABETH LENT

Sitting in her chair on an evening of the week, Miss Elizabeth Ann Lent suddenly suffered heart failure which in a few moments resulted in death on Saturday evening, May 4, 1929. The deceased had experienced a severe attack of some form of cold or flu last winter, and though slowly recovering her normal strength, was yet unable to get about as freely as formerly.

Sr. Lent was born 87 years ago last March 12 to Calahan and Lydia Lent, near New Castle, Ontario. She was one of a family of eight children. Her parents were earnest Christian workers from early life. The late Bro. R. V. Lyon was a frequent guest at their home as he went about proclaiming the gospel of salvation. The children of their home all learned many gospel truths in childhood. These early teachings have borne much fruit throughout the more than three quarters of a century that has followed.

Some 37 years ago the deceased and her sister, Angeline, the only surviving member of the family, moved with their father to Niagara Falls, N. Y.

Early in childhood Sr. Lent became partly deaf as an after effect of scarlet fever. This affliction has greatly hindered her throughout life. But, like her parents, she has been a most earnest worker in the cause of her Master. With persevering faithfulness her home and table have hospitably entertained one and all of Christian workers who have turned in from the path of labor, and of those who were in need. Truly, she did what she could.

Though never putting herself forward in the public efforts of the Church of God at Niagara Falls, yet she was an earnest supporter in the establishment and furtherance of the work of the church. In her the church has had continuous and faithful assistance.

She was laid to rest in the family lot beside her father in the Niagara Falls Cemetery to await the coming of Him for whom she had so long waited. With the evening of life closed to mortal care and weariness, we anticipate her awakening in the morning of the soon-coming day of immortal strength and glory. F. L. Austin.

ACHSAH A. EVERETT

Achsa A. French, eldest daughter of Mr. and Mrs. Ezra J. French was born in Lester Township, Blackhawk County, Iowa, August 5th, 1859. She spent the early years of her life and her young womanhood in the community in which she was born. On April 8th, 1880 she was united in marriage with Clarence B. Everett of Fairbank, Iowa. To this

union were born five children, all of whom survive except Harry L., who passed away March 12th 1927. Following are the children who remain: Edwin E. Everett and Mildred E. Gorman of Fairbank; Bessie E. Kautz of Seymour, Missouri; C. Herbert Everett of Grand Junction, Colorado. Her husband, Clarence B. Everett preceded her in death, November 12th, 1926. Surviving also are a sister, Mrs. E. C. Gates of Ociwein, Iowa, and a brother, C. E. French of Madison, Wisconsin.

Mrs. Everett was baptized at the age of 17 and became a member of the Church of God. Though not privileged to live in the locality of the church of her choice, she remained true to the convictions of her youth. For nearly thirty years she has been an invalid, suffering from a form of paralysis. During all those trying years, her patience and cheerfulness ever have been an inspiration and help to those about her. In the early morning hours of May 7th, 1929 death came quietly and peacefully as a relief from her years of suffering.

The funeral services, which were largely attended by relatives and friends, were conducted at the family home in Fairbank, by Rev. F. H. Wyrick, an old time friend of the family.

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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.

LION AND EAGLE TO HOLD SOVEREIGNTY OF EARTH

ENGLISH-SPEAKING DOMINATION FORETOLD IN BIBLE, CANON HOWITT BELIEVES

THE LAND with shadowing wings" was dealt with as a reference to the United States by Rev. Canon F. E. Howitt at the prophetic conference at Knox church. The speaker expounded the passage of scripture found in the 18th chapter of Isaiah, which refers to a land beyond the rivers of Ethiopia that sendeth ambassadors by the sea to a nation scattered and peeled.

"I felt that a nation that had taken so conspicuous a place in the world as has the United States and is probably destined to take an even greater place—that it would be strange if it were not referred to in the Bible," he said.

The canon based his contention on the fact that the United States is the only country to have the eagle with outstretched wings as its national emblem. It was probable, he said, that at one time in the world's history there was but one great mass of land, which later was divided. The coastline of Africa seemed to fit the corresponding coast across the Atlantic. There was a great similarity between Egypt and Mexico, even to the pyramids, he pointed out.

Again, the national seal of the United States had the eagle on one side and the pyramid on the other.

JEWISH PEOPLE UNIFIED

The scattered people referred to in the passage must of course mean Israel (the Jews), he said. They were in all parts of the earth and England and the United States were pledged to help them regain Palestine.

There were more than 2,000,000 Jews in New York city, said Canon Howitt, and the directory boasted more Cohens than Smiths. The United States was taking a great interest in the Jews. The Jewry was now united about going back to the promised land and anxious to help the down-trodden of the race in Europe to become established in Palestine.

In conclusion, the speaker indicated that, from the prophetic standpoint, sovereignty of air and earth represented by the eagle and the lion would be balanced between the two great English-speaking nations.

a man for more than he is worth (Rom. 6:23); its policy never expires, giving the faithful holder thereof eternal life. Its cash capital is "the unsearchable riches of Christ"; (Eph. 3:8) surplus, an inheritance incorruptible, undefiled, that fadeth not away"; (1 Pet. 1:4) cash in bank, "gold tried in the fire" (Mal. 3:2, 3); surplus above all liabilities, will "do exceedingly and abundantly above all we are able to ask or think." Eph. 3:20. The President of the company is Christ, "the King of kings." 1 Tim. 6:15; Rev. 17:14; 19:16. Persons having no desire will not apply. The home office is the "holy city," Rev. 21:2.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will be your heart be also."—Matt. 6:19-21. "Put not your trust in princes". Psa. 146; 118:9; 119:23. "Cursed be the man that trusteth in man."—Jer. 17:5. "That which is highly esteemed among men is abomination in the sight of God," (Luke 16:15) because "the world by wisdom knew not God"; as it is a hidden wisdom which God ordained. (1 Cor. 1:2; 2:6, 7.) "Put on the whole armour of God."—Eph. 6:11, 13.

"Seek ye first the kingdom of God, and his righteousness". Matt. 6:33. Keep yourselves unspotted from the world. (James 1:27.) Come out from the world and be ye separate. "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? . . . and what agreement hath the temple of God with idols"? 2 Cor. 6:14-17.

"And 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 which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

Doing your best is both a human and divine requirement.

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THE ESTABLISHMENT OF HIS UNIVERSAL SWAY

96TH PSALM

LET ALL THE WORLD bless the name of Israel's God and sing to Him such a song as has never been sung before. Daily proclaim throughout the world the glorious tidings of His marvelous victory. For great is He, and worthy of all praise: there is no god so terrible as He. All other nations have idols for gods, but Israel's God is the Creator of the universe. Majesty and splendor, glory and might, attend upon Him in His heavenly sanctuary.

Ascribe to Him, ye peoples all, yea, glory and might ascribe to Him; for these are His due. Come into the courts of His temple with offerings in your hands. Kneel ye before Him in holy array, and tremble as ye kneel.

Proclaim across the world that Jehovah is now on His throne. The world is fixed—to be shaken no more. Let all be glad in His presence—heaven and earth and roaring sea, field and forest and all that is therein. For He is coming, coming to judge the earth, to establish His righteous sway among the nations, and usher in the Messianic age.—*Paraphrased by John Edgar McFadyen.*

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

THE GRANDURE OF LAW

OBEDIENCE TO LAW has given the earth its fulness of forest and flower, of beautiful waterfall, of waving field. Law is fundamental to the fulness and perfection of every phase of creation. That human body that is not in perfect accordance with law, that is deformed, draws forth the sympathy of all on-lookers. And yet—

There is a growing lawlessness toward God. This is every where seen and felt. The result is witnessed in increasing crime, wickedness and devastation.

He who at heart truly obeys God's laws never has occasion for anxiety in those who endeavor to regulate human society.

Lawlessness—just simple disregard for righteous law—is the cause of the most of destruction, deterioration and sorrow among men.

Law and the obedience thereto is God's sure way of lifting mankind to the highest possible attainment of the race.

THE MAJESTY OF THE CHURCH

"Upon this rock will I build my church".—Matt. 16:18.

HERE, AS IN SO MANY places, the word "church" refers to the group of Christ's called-out ones. Jesus announced that He would build His called-out ones upon a great truth enunciated by Peter. They were and are to be His. By God they are given unto Christ. John 17:16. They are, and are to be, one with Christ and with God. John 17:20. They are to share Christ's presence, His fellowship, His attending blessings and watchcare. John 17:24; 14:3. Among other things, Paul added that those making up the church shall be fashioned like unto Christ's glorious body. Phil. 3:21. Again he said that they shall be Christ's joint-heirs, Rom. 8:16, 17; while in 2 Tim. 2:12, he assured that they shall reign with Him.

Can anyone ask for greater majesty than that of sitting beside Him who is King of kings and Lord of lords? Rev. 19:16. Can anyone visualize greater advancement or attainment than to be one with Him who is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come"? Eph. 1:21.

Such is to be the future of the church. It is toward this end that Christ now is building. No perfection has

yet been attained in this particular. Nor can it be attained until such a time as the Master shall return and call His sleeping and living ones to meet Him in the air. 1 Thess. 4:13-17.

It is important that all shall catch the brightest and clearest vision of the destiny toward which the church is called. Above all other people the objective of those of the church is greatest and grandest. How important, then, that everyone enlisting for this objective should make individual consecration of life and effort.

Personal action, perseverance and diligence are just as necessary in the development of the new creature in Christ as in the attainment of any high ambition of the natural man. How urgent, then, that each one who is entertaining the hope revealed by God for the church shall carefully scrutinize the activities necessary for personal growth and final perfection that shall be approved by our long-suffering Master.

IN THE SCHOOL OF CHRISTIAN GROWTH

MORE AND MORE as we visualize the revealed majesty of the church do we recognize the necessity of individual schooling in spiritual things. It is not sufficient that he who would be Christian shall merely memorize God's revealed promises. There is work to be done; there is individual application of God's truths to be made; there is individual adjustment unto spiritual things to be achieved.

Not that man by his personal effort can grow and rise up into the spiritual. That is not the thought suggested. Rather that God in lifting man to the spiritual has revealed the necessity that man shall anxiously search out and submit to God's ways; shall gladly enter into those activities that are requisite for the breaking down and submerging of the carnal and for the liberating and advancing of the spiritual.

Such things, it appeals to the writer, should be the earnest, definite effort of every group of worshipers. The effort should be to learn not only God's promises, but God's directions. The church should teach the meaning of coming out of the world and being separate. It should teach the individual to differentiate between the activities prompted by natural or carnal man and the activities prompted by the spiritual mind. The church should be a school helping the would-be Christian to rid himself more and more of the purely carnal and to supply himself ever

more completely with the things spiritual.

Law practically compels every parent to afford schooling for his children in things pertaining to life. Millions and millions of dollars are expended upon the schooling of youthful lives in things relative to the natural man. There is no desire by the writer to detract in the least from every such righteous effort, but when Christianity means so much more to the individual than can the highest possible education in natural things mean to him, it appears that far more effort should be made to school our childhood and our adult life in things pertaining to that most exalted of all professions—Christianity. How anxiously diligent should all be to afford to every promising youth the very best understanding and encouragement in the ways of this calling which is above every other calling known to man.

FONTHILL FIRST OF ALL

AS FORMERLY so this year Fonthill calls the first meeting for the gathering together of Christians to study some of the greater truths concerning the church, its duties, its opportunities, its great destiny. From Friday, May the 24th there is not a Sunday until the close of August on which one or more sections of the country are not invited to assemble in annual meeting or conference toward this same end. What wonderful opportunity is here afforded! How much the individuals of every district should value these privileges! How carefully all Christian people should plan their labors so as to attend one or more of these assemblages and exchange thoughts and facts that pertain to the work of the Christian.

Not a few people look back to former years when through the earnest Christian enthusiasm of similar gatherings they were persuaded to enlist in this great calling. The Church of God is vastly richer and stronger as a result of the annual gatherings of this kind. Let us all take lesson from these facts and endeavor that every conference and gathering during the summer season shall be utilized in prayer and earnest devotion to the accomplishment of much for the upbuilding of friends and neighbors in Christian truth and for the glory of God and His Son.

May the reports of these meetings, beginning with Fonthill and ending with the last of August, be one succession of reports of mighty things done in the name of Christ our Lord and Master. May every root of bitterness, may every thought of discord be cut off in their inceptions and may "faith, hope and love" and Christian fortitude be enlarged, enriched and increased by these gatherings. May Christ's name be honored, the Father's name glorified. May men and women in great numbers receive true edification and final salvation from this summer's work.

Fonthill, Ontario, is first,—May 24 to 26.

DEVELOPING PALESTINE

ONE OF THE most remarkable developments of modern days is that which is taking place in Palestine, where the waste places of the Holy Land are becoming populated with thriving towns and cities, and the desert, through modern systems of irrigation and cultivation is beginning to blossom as the rose. A visitor in Toronto, Ont., was Mr. David Bloch, Mayor of Tel-Aviv, a thriving Palestine city of some 40,000 inhabitants. Almost overnight the city has come into existence. Less than twenty years ago on the site on which it stands the desert winds stirred the sand on the barren dunes that were then wastes of desolation. Mr. Bloch is on a lecture tour, and is studying while in Toronto the Hydro-Electric System and other municipal enterprises with a view to applying them in the city of which he is the chief magistrate. In an interview he gave a brief outline of some of the changes that have taken place in Palestine in the following words:

"In November or December of this year Palestine will open its central hydro-electric plant, which will develop power from the water of the Jordan and the Yarmuk Rivers. It is a public enterprise. Having heard of the success of the plant in your city, I desired to study its operation. We have three local stations in Palestine, one of which is in Tel-Aviv, and the plant on the Jordan is to be the central station.

"I am also interested in other phases of municipal life. I am anxious to spend some time with your tax officials and go through your waterworks and sewage disposal plants.

"The Hydro-Electric System in your city and Province is, however, of paramount interest to me. We have no coal in Palestine, our natural resources are very limited, and we are an agricultural State essentially. Our central power station on the Jordan and the Yarmuk will provide sufficient power, we expect, to irrigate our entire State, and power for the industries which have been established since we protected them with tariffs."

There is nothing that has so caught the imagination of the world in recent years as the modern development that is proceeding apace in Palestine. Since the Balfour declaration that restored the ancient land to the ancient people remarkable strides have been made. Under the direction of a Jewish engineer, Pinchas Ruttenburg, the country is being electrified, and, while Hon. Mr. Ferguson dallies in regard to the great scheme of harnessing the waters of the St. Lawrence, Ruttenburg is developing power from the historic Jordan and increasing tremendously the prosperity, comfort and happiness of the people. Speaking in the House of Lords recently, Lord Melchett, himself a Jew, said: "It is time people recognized there is such a thing as a Palestine nation."

According to Mr. Bloch, 100,000 Jews have taken up their residence in Palestine since the Balfour declaration. Each year this number is being swelled by thousands, and it can only be a matter of a few years until Israel,

(Continued on page 543)

TO WHOM ARE YOU LISTENING?

Are you list'ning to the whisp'ring
Of your bitterest enemy?
Then no wonder you get under
His relentless tyranny.

Your besetting foe forgetting,
Stay your heart upon the Word.
Take a firmer stand, nor murmur
O'er mistakes that have occurred.

Thoughts may scatter, but no matter;
Turn to Jesus o'er, and o'er;
Grieve not over thoughts that hover
O'er your head like birds that soar.

Cease your list'ning to the whisp'ring
Of your own most deadly foe!
List to Jesus, only Jesus;
Victory you'll surely know.

—By Annie Lind Woodward in *Valley Lilies*

“LOOK FROM THE TOP”

SONG OF SOLOMON 4:7

CRUSHING WEIGHTS give the Christian wings. It seems like a contradiction in terms, but it is the blessed truth. David out of some bitter experience cried: “Oh, that I had wings like a dove! for then would I fly away, and be at rest.” Psa. 55:6. But before he finished this meditation he seemed to have realized that his wish for wings was a realizable one. For he said, “Cast thy burden upon the LORD, and he shall sustain thee.”

The word “burden” is translated in the Bible margin, “what he (Jehovah) hath given thee.” The saints’ burdens are God-given; they lead him to “wait upon Jehovah;” and when that is done, in the magic of trust, the “burden” is metamorphosed into a pair of wings, and the weighted one “mounts up with wings as eagles.”

One day when walking down the street,
On business bent, while thinking hard
About the “hundred cares” which seemed
Like thunder clouds about to break
In torrents, Self-pity said to me:
“You poor, poor thing, you have too much
To do. Your life is far too hard.
This heavy load will crush you soon.”
A swift response of sympathy
Welled up within. The burning sun
Seemed more intense. The dust and noise
Of puffing motors flying past
With rasping blast of blowing horn
Incensed still more the whining nerves,

The fabled last back-breaking straw
To weary, troubled, fretting mind.

“Ah, yes, ’twill break and crush my life;
I cannot bear this constant strain
Of endless, aggravating cares;
They are too great for such as I.”
So thus my heart condoled itself,
“Enjoying misery,” when lo!
A “still small voice” distinctly said,
“’Twas sent to lift you—not to crush.”
I saw at once my great mistake.
My place was not beneath the load
But on the top! God meant it not
That I should carry it. He sent
It here to carry me. Full well
He knew my incapacity
Before the plan was made. He saw
A child of His in need of grace
And power to serve; a puny twig
Requiring sun and rain to grow;
An undeveloped chrysalis;
A weak soul lacking faith in God.
He could not help but see all this
And more. And then, with tender thought
He placed it where it had to grow—
Or die. To lie and cringe beneath
One’s load means death, but life and power
Await all those who dare to rise above.
Our burdens are our wings; on them
We soar to higher realms of grace;
Without them we must roam for aye
On planes of undeveloped faith.—*Selected.*

GOD KNEW THE END FROM THE BEGINNING

By Lucille Le Crone

A GOOD DRESSMAKER before she ever starts to cut her material has a picture in her mind of how that dress is going to look when it is finished. She has a definite plan to follow. She knows where each bit of lace is to be placed and where each button is to go. She knows the hem is to be ten inches from the floor and the sleeves twenty-seven inches long. She knows she will first have to cut, baste, fit and probably alter the dress before it will be ready for the final stitching, if it is to be as perfect as she pictures it.

So God before He created the earth and man had a plan, a definite purpose in creating them. In Acts 15:18, we find this statement, “Known unto God are all his works from the beginning of the world” and again in Isaiah 46:9, 10, “I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done.” We must know and believe, then, that God is a supreme

Being, a God of knowledge, all powerful, knowing all and seeing all, even the end from the beginning and by this knowledge He has been able to use all things to His own purpose for the carrying out of His plan.

After God had created the earth, the fish of the sea, the fowls of the air and the beasts of the earth, He then made man to rule and have dominion over all these things. Having foreknowledge, He knew man would sin, and therefore made His plans to meet this condition. His original plan had been one of perfection and He could see into the future to the time when all things would be perfect. But knowing that man was weak and that he would sin and therefore could not attain this mark of perfection for himself, He included in His plan One who would be perfect in all things. This mighty One being perfect would be the means of redeeming others from their sin.

In the first commandment that God gave to man, viz., "Of the tree of the knowledge of good and evil, thou shalt not eat," He also told them what the penalty would be if they disobeyed, that in the day that they ate of this tree they would surely die, showing that He knew there would be need of a punishment. Because He foresaw that man would sin, He also foresaw the need of a Redeemer, and we find the first promise of this in Gen. 3:15: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Because God loved man whom He had created He was willing that this Redeemer should be His own Son and He leaves it to us to accept or reject this Redeemer. For verily "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Man was created to rule but only through accepting the Redeemer can he obtain this rulership.

IS INTELLECT THE RESULT OF BRAIN-ACTION?

OR IS IT DEPENDENT UPON AN IMMATERIAL, INTANGIBLE,
GHOSTLY SOMETHING, THAT IS SUPPOSED TO INHABIT
THE BODY?

MR. BERNARD is stunned through the shock of a lasso thrown over him; he loses consciousness: having recovered, he asks himself, 'Where was the mind, the soul, the thinking principle all this time?' A man is stunned by a blow with a stick on the head. He becomes unconscious. Another man gets a harder blow on the head from a bigger stick, and it kills him. Does he become unconscious too? If so, *when does he come to his consciousness?* The man who has had a slight or moderate blow comes to himself when the immediate shock passes off and the organs begin to work again, or when a bit of the skull is pried up, if that happens to be broken. Suppose the blow is hard enough to spoil the brain and stop the play of the organs, what happens then?

"A British Captain was struck by a cannon ball on the

head, just as he was giving an order at the Battle of the Nile: fifteen months afterwards trephined at Greenwich Hospital, having been insensible all that time. Immediately after the operation his consciousness returned, and he at once began carrying out the order he was giving when the shot struck him. Suppose he had never been trephined, when would his intellect have returned? When his breath ceased, and his heart stopped beating?

"When Mr. Bernard said to Helen, 'I have been dead since I saw you,' it startled her not a little. 'It is a strange experience,' she said; 'but I once had something like it. I fainted, and lost some five or ten minutes out of my life, as much as if I had been dead. But when I came to myself I was the same person every way, in my recollections and character . . . I can believe, from my own reason, even without help from Revelation, that I shall be born again out of the unconsciousness of death with my individual traits of mind and body. If death is, as it should seem to be, a loss of consciousness, that does not shake my faith; for I have been put into a body once already to fit me for living here, Psa. 139:16, and I hope to be in some way fitted after this life, to enjoy a better one. But it is all trust in God and in His Word. These are enough for me; I hope they are for you.' Helen in her childhood had experienced those 'perplexities which are sure to assail every thinking child bred in any inorganic or not thoroughly vitalized faith—as is too often the case with the children of professional theologians.' This, sir, is our position: it comes to this that without a body a man is nobody. We await in faith the Resurrection to Life—one which to enjoy, consciousness must be in a body—organically constituted."

Selected from the writings of Edward Forester, in The Bible Standard by Rufus A. Curtis.

SAVING THE WILD FLOWERS

God made the beautiful wild flowers to grow and bloom in the fields and the woods for us. Where they are plentiful we may pluck the blossoms and take them home to put in bowls of water to make our houses pretty. But it isn't being fair to God's beautiful world if we pick all the blossoms or pull the bushes up by their roots, and then throw them down to die in the hot sun. The woods and the fields are God's wild flower gardens, and we are the gardeners who must care for the wild flowers.—*Sel.*

Emphatic Diaglott

By Benjamin Wilson

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MARGINS

By Edna Anderson.

THREE YOUNG MEN were working in an office. One of them spent his spare time in studying the Spanish language. The other two spent their time in training a dog. An office was to be opened up in Cuba and one of these young men stood a chance of obtaining this position. I do not need to tell which one was selected.

If we read the pages of history we find many men who have become experts in the fields of investigations by spending their spare time in reading not idling.

Moments are little things, yet upon them much of the future depends. Horace Mann, the great educator, once said, "Lost somewhere between sunrise and sunset, two golden hours each set with sixty diamond minutes. No reward is offered for they are gone forever."

How often we hear people say, "Oh, its only ten minutes till dinner time; there's no use doing anything," or use similar expressions; It is in just these spare bits of time, which most people throw away, that men who have risen have gained an education.

Every one should form the habit of utilizing the moments. As success in business depends upon small margins of profit secured and retained, so success in life may depend upon our ability to save the moments, the precious margins that are left after we have discharged our daily duty.

Some people think that a liberal education cannot be attained without a college education, but this is wrong as we may attain cultured minds by spending our spare time in reading and studying. A man is educated who is trained in faculties and powers to the best. Lincoln was not a learned man, but would anybody today think of speaking of Lincoln as uneducated!

Reading is one of the great means of education. Whether it shall be a blessing or a curse depends upon what is read. By reading one communes with the mightiest and wisest of men. Our great men have usually been readers of the best literature.

Elihu Buritt acquired mastery of eighteen languages and twenty dialects in his scattered moments stolen from his daily occupation of blacksmith.

The brains of Martin Luther, the poor German miner's son flashed fire over the dark ages. We do not need to mention the hosts and hosts of his fellow men eminent in religion, in science, in art and in literature, who whether they had the advantages of school or not, fed their minds with knowledge gained in their moments of leisure. Many lives run to waste for lack of self development. Many a man pines for an education, but still will not take the trouble to educate himself, as he might in odd moments with persistent inquiry and careful study. Many a man wastes enough opportunity in dawdling and trifling to make him a power and then wonders and murmurs at the successes of others, and complains at his own lack of prosperity. Using well or wasting the fragments of time,

the nooks and corners of life, makes all the difference between success and failure. Often the best results are gained from the systematic use of fragments of our business or daily life, the by products of living. We have no right to waste the fragments of our life; to let them slip by while we are mourning because we are not great, for it is true that

The heights which great men gained and kept,
Were not attained in sudden flight;
But they while their companions slept
Were toiling upward in the night.

Literally, thousands of men whose names blaze on the world's roll of honor have done the same and have risen by saving the time which others flung away. Numerous are the opportunities of the higher education which may be acquired while earning a living. If we grasp these opportunities we will become rich in stores of wisdom.

EDNA ANDEGSON.

—Taken from "The Restitution" dated Feb. 13, 1907.

THE NET

By T. A. Drinkard

AGAIN, THE KINGDOM of heaven is like unto a net, that was cast into the sea, and gathered of every kind." Matt. 13:47.

Why liken the kingdom unto a net? Do these people enter the kingdom of God as mentioned in John 3:5 or were they gathered or caught therein? Is there any difference in the words "enter" and "gathered"? Those of John 3:5 who enter the kingdom of God by way of the new birth cannot be gathered out, but these of Matt. 13:47, are subject to the gathering out process. Jesus discusses the kingdom as a world empire, a government world wide in its scope of judicial control of earthly affairs, as referred to by the prophet saying, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth," Psa. 72:8, and mentioned by Paul saying, "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.

The net gathers of every kind regardless of wishes or desires, and after the gathering process is over a separation takes place as shown in the verse under consideration. Why "gather out of his kingdom" the unworthy ones? Matt. 13:41. Why the wailing and gnashing of teeth? Why the fire of Matt. 13:50? They are taken out of the kingdom, and into the fire. Is this the fire of verse 40, in which the wicked are to be "burned"? Is this the fire of Matt. 25:41 and 2 Thess. 1:8, which destroys the ungodly? 2 Thess. 1:9; Mal. 4:1. Shall we enter the kingdom, or wait and be gathered, or caught therein?

Those who enter will have the advantage over those caught, and there are several reasons why this is true. It will be to our interest to study them and profit thereby.

"EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD"

By R. H. Judd

THE WRITER has no desire to prolong controversy, for often the longer controversy is continued the further are we taken from the original point at issue.

Whether second *birth* actually takes place at baptism as contended for by our Brother Biggs, or when "that which is born of the Spirit IS spirit" as contended for by the writer, it is freely conceded that in either case it is undoubtedly "from above", GOD through His Spirit being the Author.

In passing I would notice that our esteemed brother brings John 1:13 into requisition. As observed in articles of mine in the Herald Volume for 1925, pages 296, 354 and 399, a more correct rendering of that verse would read "Who was born . . ." thus making the verse have application to Christ. The context surrounding it demands such a translation, and not only sets to rest the widely supposed idea that John makes no allusion to the birth of our Savior, but is a strong indictment against that doctrine known as "Josephism".

But to return, I feel sure that if our brother will study more closely he will see that Scripture makes definite distinction between the terms "begotten" and "born", and that the Revised Version has in many instances, including those cited by our brother such as 1 John 5:1, brought out this distinction.

One cannot help feeling somewhat amazed at some of the remarks made by our contributor. For instance he says, "We never read in Paul's resurrection chapter anything about being born of the Spirit." And again, "We see no scriptural evidence to sustain the view that the new birth takes place at resurrection."

Before seeking to correct our brother in these statements let us take note of Scriptural examples. Our Lord Himself went into the waters of baptism and received also a baptism of the Spirit unique in human experience. If our brother's contention that baptism is a *birth*, then JESUS CHRIST was unquestionably "born again" at His baptism. The writer believes that in view of Scripture testimony such a view is untenable, indeed he thinks there is very definite Scripture to support him in the belief that our Savior was not "born again" at baptism, but that He was so at resurrection. Two or three passages may be cited in proof, one of them being taken from the identical chapter alluded to by our brother as being one in which "we never read anything about being born of the Spirit". In Col. 1:18 it is distinctly stated of Christ that He "is the beginning, the FIRSTBORN from the dead". In Acts 26:23 it is affirmed "that he should be the first that should rise from the dead", and in 1 Cor. 15:20 we have the remarkable statement, "But now is Christ risen from the dead, and become the *firstfruits* of them that slept." Surely none will dispute that "*firstfruits*" in this last

quoted passage is a parallel statement to "firstborn" of Col. 1:18. One only has to refer to Bible usage of the word "fruit" as it occurs in such passages as Psa. 132:11 and Micah 6:7, and implied in others, to recognize the fact that it has very definite reference to the *birth* of new life. In those verses to which I have drawn special attention there can be no question whatever that resurrection and *birth* are distinctly linked together, and that *this birth is accomplished by the Spirit* is abundantly testified by Romans 8:11. We think the reader will do well to turn to the passage. It would seem to us that we have in the foregoing clearly demonstrated that our brother is seriously mistaken in stating that there is "no Scripture evidence to sustain the view that the new birth takes place at resurrection." We think that 1 Pet. 1:3 also teaches that we are first "*begotten* again" to a living hope, namely the hope of being born again to a new life by resurrection from the dead. If we are "born again" at baptism, as our brother contends, then our Lord Himself was so born again, and yet again was He "the *firstborn* from the dead."

Once more I cannot but earnestly take exception to the sweeping statement of our beloved brother when, because some of us believe that "born of water" does not refer to baptism, but has its explanation in the parallel remark spoken by our Lord in verse 6, he says we "differ from the testimony of the Bible." May I in true Christian spirit point out that NEVER ONCE between the covers of the Sacred Record is baptism ever spoken of as a *birth*—NEVER ONCE, but as already pointed out, Scripture again and again links *resurrection* and *birth*.

Had the writer denied baptism, or had he denied the "*gift of the Holy Spirit*" there might have been some valid reason for the unchristian spirit manifested by various members of the "Church of God."

Several statements in our brother's argument evidence its weakness. In one of these he clearly shows that he holds what many of us also hold, namely, that it is possible for one who has once believed to prove unfaithful and so lose the reward of ETERNAL LIFE. What else can he mean by the words ". . . *eventually lead to immortalization, IF FAITHFUL*" (italics and caps mine)? The writer believes that once a believer is "born again" by resurrection from the dead, and become "like him" who is "the FIRSTBORN from the dead," there will be and can be no such contingency.

It may be well to add that one of my main reasons for calling attention to this passage in the first place was to induce a more accurate study of the Word, and to refrain from reading into Scripture what is not *clearly* stated or implied by the substance and setting of the passage.

“MY CUP RUNNETH OVER”

There is always something over,
When we trust our gracious Lord;
Every cup He fills o'erfloweth,
His great rivers all are broad.
Nothing narrow, nothing stinted,
Ever issue from His store;
To His own He gives full measure,
Running over, evermore.

There is always something over,
When we, from the Father's hand,
Take our portion with thanksgiving
Praising for the path He planned.
Satisfaction, full and deepening,
Fills the soul, and lights the eye,
When the heart has trusted Jesus
All its need to satisfy.

There is always something over,
When we tell of all His love;
Unplumbed depths still lie beneath us,
Unscaled heights rise far above;
Human lips can never utter
All His wondrous tenderness,
We can only praise and wonder,
And His name forever bless.

—Margaret E. Barber.

“TARRY YE”

FOURTY DAYS had passed since the glorious resurrection morning. The most doubtful of the disciples had been convinced of the reality of the great event. The most despondent had been lifted again to the joyous plane of life with a living Savior. Hopes which had been shattered by the tragedy of Calvary had been renewed. Jesus was indeed alive again and had “shewed himself alive after his passion by many infallible proofs.” He had spoken with His disciples of the things pertaining to the kingdom of God, and had charged them with a great task. And now we see Him with the company of faithful men traveling again the familiar road to Bethany. Questions are in every heart, but there is one very precious to the heart of every Israelite. As they walk along, someone expresses the question which each is pondering—“Lord, wilt thou at this time restore again the kingdom to Israel?” Eagerly they await His answer: “It is not for you to know the times or the seasons, which the Father hath put in his own power.” Then, as Mark reports it, “. . . but tarry ye in the city of Jerusalem until ye be endued with power from on high.” And somehow, even with the century-old desire for the re-establishment of Jewish nationalism, the disciples were satisfied.

Then the resurrection was not the final act before the coming of the kingdom? The disciples evidently thought

it was; they confidently expected that He to whom all power in heaven and in earth had been given would now exercise His might for the building of a material kingdom. But the resurrection, with all of its glorious significance, was not enough. There must be the tarrying time; there must be the power from on high; there must be the centuries of tribulation, sorrow, heartache, and labor, yet withal, centuries filled with the influence of the Comforter. It must be—for it was the plan of God. Let us not stop today with the assertion that Jesus rose from the dead, as important as that message may be. Even as we bear witness to the facts of the resurrection, let us go on to our Pentecost. Let us tarry until we too be endued with power from on high.

The tarrying was a test of the patience and loyalty of the disciples. Fired with love for their Master and zeal for His cause they doubtless would have gone immediately from Bethany to herald the message to the uttermost parts of the earth. But it was not to be so. Knowledge was not enough; there must be power. Oh, that every Christian would learn the message of “tarry ye . . .” Action does not come first, but power. The little child learning to walk has many weary hours of disappointment and many falls. Desire is not enough; there must be power. Paul, newly converted from a vigorous persecution of the Way to a follower of that Way, doubtless would have gone to work at once. Instead, “he conferred not with flesh and blood, neither went up to Jerusalem.” Instead he tarried three years in Arabia and Damascus. Who can judge the value of those years? How many young men and women, called of God to Christian service, need to learn the value of tarrying for preparation. Time is short, no doubt, but it will be time well spent to the glory of God, if our tarrying results in power.

The tarrying demonstrated for the disciples the truth of Jesus' promises. He had said “It is expedient that I go away: for if I go not away, the Comforter will not come unto you . . .” and again, “all power is given unto me in heaven and in earth; go ye therefore . . .” It reminded them of the supernatural element in Christianity. It gave them an acquaintance with their Lord which even earthly fellowship could not bring. It will do much for us today. Tarry ye, then, if the power from on high is waning ever so little. Tarry ye, if the influence of the Comforter is not in your life. Tarry, if you would know the Master in sweeter, dearer fellowship than ever before. Tarry, if the spiritual luke-warmness of an age of rationalism is driving faith in the supernatural from your soul.

Tarry in patience, not pressing before Him. He knows your place in His work and He knows your need. Be patient! Tarry with faith, not doubting. Truly the promise will be fulfilled in your life, for it is “to all that are afar off.” Tarry in prayer; in close communion with Him who was dead and is alive again forever more; with Him who is our High Priest, the Captain of our Salvation; and dearest of all—our Friend “Tarry ye . . .”—*Selected*,

BETHLEHEM THE SPIRITUAL CAPITAL OF CHRISTIANS

PLACE OF SHEPHERDS

THE APPROACH of Christmas yearly raises this Judea village to Olympic heights as the spiritual capital of almost 700,000,000 Christians.

Here one may examine at close range a scene which the western world has always pictured as far off, unreal and vague. Jerusalem is a city which has felt the impact of modern progress, but Bethlehem remains a town of dreams and legends. It is still the ancient city of the Bible, but older than the Book.

Dirt filled lanes and turnings lead in all directions, some of them so narrow that one modern vehicle would clog them. There are the old houses of white stone with tiny apertures for windows, giving the impression of having stood there from the beginning of time.

Bethlehem clings to a hillside with streets at scenic railway angles. It is none too clean or freshly smelling, a place of decay and ruin. Round about, from beyond its vine-clad hills are fields stretching to Jerusalem in the north and to Hebron and Beersheba on the fringe of the desert in the south. Flocks of sheep graze over the fields, black sheep for the most part, with here and there a white one.

Bethlehem is regularly thronged with people as long ago, when at the decree of Caesar Augustus "all went to be taxed, every one into his own city."

Today it is only the stranger from the West who is filled with wonder and amazement when he finds things just as they are described in the Bible. The people of Bethlehem, on the contrary, are surprised to find any deviations from the customs of architecture of 1929 years ago.

The Holy Land lives amidst relics from Biblical times and hundreds of persons pass daily along the street through which Christ was led to Golgotha.

DIG UP OLD TOWNS

To the north, east, west and south are ancient Jewish towns now being excavated by historical societies. Even to the present day the Samaritans may be seen bringing the passover sacrifice to Mt. Gerisim, and there is hardly a mile of any road lacking in geographical designations from the Bible.

Here in daily life one meets with dozens of things spoken of in the Bible. Thus, for instance, it would not occur to anyone in Palestine to doubt that Moses was able to look at the promised land from Mt. Nebo. The transparency of the air permits a clear view.

The population of the Holy Land are not deeply impressed by the holiness of their country and the worshipful attitude of foreigners toward Bethlehem and Jerusalem arouses their curiosity. They see the flags raised every Sunday over the consulates of the powers and lowered to half-mast on Good Friday and other days of mourning and

they are puzzled.

Palestine watches the celebration of three Christmases, December 25 by the denominations of Europe and America, January 6 by the Greek church and January 18 by the Armenians.

Incidentally this arrangement tends to avoid conflicts. The place in which Christ is supposed to have been born is now covered over by the ancient basilica of Constantine. It remains unchanged since its restoration in the reign of Justinian 1,400 years ago.

The areas allotted to each denomination are carefully marked. Each has a part of the church assigned to it. Extreme care is observed to prevent disputes which may lead to an exchange of diplomatic notes or sanguinary encounters.—*Selected by Mrs. A. J. Chaplin.*

THE LOVE OF JESUS

By Edith E. Miller

DO YOU REMEMBER the old song, it has been coming to me all morning as I used to sing it when a child?

"I am so glad that our Father in heaven,
Tells of His love in the Book He has given.
Wonderful things in the Bible I see,
This is the dearest, that Jesus loves me."

At that time I did not realize the wonderful depth and meaning of those words. But now, how true I feel it is, that of all the wonderful things which God has spoken and promised through the mouth of His holy prophets, the dearest and closest to our hearts is the thought that Jesus loves us. How God so loved the world that He gave His only begotten Son, that through Him we might have life; how Jesus, in His pure and holy life, in tender compassion, carried this love of God in His own body, and by His mercy and willing sacrifice demonstrated this love for us. When we realize our own unworthiness and then have this blessed assurance, that Jesus loves us, that He died for us, and if we will only come to Him He will save and keep us by His great love, surely we can finish the old song in the chorus of praise and gratitude.

"I am so glad that Jesus loves me
Jesus loves me, Jesus loves me,
I am so glad that Jesus loves me.
Jesus loves even me."

IDLE WORDS

Words are things of little count; quickly spoken, quickly lost. How easily we forget them. But they are witnessed at God's right hand. Oh, how often words are spoken—idle words, words of sin, words of anger, pride, scorn and deceit, and our faults to hide; tales of strife, tales of envy, or tales untrue, about our brother. Grant us Jesus, from this day on, strength to watch and grace to pray. May our lips ever repeat songs of praise and love to Thee.—*James Fagan,*

EACH IN HIS OWN REGIMENT

THE RESURRECTION of Jesus was a sensation in its day. Today it is a mystery, an impossibility, a great hope. Science which endeavors to establish cause and effect can offer no solution to the mystery of the resurrection of a Man who had lain three days and three nights in the tomb. Its acceptance by scientific minds is a matter of faith and not of reason. To an increasing number of people it is an impossibility. To them, either the incident never occurred or, if Jesus did lie in the tomb, He was merely in a swoon. However, to an innumerable company, it is a great hope. It may be a mystery, undemonstrable by human reasoning but, nevertheless, a blessed fact which the Spirit-filled mind is capable of accepting.

It is not in the province of this article to prove the resurrection of Jesus. Over five hundred persons who lived in the day in which it occurred were convinced. At least eleven of that five hundred were intimate companions and one of the eleven refused to be convinced until he had handled his Lord. Paul, in a matchless manner, has set forth, in the fifteenth chapter of First Corinthians, the proof of the resurrection of Jesus which culminates, in the twentieth verse, with the joyous conclusion "But now hath Christ been raised from the dead, the first-fruits of them that are asleep." (R. V.) We, therefore, joyfully acclaim Him risen, the hope of immortality to every one who trusts in Him.

The reason the hope of immortality rests in Him is stated in the words "the first-fruits of them that are asleep." If there are first-fruits, there must be a later gathering. Jesus brought the resurrection to light. Before He rose, the possibility of a resurrection was glimpsed by occasional resurrections; but these resurrections were temporal. The resurrection of Jesus was to immortality and incorruptibility. Because He arose, there is hope for all who sleep in Him. Had He not been raised, Paul's logic would have been a grim reality, "If Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished." 1 Cor. 15:17-19. R. V.

Death came as a result of Adam's disobedience; resurrection came as a result of Christ's obedience. (1 Cor. 15:21). As a result of Adam's dying nature he imparted the same nature to his offspring. Christ, because of His resurrection, has attained to an immortal nature and, by virtue of this, holds the keys of hades and death (Rev. 1:18) which will enable Him to unlock the door and liberate His followers from death and the grave. 1 Cor. 15:22.

"But" Paul says, "Each in his own order." The Greek in this expression, is concrete and might well be rendered, "Each in his own regiment." A soldier on his enlistment is assigned to a regiment. There are certain things which enter in to determine the status of a regiment. In the recent inaugural parade the states marched according to their admission to the union.

In like manner, Christ the first-fruits, has risen. (See

also Acts 26:23; Col. 1:18; Rev. 1:5). But there remain, still, two other orders or regiments which are to be raised, namely, the righteous dead and the ungodly. Dan. 12:2; John 5:28, 29.

Certainly it will be the wish of all people in the day of that "standing up" to belong to the Grand Army of the Redeemed, but the regiment to which we shall be assigned is determined here and now. Those who live in Christ are the ones who, when death strikes them down, will sleep in Christ, and those who "sleep in Jesus will God bring with him." 1 Thess. 4:14.

Some have assumed that God is going to bring these sleeping ones from heaven, but that certainly was not the thought of Paul, for he has been speaking of Jesus' death and resurrection and concluded the sentence with the assertion that, as God brought Jesus from the dead, so, from the dead, He would bring all that "sleep in Jesus." As we follow Paul's argument in 1 Thess. 4:15, 16, he says, (R. V.) "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep: for the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (See also Heb. 11:13, 39, 40). It would seem that Paul was more inclined to believe that folks would think that the living shall precede the dead to their reward than that the dead shall precede the living, as many now believe.

But it is evident from such passages as Luke 14:14; 20:35, 36; Phil. 3:11, that not all are raised to life eternal. Jesus referred to the "resurrection of the just" and said that those who are "accounted worthy to attain unto that world, and the resurrection from the dead" are the "sons of the resurrection," while Paul evidences the struggle necessary to "attain unto the resurrection from the dead." But both Jesus and His apostle Paul have made a distinction in regard to order in the resurrection. So that it is clearly seen that there is a resurrection to the second death and this death is so final and complete that the resurrection of this group is not to be compared to that of the redeemed.

Dear reader, you will be found in one of these groups. When your regiment is called at the "standing up" from the dead will it be to receive the victor's trophy, the "crown of life"; or the "wages of sin", which is "death"? The regiment you stand in then is determined here and now. Christ, "the firstfruits," is making His selection of those who are to be His at His coming. Have you accepted Him as Lord so that He may select you as redeemed? Remember! there is life only in HIM. "When Christ, who is *our life*, shall appear, then shall ye also appear with him in glory."—*Selected*.

Trying to walk with the Joneses and with Christ at the same time is more difficult to accomplish than perpetual motion, and more hazardous than walking a tight wire across Niagara Falls,—*Haney*,

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"AND EVERY MAN THAT STRIVETH FOR THE MASTERY IS TEMPERATE IN ALL THINGS"—1 COR. 9:25.

A NOTHIER CONFERENCE season is near at hand. Are you, Bereans, making plans to attend at least one Bible School and Conference this year? There is no better way to spend your vacation, for this vacation offers a relaxation for the body from the daily tasks, and nourishment for the spirit, besides many new friends in the faith and some happy memories that you will treasure the rest of your life. Resolve now to attend your own conference and the General Conference at Oregon.

We give this week two contributions from Illinois which contain some thoughts well worth remembering and carefully considering. We are waiting to hear from other states. There should be a great deal of interest in Berean service to report at this time.

THREE ESSENTIALS

At a recent county S. S. convention, one of the speakers, a worker of note with young people, gave in one of his interesting talks, what he regarded as the three essentials to Christian service. As they are worthy of consideration, let us meditate upon them for a moment.

The first one he gave as, "Know thyself." It is told of Socrates that he was walking one day with a friend in a cemetery, and seeing a legend in a strange language on a tomb, the friend asked him if he knew it. Socrates replied that he was too busy trying to know himself to find time to know the legend.

Why is it important to know ourselves? Why, but that we may recognize our weaknesses? We are admonished many times in the epistles to study ourselves and discern our natural tendencies, and see wherein they conflict with the law of love which Christ has given us.

The second essential given was, "Control thyself." If after discovering our weaknesses we did not endeavor to curb them, where would be the benefit? We would be "like unto a man beholding his natural face in a glass; . . . and goeth away, and straightway forgetteth what manner of man he was." Overcoming, then, is the second step in Christian development.

The third is the most desirable of all. It is, "Sacrifice thyself." Our Savior trod this path before us, marking the way for our feet to tread. His was a life of loving

service for others, a daily consecration, culminating in the greatest sacrifice of all time, Himself.

Let us emulate His example and present our bodies living sacrifices which, after all is only our reasonable service. Mary A. Gesin.

It seems to us that the three essentials of true Christian conduct given above are particularly adaptable to us as Bereans. "Know thyself; control thyself; sacrifice thyself"—what a mastery is that for which to strive!

One of the most outstanding aims of Berean work is the development of leadership among the younger members. The first lesson to be learned by one aspiring to leadership is the lesson of self-mastery. When this lesson has been learned then one is in position to undertake the leadership of others.

Therefore, first "know thyself," then "control thyself" and daily "sacrifice thyself"—and by the help of God you may guide many into the way of righteousness and salvation.

BUILDING A CATHEDRAL

The story has often been told of a traveler who stopped to talk to some men working on a large edifice. Three workmen were apparently doing the same kind of work. He asked the first one what he was doing, and the reply was, "Cutting stone." The second workman's response to the question was, "Getting \$7.50 per day." Upon putting the same question to the third workman, he was surprised to receive the answer, "I'm building a beautiful cathedral."

In God's great plan of the ages, He is selecting, choosing, polishing materials for His church. God is the workman and we are His stones. Do we feel during this shapening process that He is merely "cutting stone"; or do we measure values by the temporary rewards we receive?

Or, do we, like the third workman, catch the vision and rejoice, despite the hardship, the trial, the chiseling and polishing of our characters? Do we feel that we are really partners with Him in "building a beautiful cathedral"?—*An Illinois Berean.*



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



LATER EXPERIENCES OF JEREMIAH

WOULD YOU be brave enough to tell the truth though you knew you would be hurt for it? Do you trust God to take care of you?

Jeremiah was brave enough to tell the truth, and had faith to believe God would help him. And God did help him. Let us see.

Zedekiah had become king of Judah. He was really a vassal of Nebuchadnezzar, king of Babylon. Moreover, Zedekiah and his people did not want to obey God and would not listen to the warnings of God's prophet Jeremiah. The princes and temple priests made life very difficult for Jeremiah. Nevertheless, he fearlessly continued to deliver God's messages to them.

The Chaldeans surrounded and laid siege to the city of Jerusalem. Then the friendly Egyptians came and frightened the Chaldeans away. The people of the city were very confident now, but Jeremiah said, "The Chaldeans will return again and destroy the city." And when Jeremiah attempted to go to the land of Benjamin a captain accused him of being a traitor and of going over to help the Chaldeans.

Then the princes put Jeremiah way down in a dungeon in the prison-house of Jonathan, the Scribe. Poor, innocent Jeremiah!

Behold! The Chaldean army did return again as Jeremiah had said, and the siege was continued. Food became scarce. Famine threatened!

The king became uneasy and, after many days sent secretly for Jeremiah to ask if the Lord had sent any more messages. "He has," said Jeremiah "thou shalt be delivered into the hand of the king of Babylon!" Did not that require courage? And how the king must have felt!

Jeremiah dreaded being sent back to his dungeon, so he said to the king, "How have I offended thee or thy people that I am kept in prison? Please do not send me back to Jonathan's house."

Whereupon, King Zedekiah gave orders that Jeremiah should stay in the court of the prison, and be given daily allowances of the rapidly diminishing bread supply.

However, the princes were very angry with Jeremiah for his disturbing prophecy. They went to the king saying, "Let this man be put to death!" They said he discouraged the soldiers and people, and was trying to help the enemy instead of them.

Zedekiah was weak and allowed the princes to have their way. They arrested Jeremiah and cast him into

another dungeon—one in the court of the prison. It was even worse than the other dungeon. The bottom was covered with mud and slime, and Jeremiah sank into it when the men let him down with cords. Can you imagine such filth, such despair? No friends, apparently; no food, no water! But Jeremiah did have a Friend—a powerful Friend. God did not intend that Jeremiah should perish there.

One day Ebed-melech, an Ethiopian eunuch, heard what had been done to Jeremiah. He hurried to the king protesting, "The men have done evil to Jeremiah. He will die of hunger there, for there is no more bread in the city."

Zedekiah must have felt sorry about Jeremiah for he commanded the eunuch to take thirty men and help the forlorn prophet out of the mirey dungeon.

They hunted out old rags and pieces of cloth, and threw them and ropes down to the prisoner, saying, "Put these old rags under your armholes so that the cords will not cut you." Jeremiah arranged the rags as he was told, and then—all ready! The men drew up the cords lifting Jeremiah, and he was safe at last!

He remained in the court of the prison and was cared for and protected.

REMEMBER

"The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." Nahum 1:7.

SOMETHING TO DO

1. Fill in the blanks of the following: "Fear ———; for — am ——— thee." Isa. 42:5.
2. Read 2 Chron. 36.
3. Make a list of others who did not fear to speak truth.
4. Act out this story of Jeremiah. Make it into a play.
5. Read the rest of Jeremiah 28:14 to end.

NOTE BOOK

Page 1. Copy in large print:—"Fight the good fight of faith, lay hold on eternal life."

2. Copy:—JEREMIAH, prophet to Judah under kings Josiah, Jehoahaz, Eliakim or Jehoiakim, Jehoiachin, ZED- EKIAH. Babylonian captivity, illustrate, or small pictures if room.

WHERE FIND

"It is better to trust in the Lord than to put confidence
(Continued on page 544)

With Our Sunday Schools

LESSON IX.—June 2, 1929

LATER EXPERIENCES OF JEREMIAH

Jer. 20:1-6; 37:1 to 38:28; 43:1-7.

Devotional Reading: Matt. 5:3-11.

GOLDEN TEXT

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.—Matt. 5:11.

A STUDY OF THE SUBJECT

Forms of Modern Persecution. Before studying the topic assigned for this lesson, let us first recall that there are two or more viewpoints to most questions. In jealousy Joseph was by his brethren sold into Egypt. Though they "thought evil against" Joseph, "God meant it unto good, . . . to save much people alive". Gen. 50:20. "God did send me before you", said Joseph, Gen. 45:5, "to preserve life".

While from man's point of view Joseph's life in Egypt was one continued persecution brought on by the evil jealousy in his brethren, from God's point of view his life was a series of "trial of your faith" which revealed and strengthened Joseph's faith in Jehovah. This same analysis may be profitably considered in the study of every example of this class.

Persecutions vs. Faith Testings. To-day, as in all former times, persecutions imposed because of one's stand for his Maker and his Savior are tests or trials of one's faith. These are not punishments for wrong but tests of one's strength for the right. It is not difficult for one to profess faith in Christ so long as he is not assailed by friends or by people whom he regards. But, said our Savior, Matt. 13:21, "when tribulation or persecution ariseth because of the word" he is frequently discouraged and, by compromising, reveals his weakness of faith.

THE GOLDEN TEXT

"Happy are ye, whensoever they may reproach you and persecute you, and say every evil thing against you falsely for my sake."—Matt. 5:11, Roth.

"Blessed are ye," that is, in the sight of God. When a man with faith and courage, goes through the severest persecutions because of his adherence to God, His truths and ways, he will be blessed of the Father by a realization of his gospel hopes and aspirations. When men revile you remember they reviled Jesus on the cross.—F. A. S.

PRACTICAL APPLICATIONS

The Cause of Persecution. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. The reason why this is true is suggested in the declaration of the princess who went to the king demanding Jeremiah's death: "This man seeketh not the welfare of the people, but the hurt." Of course they were mistaken in their statement, but they expressed the natural attitude of ungodly men of all ages. The

worldly man cannot see things from God's viewpoint. God's ways are not his ways, and therefore (in his estimation) they are wrong. When the messenger of God warns him that his way leads to death, he turns against the messenger in anger. Further, the life of the true Christian, its cleanness and nobility, is a constant reproof of sin in all its forms, and the ungodly man does not like to be reminded of his wrongdoing. The truth of the gospel must be forced upon the attention of a reluctant world, otherwise it will not reach them.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Jeremiah's "Failure".

Jer. 20:7-18 is uniquely interesting. Jeremiah, whom God knew before He formed him in his mother's womb, whom God had sanctified before birth, whom God had ordained a prophet to the nations, thinks rebellious thoughts. He views himself and his work through flesh thinking and sees himself as deceived and enticed by the Lord, in daily derision because the word of the Lord was a daily reproach unto him. Thinking thus he says, "I will not make mention of him nor speak any more in his name," and he curses the day of his birth.

But in spite of such rebellion, Jeremiah finished the work to which he had been sanctified, and that in the face of great suffering, for he was conscious of God's word in his heart as a burning fire shut up in his bones, and he could not stay.

Jeremiah's initial consciousness and admission of God's power and of himself a child in God's hands guaranteed the finish of God's work in him for this consciousness and admission is the wedge by which God's power enters man, and God's power never fails.

—A. K.

INTERMEDIATE CLASS

Topic: Standing True in Hard Places.

How easy it is to be true to a principle or to a friend when all is well! But it takes real courage to remain steadfast when opposition arises or when those we thought our friends fail.

Jeremiah had opportunity to put this to a real test. God had given him certain instructions to warn the people of Judah of coming disaster because of their disobedience and disloyalty. This he faithfully did though the doing of it almost cost him his life. Because he prophesied of their downfall at the hands of the Chaldees, he was accused of going over to the side of the enemy and was beaten and cast into a dungeon. But he remained true to God and to God's people

through it all.

Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." We are not called upon to endure the sufferings the prophets of old were, but there often arises a time in the lives of each of us when we must stand true to what we know is right in spite of criticism.

Name some of the kinds of suffering the prophets and disciples of old were called upon to endure. Discuss some of the modern forms of persecution. Which is harder to bear, physical or mental suffering? Remember Jesus said, "Be thou faithful unto death, and I will give thee a crown of life."—M. G.

JUNIOR CLASS

Topic: Jeremiah in the Dungeon.

Jeremiah had said to some of the princes of Judah, "This city (Jerusalem) shall surely be given into the hands of the king of Babylon's army which shall take it." This made the princes very angry so they went to the king and said, "This man should be put to death. He is not working for the welfare of the people, but the hurt." Zedekiah, the king, answered, "Behold he is in your hand: for the king is not he that can do any thing against you." So the princes took Jeremiah and cast him into a dungeon that was in the court of the prison. They let Jeremiah down with cords into this terrible place, the bottom of which was mire or mud.

When Ebedmeleck, a man in the king's house heard about it, he went to the king and said, "The princes are very wicked, for they have cast Jeremiah into the dungeon, where he will die."

Then King Zedekiah said, "Take thirty men, and go take Jeremiah out of the dungeon before he dies."

They did as they were told, and drew Jeremiah up out of the dungeon. He was allowed to remain in the court of the prison. There Jeremiah lived until Jerusalem was captured some time later.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

God's Dependence on Man: is it a self-imposed dependence wholly under His own control, or is it that absolute dependence which requires that God must change agents as various men fail Him, and means that there is a chance of God Himself failing as all men are apt to fail. Jer. 20:7-11; 1 Cor. 9:16-17.—A. K.

DOINGS AMONG THE CHURCHES

We are sorry to learn that Sr. Hazel Logan of the North Salem church near Plymouth, Ind., is again in the hospital. We are glad to learn, however, that an operation which she there underwent seems to have been more successful than were two previous operations. We pray that a speedy recovery to normal health may be hers. She may be addressed at the Lutheran Hospital, Fort Wayne, Indiana.

Sr. Marshall Logan of the North Salem, Ind. church, who in mid-winter feared the loss of the sight of her other eye, is happy in the fact that the sight has been saved.

Bro. J. Arthur Johnson recently passed through Oregon on his way to Indiana points.

Bro. J. H. Willey of Plymouth, Indiana, is again around the house after a winter of continued sickness. Eighty-nine years of toil have detracted from his activity.

Bro. Samuel Osborn of Culver, Ind., a member of the Burr Oak church, is still a faithful attendant of the church services in his 90th year.

OREGON, ILLINOIS

Near by attendants please take notice that next Sunday, May 26, being Memorial Sunday there will be no morning preaching service at the Church of God. It is an annual custom here to hold union Memorial services. Sunday School as usual. In the absence of Bro. Austin who will be attending the Fonthill annual gathering, Bro. C. E. Pope of Cortland, Ill., will fill the pulpit Sunday evening. Bro. Pope has developed rapidly in his pulpit work and it is with pleasure that he is announced for next Sunday.

SOUTH BEND, INDIANA

The meetings at South Bend closed on Thursday, May 16, with apparent good interest. It was not the intention at the beginning that these meetings should be evangelistic in nature, but rather that an effort should be made to analyze the conditions of the church with a view to strengthening same. One of South Bend's greatest handicaps seems to have been that more than one-half of the members of the Church of God living in South Bend were not affiliated with the local organization. Indeed, during the rapid growth of the city in the last twenty-five years numbers have moved there from nearby churches and have become totally lost to their former church and to South Bend. They have faded out of the picture.

It is the same problem that is met in a number of cities. People of the Church of God have for several years been moving into Detroit, Michigan, but we have no established church there. Except for a few who are personally maintaining their own interest in

Christian work and faith as understood by the Church of God they have, so far as known, neglected their salvation. Such is a serious matter. It is a matter that should awaken the interest of every earnest-hearted brother and sister especially of every leader, and some method should be used whereby such people can be, as it were, snatched as brands from the fire. It is not too much to say that a large proportion of the church people as well as of people in the common walk of life have to be led and directed in their Christian duties.

The meetings at South Bend resulted in fourteen adding their names to the roll of the local church, and there were also others who have located in the city who will undoubtedly take similar stand. The question was raised of endeavoring to locate some rooms for Sunday School and services where there would be less disturbance and confusion. Indeed some are hoping to be able to rent a church building that has been recently outgrown by another denomination. There is also some quiet yet careful talk of endeavoring to secure the services of a minister for part if not for all time. I personally feel that the opportunities for advancing Christian work and for successfully proclaiming the gospel to those beyond the church is very great in South Bend. F. L. Austin.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Fonthill, Ontario,	May 24 to 26
Ohio, Brush Creek, Annual Meeting.....	.....
.....	May 27 to June 9
Northwestern Conference, Felida, Wash.....	.....
.....	June 5 to 9
Minnesota Conference, Eden Valley, Minn.....	.....
.....	June 13 to 16
Michigan State Conference, Dutton, Mich.....	.....
.....	June 28, 29, 30.
Texas Conference, Goldthwaite, Texas .....	.....
.....	July, 5 to 14
Indiana Conference, No. Salem Church near Plymouth, Ind.,	July 9 to 21
General Conference, Oregon, Ill., .....	.....
.....	July 28 to Aug. 11.
Illinois Conference and Bible School, Oregon, Ill.,	July 28 to Aug. 11.
Iowa Conference, Waterloo, Iowa.....	.....
.....	Aug. 17 to 25
Nebraska Conference, Holbrook, Nebr., .....	.....
.....	Aug. 18 to 25
Kansas-Oklahoma Conference, Arkansas City, Kans.,.....	Aug. 24 to Sept. 5

A REPORT

South Bend, Indiana, church has been blessed within the past two weeks. We have had with us two very able and agreeable speakers.

Bro. Cedric Pope spent three days among our people, calling and preaching. Everyone was very pleased with Bro. Pope's work—his attitude toward active service and his sincere exhortations. We wish we might have him

with us indefinitely.

It is needless to say that we enjoyed Bro. Austin's sermons and labor, for all know his untiring efforts in the cause of the Master. He visited many church members who have not been active, or had not enrolled with the local church. As a result the membership roll has been increased by two-thirds. We are most grateful to Bro. Austin, and happy to have these added workers.

May God help us to maintain the present enthusiasm, and guide us in His service! We ask your prayers for continued blessing.

Lois Hunt, Sec'y.

Sr. M. A. Woodward expects to return soon to 223 W. St. Joseph St., Lansing, Mich., for a short time. She is yet at West Branch, near the grave of her son Claud. She is slowly regaining her strength, sufficiently so that she recently accepted an invitation to fill the pulpit for the M. E. church pastor for one service.

FONTHILL MAY MEETING

The twenty-fifth anniversary of the Annual May Meeting of the Church of God at Fonthill, Ontario, Canada, will be held in the church on May 24-26, 1929. All services will be held on eastern standard time.

Program

Friday, May 24:
7:30 p. m. Sermon by Elder Jas. A. Patrick.
Saturday, May 25:
3:00 p. m. Bible Class by Eld. F. L. Austin.
7:30 p. m. Sermon by Eld. F. L. Austin.
Sunday, May 26:
10:00 a. m. Sunday School.
11:00 a. m. Sermon by Eld. J. A. Patrick.
12: m. Communion.
2:30 p. m. Fellowship Service.
3:00 p. m. Sermon by Eld. F. L. Austin.
6:30 p. m. Social Service by young people.
7:30 p. m. Sermon by Eld. F. L. Austin.

Good music is being provided by the local choir, assisted by the Moore Male Quartette of the Blessed Hope Church of Niagara Falls, N. Y. Anyone from a distance wishing to attend these meetings, write or wire.

(Mrs.) E. M. Seburn, Sec'y.
Route 2, Welland, Ontario, Canada.

A WEEKLY TITHING BULLETIN

The Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus the relief from half of the expense of the ordinary church bulletin. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multigraphed, or mimeoed at one impression. Pages 2 and 3 carry one of twenty tithing messages. It combines simplicity, effectiveness and economy. Send for free samples and price list. Please give your denomination, also mention The Restitution Herald.

The Layman Company, 740 Rush Street, Chicago, Illinois.

25th Anniversary of the Annual May Meeting, Fonthill, Ontario, May 24th to May 26th.

CALIFORNIA

Bro. Siple arrived in Los Angeles on April 10th, and had no sooner gotten here than Bro. Johnson started out to introduce him to the brethren and to show him some of the beauties of our fair city and country.

On Sunday we had all-day services. Bro. Siple spoke both morning and afternoon to a large and appreciative audience. The communion was served after the 11:00 o'clock sermon.

Sister Thelma Moore, of Red Bluff, Calif., came down over the week-end in order to be present at these meetings. She rendered a most beautiful solo, which was very much appreciated.

Sister Mary Dawson was able to be out hospital the first time since her stay in the hospital.

We were pleased to have some of the Ariz. people over on Sunday. They were Srs. Saylor, Wilson and Corbel. They reported that Bro. Lindsay is improving and is able to fish, both for men and perch.

Among others that were here from a distance were Bro. Hatch and Sr. Scroggs, and they sang the impressive duet, entitled, "That Beautiful Crown," in the afternoon. Before singing Bro. Hatch gave a short talk, in which he said they liked to sing this particular song on account of memories of days gone by when they used to sing it with their father and brother, J. S. Hatch and J. E. Hatch respectively. They both sleep in Jesus awaiting the resurrection morn.

Bro. J. E. Orchard was sick for a few days last week, but was sufficiently strong to attend the morning services. We were glad for all these blessings.

Bro. Siple expects to hold a series of meetings beginning next Sunday, April 19th and continuing over the following Sunday.

Sr. Clara Smith, of Adrian, Mich., after several weeks' visit with her daughter, Sr. F. E. Siple, of Oregon, Ill., returned to her home, May 18. Mrs. Siple motored to Adrian with her, accompanied by Bro. and Sr. Chas. Gesin.

THE GOOD WILL TOUR

Leaving Arizona and its good people behind our trip has led us to the Pacific coast and sunny California. We have found here a very splendid group of brothers and sisters, kind, generous and open-hearted. One great handicap of the work in Los Angeles is that the people live at such extreme distances from each other.

Bro. Paul Johnson has been doing a splendid work here as is evidenced on every

hand. Our first Sunday found the little church packed to capacity, and there were a number of faces familiar from years gone by in more eastern states.

We are planning to labor with the folks here for two weeks before starting northward along the coast to Oregon and Washington.

F. E. Siple.

IOWA

The brethren at Pleasant Prairie have started a Sunday School and are trying hard to proclaim the gospel therein and to be faithful to the trust left to them of bringing up their children in the nurture and admonition of the Lord. The Superintendent is Mrs. Jane Glass; Secretary, Mrs. Walter Roose; Treasurer, Mr. William Klindt.

Bro. A. M. Jones preached two good sermons at Saratoga Sunday, May 12, instead of Bro. J. W. Williams.

Sr. Mead, Sr. Jones and Delbert and Elinor Knight accompanied Bro. Jones to Saratoga Sunday. They were gladly received by the brotherhood of that place.

MARSHALL, ILLINOIS

State evangelist, G. E. Marsh, will conduct services in the Salem Church of God, near Marshall, Illinois, next Saturday night and Sunday, May 25th and 26th. Brethren and friends at Casey, Martinsville, and Kansas, Ill., and from adjoining points in Indiana are urged to be present.

GRAND RAPIDS, MICHIGAN

A young lady without a name came to grace the home of Bro. and Sr. Thomas, Monday, May 13th. Mother and daughter are getting along nicely and father is beginning to calm down somewhat.

Supt. Townsend called a meeting of the Sunday School officers to work out a program for the summer months which would offset the usual slump in attendance during the summer months. During June, July and August each Sunday will be featured with something special. It is much easier to hold the attendance with something special than it is to recover your numbers once the decline has started. An ounce of prevention is worth a pound of cure. If any of our schools over the country would like to attempt a similar program, the Grand Rapids officers would be pleased to help in working out such a program. Any queries may be addressed to the Supt., A. G. Townsend, 837 Hancock St., S. E.

The last time we mentioned the water situation it was hoped we would soon have the use of our basement, but the way it has been raining here this spring we are thankful that we can get into the second story over

a bridge. The church is entirely surrounded by water. We are looking for better days ahead.

OHIO

Brush Creek church will hold their annual June meeting, commencing May 26 and continuing over June 9th. Bros. F. L. Austin of Oregon, Ill. and M. W. Lyon of Cleveland, Ohio, will be the speakers. Sunday night May 26 will be the children's day program. Saturday night and over June 2nd Brother Lyon will speak for us. Monday night, June 3rd and over June 9th, Bro. Austin will be the speaker. Also there will be Bible class each afternoon the last week. June 9th will be an all day meeting with basket dinner.

Let each one plan to attend all the meetings, or as many as possible. Try especially to attend each Bible class, for much good in every way comes from studying the Bible in this manner. 2 Tim. 2:15. Come and bring your friends with you. Mrs. Emma Garard (Per Secretary).

BLAIR, NEBRASKA

Mothers' Day was a good day for the church here. We had good attendance in both morning and afternoon services. A very interesting and appropriate program was rendered in the afternoon by the Sunday School. Mr. Harvey Krogh, Jr. had charge of the program. Mr. Richard Le Crone and his sister, Lucille, gave fine talks in regard to mothers, and how to please them. Many other readings, songs, piano solos, etc., were rendered in harmony with the spirit of the day. All did well as they always do here, so there wasn't a dull moment through the entire program.

Interest is increasing in all branches of the work here. Outsiders and neighbor churches have begun to take notice of our work, and without any compromise on our part the Church of God at Blair is finding its place, and that place is being recognized by all others.

Glynn, the young son of Bro. and Sr. Howard Appleby has been very sick, but is fast recovering from his illness.

Harvey Krogh, Jr. suffered a broken arm Tuesday morning while attempting to crank his flier, but in spite of that handicap he is going right on, and doing what he can with his left hand.

HERALD RECEIPTS

A. L. Brady; C. J. Spore; F. J. Rogers; A. M. Spencer; Mrs. S. M. Harris; Mrs. Julia Mead; Glenn Logan; Norman J. MeLeod; Mrs. A. B. Cameron; Mrs. Mittie Chandler; Mrs. E. Tomlin; Mrs. Mary Kidwell.

DEVELOPING PALESTINE

(Continued from page 531)

"long dispersed," owns and controls the country with which its name has been associated almost since the dawn of time. The various schemes on foot today ensure the

fullest development of the resources of the Holy Land. Last year 2,000,000 boxes of oranges were exported, and irrigation is bringing more land into use for the cultivation of citrus fruits. It is a future bright with promise that opens up for this historic land in the East.

—Selected by R. H. Judd.

Annual June Meeting of the Brush Creek Church, near Dayton, Ohio, May 27th to June 9th.

LATER EXPERIENCES OF JEREMIAH

(Continued from page 540)

in man."

DEVOTED BOYS AND GIRLS

There is in Wisconsin, a Sunday School ten miles from a town, to which some of the boys and girls go with a degree of devotion that might put some city boys and girls to shame. On one Sunday when there were deep snowdrifts everywhere, three young girls waded more than a mile in order to be in their class, and a boy in the Primary Department, Blaine Olson, rode more than three miles on horseback to be among those present. A Junior girl named Jessie Deaver never misses a Sunday, although she often has to walk two and a half miles over muddy clay roads to reach Sunday School.—*J. L. H.*

WHAT DO BOYS THINK OF JESUS?

WHO KNOWS what they think? No one, perhaps, not even boys themselves. But I know what some fine upstanding boys think of Jesus. They took a vote and they all voted that He was the greatest Man who ever lived.

All right, we all agree that He was the greatest Man who ever lived, but *why?*

Here are their answers as given in the *CANADIAN MENTOR*. Look them over:

1. He has changed the entire trend of the life of the world.
2. He is our Salvation. Through Him we are able to know God.
3. The example He set by His unselfish help to everyone.
4. He proclaimed the brotherhood of men. He lived a fourfold life.
5. He did more for the world than any one ever did or will do.
6. He was willing to undergo hardships to help other people. At the same time He would have no personal gain.
7. His influence on mankind down through the centuries has been greater, more inspiring, more ennobling than that of any other person.

Now for even a more serious question. *Is it worth while to pattern after Him?*

Here are their answers to that:

1. Too great an effort could not be made. I would live a fuller, happier and more useful life if I tried, so far as circumstances and environment would permit, to follow the teachings of Jesus.
2. The development of similar characteristics in oneself would mean a better life, higher ideals, sympathy and love for others; tolerance and the desire for the right regardless of the circumstances.

3. You would obtain respect and reverence by following the characteristics of Jesus.

4. It would help us to live our lives better and to get along with others.

5. There is no limit to the extent.

Very well. So far, so good. This article has not hit your own personal habits very hard so far, so you are probably still reading it! Now for the most serious question of all. *How would you set about to pattern after Him?*

Let them answer for you. They said:

1. By practicing on the smaller incidents of life.
2. By learning the teachings and the life of Jesus and by putting them into practice in everyday life. By studying and learning how men, in the past and present, have received help by following these teachings.
3. By first learning to control oneself and then studying the ways and needs of others.

The average age of these boys was seventeen and a half years. How old are you?

How would you have answered these questions if you had attended the boys' conference where they were asked? Ask them in your Sunday School class.—*P. R. Haywood.*

Reading the Bible will not save us unless we put into practical use the things which we read.—*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.

THE RESTITUTION HERALD

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NUMBER 35

FORSAKING GOD

By Alice B. Curtis

GOD CHOSE Israel to be a peculiar treasure to Him above all people, if they but kept their covenant with Him. This they failed to do, and in Jeremiah 2:13 God addressed them in the following language: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

The country inhabited by Israel had but few springs, or fountains of living water, and was subject to the extremes of inundation and drouth. To meet their need in time of drouth, the people hewed them out cisterns from rocks that were so situated that they would catch water during the rainy season. But sometimes these cisterns had a fissure or break in them which allowed the water to seep away. Under such circumstances, it is easy to conceive the folly of a man, who having a living unfailing fountain of water should forsake that and depend upon an untried cistern that might break and leave him without water in time of need. God is shown here as the Fountain of living waters, or as David says in Psalm 36:9, "For with thee is the fountain of life." Paul says, "In him we live, and move, and have our being."

Whenever a person endeavors to conduct his life regardless of God's commands, he is trusting in a broken cistern. Jeremiah says in chapter 10:23, "I know that the way of man is not in himself: *it is* not in man that walketh to direct his steps." A man may be worldly-wise, influential, or wealthy, but the Lord says, "Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth." Jer. 9:23, 24.

The same prophet also says, "Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. . . . O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they

have forsaken the LORD, the fountain of living waters." But "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Their names like the names of Christ's disciples shall be written in heaven. Luke 10:20.

Israel, though well instructed by the prophets, would not heed God's word. "They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear." Zech. 7:11. When God reproved them for idolatry they said, "There is no hope: no; for I have loved strangers, and after them will I go." Jer. 2:25. And because of their sins God scattered them with a whirlwind among the nations: and they, who if they had been faithful and obedient to God might have been the head and not the tail among the nations, lost their prestige and became the tail as Moses had predicted they would if they forsook God. Deut. 28:44.

Zechariah put the question to Israel, "Your fathers where are they? and the prophets do they live for ever?" That ancient people long ago mouldered into dust with the faithful prophets who so earnestly endeavored to turn the people from their sins. We, too, are passing away, and unless Jesus soon appears we must fall asleep as they did. Though the prophets are dead we have their inspired words still with us to warn and comfort us.

Can we not learn from Israel's example what this erring people learned by suffering: namely, that whatever God has spoken is true and will surely come to pass—blessings to the faithful and obedient, and punishment and death to the obdurate sinner? The prophet says, "But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us." Zech. 1:6.

Israel was blinded as we learn from Rom. 11, but we have the light of gospel truth to guide us. Their fall was

(Continued on page 551)

EDITORIAL

F. L. AUSTIN, Editor

F. E. SIPLE, Assistant Editor.

TITHING

THIRTY DOLLARS were recently received by our office. It was stated as being a portion of the tithe. We are convinced by the experiences of the last two years that the tithing system for the Christian is far more beneficial than was at first presumed. It brings the Christian to a realization that part of his every blessing from God is properly returnable to the Giver. It brings him to recognize God in every remuneration received. In the practice of the tithe no Christian receives too little to be able to return a part to the Father's labors, and none receives too much to devote the proper portion to God. As one brother speaks of it, "If all would only learn to tithe their income, their weekly check, the return of the sale of their crops, the moment they receive same, their difficulties would be ended." All such would derive personal benefit as well as bestow benefit upon the Father's works.

FAITH, WORKS

ALARMED LEST SOME are dangerously insecure in their analysis of the Scriptures as regards the above, I beg forbearance as I again refer to same.

In speaking of being justified by faith, not by works, some so express themselves as to be understood to believe that works are of no importance whatever in the computation of the Christian's standing before God. Probably few, if any, careful students would want to be so understood. Such a conclusion certainly stands in direct opposition to the teachings in the Scriptures. And yet there are many young and other new beginners who so understand some of their teachers. In some instances the result is that Christian professors openly repudiate the necessity of walking with Christ as regards their works. Without apparent shame they brazenly affirm that they are saved by the grace of God, by faith, regardless of works. They all but boast that works, whether good or bad, cannot affect their salvation; so long as they maintain faith they are secure in Christ, be the works what they may.

I say I am alarmed at such a deduction. It is certain that the Scriptures emphasize that works cannot become one's saviour. It is likewise certain that the Scriptures do exalt works: "Do works meet for repentance", Acts 26:20; "recommended to the grace of God for

the work which they fulfilled", Acts 14:26; "I work a work in your days a work which ye shall in no wise believe, though a man declare it unto you," Acts 13:41; "this woman was full of good works", Acts 9:36; "I have finished the work which thou gavest me to do", John 17:4. Christ had a "work" to finish. So also has the Christian: "Always abounding in the work of the Lord," 1 Cor. 15:58; "for he worketh the work of the Lord, as I also do," 1 Cor. 16:10; "created in Christ Jesus unto good works", Eph. 2:10; "a peculiar people, zealous of good works", Titus 2:14. See also many others including 1 Thess. 5:13; 2 Thess. 2:17; 1 Tim. 5:10; 6:18; 2 Tim. 3:17; 4:18; Titus 2:7.

A THERMOMETER

That works are necessary, is certain. That they can not save, is evident. That they can not justify, is assured. What part, then, do works play?

James affirms, 2:17, that "faith, if it have not works, is dead." He would show his faith by his works, v. 18.

A thermometer does not make heat. The temperature raises and lowers without any aid of the mercury in the instrument. But, with the mercury properly confined within the tube, heat cannot increase or decrease without showing same by the rise or fall of the mercury. Likewise, in one sense, works do not make faith. But just as the mercury rises and falls when subjected to heat, so do the works of a man rise and fall when subjected to faith. A man fired with Christian faith cannot resist Christian works. The greater his faith, the greater his works; and reversely, the less he works, the less faith he evidently has.

Now Paul does not repudiate works. He merely repudiates the idea that a man can be justified by works, either "by works of the law" or by works of faith. Accordingly, Rom. 4:1, 2, Abraham was not justified by works though God commanded him to a work, Gen. 22:2, which work Abraham faithfully endeavored to perform. Had he not so endeavored he could not have been justified, for his lack of work would have revealed a lack of faith in God—even of faith that justifies.

Right here, it sometimes seems, is where some fail to grasp the meaning of faith. To believe, intellectually, that God existed would have been one thing for Abraham to do; but to have faith in God that He was able and would bless all nations through Isaac even though Abraham should offer Isaac in obedience to God's commands, was quite another thing. Even devils believe as per the former, but it takes faith of a different caliber to comply with the latter. The latter was the faith exemplified by Christ when He announced that in three days He would

arise and then went forward to death by way of the cross; it was faith of the latter type that was manifest by Peter when he directed the lame man at the Beautiful gate to rise and walk. Such is the faith that justifies. It justifies *because it is a faith that works*. It is a faith that motivates the believer. It is a faith that conquers the world. It responds in work, to God. It, not its works, is reckoned for righteousness, even though without its works it could not exist.

Nor is such faith the unaided gift of God. That it is His gift is undenied, but it is given to him who aids himself in that he actively submits to God's words, His commands.

BAPTISM

SOME HAVE gone so far as to say that baptism is a work, an ordinance, and as the Christian is not justified by works in this day of God's grace, therefore baptism has been nullified; it is unnecessary. Query: Is baptism any more of a work than was that which Abraham was commanded to do in offering his son? And yet, "the angel of the Lord called unto Abraham . . . and said, By myself have I sworn, saith the Lord, for because thou hast done this thing . . . : That in blessing I will bless thee. . . ." Certainly Abraham's works were necessary although he was justified by his faith. His willingness to perform God's word not only testified of his own faith, but surely strengthened and enlarged it. So, today, it is faith that brings the individual to Christ. It is faith that justifies. But Christ has called for an evidence of faith. He Himself said, "He that believeth and is baptized shall be saved". Peter heard his Master's words, taught them, urged them upon others, and practiced them obediently. He baptized those who through his proclamation came to Christ. Later Paul learned the command. He, too, believed, obeyed, and taught others.

Christian works, in obedience to Divine command, are as essential to the justification of the Christian through faith as were Abraham's works, in obedience to God's command, essential to his justification through faith.

"THE FLUMES OF NIAGARA"

How the diligent, persistent, though unseen and unnoted labors of the prayerful, patient toiling Christian may bring forth glorious harvest to the glory of God is beautifully illustrated in the following article which Sister Madeline Gardiner clipped from the Buffalo Evening News for the benefit of Herald readers. As written by a Buffalo minister it reads as follows:

WE ARE SOON coming to the season when tourists will come by the million to see the splendor of Niagara Falls. Long lines of people will be leaning against the

railings on the banks above, gazing reverently at the torrential waters, and the white mists.

But while the multitudes are facing the awful majesties of the falls, how many will give a passing thought to the other waters that wind around behind and beneath them, flowing out unnoticed from the flumes of the power plants along the river? These waters had their rising with the others, in the hills, lakes, and meadows of a continent. They came like turbulent youth, leaping eagerly down the upper reaches of the river, foaming against the rocks, tossing their laughing spray into the air, gathering themselves together for the wild plunge into glory. But at the very moment of destiny, when they were about to take their part in one of the wonders of the world, they were mysteriously diverted from their course by an unseen hand. They were detoured through painfully narrow channels. They were sent down into dark obscurities. They were imprisoned, repressed, forced among grinding wheels and cogs. And when they came out there was no audience, no glory—only an oily, dirty stream. "This is the end—disillusionment! Sufficient proof of the futility of dreams and ideals." So might run the philosophy of the waters, coming out of the darkness of the flume.

But the philosophy of disillusionment and futility is in error. Far away an organ sends its music through the air, as thousands of listeners twirl their radio dials. A family sits in the light of a reading lamp in the living room of home. In a hospital, a tiny light as small as a grain of wheat helps a surgeon to see more clearly in the probing of a wound. Cooling electric fans bring peace and relief to wards filled with fever. In a great church, a worshiping congregation watches the lights grow dim, as a white cross shines forth in the darkness above the altar, reminding the people that the hour of prayer has come. An aviator, lost in the clouds above a city, sees a beacon flashing from a tower and finds his way. All this—music, light, hope, coolness, beauty, worship—comes not from the ecstatic waters that rushed over the brink of the falls, but from the waters that went through the cramped repressions of the flume. And when searchlights in the bushes play their rainbow beams upon the crest of the falls, it is the imprisoned flume water that sends back its reconciling beauty upon the stream that kept its freedom.

All the glory of life is not immediate. Most of it is distant, unseen, eternal. It is vicarious also, like that spirit by which Jesus Christ "counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant," and "humbled Himself, becoming obedient even unto death, yea, the death of the cross." Our work may be in narrow channels, forgotten of men. Even our ideals may seem to get soiled with the strife and labor of our environment. But it is by this very repression in service that we find the larger freedom of ministry and joy. "Wherefore, my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."—*Edwin T. Dahlberg.*

WORLD SERVICE

By Frank Mason North

O MASTER of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to send
God's love to earth's remotest part—
Show us anew in Calvary
The wondrous power that makes men free.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of Thy pierced hand:
Thy way is in the sea and air,
Thy world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The peoples hunger for Thee, Lord,
The isles are waiting for Thy Word.

Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding power,
In lands where shadows hide the light,
Await a new creative hour;
O mighty God set us aflame
To show the glory of Thy name.

O church of God, awake! Awake!
The waking world is calling thee.
Lift up thine eyes! Hear thou once more
The challenge of humanity;
O Christ, we come! our all we bring
To serve Thy world and Thee, our King.

INFIRMITIES OF PAUL

By Samuel E. Haney

"Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me ('your eyes ye would have dug out and given unto me', Roth). Gal. 4:15.

IT WAS BY THIS hyperbolic phrase that Paul conveyed to the Galatian brethren his appreciation of their love and esteem for him. Does this prove that Paul had sore eyes? Most everybody believes it does; and to prove their position they cite the following texts, Acts 9:3-9, relative to Paul's conversion. 1 Cor. 16:21: "The salutation of me Paul with mine own hand". 2 Cor. 10:10: "For his letters, say they, are weighty and powerful; but his

bodily presence is weak, . . ." Gal. 4:13, 14: "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh . . ." All this farfetched hypothesis is the result of misconstruing the physical effect of Paul's experience in being "caught up to the third heaven".

But let us get first-handed information from the apostle himself, 2 Cor. 12:1-8, who tells us that the "thorn" was a "messenger of Satan". He also informs us just what the "messenger" came to do: "to buffet me", "that it might afflict me", Diag., "that he might buffet me", Roth.; "therefore lest I should be overelated there has been sent to me, like the agony of impalement, Satan's angel dealing blow after blow", Wey. Sore eyes is not an intermittent disease. "That it might depart from me", Roth.; "three times I besought the Lord to rid me of him", Wey. Note the personal pronouns "he" and "him" (verses 7 and 8), by Rotherham and Weymouth when referring to Paul's "thorn". The objective pronoun "him" is inappropriate both in case and number; viz., "John, how are your carbuncles?" "Him" is worse. The nominative "he", singular number, cannot relate to eyes "buffeting". "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. 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". Verses 9 and 10.

Paul was not the originator of hyperboles; they are found in the Old Testament. God warned the Israelites that the Canaanites whom they allowed to remain in the land, "shall be pricks in your eyes, and thorns in your side . . ." Num. 33:55. God's threatenings (Joshua 23:13): ". . . but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes". Ezek. 28:24: "And there shall be no more a pricking brier . . . nor any grieving thorn". A common expression: "I would give my right arm if I could do so and so", but in reality, he would not give one joint of a finger.

I believe that by obeying the divine injunction, "Come now, and let us reason together", we shall discover that Paul's eyes play no part in our text. First, let us follow up the general trend of thought about the apostle's eyes. A prominent clergyman referring to Paul's eyes said, "Paul was the sickest of men. He had the most painful of oriental diseases—ophthalmia—a disease of the eyes, which caused unspeakable looking pus to run down his face." Paradoxical to this statement Paul says, "That we may be prepared unto every good work"; "thoroughly furnished unto all good works"; "zealous of good works"; "careful to maintain good works"; "and perfect in every good work to do his will". Think you, dear reader, that it was possible for Paul to be "prepared", "zealous", "careful", and "perfect" in every good work, with nauseating pus oozing out of his eyes, and "running down his face"? And this too, "by the grace of God"! The apostle tells us he "laboured more abundantly than they all: yet not I, but the grace of God which was in me." We

stop in wonderment—what he might have accomplished had his eyes been normal.

But have Paul give us the facts. After his conversion God said to Ananias, "I will show him how great things he must suffer for my name's sake". Specifying the buffeting of Satan's messenger, Paul says, "Therefore I take pleasure in infirmities (plural—general infirmities—not local eye disease) in reproaches . . ." More of this satanic messenger's work: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace ('Homes we have none', Wey)." "Are they ministers of Christ? . . . I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Twice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *in* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11:23-27.

Reader, were we to survive one-fourth the satanic buffetings that Satan's messenger was allowed to buffet Paul we would have more than twice the infirmities the apostle had. It would not be a case ophthalmia, but of general debility.

If it is true that Paul had sore eyes, it should appear that afflictions are assets and not liabilities in the Lord's service. And also that we do wrong by trying to get rid of sickness and afflictions. But Paul's plea,—“For this thing I besought the Lord thrice,”—was not to be released from sore eyes, but from the power of the adversary—the devil and his coadjutants.

While Paul knew the source of his troubles, and the object of them, many, who do not believe there is a personal devil, are blissfully ignorant of the devil being the author of their spiritual and physical agony. They are also out of harmony with Jesus' experience and teachings. Matt. 4:1, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil". Three times Jesus made His only defense, "It is written"; "It is written"; "It is written". "Then the devil leaveth him, and, behold, angels came and ministered unto him". Satan was persistently on Peter's trail: ". . . Satan hath desired to have you, that he may sift you as wheat", Jesus. Satan's best efforts with Job being a failure he decided he could do a better job of Peter. And he did, but it was only temporary, as the apostle came back with requitable vengeance.

Many are unconsciously too prone to give more credence to the hiss of the "serpent" than they are to the teachings of Christ and His apostles. I plead guilty of having done so many times.

The shortest way to anything is by the Throne. The way of power is by the Throne. The way of victory is by the Throne.—*Pentecostal Evangel*.

BORN AGAIN

By T. A. Drinkard

"Jesus answered, 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.

WE TALK so much about being born again at some future time, and at the same time I wonder if folks in general fully understand what is meant by the term, "born again." True it is, we hear what the speaker says, but this does not prove that we understand to the extent that we believe it.

It seems very clear that entering into the kingdom of God as herein mentioned depends upon being born again. We may also agree that the subject of the new birth is man, not the spirit of man, as so many affirm. Then, too, we notice the wording of the third verse of this chapter a portion of which reads, "Except a man be born again, he cannot see the kingdom of God." We eulogize on the wonder and glory to be gained by those attaining to this position. Do we pass beyond sin and death and all temptations by being born again? Are we then able to say, "Oh death, where is thy sting? Oh grave, where is thy victory?" Are we like the Master gone before?

Are we settled on these things? Does the brotherhood grasp a clear conception of these things; are you sure you are right? If you are sure you are right, can you affirm these truths too strongly? If you are not sure you are right, are you sure your faith will amount to much anyway? Does it really matter what you believe or not, just so you are honest and sincere in your faith?

Can a man be born again in this life? The Master clearly shows that this birth is not on the natural or human plane. You will notice that birth brings you into a position which you did not occupy previous thereto. The birth of flesh brought you into a dying state or condition. This may properly be called the first birth, of the earth, earthy. Even so, being born again, brings you into a never-dying state or condition and may properly be called the second birth, or from above; born of the Spirit of God to die no more. Death will have no dominion or power over you, inasmuch as you are living on the likeness plane with the Master. (Rom. 6:8, 9; 1 John 3:2).

Born again to a life never ending, no sorrows, no tears, no death! Can you realize what this means? Does such a message appeal to you? How much? Are you giving your time, interest, and talent toward the proclamation of these truths? Do you care to ascend to this position which will surpass what we have ever experienced in this life? If so, then *serve* the Master, *occupy* until He comes,

Power used other than for the service of men brings disaster.

"Temptation is plainly one of the instruments used by God to complete our perfection; and thus sin's own weapons are turned against itself."

THE BAPTIST CONFESSION OF OF FAITH, 1660

THE FOLLOWING confession of faith, signed by John Bunyan and forty other "elders, deacons, and brethren," and approved by more than twenty thousand others, was presented to Charles II in London, in 1660. In presenting this confession of their faith, these Baptists declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

"Art. 22. We believe that the same Lord Jesus who showed Himself alive after His passion, by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as He was seen go into heaven (Acts 1:9-11); and when Christ, who is our life, shall appear, we also shall appear with Him in glory (Col. 3:4). For the kingdom is His, and He is the Governor among the nations (Psa. 22:28), and King over all the earth (Zech. 14:9), and we shall reign with Him on the earth (Rev. 5:10). The kingdoms of this world, which men so mightily strive after here to enjoy, shall become the kingdoms of our Lord and His Christ (Rev. 11:15). For all things are yours (ye that overcome this world), for ye are Christ's and Christ is God's (1 Cor. 3:21-23). For unto the saints shall be given the kingdom, and the greatness of the dominion, under the whole heaven (Dan. 7:27). Though, alas! how many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2:26-29). Then shall they receive a crown of life which no man shall take from them, nor they by any means be turned or overturned from; for the oppressor shall be broken in pieces (Psa. 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20:5, 7).

"We believe that there will be an order in the resurrection. Christ is the Firstfruits, and then next, or after, they that are Christ's at His coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that He is now in heaven at His Father's right hand, so do we believe that, at the time appointed of the Father, He shall come again in power and great glory; and that at or after His coming the second time, He will not only raise the dead, and judge and restore the world, but will also take to Himself His kingdom, and will, according to the Scriptures, reign on the throne of His father David, on Mount Zion, in Jerusalem, for ever.

"We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ Himself will be alone, visible, supreme King of the whole earth.

"We believe that, as this kingdom will be universal, so will it also be an everlasting kingdom, that shall have no end, and cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their

faith, even the salvation of their souls: where the Lord is they shall be also."

CIGARETTES

The following open letter sent to the Herald by Sr. Rufus A. Curtis speaks for itself:

CIGARETTES

An Open Letter to
The American Cigarette Companies:

This letter is addressed to you on the basis of two facts specifically: first, present-day cigarette propaganda to capture women and more women for the cigarette habit; second, recent advertising—which grows steadily in volume—to persuade the smoker that he cannot smoke too many.

You will understand that I speak not merely my own convictions. I speak, first of all, as an American father who, with an American father's concern for his own children, and for all children, challenges current cigarette advertising. I speak, in the second place, as the President of the World's Society of Christian Endeavor; as the representative, therefore, of more than four million young people who share with me the deep hostility against this advertising; and as Editor-in-Chief of the *Christian Herald*, which goes to more than a quarter of a million homes.

Gentlemen, you face here the deep-seated resentment of a vast number of smokers and non-smokers; a resentment that is bound to have expression—a resentment that receives its final authority from all who would have American youth and American life physically fit and morally sound.

Within the week one of the most successful cigarette advertising salesmen said with downright passion, "We are fools. We are killing our own game." I am reminded of the words of an Ancient: "When an evil becomes intolerable it touches the point of cure," and of that other classical quotation, "Whom the gods would destroy they first make mad."

You may feel that you do not need to fear the extremist, the "fanatic." But when some of your number enter thus ruthlessly the precincts of the American home and of American health, they cause smokers and non-smokers of every creed and class to make common cause.

"Reach for a ——— instead of a sweet," I read on the inside of a popular magazine's back cover. The advertisement carries the face and facsimile signature of a distinguished general. "Reach for a ——— instead of a sweet," but ten thousand other institutions reach for axes!

"Those who would require steady nerves are turning to ———: We smoke all we want and keep fit." This is the caption of an advertising page from a Detroit newspaper, a page that the executive leader of a great Youth Movement has forwarded to me with the demand that as

International President of that organization I "take action." On this same page a novelist, a nurse, a steamship officer, a newspaper writer, and a deep-sea diver are pictured as "smoking all they want," and keeping fit for any and everything.

In a recent editorial of the *Journal of the American Medical Association*, I read the following:

"Who would have thought ten years ago that cigarettes would be sold to the American public not only by billboard displays of handsome damsels revealing unusual quantities of hosiery and epidermis, as they nonchalantly exhale streams of smoke from adenoidal nostrils, but actually by insistence on the healthful qualities of certain brands? Ah! brothers, we have come a long way in the passing decade. . . .!"

Manufacturers of ——— cigarettes having secured, they claim, statements from 20,679 physicians that ——— were less irritating than other cigarettes, are promulgating a campaign in which they assert that these cigarettes do not cut the wind or impair the physical condition, and that "——— satisfies the longing for things that make you fat without interfering with a normal appetite for healthful foods." To which the simple reply is made: "Hooy!"

Many people eat too much sugar and gorge on pastry! But the human appetite is a delicate mechanism, and the attempt to urge that it be aborted or destroyed by the regular use of tobacco is essentially vicious.

Gentlemen, these advertisers and others of their kind are heading for disaster. When they go, they will not travel alone.

This letter is not written to represent my personal conviction with regard to the cigarette. I write now to voice a common and rapidly rising judgment against specific advertising practices. I write in advocacy of those values, those fine things of body and mind that business in general highly regards and that, as a sacred trust, belong to us all.

Womanhood is being exploited for trade. Excess is being encouraged as efficiency. Boys and girls in the crucial years of adolescence and pre-adolescence are being led by the uniform and advertised commendation of a commander of America's expeditionary forces to stunt their bodies and dwarf their minds, and to do this, gentlemen, with the implied sanction of patriotism. What are you going to do about it?

Your action should be prompt and decisive.

Very sincerely, DANIEL A. POLING.

History says that there was a time when humans were actually stood upon the Auction Block and sold, like dumb brutes, to the highest bidder. That day is past—in the United States. Today the avarice and greed for wealth causes many to unite in making slaves of the best youth of the land.

For *money* for his own use the grower produces the weed;

For *money* for his own use the manufacturer prepares the weed;

For *money* for his own use the advertiser exploits the weed;

For *money* for his own use the salesman markets the weed;

For *money* for his own use the publisher pictures and glorifies the weed;

For *money* for his own use the merchant hands his customer-user the weed.

And not one of those—from grower to final distributor—but who knows full well that the best judgment is that the weed, as used, is only injurious.

Every one of these must admit that his only interest is to obtain money for his own needs, and this at the expense of others.

And every cent of money for the imbursement of the grower, the manufacturer, the advertiser, the salesman, the publisher, the merchant, must come from the user. He must foot every bill, and then suffer every physical, moral and Christian injury that results.

Did ever salesmanship treat with greater indifference the rightful interests of the negro upon the block than do these money-getters treat God's unsullied boys and girls of our age?

And, Boys and Girls, they wield the strong lash by means of the very hard earned money which you pay them.

Through cunning words of praise or promise they fool you to sell yourselves to them and furnish them with life's needs.

Christian Growers, Christian Dealers, Christian Manufacturers, Christian Advertisers, Christian Salesmen, Christian Publishers, Christian Merchants, Christian Clerks:—How can you engage in this anti-Christian business!

Surely "the love of money" is the root of this evil.

Christian Users:—How can you be so un-Christian in action! F. L. Austin.

FORSAKING GOD

(Continued from front page)

for the riches of the world, but we, if we forsake God and fall, will enrich no one but will bring everlasting destruction upon ourselves. David says, "My soul thirsteth for God." Psa. 42:2. Are we of the number that hunger and thirst after righteousness? Jesus says all such shall be filled, and the Psalmist says that they who trust in God shall be abundantly satisfied with the fatness of His house, Psa. 36:8. It is high time we turned from the broken cisterns which are all the world can offer, and come to the great God who is the Source of all life, whom Daniel saw sitting throned after all other thrones were cast down; He, the Ancient of days, whose garment was white as snow, and the hair of His head like pure wool; His throne was like the fiery flame, and His wheels as burning fire. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. If we love, reverence and serve Him, He will for us "command the blessing even life for evermore." And "with joy shall we draw water out of the wells of salvation."

MAKE HASTE

Make haste, O man, to live!
 For thou so soon must die.
 Time hurries past thee like the breeze.
 How swift its moments fly!
 Make haste, O man, to live!

Make haste, O man, to do
 Whatever must be done!
 Thou hast no time to lose in sloth.
 Thy day will soon be gone.
 Make haste, O man, to live!

To breathe and wake and sleep;
 To smile, to sigh, to grieve;
 To move in idleness through the earth—
 This, this is not to live.
 Make haste, O man, to live!

The useful, not the great;
 The thing that never dies,
 The silent toil that is not lost—
 Set these before thine eyes.
 Make haste, O man, to live!

Make haste, O man, to live!
 Thy time is almost o'er.
 Oh! sleep not but arise.
 The Judge is at the door.
 Make haste, O man, to live!

—*Horatius Bonar.*

THE GODHEAD

By Lyman Booth

KING JAMES translation gives the word "Godhead" in three texts: in Acts 17:29; Rom. 1:20 and Col. 2:9. The Diaglott uses the word "Deity" instead as will be seen in the following comparison.

Acts 17:29.

COMMON VERSION

DIAGLOTT

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."
 "Being therefore, the Offspring of God, we ought not to imagine a gold or silver or stone Sculpture,—a work of Art and human skill,—to be like the Deity."

Romans 1:20

"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*;
 "For his invisible things, even his eternal power and Deity, since the Creation of the World are clearly seen, being perceived by the things which are made; so

so that they are without excuse, that they are inexcusable." cuse."

Colossians 2:9.

"For in him dwelleth all the fulness of the Godhead bodily."
 "Because in him dwelleth All the fullness of the Deity bodily."

In the above quotations we find the word "Godhead" translated from the Greek as follows: from *theios* in Acts 17:29, meaning that which is divine; from *thiotes* in Rom. 1:20, meaning divinity; from *theotes* in Col. 2:9, meaning Deity. From this we draw the conclusion that the word has no more scriptural basis for its use in the Scripture than the doctrine of the trinity, to which it is very closely allied.

When Paul visited Athens he found many idols made of metals, wood and stone, one of which bore the inscription, "TO THE UNKNOWN GOD." This inscription was the introduction and theme of Paul's discourse on Mars' hill, in which he seized the opportunity not to denounce heathen priestcraft and impure worship, but to proclaim the true God and to explain true worship. With divine wisdom to guide him he mastered the peril of his position by turning difficulties into the means of education. He referred to things familiar to the people to teach them the sublime truth they had never before heard. He referred to the multitude of altars and called their attention to one dedicated to the unknown god, whom they unknowingly worshiped. He addressed them as men of intelligence, and capable of good judgment, in all things, thereby showing them proper respect as men.

Instead of their seeing the Supreme God everywhere and in all things they humanized the clouds, the forests, the rivers, the seas, and many other things; and peopled them with deities, half deities, satyrs, muses, nymphs, each of which was to represent some element or side of man's nature. If there ever had been any idea of a God of infinite love and mercy they had discarded the thought entirely. Their altar "TO THE UNKNOWN GOD" was the only one in their city that, in any way, was an altar to the true God. Paul declared God to be the Creator of the world, and in whom and by whom all things were made; and He does exist. From the visible proofs of God's works, in His government of the world, Paul modestly yet boldly led them to the consideration of His spiritual nature, and in this he kindly condemned their idol worship. He taught them the truth that God, the Creator and Ruler of the universe needed no worship of the works of men's hands, but that men needed to worship Him. He proclaimed the existence of a personal God in opposition to their belief in material gods which were subject to decay or destruction. He taught them the unity of God against the doctrine of Polytheism; the creation of things by Him of all things against the Epicurean theory of fortuitous concourse of atoms. He taught them the divine control of the world against the Stoical doctrine of fate. He kindly referred to their beautiful temples on every side, to their costly structures

made by human hands and boldly asserted that the God of heaven did not dwell in temples made by men. Even more, with thousands of altars smoking with offerings and sacrifices, with thousands of idol-shrines, laden with food and drink and costly gifts in worship of their deities, he told them the true God, the Maker of heaven and earth needed no such gifts. He did not hesitate to tell them that the true God was not symbolized by such graven forms of idol gods, wrought in gold and silver and stones with every ingenious device of finest art.

The Greeks were a fine race of people, and they knew it. They boasted in themselves that they were intellectually and physically beautiful and looked upon all others as their inferiors, or as barbarians. Paul gave them to understand that they belonged to one great family of men, made and controlled by one Supreme God, and that this God was not far from them. He purposely called this to the mind of those who were accustomed to regard their gods as being in Olympic rest high above earth's puny inhabitants. On the contrary the true God was really within reach; they had not to ascend to the heights of heaven nor descend to the depths below to find Him but to look at the innumerable objects about them and by looking aloft to the starry decked dome above they could see innumerable evidences of His wisdom and creative power. He then directed their minds to their family relationship with the unknown God and said, "As we are the offspring of God, we ought not to imagine a gold or silver or stone Sculpture (or image)—a work of art and human skill,—to be like the Deity," No idol god could create the intricate fabric of the human body. Nothing but the infinite power of that God whom they ignorantly professed to worship, could create a living creature. To this fact they were blind and Paul told them that their past ignorance God had overlooked; but now in the light of the cross and the knowledge of Christ's resurrection, all were solemnly enjoined to repentance and faith. It must have required great courage for Paul to stand alone in that great assembly and charge those Athenians with ignorance, yet he did it with courtesy toward them and with faithfulness to his God, a quality all servants of God should exercise in proclaiming His Word. With firmness, nobility and dignity he pressed the obligation to turn from sin and idol worship, to repentance and the worship of the true God.

The result of Paul's preaching to those Athenians was meager. Though his address was wise and forbearing, the indirect accusation of personal guilt, the accountability, and censure of the haughty self-righteous Stoics and the pleasure-loving Epicureans, and more especially the mention of the resurrection of the dead, which they considered an absurd doctrine, broke up the meeting, and Paul departed from among them. He had rightly divided the Word of truth and it divided the audience into three distinct companies: into fervent believers, who cleaved to Paul and believed in Christ; and hesitators, who were convinced of the truth as preached by Paul, yet did not dare to openly confess it, but remained wedded to their ease and pleasure; and those who mocked, who went

away ridiculing the truth of God and the God of truth, and in spirit and speech were the coldest of the company.

While only a very few converts were gained, the lesson of Paul's failure to establish a church at Athens was of great value to him, which he has mentioned in other epistles. The result showed that "the world by wisdom knew not God," and that human wisdom is the mightiest and most formidable hindrance to the introduction and acceptance of the gospel. It has been thus ever since Paul's day. The same state of mind furnishes the chief obstruction to the acceptance and to the converting power of God's truth. A worldly heart coupled with the love of pleasure and the pride of life forms the main obstacle to the conversion of men and women.

In Rom. 1:20 the apostle says that "the invisible things of him (God), 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." God's creation of the world is the source from which true information respecting His lofty attributes may be gained, if they would but exercise their sight and reason, "so that they are without excuse," because the lessons presented in nature, which they might have learned easily, were sufficient to condemn their worship of idols.

In Col. 2:9 the apostle refers directly to Christ as the One possessing "all the fulness of the Godhead bodily." He does not intimate such a thing as the "Godhead," which theologians contend teaches the doctrine of the trinity. That is a term entirely foreign to the teaching of Paul as given in the Greek manuscripts. In the eighth verse he gave the Colossian brethren caution and said, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." In these two verses Paul contrasts the emptiness of the world with the fullness of the Deity as it dwells in Christ. What is the philosophy, the empty deceit and traditions of men but ignorance of God and His Word? What then is the fullness of the Deity which dwells in Christ bodily, but the wisdom and knowledge of God? The former is foolishness with God; the latter is the power of God unto salvation.

PRAYER

By Lilian S. Railton

IN JAMES 4:8 we read "Draw nigh to God, and he will draw nigh to you." 1 Cor. 6:19 reads, "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?" 2 Cor. 6:16, too, gives the same beautiful thought.

It is a very precious and close relationship, one in Christ bears to the Father; so we draw near in full assurance of faith. Is He not my best Friend? These words of my Father lead me into humble grateful prayer and praise. It is joy to commune with Him who loves us—and manifested it in the gift of His dear Son.

OLD TIME RELIGION

THERE IS A GREAT DEAL of discussion in these days concerning "old time religion." Many "prophets" are calling us back to the old paths and the old ways. This is not new by any means, for there have always been groups who deplored the present and praised the "good old days." It will be profitable, then, for us to try and find what the true old time religion is, and to ask if it is adequate for these days.

There are two violently opposed groups. One says that we need a new viewpoint toward religion; that we need new interpretations of religion to meet the changing needs of changing times. Some go so far as to say that Christianity is worn out and that we need a new religion. This is to be a religion which largely exalts humanity. The principal emphasis is upon the NEW. Like the Athenians, this group spends its time either hearing or telling some new thing. On the other hand is a group, just as militant and doubtless just as sincere, which says in effect that there is practically nothing worthwhile in the new interpretations of religion. Everything new is evil; unless an idea or method is hoary with age it is not worth considering. Both these viewpoints are faulty: the first in that it makes "newness" the test, the second in that it make "age" the test, and both in that merit is neglected.

The foundations of old time religion—or old time Christianity—must be found in eternal principles, not in human, transitory methods. The world is irrevocably committed to progress; it must go forward, and religion must keep pace. This in no way means compromise of ideals or standards. The facts and the principles of Christianity cannot and will not change, but the interpretation of those facts and principles must change with every generation. Let us take care that we do not preach salvation by man-made methods instead of by the eternal principles of the Word of God.

The foundations of old time religion must be found in Christ—not in men. We often do not go back far enough to find the foundations of our faith. To go back to Moody, or Miller, or Wesley, or even to Paul is not far enough. Let us not stop short of Jesus Christ Himself. It is not the religion of 25, 50, or 100 years ago that we need. We must go farther; the foundation must be the Chief Corner Stone.

Now, if religion is the "interpretation of life on the basis of belief in God" it logically follows that as we discover the basic facts of Jesus' relationship with God we will discover the foundations of the "faith once for all delivered to the saints." In part, these facts are as follows:

(1) A personal relationship with God. This was the outstanding thing in the life of Jesus. The closeness of that relationship was what distinguished Him from others,

Personal religion then, is a fundamental thing. The mode of our baptism, the creed that we hold, the church to which we belong—these cannot save us unless our relationship with God and with Christ be distinctly personal and real.

(2) The life of PEACE. The relationship which Jesus had with God resulted in a life that was filled with peace. He was able to face the inevitable trials of life calmly; He could go to Calvary without faltering. This holy fortitude has been an outstanding thing in the life of all great Christians. It is the need of men and women in all generations. As we get back to the old time religion, it follows that we will find the life that is full of "the peace of God that passeth understanding."

(3) The life of POWER. Jesus was filled with the Spirit of God; His apostles were filled with the Spirit; the Spirit-filled life is for us also. Old time religion is a religion of power.

(4) The life of SERVICE. The religious life of Jesus resulted in a life of genuine service. In His life there is nothing else so prominent. He spent very little time with "creeds." His simple creed was "love God, and thy neighbour as thyself." Some of those today who shout the loudest about old time religion are farthest from its spirit of service. Truly any doctrine which does not produce "love thy neighbour" is not old time religion.

(5) The life of SELF-SACRIFICE. The religious life of Jesus led Him to the cross. If we truly espouse the old time religion it will lead us to a life in which the words of Jesus find a prominent place: "he that saveth his life shall lose it, but he that loseth his life for my sake and the gospel's shall find it."

(6) The life of HOLINESS. Jesus' life was a holy life. Against Him no accusation of sin has ever been made. His character is above reproach. It follows that holiness is an eternal principle of the old time religion.

(7) The life of HOPE. Jesus did not consider this life as completing the plan of God for humanity. He was anxious that His followers enjoy the more abundant life which He promised, but all along He promised a better day. Strength is given for the burdens now, but we look forward to a final removal of the burdens. The old time religion is a religion of hope—a hope which brightens our pathway, guides us through the valley of the shadow, enables us to bear the disappointments of life with a smile. It is a hope which will find realization in the New Jerusalem.

The above are not all the elements of the old time religion. Perhaps they are not the most outstanding. But they are some of them, and they are often sorely neglected. God and Christ are the same to-day as 1900 years ago. Humanity is fundamentally the same as ever in its aspirations, ambitions, hopes, sorrows, and burdens. **IF WE WOULD HAVE THE OLD TIME RELIGION WE MUST RE-ESTABLISH THE OLD TIME PRINCIPLES.** Nothing else will avail. God help us to get back—or perhaps better, *go up*—to Jesus Christ and the true old time religion.—*Selected.*

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"TRAIN UP A CHILD IN THE WAY HE SHOULD GO: AND WHEN HE IS OLD HE WILL NOT DEPART FROM IT."—PROV. 22:6. IS YOUR CHILD A BEREAN?

WE ARE PROUD to give you this week these two contributions from Jean and Jane Ford of our Dixon, Illinois Junior Bereans. These little girls are twins and are ten years old. The results of their efforts—an explanation of a Jewish festival and an absorbing little story—we know will prove interesting to you all.

There are many inspiring things in the experiences of life, but one of the most beautiful pictures of all is that of the little child growing up in the love of God and in the knowledge of His Word.

MIRIAM

ONCE THERE WAS a little girl named Miriam. She lived with her parents and brother Aaron not far from the banks of a river. She was only a poor little Hebrew girl.

Her parents worked for the king, making bricks with which he built his great store-houses. Miriam was a great help to her mother. A little baby boy was born in Miriam's home, and she loved him dearly.

About this time the king did a very cruel thing. He sent out word that all the baby boys should be killed. For three months the mother kept the baby hidden. One day Miriam's mother made a little basket by weaving reeds with tall strong grasses; she also covered it with something that dried into a smooth hard coating. Miriam wondered what it was all about.

One day the mother put the baby in the basket and went toward the river, telling Miriam to come with her. When they got to the river her mother put the basket and baby in a safe place among the reeds and told Miriam to watch it. The princess was walking by the river and saw the little basket. She stopped and told her maid to bring it to her. Miriam heard the princess say, "It is a Hebrew baby!"

She wondered what the princess would do. Miriam went up to her and asked if she should find a nurse for the baby. The princess said "Yes, bring a nurse for it." Miriam ran home and brought her own mother.

That is how Miriam saved her brother Moses, who later grew up to be the man who led his people out of Egypt, Exodus 2:3-10.—*Jean Ford.*

THE FEAST OF TABERNACLES

THE FEAST OF TABERNACLES was one of the three great festivals of the Jews. It began on the fifteenth day of October and lasted for eight days, during which the people lived in tents, or booths made of the branches of trees, which were set up in the fields and streets, or on the tops of the houses.

This feast was also in memory of God's goodness to the Israelites while in the wilderness. The first and last days were especially holy, and on these days no work of any kind was done.

JOHN 7:1-44

Jesus was in Galilee at this time. His brethren wanted Him to go to Judæa, that His disciples might see His works, but Jesus told them that His time had not yet come, and that the world hated Him because He told of its evils.

Jesus went in secret to the feast, and when it was about half over He went into the temple and taught. The Jews wondered at His teaching. He told them His teaching was not His own, but His that sent Him, meaning God's teaching. Jesus said, "I am not come of myself, but he that sent me is true, whom ye know not."

They did not take Jesus just now, as it was not the time that God had planned for Him to be taken.

Many of the people believed at this time. The Pharisees and chief priests sent officers to take Him. Then Jesus told them He would be with them a little longer and then He would go to the One that sent Him, which was His Father in heaven, and that they would look for Him and would not find Him.

Some said He was the Prophet, others said He was Christ, and there was a division because of Him.

—*Jane Ford.*

"Then there were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence."



THE STORY OF THE RECHABITES

OF WHAT USE are corn, rye, grapes and apples? They are all real foods when used in the right way. But some people use them in a wrong way. They make them into intoxicating drinks, which do harm to one's body and mind.

Long ago there lived a people called Rechabites, whom Jeremiah tells us set a beautiful example for all to follow. These Rechabites were afraid of the Chaldean army and fled to Judah for protection. They were abiding in Jerusalem. One day a pot of wine was offered them, and they were told to drink all they wanted. But what do you suppose they did? They simply said, "We will drink no wine; for our father said we must never, never drink wine." And they never did,—they, nor their wives, nor their children. They showed themselves true to their faith and promises.

Will you be as courageous and faithful? God has given you a body for which to care, and you must take the best care of it you can. Strong drinks destroy and weaken the body-tissues. Then the will is weakened, and the mind less keen.

One drink easily leads to two, two to three, and so on. Therefore, do not take the first. Some boys are afraid the others will think they are not real "fellows" if they refuse to accept a drink. In time they will have more respect for the boy, and girl, too, who is independent enough to stand for the right. And, if they do not respect the right, is their opinion of any value?

The Rechabites obeyed their father in another way. He told them not to build homes, nor sow seed, nor plant vineyards while they lived in the land of the Israelites. So they lived in tents and owned no property.

Now, God wanted His children, the Israelites to obey Him as thoroughly as the Rechabites obeyed their earthly father. However, the Israelites would not, so they had to suffer for their wrongdoing. And as proof of God's love and mercy to those who do follow the good, He promised the Rechabites that they should be blessed and kept alive in the land.

Remember the Rechabites!
Imitate the Rechabites!

SOMETHING TO DO

1. Read Judah compared to the Rechabites. Jeremiah 35:12-19.
2. Read Psalm 107:1-9.

3. Write a paragraph telling why you think the Rechabites were right. Send the paragraph to me.

4. Learn:—

"All strong drink we'll ever shun
For the evil it has done:
Not one drop we'll dare to taste
For our lives we must not waste."

—Junior Sunday School Teacher.

NOTE BOOK

Page 1. Copy in big print and underline, "We will drink no wine."

Reverse side:—Draw a picture of two glasses—color one like wine, the other as water. Under the one like wine print—"Weakness and Sorrow." Under the one like water print, "Health and Happiness."

WHERE FIND

"Wine is a mocker, strong drink a brawler; and who-soever erreth thereby is not wise."

A TEMPERANCE SONG

"We have a part in God's great plan,
So let us do the best we can,
To guard our hearts and lives so well
That only right in them shall dwell.

"Let all we touch and hear and see,
Help us each day more pure to be;
It pleases Him when we are strong
To choose the right and shun the wrong.

"There are many kinds of sin,
We need to pray for strength to win;
To watch the gates and take good care
That nothing harmful enters there."

—From "Carols" as copied in "Primary Stories."

"TRY THANKSGIVING"

Paul tried it, and it worked. It works yet. Said Henry W. Frost some years ago: "Nothing so pleases God in connection with our prayer as our praise, and nothing so blesses the man who prays as the praise which he offers." Would you always be praising the Lord? "TURN CONSTANT CARE INTO CONSTANT PRAYER", preceding and accompanying and following it with praise.

With Our Sunday Schools

LESSON X.—June 9, 1929

THE STORY OF THE RECHABITES

Jer. 35:1-19.

Devotional Reading: Psa. 107:1-9.

GOLDEN TEXT

We will drink no wine.—Jer. 35:6.

A STUDY OF THE SUBJECT

The Benefits of Total Abstinence. The effect upon the body of drinking wine is seen in 1 Sam. 35:36, 37 and Isa. 28:1, quoted above, and also in numerous other texts of which we quote the following: Jer. 23:9, "I am like a drunken man, and like a man whom wine hath overcome". How, it makes no difference. The fact remains that wine overcomes the mind, the body, and every power of life. Again, Hosea 4:11, "Whoredom and wine and new wine take away the heart." "The brain".—Roth. "They blunt the feelings, derange the intellect".—C. B. These texts suffice to show that partaking of fermented wine disables the body and the mind for certain indefinite periods of time. Experience further shows that continued repetition of these derangements of mind and body create constitutional weaknesses that continue throughout life.

Again, experience teaches that with such drunkenness the coarser lusts of life are liberated, and that man inclines more to the doing of those things which, because of their injury, have been forbidden by God.

Body, Soul and Spirit. Man's service to God and his fellows must of necessity proceed from body action. True, man can render heart service and loyalty to the Father even though the body be partly amputated: the lower limbs may be severed and thus the man made unable to transport his body, but he could nevertheless serve God and man with true mental loyalty; his arms might also be severed; his ears, nose, and other parts be removed, and, while his powers would be greatly diminished, yet he could continue, in purity of heart, to honor his God. But, that service is greatest which the whole body contributes to render. There is another form of amputation which injures more greatly. It is the amputation of mental power, of moral ideals, of self-control. These serve as the real governors on the engine of life, on the body-machine. They control the motions, the impulses, the aims. Such amputations are far more serious, more destructive, than are the amputations of limbs and other certain physical portions.

PRACTICAL APPLICATIONS

For Our Children's Sake. Jonadab left his children no inheritance in houses and lands. He willed to them no vast fortune in stocks or bonds. He left behind no record of business sagacity or success; but he handed down to posterity riches of far greater value than all these, for he gave them an appreciation of clean living and lofty principles—an inheritance that would contribute to a fuller, richer experience than any material property he could convey. "The greatest

blessing that can be entailed upon a family is to have the worship of God kept up in it from generation to generation. Temperance, self-denial, and mortification to the world do very much befriend the experience of piety, and help to transmit the observance of them to posterity," M. Henry says quaintly. What is the heritage we are prepared to hand down to our children? Is it something that will be worthy of perpetuation through coming generations?—G. E. M.

THE GOLDEN TEXT

"Then said they,—

We will not drink wine."—Jer. 35:6, Roth.

Intemperance is a destructive worm eating away the very warp and woof of our social and national fabric. Strong drink never brought glory to God or man. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Teaching the Unseen Through the Seen.

In order to teach Judah that God requires loyal obedience God directed Jeremiah to test the loyalty of the Rechabites to a command of their father. The Rechabites stood the test and Judah was told that the loyalty of the Rechabites was an illustration of the loyalty God required of them and to make the lesson more impressive God rewarded the Rechabites.

Teaching things of the unseen spiritual world through things of the seen flesh world is common in the Bible. Human fatherhood is an inkling of God's; human jealousy illustrates God's exclusive demand of one's whole self; animal sacrifices through the priests, which all human religions conceive as the demand of the gods in order that their anger might be approached, is established by God in Israel to typify His demand that the flesh life be sacrificed and the spiritual taken on through His Priest, Christ, in order that man might come to His full approval in His own image and likeness.

The mind that discerns spiritual things guards against permitting the illustration on the flesh level paints God in its own flesh colors.—A. K.

INTERMEDIATE CLASS

Topic: Accepting a High Moral Standard.

Living in the land of Palestine near the Children of Israel, was a wandering tribe founded by a man named Rechab. Very little is known of them except that they conformed to some of the teachings of the Israelites such as circumcision. Not being Israelites, they did not hold themselves sub-

ject to the Mosaic law, but they maintained a discipline of life much stricter than did the Israelites. In Jer. 35:6-10, we learn of the habits of this tribe. Their founder had charged them never to drink wine and they had strictly adhered to this.

Desiring to show the Israelites their real status before God, Jeremiah called in the Rechabites and set wine before them and commanded them to drink. But they could not thus easily be deflected from their determination to obey the command handed down from father to son for many generations. God used their firmness to teach Israel a much-needed lesson. He said that the Rechabites would not disobey the command of an earthly father long since dead, while He had continued to entreat and counsel them. A blessing from God followed the Rechabites for their faithfulness and a punishment upon the Israelites for their disobedience.

What would have been the influence upon the Israelites if the Rechabites had yielded to the temptation set before them? If God knew the result, why did He bring this test to them? What does temptation reveal to us? Each time we stand firm makes it easier to resist the next time.—M. G.

JUNIOR CLASS

Topic: A Family of Obedient Children.

This is temperance Sunday, so our lesson to-day deals with a wonderful example of persons who were temperate.

The Lord had said to Jeremiah, "Go to the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers and give them wine to drink." The Lord no doubt knew what would happen.

Jeremiah obeyed and brought the Rechabites into one of the rooms of the house of the Lord. Then he set pots full of wine and cups before them and said, "Drink this wine."

But they said, "No, we will not drink wine. Our father told us never to drink wine. We have obeyed our father and we, our wives and our sons and daughters have never tasted wine."

Can you name any other Bible characters whom you think would make good examples for our temperance lesson?—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Making the Spiritual Concrete: how did Jesus make faith in an unseen God's Fatherhood concrete to babes in spiritual truth? How was the sacrifice of flesh life in Christ and in us through Him put before Israel in concrete form? What is the origin of the idea that God's anger is appeased by a substitutional sacrifice?—A. K.

DOINGS AMONG THE CHURCHES

Bro. and Sr. Earl Thayer and son, Lyle, of Aurora, Ill., were welcome visitors among relatives and friends in Oregon over Sunday, May 26.

Sr. Elizabeth Seoville of Oregon, Ill., recently took membership in Golden Rule Home. After two weeks' residence there she announces that she is very much pleased.

Bro. F. L. Austin will fill the pulpit at Oregon next Sunday morning. The regular evening services of the church have been dismissed in order that all may participate in the baccalaureate services of the graduating class of the Oregon High School. Three of the class are members of the local church. Bro. Austin will be the speaker for this occasion.

A COMMUNICATION

Dear Bro. Austin:

The articles in The Restitution Herald have been so good that I feel like saying "Thank you" to all the writers.

Sr. Woodward always has such uplifting heart to heart talks. One can almost see her face. Sr. Dorothy Lyon's page is always interesting; so, too the Childrens' Page. I for one appreciated those good things given us in the Training Class Number. We miss dear Aunty Wince's writings but others must carry on while she rests in Jesus. Bro. Haney gives us deep spiritual food. I surely do thank him for his many beautiful articles, they must be inspiring and helpful to many.

May God's blessing attend the sending out of our weekly paper. Lillian S. Ralton.

PLEASE NOTICE

Your attention is called to a new tract entitled, "Did Christ Preexist?", by R. H. Judd. The name of this author on any manuscript insures its being handled in a scholarly and entertaining manner. Price, 10¢ per dozen, 60¢ per 100 postpaid. Address the National Bible Institution, Oregon, Ill.

CHICAGO

On Sunday, May 19, the Chicago brethren gathered at the Austin-Whitehead home for a community dinner. This was in honor of the 83rd birthday of Sr. Frances Elvey. Sr. Elvey has for many, many years been a pillar in the church. May she live to see the soon coming of the King.

Sr. May Bornemann of 625 N. Long Ave., has been sick for two weeks. We hope that she will soon be with us again.

Our hearts have been saddened by the loss of two of our members—Sr. Elsie Olmstead and Sr. Sara J. Knowles.

Sr. Knowles was brought from her recent home in Boise, Idaho to Chicago and laid to rest beside her beloved husband, Matthew, in Rose Hill cemetery, on May 25, 1929. They sleep awaiting the call of the resurrection morning. In her youth Sr. Knowles, her mother and father, Bro. and Sr. Boyes, and her sister, Harriet Denton, were members of the church at Geneva, Ill. Later, Bro. and Sr. Knowles were affiliated with the Chicago church. She died in the hope of the soon coming of her Lord and Savior, Jesus Christ.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Ohio, Brush Creek, Annual Meeting.....
.....May 27 to June 9
Northwestern Conference, Felida, Wash.....
.....June 5 to 9
Minnesota Conference, Eden Valley, Minn.
..... June 13 to 16
Michigan State Conference, Dutton, Mich.
..... June 28, 29, 30.
Texas Conference, Goldthwaite, Texas
..... July, 5 to 14
Indiana Conference, No. Salem Church
near Plymouth, Ind., July 9 to 21
General Conference, Oregon, Ill.,
..... July 28 to Aug. 11.
Illinois Conference and Bible School,
Oregon, Ill., July 28 to Aug. 11.
Iowa Conference, Waterloo, Iowa.....
..... Aug. 17 to 25
Nebraska Conference, Holbrook, Nebr.,
..... Aug. 18 to 25
Kansas-Oklahoma Conference, Arkansas
City, Kans.,.....Aug. 24 to Sept. 5

Mrs. H. E. Shepherd of Redlands, Calif., wishes to thank all those who have been kind enough to write to her as she is so isolated. She cannot answer all of the letters as she has been very ill and some of them have been lost.

EDEN VALLEY, MINNESOTA

The Church of God at Eden Valley extends a hearty invitation to all the Minnesota brethren and all readers of "The Restitution Herald" who are interested, to attend our June conference beginning June 13th and holding over the 16th.

We expect to have some able speakers, and we hope to have an old time get-together spirit and love feast.

Come and meet us and let us meet you.
Mrs. Herman Ruhn, Church Clerk.

COMMUNICATION

Dear Brethren:

We feel sure that many of the Herald readers will be glad to know that our daughter, Marjorie, underwent her fourth operation April twenty-third, and is now at home, perfectly well once more. We feel that

**Annual June Meeting
of the
Brush Creek Church
near Dayton, Ohio,
May 27th to June 8th**

God has been near us and heard the many prayers offered for her recovery. We thank those who have taken her case to God in prayer. Mrs. Herman Ruhn.

OUR WESTERN TRIP

The first ten days in California have furnished us with a wonderful opportunity to get acquainted with the country and its people. With the help of Bros. Paul Johnson and Norman McLeod and their Dodge cars, we have been able to dodge all over southern California and call upon the many brethren who are so widely scattered. The first week here was spent in holding services in the various sections and visiting the many homes and as this is written, a series of meetings is in progress in the north-east portion of Los Angeles.

The more we study the situation here the more we realize of the wonderful opportunity before the church. This section of California is blessed in many ways and enjoys a pleasant climate that calls many people from different sections of the country. A substantial church building here with the brotherhood solidly behind an energetic worker could soon make this the strongest and most active church of our people in America.

Bro. Paul Johnson has done a splendid work here during the past year and we look for some very encouraging things from California in the future. F. E. Siple.

IOWA

The Waterloo-Cedar Falls Sunday School class now have preaching services following Sunday School each Sunday, alternately by Bro. Eychaner, Cedar Heights, and Bro. Howe, Waterloo, at the Bro. Allard home, Cedar Heights. Bro. Eychaner preaches Sunday, May 26th. Everybody come!
Mrs. H. P. Brown, Secy.

BLAIR, NEBRASKA

Our afternoon service is proving successful. For the last few Sundays we have had morning and afternoon service, and no evening service. Berean class at 3:45 p. m.

Bro. Harvey Krogh, Jr., will speak in the afternoon service, May 26, and Bro. Richard Le Crone will be the speaker for the afternoon service Sunday, June the 2nd. As the Herald readers know, these young men have consecrated their lives to the Master's service and we wish them well and will stand by them to the last.

We are trying to build up a church library for the pastor's study. Any one having a suitable book to donate, send to the pastor, Church of God, 219 E. Front, Blair, Nebr. This library will be the property of the church. E. E. Giesler.

Sr. Ruth Jenkins' school closed last Friday, and she will go to Orleans, Nebraska to spend her vacation with her parents, Bro. and Sr. Jenkins.

We were pleased to have a short visit with Sr. Alta King of Omaha, also Sr. Alma Hall of Lincoln, Nebr., Sunday afternoon.

Mrs. M. D. Newell.

TEXAS

There were not so many out for Sunday School at Palava the first Sunday, on account of sickness. Bro. Clint Scott was in bed with pneumonia. Raymond Nolen had scarlet fever which kept the two families away. We are glad to report that the sick ones are better. On Sunday night we preached to a goodly number.

We were delighted with the large and attentive crowd at Mullen last Sunday.

We shall begin a ten days' meeting at Lystra on Friday night before the 4th Sunday in June, the Lord willing.

After conference we go to the Oklahoma-Arkansas Conference which convenes July 18th.

Our meeting near Westbrook, Texas will begin on Friday night before the 3rd Sunday in August.

We are planning to begin a ten days' meeting at Palava Friday night before the first Sunday in September.

The time for a meeting at Mullen has not been definitely arranged yet, but will be right away.

We had a splendid meeting at Riviera in March which was well attended.

We hope to see a large number of brethren and sisters at conference, July the 5th.

Yours in hope

E. O. Stewart.

HERALD RECEIPTS

Alma Orr; Mrs. Chas. Page; Mrs. Ella Hindman; Arthur White; Delos Andrew; Amos Osborne; Miss Alice Kerr; F. W. Fickin; Mrs. Emma Voight; Mrs. C. B.

Bryant; W. L. Willams; Mrs. M. D. Newell; Mrs. Claude Graham; Miss Leota B. Hanson; John A. Crysler.

OBITUARIES

ELSIE V. OLMSTEAD

Elsie V. Robertson was born in Brush Valley, Penn., April 8, 1869 and died in Chicago, Ill., May 10th, 1929. She was married to J. D. Olmstead in 1889 and to this union were born three sons: Dr. L. C. Olmstead of Chicago, Paul D. of New York City, and Claude D. of Chicago. Her husband preceded her in death four years ago. She and her husband were baptized by the late Bro. W. H. Wilson about thirty years ago.

Sr. Olmstead's disposition was such that endeared itself to all who knew her, cheerful through all conditions of life. She was ever a friend to the friendless. Of such capable and energetic nature was she, that after her sons were grown to manhood, she attended school and became a graduate nurse. In this capacity she spent several years, performing many acts of kindness and tenderness, to those who were not able to repay her financially.

She leaves to mourn her loss the three sons above named, their wives, four grandchildren, one brother, Dr. John Dill Robertson of Chicago and one sister, Mrs. Minnie Jones, besides many more distant relatives and a host of friends who will miss very much her pleasant companionship and good counsel.

Funeral services were conducted May 13 from the home of her son, Dr. Olmstead, 4921 Adams St., Chicago, Bro. F. L. Austin officiating. Bro. Austin spoke words of comfort to the bereaved, emphasizing her sincere faith in meeting the Master on the resurrection morn.

Northwestern Conference

will be held at

Felida, Washington,

June 5th to 9th

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THE "ARK" AT GRAND RAPIDS, MICHIGAN



ENCOURAGEMENT TO THE DISCOURAGED

Often times people become discouraged in Christian work and feel like "laying down on the job." Lest there be some of our own people who feel more or less discouraged because of certain handicaps or circumstances which have a tendency to hamper the work, we have had a cut made of a picture taken of the Grand Rapids church on Mothers' Day. The picture is self-explanatory. It shows what a terrible handicap we have been laboring under, yet no one is discouraged. The day the picture was taken the water

was up to the tops of the tables in the basement. The furnace hasn't been usable for over two months. During the past year or since the water first came into the basement, we haven't been able to use the basement more than eight or ten Sundays.

Notwithstanding this handicap, the work has gone forward. The day this picture was taken there were 145 at Sunday School. There have been twelve baptisms during the year and four are awaiting this service. Berean work is taking its place in this forward course.

Whatever your circumstances and handicaps, don't get discouraged. Keep sweet spirited, work hard and God will abundantly

bless. The reward is worth the sacrifice. It pays to work for the Master, regardless of circumstances. "But he that shall endure unto the end, the same shall be saved."

C. E. Randall, Pastor.

Sr. Blakely went to the home of her father, at Athens, Mich., on Mothers' Day and helped celebrate the birthday of her father. He was one hundred years old Mothers' Day. She reports him in good health. At time of this writing she is in the northern part of the state getting her cottage in readiness for the summer.

WOULD FIX BLAME FOR CRUCIFIXION

DENVER JEWS PLAN RETRIAL OF CHRIST WITH CHRISTIAN WORLD AS WITNESS

RETRIAL OF A HERESY CASE 2,000 years old—that of Jesus of Nazareth before the Sanhedrin of Jerusalem—is planned by prominent Denver Jews to “compile an answer to the blood accusations hurled at the Jews ever since the crucifixion.”

Seventy-one Jewish laymen, scholars and rabbis would occupy the judicial bench, and the entire Christian world would be called as witnesses. The new trial is proposed, also, to “better the future spiritual welfare of Jews the world over.”

The movement is part of that aimed at the reestablishment of the Jewish nation, a vision which appeared to Jewry with Gen. Allenby's bare-headed entrance into Jerusalem in 1917.

MANUFACTURER SPONSORS MOVE

The immediate sponsor of the retrial is Solomon Shwayder, Denver manufacturer. Under tentative plans it would require from four to seven years and would codify all existing ideas about the life and death of the Nazarene Carpenter.

Mr. Shwayder said it was backed by the “rank and file” of the Jewish people, as opposed to the rabbinical cult which succeeded the priestly cult after the destruction of Jerusalem in the summer of the year 70 A. D., by Roman soldiers.

Mr. Shwayder, who visited Jerusalem last year after 10 years of conferences with prominent Jewish laymen throughout the United States, contends that the Sanhedrin, Jewish religious cult, was immediately responsible for the death of Jesus.

The Jewish people, other than the Sadducees and Pharisees (regarded by scholars as the “liberals” and “conservatives,” respectively, of Jewish religious-political life of the time), did not want the Great Teacher to die, he believes.

SAYS VENTURE IS POSSIBLE

In keeping, therefore, with the attempt to purge the Jewish people of the accusation, he proposes another “Great Sanhedrin,” self-perpetuating once it is established, to sit on the question, receiving testimony from all walks of religious life in the world.

The venture is possible for the first time in almost 2,000 years, Mr. Shwayder said, because Jerusalem is once again a free city, in the hands of the Jews. The plans once laid, the society in charge of the work would select a representative to proceed to Jerusalem and confer with the brethren there. From the Holy City, then, would issue a call to all Israel throughout the world for the assembly of the “Great Sanhedrin.”

THE LAST MAN SAVED

A FEW YEARS AGO a homeward-bound vessel was wrecked on the southwest coast of England. The lifeboat was launched, and away the men went, and were a long while at sea. Darkness set in, but the people on the coast lighted great fires, so that the lifeboat might be guided on its return to the shore. After a while they saw it returning, and a great, strong man, of the name of John Holden, who was on the shore, cried aloud to the captain of the lifeboat: “Hi! Hi! have you saved the men?” The captain answered, “Aye, aye, I have saved the men,” and all hearts were filled with gladness. But when they reached the shore it was found that one man was left clinging to the mast.

“Why did you not save him?” said Holden; “why did you not save him?”

“Because we were exhausted,” said the captain; “and we should all have perished if we had remained another five minutes attempting to save one man.”

“But you will go back—you will go back to the rescue?” They said they had no strength, the storm was so fierce.

Holden threw himself on the shingle and lifted up a prayer to God, louder than the storm, that God would put it in the hearts of some of those people to go to the rescue of this one man, just as Jesus Christ came to rescue our lost world. When he had ceased praying six men volunteered to accompany him: and John Holden, with six men, prepared to go and rescue that one man. They were preparing to start, when the good old mother of John Holden threw her arms around his neck and said: “John, you must not go. What can I do if you perish? You know your father was drowned at sea, and it is just two years since your brother William left; we have never heard a word from him since. No doubt he, too has perished. John, what shall I do if you perish?”

John said: “Mother, God has put it into my heart to go, and if I perish HE will take care of you:” and away he went. After awhile the lifeboat returned, and when it neared the shore a loud voice was raised, “Hi! Hi! John, have you saved the man?”

John answered in a trumpet voice, “Yes, we saved the man; and tell mother it is my brother William we saved.”

WHERE IS THY BROTHER?

“Where is thy brother?” the Lord asks (Gen. 4:9), and this question comes to each follower of Christ. Are we doing all we can to save our neighbor? He will prove to be our brother when he is saved.

The above is one of many tracts mailed free by H.W. Paterson, Box 222, El Cajon, Calif.

LITTLE things come daily within our reach and they are not less calculated to set forward our growth in holiness than are the GREATER which come but rarely.

—Jean K. Grew.

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TO THE CHILDREN AND YOUTH THIS YEAR'S CHILDREN'S DAY

YOU, THE CHILD, the youth of to-day will be the man, the woman of tomorrow.

The world of tomorrow must depend on you for its welfare.

The imprint of Mr. Hoover's childhood is now being felt over the nation and the world.

Not the thumb-prints but the heart-prints of Jesus of Nazareth have affected the world through all succeeding centuries. All future ages will bear the imprint of His life. The righteousness and Godliness of His youth made His success before God possible.

Dear Boys and Girls: The world of all future must be different because of your existence. The manner in which it will be affected depends on you, yourself.

From this moment make Christ your Savior, your Leader, your Forgiver, your Victor.

EDITORIAL

F. L. AUSTIN, Editor.

F. L. SIMPLE, Assistant Editor.

CHILDREN'S DAY

IS IT NOT WELL that for several years past one Sunday in the year, the second Sunday of June, has come to be recognized as Children's Day? It is a day set aside by various churches to concentrate thought and attention upon the childhood of the church and of the land. It is questioned if too much emphasis can be given to this subject. It is suggested that all of our pulpits and Sunday Schools recognize this day and provide thought appropriate for the day.

GOD'S CHILDREN

THE CHILD OF TO-DAY must of necessity be the man or the woman of to-morrow. It is God's law. God has provided that manhood and womanhood shall mature out of childhood and, speaking generally, as is the child so will be the adult. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

God wants high and noble manhood and womanhood. The Bible is replete with statements which teach that God is anxious that man should arise to the highest attainment possible for him. He has made every inducement possible that man might use his strength of mind and body to climb to the pinnacle of true human pleasure, prosperity and greatness. But this is most largely accomplished by proper influences around and within the growing life from infancy to manhood.

All children are first of all God's. He is the Creator. To him all created things first belong. Children belong to parents only in a secondary sense. They belong to them that they in turn may rear them and present them nobly proficient unto God. Parents are undoubtedly responsible to God for the way in which they train and perfect their children. It is a serious question to-day whether or not the decline of the race morally is not first of all to be charged against present and recent parenthood. This is not to relieve the children of childhood's responsibility. It is evident the child's bounden duty to bide by the directions of the parent. It is likewise evident that the parent's duty is to carefully and properly direct the child.

CHILD LIFE MAKES HAPPY HOMES

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." Psa. 127.

A QUIVER IS A receptacle for the carrying of arrows to be used in the bow. They were familiar to those who used much the bow and arrow. A quiver full of arrows constituted a hunter well equipped for the hunt. The Psalmist used the illustration applying it to the home: "Happy is the man that hath his quiver full of them (children)." These words were written 3,000 years ago. In those earlier days life was more simple. The demands upon life were far less, that is, the demands of man upon life. God's demands were as much then as now and now as then.

Where life is simple the Psalmist would emphasize that the home that was full of children was a happy home. The reason was plain. With the innocence and mirth and jollity, with the vigor and activity and accomplishment of childhood and youth, the home was made bright, active and prosperous. The influences of parent character upon children more in number than the parents radiated that character farther and farther afield upon the human race. Such accomplishments by home builders under God's direction were far greater than most of the present day selfish accomplishment of the home.

True, present day so-called advancement has laid far greater demands at the door of the parent. To satisfy those demands and equalize them over a family of many children is impossible to the majority of parents. This one problem in itself creates the query as to whether or not so-called advancement in this century is in reality advancement. Does it build more men into the image of God than did the life of the Psalmist's day? Does it perfect any more humans unto the Father than did the life of earlier times? Does present day method of living enrich life with Godliness more than did former day life? These questions are worthy of closest analysis and of careful answer. If parents can afford only one, namely,

rich decorations and fixtures of the home, or bouyant and happy child-life within the home, is it a question hard to decide which one it should be? Let David answer: "Except the Lord build the house, they labour in vain that build it"; "Lo, children are an heritage of the Lord."

CHRIST'S INVITATION

"Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." Matt. 19:14.

IT IS NOT God's way to hold the child off. God would draw the child unto Himself. Would that children were earlier taught that they are as welcome companions of Christ our Lord and Master as are adults. Would that the child were earlier taught that it is as easy for the child to train himself into Christian methods and manners as it is for the adult and that the child could realize that one of his first duties in life is obedience to his Creator, God, and to his Savior, Christ.

CHILDHOOD, EDUCATION, CHRISTIANITY

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

EDUCATION is for the training of the mind and the body to those higher things which past generations have by experiences learned. The greatest thing learned by man to date is that God is God; that he is over all, Creator of all, Ruler of all. The first Teacher of man was God Himself. It was He who taught our garden parents the first pathway of life; He who pointed to the crown at the end of the road; He who taught the loss that results from failure to follow in God's outlined path. Nor did God discontinue His teaching after that Adam revealed his waywardness. Jehovah continued to teach man and to reveal unto him higher and ever higher things. Urging His chosen people Israel to properly direct their children, He gave the injunction of the above quotation. God gave no direction as to the teaching of children the ways of cultivation of the soil, nor of teaching them the intricacies of transportation nor any of the other many branches of present day education. God's sole direction with reference to the educating of child life was to teach them of Himself.

The most important education to the growing child of this or of any other dispensation is that of due and proper education of God and God's ways.

But man has changed all this. Man has decided that the child must undergo compulsory education in things pertaining to the natural life and has further decided that religious education at the expense of the people must be prohibited. What irony this is! How parents after several generations of such instructions have in nearly every case come to regard education in things pertaining to man's activities of vastly greater moment than education in things pertaining to God! This is not to decry in the least the effort of education in the generally accepted meaning of the word, but it is to point out to Christian parents the great inconsistency that we as Christians practice when we claim that salvation and a knowledge of God are the greatest and highest things in the world and yet encourage the child and the youth to give over time in the study of man-devised courses and practically ignore the great course of Christian life devised by God and spoken by His Son.

Christian parents, may it be ours never to neglect educating the child in the home, in the church, in business, that God is first in all things. Let us remember that he who knows God best is best equipped to run life's race; to fight life's battles, to achieve life's successes. Education in the inspired Word unto things pertaining to Christ and his Father is the greatest education with which a parent may bless his child.

LOOKING BACK TO CHILDHOOD

"My mother was the source from which I derived the guiding principles of my life."—John Wesley.

"Back in the brick yard of Philadelphia my mother taught me the principles of success."—John Wanamaker.

"My first desire for knowledge and my earliest passion for reading were awakened by my mother."—Charles Dickens.

"Ah! who was happier than I when I could still utter the name of mother, and it was heard?"—Ludwig von Beethoven.

"I remember my mother's prayers—and they have always followed me. They have clung to me throughout my life."—Abraham Lincoln.

"My mother was the sheet anchor of my life, and the most perfect lady in all Scotland. The end of the whole matter is, that I think there is nobody like mother in the whole world."—Daniel Macmillan.

"It is to my mother that I owe everything. If I prefer the truth to all other things, it is the point of my mother's teaching. If I did not long ago perish in sin and misery it is because of the long and faithful tears with which she pleaded for me."—Saint Augustine.

It is worth knowing that:

While there are about 98,000,000 books in libraries in the United States, the Bible, which is printed in 572 languages, is the most widely read of them all.

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, in The Restitution of Aug. 3, 1910.*

AN EAR OF CORN WITH AN EVEN NUMBER OF ROWS

By F. L. Austin

DID IT EVER occur to you that every ear of corn that grows has an even number of rows; that no perfect ear has ever been noticed on which there were an odd number of rows of kernels? Such is the case. It is quoted of H. L. Hastings that he referred to an instance where a slave owner offered freedom to any one of his slaves who would bring to him an ear of corn containing an odd number of rows of kernels. After searching the field faithfully at different times, one slave decided that he would endeavor to find such an ear. Accordingly in the spring of the year as the ear was just in the setting, this slave very carefully opened that husk and with his sharp pen

knife carved one row of kernels from the cob, closed the husk back very cautiously, marked his stalk and waited for the harvest. At harvest time he proudly carried to his master the ear of corn containing an odd number of rows. He obtained his freedom but in doing so he gave evidence again that so far as he could find to the contrary every God-built ear contained an even number of rows of kernels: six, eight, ten, or twelve, and even as many as twenty-four rows to the cob.

Did you ever notice that there is order in all of God's creation? It is said that the leaves grow upon the stem of a plant in regular order. Those upon one plant in one order, those upon another plant in perchance another order, but in each perfect plant of a kind, the order is the same. On some plants the leaves grow alternately; on some they are opposite each other; on others they are arranged spirally. The leaves of the corn stalk grow opposite each other. The leaves on the apple stem grow spirally. It is said that on the apple stem every fifth leaf grows out directly above the first. On the oak it is every fourth leaf that grows above the first. On the peach it is claimed to be the sixth, on the barberry thungeri it is the sixth leaf, but there are two turns of the spiral around the stem before we come to that sixth leaf standing directly above the first. On the larch it is the twenty-first leaf, but this twenty-first leaf is not found until eight turns of the spiral have been completed. These are all God-made. They grow according to God's order.

Who has noticed that the great tendril which winds around the limb or wire to suspend the plant always winds in the same direction? Man may start it by hand to wind it in the opposite direction, but nature turns it about at once to go in the direction of its God-given law. Other clinging vines wind round objects in an opposite direction, but each plant lives true to its own law.

The same kind of order is discovered in the study of chemicals, of liquids, of minerals. Every species has its own peculiar order to which it ever abides true. It is only in such manner that it can attain unto the height of its opportunity. The stars in their courses are true in every instance. Astronomers have discovered these laws in part and find them so true that they can compute mathematically to the exact moment when one star will cross the pathway of another, when the sun will be eclipsed by a star or the moon, when the spring solstice will occur, when the new moon will be seen. All these things are accurate simply because of God's order in them; all is precise. They being without their own mental faculties, unable to choose differently, move with exactitude that is positive. There is no deviation from their God-given order.

Man is likewise offered God's order and method. God has been very precise in revealing to man the order which God has arranged for him. One Dr. Stratton vouchsafes that man's heart beats faster in the morning and slower in the evening for six consecutive days, and that upon the seventh day his heart is slower. A slow heart indicates man's need of rest, but God commanded man to rest on the

seventh day. Dr. Stratton appears to have discovered why, namely, that man needs rest. There are still other laws for man, even laws and orders which are yet unfound and unexplored by man in general. They are the laws referring to man's spiritual life. God knows these orders, though man does not. God has not explained why He built the ear of corn with an even number of rows or kernels, nevertheless He did so. Nor has God explained why He gave certain rules to man for man's obedience. That He did so is an open fact; that it was for man's good is highly evident. God has not explained why He is directing man to-day to seek a higher life in Christ our Lord. That His word teaches and schools man is undenied. That such teaching is also contrary to man's small judgment in many instances in likewise undenied. But that the God of the universe holds the bodies of heaven in perfect and absolute order, has created every species of vegetable, every species of animal life, every chemical known to man, every form of creation, each according to a specific and definite order, is likewise known to man.

How, then can we, little man, ever stand up before the majesty of the great Creator and question His divine order with reference to the habits and growth and perfection of man in and through Christ Jesus our Lord?

Religion begins at home—but it shouldn't stop there.

CHILD TRAINING

A WRITER has said that the "chastening" of God which in many places is spoken of in the Bible, could be rightfully translated "child-training." Think of it in that way and it will be less hard to bear. As an earthly parent trains a child to bring out character, to bring out the fullness and richness of life, so does our heavenly Father put His steadying hand upon us and permits affliction and even disaster to come upon us that we may walk in the way He wishes us to follow. Mr. McConkey tells of a shepherd who broke the leg of an unruly sheep, one who would not listen to his voice or obey his command, one who would deliberately turn from the path and lead the other sheep astray. Soon after the leg was broken, the shepherd offered it food, but the sheep, in its anger bit at his hand. It was then let alone for two days, after which when food was offered, it partook of it greedily and licked the shepherd's hand. After the leg was healed, the sheep became the model of the flock. Through suffering it had learned its lesson of humility and obedience. So our heavenly Father wishes us to be good and pure and submissive to His will. But if we will not listen to His pleading voice of instruction, our chastening (child-training) may come through suffering. But if it does come, let us bear it with tranquillity and submission, well knowing that it is through love that it comes. For we have the assurance that "Whom the Lord loveth, he chasteneth."—Selected by Lottie E. Young.

OVERCOMING OUR VIRTUES

WE ARE LIKELY to get stuck in the realm of our own already achieved virtues. Our vices are problems which keep reminding us of themselves by their general unsatisfactoriness, but our virtues are comfortable and rather good to look upon and we pause before them as before a good picture. I am not now talking of those little selfmade desires which we baptize with the name of virtues. I mean qualities which we must achieve, perhaps with difficulty, and which we must never lose but must counterbalance. I dare say that quite as many people are held back in their moral and spiritual development by their virtues as by their vices.

BROAD-MINDEDNESS

Let us not forget what a long and uphill fight the virtue of broad-mindedness has had. When one thinks of the denominational battle alone, and of the acrid controversies which still arise in some quarters concerning the small change of ecclesiastical currency, one is thankful enough for a wider spirit. When one faces the deep instinctive hatreds and fears which have underlain our national divisions and what we were often pleased to call our "patriotism," one is thankful for a new day of racial and political tolerance. Whenever any one of us personally has grown to the place where we respect the rights of other people to differ with us without our resenting it, we have gone a long way towards becoming a tolerable human being—and those who have not gone so far, and I know many of them, remain intolerable people.

Nevertheless when this has been said, there is hardly any virtue which our generation so badly needs to overcome as the virtue of broad-mindedness. I should add that I think in nine cases out of ten, our broad-mindedness does not mean true comprehension and understanding, but want of conviction, ignorance or laziness. We want people to be broad-minded in the wrong place—about religious systems which have brought whole races to a dead-end in development, about moral carelessness, about shoddy plays and questionable books and booze and economic selfishness and what we cover under the term "human nature"—as if Christ had never come with a cure for human nature and a better substitute for these secondary things! Our broad-mindedness ought always to apply to personalities, it ought never to apply to principles. We can never go wrong being broad-minded about people, socially, nationally, personally: we can and do go wrong very quickly when we say that one idea is as good as another, or that one moral standard will serve as well as the next. Some of us need to distend our human horizons immensely, and to contract our moral ones.

COMMON-SENSE

The virtue of common-sense is a very real virtue. We mean by it a certain capacity to come to quick and right intuitive conclusions, into which our knowledge and our experience is fused. This is perhaps the great American

virtue. Most of our characteristic great men have had it—Franklin, Lincoln, Moody, Edison, Roosevelt—but you find it in the innumerable American boys who know how to fix a tire or pitch a camp or find their way in a city or make their way in the world. It is incarnated in our typical business man of middle-age, and he is wise to know just about how much can be done in any situation. That is a great quality, and it must not be belittled. I believe in it up to the hilt until I see it come in conflict with the principles of a higher realm than it understands. Common-sense is not fond of risks, and I hope I shall not be misunderstood if I say that true religion lives on risks. There was no common-sense, such as we value in our daily dealings, in the way Christ trusted people, in His refusal to take any financial precaution for Himself or His followers, certainly none in His Cross. Yet these things have moved the world. Common-sense is unwise sometimes in the small value it puts upon invisible things.

MODESTY

And again, modesty. Who of us does not dislike spiritual forwardness and tactlessness? They have done undoubted harm, and we do well to avoid them. But there is another virtue to be overcome, for it is an incomplete virtue. We have somehow made ourselves self-conscious about religion, so that we cannot talk naturally about it. Because we have never brought the thing into the open, we have never got our own convictions solidly settled. And we have never thought of Jesus' words as applying to us, "Go ye into all the world, and preach the gospel to every creature." He certainly did not mean that command to be entirely obeyed by financing missionaries. There is a kind of tact which is only a soul-damning and life-destroying silence.

ENJOYMENT

There is one more of which I would speak, the virtue of enjoying our religion. I can hear you say, "Who could take exception to that? Have we not fought our way out of the gloom and repression of old-fashioned religion, and is it not an unmixed blessing that we have come upon a day when we can exult in our free and happy relation to our heavenly Father?" Yes, that is true. And no one believes in the joy of religion more than I do. But there is something to be said upon the other side—not for being gloomy, there is nothing to be said for that, but for being a little more touched with awe than is popular. A joyous religion may mean a familiar religion, one of easy approach and ready reception at God's hand: and I would remind you only of the cross of our Lord Jesus Christ as the cost of that access to the Father, the cost which the Holy Father paid Himself, and I think that ought to make us tread the precincts of religion always with reverence and not with jaunty familiarity.

Again, a joyous religion may be a juvenile religion, which does not reckon with some of life's darker aspects: it has many a stile to cross before it knows the way, and many a cross to carry. And yet again, a joyous religion may be a cock-sure religion. There are bumptious be-

lievers, whose religion is only another cause for the inflation of their common ego: they are not wise enough to know that preoccupation with the things of the Spirit positively makes for pride and inflation unless we keep our mind ever upon the ballast of the cross. There is a deeper Christian note than joy, and that is blessedness. There is the kind of joy of a lad who has kicked a football farther than anybody in his school ever kicked it: and there is a kind of joy of a man who has been pulled ashore and rescued from drowning. Spiritual joy is of the order of the latter.

The deepest note in the Christian attitude is not hilarity, but gratefulness: not boisterous certitude, but rather wonderment at the merciful ways of God with us. There is a joy in the cross, but it is deeper than gayety, even the gayety of having found the way of life: it is the joy of God's seeking, self-emptying love coming into the world to find you and me.—*The Witness*.

SALVATION

By F. L. Austin

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.—Psa. 25:5.

SALVATION is much thought of as a recovering from a fallen condition. While this is altogether true as one meaning of the term—indeed, the usual meaning in life's common experiences—yet the Bible usage of the word carries an additional meaning. In many Bible statements the word evidently carries the thought of a perfecting of the individual unto higher existence.

It is not the purpose of Christ to simply restore the members of His faithful ones unto the status of Adam's creation. His is to perfect them unto the status of His own higher life of the spiritual order, as taught in 1 Cor. 15:45-48. There will be many restored to the comforts and peace of Adam's first days and, like Adam in the beginning, eat of the tree of life, Rev. 22:2. But those perfected in Christ will be glorified together with Him, Rom. 8:16, 17; fashioned like unto His glorious body, Phil. 3:20, 21; changed and immortalized, 1 Cor. 15:51-54.

It is this higher, yea, highest perfection that I would direct the youth of today to clearly visualize. This is salvation of the highest type. While it is recovering the individual from any and every fallen condition unto which sin may have thrown him, yet it does not stop with merely restoring him to that life from which Adam fell, but it carries him on and on unto that perfect life of the risen Christ. This life is the life of God Himself.

God in His great wise provision for man looked forward unto a perfection of man that should be an outgrowth from his present created condition. Just as the adult man cannot possibly exist without first the infant, so also can the spiritual man in Christ not exist without first the

natural man in Adam. 1 Cor. 15:46. Salvation in this sense and as so frequently used in the Bible directs the individual even in his youthful days to catch the vision of this new, great and complete life in Christ and by following the instructions, the coaching, the recoverings of Christ to eventually attain unto this new high ideal, even the ideal of God Himself.

What higher aim can the youth of this generation hold? What greater ideal, what more practical, yea, more sensible devotion in life? Is not every effort of life from childhood to old age an effort to better one's circumstances, an effort to increase his real happiness, an effort to improve his position? Does not the student in school, the beginner in his office, the amateur in business sacrifice much in his beginning days with a view that he may attain the more as the experience and development of years accrue? And should he not attain sober and careful mind, listen intently to Him who has attained the highest provided by God and, following, obeying, serving Him, accept His assured promise of victory, attainment, even salvation in the highest sense of the word as taught by God?

DO WE FORGET, OR DO WE NEGLECT?

By Lydia Railsback

IF A PARENT asks a child to perform a certain task and it goes off to its play never thinking again of what mother said, having become interested in something else, does he forget, does he neglect, or is it simple disobedience on the part of the child? I dare say that in some cases it is one of the three, while in other cases it is another and still another. At any rate the mother has not benefited and the child is forming a habit that will not be easily broken.

Our Father has asked His children to do many things. Do we obey, or do we become so interested in our play, as it were, that we forget what the Father has said, and then neglect to listen again for the Father's bidding?

Suppose the Father, after the fall of Adam, had forgotten or neglected to provide a way of salvation for the human race. What would the result have been? Too dreadful to think about! Then suppose again that His offspring forget or neglect to accept this salvation what will be the result? Just as terrible as the other.

"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". Do we appreciate this love, or do we forget all about it and neglect to do the things that are left on record for us? Notice, it is "whosoever believeth in him", not just anyone but the one who is mindful of the Father's love and is willing and anxious to do the Father's will.

In the sermon on the Mount, Christ says, "But thou," speaking to His disciples, "when thou prayest, enter into

thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly". No doubt this admonition is just as good for Christ's followers of to-day as it was for those to whom it was directly spoken. But how many forget this wonderful privilege that they so neglect the doing of it that they miss the blessings that are gained thereby.

Again, in this same sermon, we find, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." This is another great privilege and a greater promise. Do we forget or neglect to "ask" or to "seek"? If we do, we are the losers for we have this promise and know that "God is a rewarder of them that diligently seek him".

FELLOW-LABOURERS WITH GOD

By James Browning

SOME YEARS AGO the editor of the Companion Bible wrote concerning these words as follows:—

"The preposition which denotes 'fellow' is joined with the word 'labourers' and makes a compound word. It thus denotes that it is we who are the fellow-labourers with each other.

"There is no word for 'with' in the Greek here. It is simply the genitive case, 'of God', i. e., belonging to God: and the statement is that we who are fellow-labourers belong to God.

"In 2 Cor:6, 1 there is nothing about 'with God' in the Greek. The two words are added by the translators, and have therefore been put, as you will see, in italic type. As such we are besought not to 'receive the grace of God in vain.' . . . The teaching here is not that God and we are fellow-labourers. This idea is the outcome of the natural pride of the poor human heart. (Things to come 1903.)"

Question: If the foregoing be correct, how can one consistently cooperate with others in a "service" which by circulating "the Layman leaflets" capitalizes on this and similar errors?

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NATIONAL BIBLE INSTITUTION

OREGON, ILLINOIS

WORLD PEACE

"Peace on earth! Good will to men!"

By the angels it was sung,
Telling mortals that a King,
Had His earthly work begun.

Then we follow Christ's pure life,
From the manger to the grave.
Find Him in a world of strife
Where He died our lives to save.

Nineteen hundred years have passed,
Since the Christ came to His own.
Nineteen centuries now amassed,
Yet world peace is still unknown.

Can we by untired endeavor
Aid in bringing lasting peace?
Will man's treaties stand forever,
And cease wars and strife to cease?

Do we now a God persuade,
Pacts and grivers to accept?
And say, "With our mighty aid
Lasting peace Thou may expect."

Or do we to man appeal,
God's eternal plan to see;
And with unremittant zeal,
Study what that plan may be?

"Peace on earth"? When will it come?
Not 'till Christ the King appears.
Then God's will on earth be done;
Here will end all human fears.

—Earl Corbaley.

RELIGION OR CHRISTIANITY?

By C. W. Dean

REFERRING TO the article by Lottie E. Young in the May 14th issue of the Herald, inviting comments on the word "religion," it is the desire of the writer to comment upon that subject scripturally. No doubt the comments as expressed and scripturally supported will be interesting as well as surprising. It was indeed a surprise to the writer when he first gave this subject careful Scripture study.

The word "religion" is recorded in the Scripture five times: Acts 26:5; Gal. 1:13-14; and James 1:26-27. It is translated from the Greek *threskeia* and means "an outward service." The word "religion" is recorded in the Scripture twice: Acts 17:22 and James 1:26. The Jews and proselytes, Acts 13:43, are called religious, but

the word "religious" does not there appear in the Revised Version nor the Greek Testament.

The followers of religion, religious sects and people, killed martyrs, stoned the prophets, nailed Christ to the tree, and persecuted the church of God. Acts 22:20; Rev. 2:13; 17:6; Gal. 1:13. The prophecy of Christ Jesus, Matt. 23:37, should warn us how we accept the doctrines of the religionist, as it produces the gospel of Gal. 1:8 and places all who proclaim such in the name of Christ under a double anathema. We have the words of our apostle Paul to the truth of that statement. Saul as a religionist consented to the stoning of Stephen and persecuted the church of God and made havoc of it. Acts 7:60; 8:1; Gal. 1:13. But when Saul the religionist was converted and became Paul the Christian he condemned religionists and their doctrines. Acts 17:22; 26:1-5; Gal. 1:13-14.

Now we hear someone say that James advocated the practice of religion. Yes, James did speak of a pure, undefiled, and "unspotted from the world" religion. But where will you find any religious sect "unspotted from the world"? They place themselves under the law of works in which no flesh is justified in the sight of God. Gal. 2:16. Note in v. 12 "that certain came from James" who seemed to be "somewhat in conference," v. 6. James was writing to the twelve tribes of the dispersion, James 1:1, and not to Gentiles. This was not the apostle James, but that James termed the Lord's brother who seemingly usurped authority over the circumcision. Compare Matt. 16:17-18 with Acts 1:15; and 2:14 with Gal. 2:8. After giving these scriptures careful study we can better understand Luke 22:31-34. Even the apostle Peter had to be converted from the doctrines of a religionist under the law of works.

Scripturally the twelve apostles (Matthias, in the office of Judas, Acts 1:21-26) were of the circumcision and works of the law. They did not argue with Paul. (See Gal. 1 and 2.) Paul was not one of the twelve. 1 Cor. 15:5-8. Paul was the chief of another class. Compare 1 Cor. 15:8; with Gal. 1:15-16; and 1 Tim. 1:16. Therefore we should not become confused and mix the circumcision writings with the gospel of justification through faith as preached by Paul.

Religion was an outward service of the Jews. It was a doctrine of the Pharisees, scribes and hypocrites. Inwardly they were full of dead men's bones and whited sepulchers. Matt. 23:25-27. These were guilty of slaying the martyrs and prophets. Matt. 23:29-33. Religion under the works of the law ended with John the Baptist. Luke 16:16. This is the scriptural testimony of the Lord Jesus Christ and was later confirmed by the apostle Paul.

The works of the law mixed with the law of love produces a different gospel, which is not another. It places all who proclaim it under a double anathema. By the works of the law shall no man be justified in the sight of God. We are justified by faith. Therefore being justified by faith we have peace with God through our Lord Jesus Christ, Rom. 5:1. Jesus warned His disciples

against the leaven of the Pharisees which is hypocrisy. Luke 12:1.

The kingdom of God is likened unto leaven which a woman took and hid in three measures of meal, till the whole (or all) was leavened. Luke 13:21. Jesus is not contradicting Himself here. According to this scripture three kingdom classes have hypocrisy hidden in them. They all have to be leavened and will be leavened. "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." 1 Cor. 5:7-8.

The law of religion will not mix with the love of a Christian. The two clashed at Antioch, Gal. 2:11, after Peter was converted from the religious works of the law. Luke 22:31. He boldly stated that the apostle and his brother, Paul was correct in his epistles. 2 Peter 3:15. It was a great trial for that impulsive apostle Peter. He had followed the Lord for three years yet had to be converted from his "religious" acts. And Satan certainly sifted Peter from meal to wheat. Peter had to be sifted from the religious law of works and be converted to the love of a Christian, the more excellent way which will never fail.

Therefore, let us put away the doctrine of religion and put on the love of a Christian, the more excellent way to receive the spiritual gifts.

NOT QUITE CLEAR

ISA. 66:7—REV. 12:5

THE EARNEST EFFORT to harmonize Isa. 66:7 and Rev. 12:5 is highly appreciated, but the water is still muddy, or my vision is dimmed, and my eyes do not see clearly. It is very possible that the latter is the cause. It seems to be clear that the "she" in Isa. 66:7 is Israel, and that the Man Child is Christ, and that Israel (that tribe called Judah) brought Him forth without any pain or travail to her.

But does Rev. 12:5 harmonize with Isa. 66:7? Is the woman in Rev. 12 the "she", in Isa. 66:7. Notice the "she", Isa. 66:7, brought forth the Man Child without pain or travail; while the woman of Rev. 12 cried travailling in birth and pain to be delivered. Is "Zion" in the 8th verse, Isa. 66, the same as the "she" in the 7th verse? If so, why is it that the "she", verse 7, brought forth without pain; and Zion, verse 8, brought forth her children when she travailed? The "man child", Rev. 12:5, may be Christ but notice this child was caught up to heaven at birth, and was not hurt of the serpent, while "Christ" the Son of God, remained on earth thirty-three years after His birth, was tempted, crucified, three days in the grave, raised up, then ascended to heaven. And again when the woman, Rev. 12,

gave birth to her child, she fled to the wilderness (did Israel fly to the wilderness when Christ was born?), where she was to be fed for twelve hundred and sixty days; (not years, for we must not add to Rev.) Then there was war in heaven, verse 7. Michael fought.

Is not this the same as Dan. 12:1, 2, where Michael stands for the people of God, and is not the "man child", Rev. 12:5, the same as "thy people", Dan. 12:1, whose names are written in the book? And, after all, can it be that Rev. 12:5 is a company of believers, spoken of as a "man child"? Could the woman be the literal church and this "man child" be the overcomers, or the sons of God to be made manifest? Rom. 8:19. Anyway, there is a company of believers that is to rule with a rod of iron. Rev. 12:26, 27.

Your earnest pupil, The Truth Seeker.

It is worth knowing, that there being no outlet to the Dead Sea, in Palestine, the six million tons of water that pour into it daily are carried off by evaporation.—*Haney*.

A BEAUTIFUL ANSWER

One day a little girl in a white frock and with a big bunch of flowers passed by a boy who was playing in the dusty street. The sight of that dainty figure stirred the spirit of mischief in the boy's heart, and suddenly he threw a handful of dirt at the girl. It struck the edge of the white dress and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she would cry. But, instead a smile broke over her face, and taking a flower from her bunch, she tossed it at the boy, who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more dismally ashamed. He hung his head and his cheeks reddened under their tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

If everyone were as wise as this little girl, quarrels would go out of fashion. For every angry word, throw back a gentle answer. —*Sunshine Magazet*.

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NATIONAL BIBLE INSTITUTION

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THE MOST BEAUTIFUL WILL EVER WRITTEN

IN THE POCKET of an old, ragged coat belonging to one of the insane patients of the Chicago poorhouse there was found, after the patient's death, a will.

The man had been a lawyer, and the will was written in a firm, clear hand on a few scraps of paper. So unusual was it that it was sent to a lawyer, and he read it before the Chicago Bar Association, and a resolution was passed ordering it probated. And now it is on the records of Cook County, Illinois.

The will reads as follows:

"I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this, my last will and testament, in order, as justly as may be, to distribute my interest in the world among succeeding men.

"That part of my interests which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account, I will make no disposition of in this, my will. My right to live, being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath.

GIFTS TO PARENTS AND CHILDREN

"Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments; and I charge said parents to use them justly, but generously, as the needs of their children shall require.

"Item: I leave to children inclusively, but only for the term of their childhood, all and every one, the flowers of the field and the blossoms of the woods, with the right to play among them freely according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees.

"And I leave to the children the long, long days to be merry in, in a thousand ways, and the night and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

"Item: I devise to boys, jointly, all the useful, idle fields and commons where ball may be played, all pleasant waters where one may swim, all snow-lad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to hold the same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof; the woods with their appurtenances; the squirrels and the birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the

burning wood, to enjoy without let or hindrance or without any incumbrance or care.

TO LOVERS

"Item: To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

"Item: To the young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and grave choruses to sing with lusty voices.

"Item: And to those who are no longer children or youths or lovers, I leave memory; and bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully, without tithe or diminution.

"Item: To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep."

WE DO NOT need more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more knowledge, we need more character. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.—*Calvin Coolidge.*

"IF I WERE A MILLIONAIRE" (I seem to hear you say) I'd live on but a modest sum and give the rest away. I'd found a home for aged folks, where they could spend in ease the twilight of their fading lives as happy as you please. I'd make a fund for widows too, to save their homes from wreck, and see that every month that passed each one received a check. A home for homeless animals I'd heavily endow, and make a happy hunting ground for every lone bow-wow. I'd scatter seeds of kindness with a free and generous hand, but as I'm NOT a millionaire, I can't.

"But though you're not a millionaire, and never can be one, you still can practice giving and you'll find it lots of fun. The happiness of helping needs no Rockefeller's pile, it doesn't take a million to win an orphan's smile. It doesn't take a million to make a garret bright; it doesn't take a million to do a lot of things that bring a happiness beyond the happiness of kings. So when the chance of giving comes, REMEMBER EVERY TIME if you haven't got a dollar, do your best to give a dime."

Our bitterest enemies are those who are not allowed to work us any more.—*Haney.*

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REPORTS KEEP UP CLASS INTEREST AND ENCOURAGE GROWTH

THE PAGE will prove interesting to all of you this week. Juniors, another of your number has responded, and this time we hear from a twelve year old sister of the South Lawn Park Church of God in Grand Rapids, Michigan.

Two good reports from Illinois classes are encouraging.

We ask you to heed well the "Some One Save" call of Sr. Railton's, and if you can be of any assistance in this splendid work, get in touch with her immediately at the address given.

MARSHALL, ILLINOIS

The Salem Berean Society near Marshall, Ill. are still having Berean meetings once a week. We meet on Sunday nights at 7:30. Splendid interest is manifested throughout the class.

The class has finished the Berean books and I feel sure that each one has a far better understanding of "God's Plan of Salvation."

The lesson, "The Son of God," has been chosen for our next meeting on June 2nd.

The average attendance has been from 12 to 14. We hope for a better attendance now that spring is here.

Edna Wood, Sec.

ROCKFORD, ILLINOIS

The Rockford Bereans believe that they have a record of attendance worthy of emulation. They have a roll of twelve active members, and the faithful attendance of these twelve at every meeting is almost perfect.

Interest is excellent always. We will soon finish the lesson outline.

We are very glad to welcome Bro. and Sr. J. A. Railton, formerly of Oregon, to our membership.

A Class Member.

AN S. O. S.

Dear Christian Workers and our Busy Pastors:

I am sending out a Call for help, so don't fail me.

It is this way: The National Berean Society have asked me to assume the Junior extension work which Sr. Thayer so ably carried on. It is all new to me, but we would like to make it a success and a blessing to the children. It is the Lord's work, and childhood is the time when lasting impressions are made.

Would those who have Junior Berean Societies please drop me a line, also those who would like to start a class? Tell me of your success and plan of work. And can I help you in any way?

Are there not some sisters who have been on a committee with Sr. Thayer, and would also help me? I should so appreciate your help and experience.

Thanking you, and knowing you will do what you can in His Name,

Your Sister in our Master's Service,
Lilian S. Railton, Fonthill, Ont., Canada.

WHAT THE GOSPEL IS

The Gospel of Christ is the power of God unto salvation to every one that believeth. Rom. 1:16. Christ sent His disciples out into the world to preach the Gospel. 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." Mark 16:15-16.

The Gospel provides for the fulfillment of all of our ideals. There is but one Gospel authorized by God. "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. The Gospel is able to save people from their sins. 1 Cor. 15:1-2.

We should not be ashamed of the testimony of our Lord, but be partakers of the Gospel according to the power of God, who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

It is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the Gospel. 2 Tim. 1:9-10.—Muriel Brough.

"A little faith based on what is true is more to be desired than much faith in that which is false."



JUDAH TAKEN CAPTIVE

DO YOU REMEMBER when father and mother told you not to do a certain thing or not to go to a certain place? Then you did it, or went anyhow and something happened and you were hurt. And father and mother felt so sorry that you disobeyed and that you had to be punished. Do you remember?

Just so with these people of Judah! God wanted them to be happy and live in their own homeland. But they would not listen to His prophets, but persisted in worshipping idols and doing evil deeds. So God had to allow them to be punished that they might learn their lesson and come to follow His commandments without faltering. It is a sad, sad story; but so is every story of evil-doing and its inevitable punishment.

Zedekiah was king over Judah. He rebelled against the demands of the king of Babylon, Nebuchadnezzar. He made a secret alliance with the king of Egypt. That tried Nebuchadnezzar's patience too much. "He determined to put an end to the little rebel Judah." The Egyptian army was forced to return to Egypt. The Chaldeans again came to Jerusalem and laid siege; that is, their armies surrounded the walls, and the people could not come outside, or anyone enter the city. It was a hard task to supply the necessary food. People became weak and ill.

"The city held out wonderfully; but, at last, the enemy made a breach in the strong wall. Nothing remained to prevent the enemy from entering."

Sometime before, Jeremiah had told Zedekiah that if he would give himself up to the Babylonians his life would be spared, and the city not be burned. But again, King Zedekiah did not listen to God's prophet. "He saw that resistance was useless. The food was all gone too. So under cover of the darkness of night he and his men of war quietly made their way out by the king's garden to the south side of the city, and escaped.

News of this escape came to the Chaldeans—word that the rebels had fled toward the Jordan valley, and were probably on their way to Egypt.

The Chaldeans immediately started in pursuit. The helpless company was overtaken, and the king and his family were brought before Nebuchadnezzar.

The most cruel punishment was meted out. In the presence of Zedekiah his sons were slain, and having witnessed this awful sight, his own eyes were put out. He was then taken a captive to Babylon in chains of brass,

where he passed his remaining days in prison. Can you picture the sad company being led away into a strange country?

In a month, the beautiful city of Jerusalem, the hope and pride of the Hebrew race, was reduced to ashes. The wall was broken down, the temple, the king's palace, all public and private buildings were burned, and everything of any value carried away to Babylon. The gold and silver vessels of the temple—everything carried away. The city was left a heap where foxes walked.

Only a little remnant of the once powerful nation was scattered here and there. They were the poorest of the class which Jeremiah had compared to a basket of bad figs.

If the people of Judah had only obeyed God! If the people of to-day would only obey God! If we do not obey God, we must expect a sad reward, too! But God is kind and merciful. He truly wants us to love Him and obey Him through love. He is sorry for those who sin, and forgiving to those who repent.

Let us try to do right, so there will be no need for repenting and forgiving!

(A few notes from "Building of a Nation.")

REMEMBER

Those who will not obey God are in danger and trouble.

SOMETHING TO DO

1. Read Jeremiah 38:14-28.
2. Read 2 Chronicles 36:11 to 21.
3. Read M. G. in the quarterly.

NOTE BOOK

Page 1. Draw or paste pictures to illustrate this story. Print: "Judah taken Captive" to Babylon about 590 to 588 B. C.

Reverse side:—Copy,

"Jesus wants us all to be
From all sin and sorrow free;
When we're good and true He's glad,
When we're evil He is sad."

WHERE FIND

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Here is another prayer for your Prayer Notebook.

SPRING-TIME PRAYER

"Hear us thank Thee, kindest Friend,
For the spring-time Thou dost send;
For the warm sunshine and rain;
For the birds that sing again;
For the sky so clear and blue;
For our "Sunday School", too.

"Help me in my heart to thank Thee;
Help me with my lips to praise Thee;
May I to each playmate be
Kind, as Thou hast been to me!"

—Selected

With Our Sunday Schools

LESSON XI.—June 16, 1929

JUDAH TAKEN CAPTIVE

2 Kings 25:1-21.

Devotional Reading: Psa. 107:10-16.

GOLDEN TEXT

the work. Nor can the question, "What will the harvest be?" yet be answered, for the workers of to-day should increase the fruitage much. Indeed, the fruitage should increase more and more unto the perfect day.

Righteousness exalteth a nation: but sin is a reproach to any people.—

MINNESOTA CONFERENCE

The Minnesota annual conference will be held at Eden Valley, June 13th to 16th. The accountability of the Jewish nation to God must not be taken as an example of the accountability of other nations. Jerusalem was the city of God's own choice. Israel and Judah were the people of God's own selection, Exod. 19:4-6. See also Gen. 12:1-7; et al. It was to this nation that God gave His special laws and directions including the laws of Exod. 20 to 24. Concerning this nation God had promised that it should be people. Thus Israel and Judah were especially accountable to almighty God more than was any other nation.

The Accountability of Gentile Nations. While "the God of heaven hath given thee (Babylon) a kingdom, power, strength, and glory: . . . and hath made thee ruler over" all the children of men, as also over the beasts and fowls, Dan. 2:37, 38, yet God gave Babylon no guiding law, no helping hand, or no high aim of attainment. He merely gave into the hand of Babylon the privilege to rule as she saw fit. True with Babylon, as later with Medo-Persia, and Macedonia and others, she was "weighed in the balances, and . . . found wanting". Her days were finished and her privilege of opportunity was committed to another.

PRACTICAL APPLICATIONS

Punishment for Sin. Sin brings about its own extinction. There was a family in the middle west that was widely known for its drunken and immoral practices, which, through the example of the parents, were handed down from one generation to another. As the years passed it was noticed that not only did the characters of the family continue to degenerate, but the physical health of its members declined correspondingly. In the third generation the last representative of a once large and vigorous family died as a direct result of his own sins and the sins of his fathers. What is true of the family is true of the nation and of the individual. Sin pronounces its own sentence, and executes its own penalty. As God pleaded with Israel, so He pleads with sinful men to-day: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. . . . For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezek. 18:30-32.—G. E. M.

THE GOLDEN TEXT

"Righteousness exalteth a nation,
But a reproach to any people is sin."

—Prov. 14:34, Roth.

When the ten tribes of Israel withdrew

from the nation of Israel and set up a heathen worship, they passed out of God's favor and in a few years reaped the reward of their unrighteousness by being taken into captivity. They lost their standing before God and the other nations around them.

Judah, who remained true to their established custom of worship of the Father, existed as a nation more than 135 years beyond the national life of Israel. Only after Judah had turned from the true God did her kingdom go down.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: Sins of Israel and God's Purpose.

God has purposed that the nation of Israel shall be His habitation and His rest forever. Psa. 132:13, 14. Nothing can thwart that purpose not even her blackest sins. She has burned her children to Molock; she has built high places to Baal; she has broken covenant with God; she has resorted to sorcery and witchcraft; her prophets have prophesied lies in God's name. Her sins have been blacker than the sins of Gentile nations. God invites us to search and see if there has been any such thing, and calls on the heavens to be astonished and exceedingly amazed, for His people have committed two evils—forsaken Him, the Fountain of living waters and hewed them out broken cisterns that can hold no water. Jer. 2:12, 13. Nevertheless, God says that He will not make an end of the nation of Israel. Jer. 46:28.

God's purpose is stronger than the most stubborn resistance of the most stiff-necked peoples. Why does God hold to His purpose regardless of all obstacles and resistance? That His love might over-rule all to His glory; that man might become perfected and happy.

All nations will yet rejoice that God did not turn aside from His purpose in Israel because of Israel's insults to Himself. God's force against Israel's resistance will make Israel a name of joy and praise and an honor to God before all nations of the earth. Jer. 33:9.—A. K.

INTERMEDIATE CLASS

Topic: Paying the Price of Sinning

In the foregoing lessons, we have studied in part the life of the people of Judah, noting how God guided and directed them through prophets and leaders; how that when they obeyed Him, He blessed them in many ways. But many of their leaders were wicked men and led the people off into idolatry. This was contrary to what God desired of them and so just punishment was meted out to them. They were conquered and carried away captive by the army of the Chaldees. Zedekiah, their last reigning king, was a very wicked one and God said that the

kingdom should be overturned and not set up again until "he come whose right it is". Who is this rightful King?

For their transgressions Judah lost many of the blessings God had given them, and we to-day must pay the price in one coin or another for the wrongs we commit. Many of them are paid in physical toll. Mention some of these. Some are paid in mental suffering. Name some of the wrongs we commit that bring this result.

But because God loved us, He sent His Son to be our Savior and He will forgive us if we only ask. "Though your sins be as scarlet, they shall be as white as snow", said David. And we read in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Paul said, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord". Let us appreciate to the full that wonderful gift.—M. G.

JUNIOR CLASS

Topic: Results of Disobedience.

Nebuchadnezzar, king of Babylon came to fight against Judah at Jerusalem.

The time for the fall of Judah had come. The people fled from the city at night. Zedekiah tried to get away, but was soon captured on the plains of Jerecho. He was then taken a prisoner to Nebuchadnezzar.

They took Zedekiah's sons and killed them where Zedekiah could see it, then they put out his eyes, bound him and took him to Babylon.

The Babylonians came to Jerusalem, burned the house of the Lord, the king's house and all the houses there. They even broke down the walls of the city. All things of value they carried back to Babylon, as well as all the people of the city. None but the poor of the land were allowed to remain.

Such is the fall of Judah. Isaiah had warned them; Jeremiah had warned them, as well as many other prophets, but they would not obey. Because of their disobedience we find them in this condition in our lesson to-day.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Force in Salvation: national—Israel's; character of her resistance; character of force used and result. Individual—Paul and Jeremiah; character of resistance how forced and results. When the use of force is necessary under which covenant is a nation or person abiding? To which covenant does force bring the nation or individual? Discern God's hand of force in your own salvation and be glad for it.—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

Sr. Betty Kilmer of Golden Rule Home has been very sick for the past two weeks, but is slightly improved at present. We all pray for "Aunt Betty's" recovery to her usual health.

J. Arthur Johnson will speak in the Oregon church Sunday morning, June 9th, and a Children's Day program will be given that evening in the place of a sermon. Everyone in and around Oregon is cordially invited to attend.

Bro. and Sr. John Railton and family, formerly of Oregon, Ill., have moved to Rockford, Ill., where Bro. Railton has been employed for some time. We will miss very much their faithful attendance at all of our church services and their assistance in the choir.

Bro. and Sr. Wm. C. McGraw and family of Oregon, Ill., spent Decoration day with his mother, Sr. Calvin McGraw and other relatives at Macomb, Ill.

MARSHALL, ILLINOIS

Bro. G. E. Marsh made his second trip to the Salem church near Marshall this spring, May 25-26. We had fine weather and good roads. Bro. Marsh gave us three fine sermons to a fair audience.

We were glad to have Bro. and Sr. Vernon Lansbery of Casey, Ill., and Bro. and Sr. Harold Starbuck of Woodstock, Ill., with us on Sunday. C. W. Goekler, Sec'y.

MICHIGAN CONFERENCE, DUTTON, JUNE 28, 29, 30

All meetings Eastern Standard Time.

Program

Friday, June 28

8:00 P.M. Sermon by Elder G. E. Marsh.

Saturday, June 29

10:30 A.M. Bible Lesson conducted by Elder G. E. Marsh.

1:00 P.M. Conference Business Meeting.

4:00 P.M. Berean Business Meeting.

8:00 P.M. Sermon by Elder G. E. Marsh.

Sunday, June 30

10:00 A.M. Bible Lesson conducted by Sr. Woodward.

11:00 A.M. Sermon by Elder G. E. Marsh.

2:30 P.M. Sermon by Elder C. E. Randall.

8:00 P.M. Sermon by Elder G. E. Marsh.

All meals will be pot luck, the Conference furnishing meat, potatoes, bread, butter and coffee. We urge you to attend these meetings. A real spiritual treat awaits you!

Wm. A. Hanson, Sec'y.

MAY REPORT, INDIANA

Sermons: Pl. View, 2; Rensselaer, 2; Plymouth, 10; Hillisburg, 2; Baptisms, 2.

Money received: Pl. View, \$15.00; Rensselaer, \$30.00; Plymouth, \$32.00; Hillisburg, \$25.00; Con. Board, \$1.20. Expense \$13.20.

J. H. Anderson.

CALIFORNIA

On May 26th Bro. Siple closed a very suc-

cessful week's meeting at El Cereno, a suburb of Los Angeles. Three persons became obedient to the gospel and were baptized into Christ. Good crowds and splendid interest throughout these meetings manifested the esteem in which everyone holds him. Brethren came from all over southern California to attend.

We feel that Bro. Siple is so well known over the country that it is useless for us to say more, however, we might say we are just a bit proud of our Louisianian, for we hardly thought it possible that the "Pine Woods" could produce one so eloquent.

Those baptized were, Mrs. Lizzie Railsback, Miss Pearl Shearer, of Los Angeles, and Mr. Harding of Pasadena. We are very happy to introduce these estimable people to the household of faith.

Sr. Scroggs of Pomona and Sr. Hazel Elton of Tustin, Calif., each sang a beautiful solo during the last Sunday's services. We were pleased to have a member of the brethren from the Pomona church with us on Sunday. We seldom have the opportunity to meet with them, and it seemed good to see them.

Bro. Orchard was able to attend all day services Sunday. He deserves a good deal of credit for making the effort for he had been

quite ill recently.

Bro. Clifton Stearns and little daughter, Virginia Gail, have returned to their home in South Dakota, after spending a month with his mother, Sr. Eva Stearns, and other relatives in Los Angeles.

nant of the once powerful nation was there. They were the poorest of the Jah had compared to a basket of bad

of Judah had only obeyed God! If the would only obey God! If we do not st expect a sad reward, too! But God

Our work here is becoming more pleasant as we see the interest increasing and the church body forming itself into a real live working body. The work now is in better condition than it has been for years, and it is plain to see that there is a pleasant future for this congregation.

We are proud of the Bereans here. They are doing some fine work.

E. E. Giesler, Pastor.

Word comes from Texas that a tiny baby boy came to grace the home of Mr. and Mrs. W. W. Johnston, Jr., May 21st. He is named William Warren, III and is the grandson of Sr. W. W. Johnston, Sr.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Ohio, Brush Creek, Annual Meeting.....	.....May 27 to June 9
Northwestern Conference, Felida, Wash.....	.....June 5 to 9
Minnesota Conference, Eden Valley, Minn.....	.....June 13 to 16
Michigan State Conference, Dutton, Mich.....	.....June 28, 29, 30.
Texas Conference, Goldthwaite, Texas ....	.....July, 5 to 14
Indiana Conference, No. Salem Church near Plymouth, Ind., .....	.....July 9 to 21
General Conference, Oregon, Ill., .....	.....July 30 to August 11
Illinois Conference and Bible School, Oregon, Ill.,.....	.....July 30 to August 11
National Berean Conference, Oregon, Ill....	.....August 5
Virginia Bible School and Conference, Mauertown, Va.....	.....August 14-25.
Iowa Conference, Waterloo, Iowa.....	.....Aug. 17 to 25
Nebraska Conference, Holbrook, Nebr., ....	.....Aug. 18 to 25
Kansas-Oklahoma Conference, Arkansas City, Kans.,.....	.....Aug. 24 to Sept. 5

TEXAS CONFERENCE NOTICE

The annual Conference of the Church of God in Texas will meet at Goldthwaite, Texas, July 5 to 14. D. V. A cordial invitation is extended to all who wish to spend a few days apart from the cares of life and study some of God's promises to us and for us. Bros. F. L. Austin and E. O. Stewart will be the speakers and teachers and perhaps others. Bible classes will be held each day as usual. Bring your Bibles, pencils and note books.

Meals will be prepared on the ground but no table will be set. All are expected to bring what few dishes they may need and care for them. This plan was tried last year and proved very satisfactory. No charge will be made for meals, all paying as they can. We want none to stay away from the meeting for fear that they cannot pay as much as others do but come and be welcomed. Those who prefer can prepare their own meals.

Tents and cots will be furnished at cost to those who need them. Bring your own if you can. Write Bro. W. A. Brown, Goldthwaite, Texas, Route 1 and tell him what you need in the way of tents and cots a week or more before conference time so that he may have them ready.

Any who cannot attend, but wish to help on with this work can send their money to Bro. F. B. McCollough, Wetmore, Texas.

This is the only time of the year that many get to hear the gospel as we believe it and we are hoping that many who are isolated will take advantage of this and come. Bring the children. E. W. Moses, President.

James Austin was recently born to Mr. and Mrs. Thurl Cowenhour, of South Bend, Ind. Mrs. Cowenhour is a niece of the late Mrs. F. L. Austin, the daughter of Mr. and Mrs. H. J. Thomas of South Bend. May these happy parents have their happiness crowned by the eventual crowning of their son by

**Annual June Meeting
of the
Brush Creek Church
near Dayton, Ohio,
May 27th to June 9th**

Christ for his great work.

LOOKING TOWARD THE HARVEST

A most pleasant and inspiring gathering was the 25th annual May Meeting at Font-hill, Ontario. Twenty-five years have made many changes in the personnel of attendants. Many who were at the first meeting are now sleeping the undisturbed sleep of death. Again, numbers who were then unborn were at this 25th anniversary actively working the works of Christ. These of to-day are the fruitage of the labors of those who began the work. Nor can the question, "What will the harvest be?" yet be answered, for the workers of to-day should increase the fruitage much. Indeed, the fruitage should increase more and more unto the perfect day.

MINNESOTA CONFERENCE

The Minnesota annual conference will be held at Eden Valley, June 13th to 16th. Brothers and sisters come and help make this a good conference. We would be glad to have any that might come from other states. Mrs. T. M. Savage, Sec'y.

AN EXAMPLE OF FAITH

"I am sending \$5.00 tithing money to be used as needed." So writes Sr. Clara L. Stewart, stating that she is "past 85" years old.

What an example of faith! How helpful would it be to young and old if each would make God first in the use of their incomes, whether great or small.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40.

FROM THE WEST

Our work in Los Angeles and southern California is over. The two and one-half weeks spent there have opened our eyes to a good many things, and among others is the fact that it offers one of the best fields for work and opportunities for accomplishment that we have anywhere in the whole country. There are some splendid, earnest and talented workers here, and with a proper leader there is no reason why the work cannot gradually and steadily grow to be an outstanding church.

The north coast is our present destination and we are making some stops enroute to the Washington-Oregon or Northwest conference. F. E. Siple.

MICHIGAN

Bro. and Sr. Daniels, of Alma, had their car demolished in a wreck a short time ago, but they themselves escaped injury. We praise God for His protecting care.

Sr. Huff has been doing some splendid work in Michigan as Social Correspondent of the State Berean Society. Her letters are highly inspirational.

Bro. Peleg Chase of Adrian writes that he would like to attend our Annual State Conference in June but is unable, due to a stroke which he suffered last year and from which he hasn't fully recovered. May the Lord richly bless him.

Bro. Eugene Moses of Benton Harbor visited his sister, Mrs. Huff, of Grand Rapids last Sunday. He said while here that if the Lord willed he would be present at our

June Conference. A good example Bro. Moses.

Jack Skeels one of the Grand Rapids Sunday School boys was hit with a car this past week, but Providential care (not luck) protected him from any serious harm.

The young people of the church enjoyed a "weenie roast" last week. If the church can produce the social life for her young people under Christian chaperoning, it will keep the boys and girls from many pitfalls.

VIRGINIA BIBLE SCHOOL AND CONFERENCE

The Bible School and conference for Virginia and the nearby states will be held at Mauertown August 14-25, inc. Now is the time to plan your vacation for then. There is no better way for a child of God to spend his vacation than in service to his Maker.

Our church and dormitory is located about one-fourth mile off the Valley Pike and are little disturbed by traffic noises. They are in a small grove on the crest of a hill—a fine place to spend a vacation.

Sleeping space and meals are provided free of cost (the cost of same is met by voluntary contributions) to all that attend. We aim to make this a very profitable season of refreshing for all. There will be two classes each day for all ages and a sermon each evening.

This will be a very good time to have the children taught the things necessary for eternal life; a good time for those older to become better grounded in The Faith. Bro. F. L. Austin will assist the local Pastor in this work, and those that know Bro. Austin realize that a real treat is in store for those who attend.

Parents, you owe it to your children to take them to hear God's Word. They will believe your testimony more readily if they hear it from the lips of others. You owe it to yourselves, and, perhaps to your God, to take this much time from a busy life to study God's Word.

The age is surely closing and soon "one shall be taken and another left." Stop now and ask yourself this question: "Am I ready for the coming of Christ?" Be honest, it is a matter of life or death. The aim of this Bible School is to help you satisfy yourself on this all-important point. Plan to be with us this Aug. 14-25 and give us a chance to help you, and you a chance to help us.

Harry A. Sheets, Sec'y.

HERALD RECEIPTS

W. Y. Pippin; John I. Robins; Ira T. Ritenour; Mrs. N. J. Wilding; Mrs. Bernice Brown; Mrs. J. D. Hogarth; C. Hammond, M. D.; Mrs. E. L. Johnston; W. A. Smith; J. B. Keim; Marian R. Richards; Miss Elta Fitz; Mrs. E. L. Griffin; S. E. Haney; Mrs. Chas. Stedman; H. T. Hill.

OBITUARIES

NORA L. OVERHOLSER

"Nora L. Overholser, sixth child born to Lewis and Mary Hartman, was born Sept. 15, 1874, and departed this life May 8, 1929 aged 54 years, 7 months and 23 days. Besides her husband she leaves three sons: Paul, Howard and J. Homer; her father: L. M. Hartman; three brothers: John, Peter and Charles; two sisters: Mrs. Ada Collins and Mrs. Olive Davis.

"She with her husband, united with the Church of God of the Abrahamic faith, July 4, 1895, being immersed into the saving faith by Elder Shank and has been an active and consistent member ever since. She filled the office of treasurer of the Berean society of the church.

"Mrs. Overholser was of a quiet, sunny disposition, a dutiful daughter, a loving and devoted wife and mother, and numbered many friends.

"She will be greatly missed by all whom she in her health so kindly ministered to in her home, church and community."

The above, written by a relative of Sr. Overholser gives in concise form the history of a devoted Christian woman, devoted in her lifetime to her Lord's cause and her home. Some eight years ago, as I now remember, she attended the annual meeting and Bible School at Oregon, Ill., and will doubtless be remembered by many who met her there. She was loved and highly esteemed by those who knew her well, as evidenced by the presence of her many neighbors and friends at the funeral services and the profusion of beautiful flowers that banked the room in her commodious home.

Tender hands laid her to rest, where she awaits the coming of the Life Giver, for whom she looked and for whose return she prayed in life. L. E. Conner.

SARAH HARPER

Sarah Harper was born Sept. 1, 1843 in Mendon Township, St. Joseph Co., Mich. and died at the home of her granddaughter, Mrs. Ray Capron, Mt. Clemens, May 11, 1929 at the age of 85 years, 8 months and 10 days.

At an early age she united with the Church of God and was baptized into Christ. She ever remained true to this faith. Many will remember meeting her at conferences held at Dutton. It was said of her that, "she was a living example of Christian faith and an humble and faithful servant of her Master."

On Jan. 17, 1867 she was united in marriage to Alfred Harper. This union was blessed with three children, Mrs. Isadore Weinberg, Norman Harper and Mrs. Gertrude Chapman. Isadore had been dead just twenty-six years the day we laid Sr. Harper to rest. Mr. Harper had also yielded to the enemy. Besides a son and daughter, Sr. Harper left eight grandchildren, two great grandchildren and one sister, Mrs. Elma Weinberg to mourn her death.

Funeral services were conducted from the old home near Vicksburg by the writer, after which Sr. Harper was laid to rest to await that happy day when those who sleep in Christ shall hear the trumpet sound and arise to new and unending life. C. E. Randall.

THE RESTITUTION HERALD

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Northwestern Conference
will be held at
Felida, Washington,
June 5th to 9th

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<p>BOOKS Works by the late W. H. Wilson</p>																	
<p>Strength by Lydia Railsback The Resurrection, by J. L. Wince; The Gospel of the Kingdom of God</p>	<p>For Postage each 3c, 12c doz.</p>	<table border="0" style="width: 100%;"> <tr> <td style="width: 60%;"></td> <td style="width: 10%; text-align: center;">Each</td> <td style="width: 10%; text-align: center;">6 For</td> </tr> <tr> <td>Pine Woods Bible Class</td> <td style="text-align: center;">\$0.85</td> <td style="text-align: center;">\$5.00</td> </tr> <tr> <td>Students' Text Book</td> <td style="text-align: center;">.45</td> <td style="text-align: center;">2.60</td> </tr> <tr> <td>Destiny of Russia and Signs of the Times</td> <td style="text-align: center;">.25</td> <td style="text-align: center;">1.25</td> </tr> <tr> <td>Book or Revelation Made Easy to Understand</td> <td style="text-align: center;">.25</td> <td style="text-align: center;">1.25</td> </tr> </table>		Each	6 For	Pine Woods Bible Class	\$0.85	\$5.00	Students' Text Book	.45	2.60	Destiny of Russia and Signs of the Times	.25	1.25	Book or Revelation Made Easy to Understand	.25	1.25
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Book or Revelation Made Easy to Understand	.25	1.25															

<p>Death Reigned from Adam to Moses,—A written discussion on The Extent of the Resur- rection, between Eld. D. C. Robinson and Eld. L. E. Conner; Each 10c</p>	<p style="text-align: center;">SONG BOOKS</p> <p style="text-align: center;">The Gospel in Song, being a collection of 287 well printed Gospel songs.</p> <table border="0" style="width: 100%; margin-top: 10px;"> <tr> <td style="width: 60%;"></td> <td style="width: 10%; text-align: center;">Each</td> <td style="width: 10%; text-align: center;">Per 10</td> <td style="width: 10%; text-align: center;">Per 100</td> </tr> <tr> <td></td> <td style="text-align: center;">Post Paid</td> <td style="text-align: center;">Post Paid</td> <td style="text-align: center;">Not Prepaid</td> </tr> <tr> <td>Manila</td> <td style="text-align: center;">\$0.40</td> <td style="text-align: center;">\$3.60</td> <td style="text-align: center;">\$30.00</td> </tr> <tr> <td>Flexible Cloth</td> <td style="text-align: center;">.45</td> <td style="text-align: center;">4.00</td> <td style="text-align: center;">33.00</td> </tr> <tr> <td>Board Cloth</td> <td style="text-align: center;">.50</td> <td style="text-align: center;">4.50</td> <td style="text-align: center;">40.00</td> </tr> </table>		Each	Per 10	Per 100		Post Paid	Post Paid	Not Prepaid	Manila	\$0.40	\$3.60	\$30.00	Flexible Cloth	.45	4.00	33.00	Board Cloth	.50	4.50	40.00
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THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, JUNE 11, 1929

NUMBER 37

Peace that Passeth Understanding

By Samuel E. Haney

PEACE I LEAVE with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid". John 14:27.

This peace which the Lord left for His faithful followers is that heavenly peace which the angels in heaven enjoy, and that prevailed in Eden. It is perpetual and enduring. Many, even during these "perilous times" are enjoying it despite the terrible adverse conditions. "Peace" and the Holy Spirit are inseparable; they emanate from "God our Father, and from the Lord Jesus Christ". Note the salutation of Paul's epistles. That which the world and nominal Christians call peace is not the peace of which Jesus speaks. Nations are crying, "Peace! Peace!", while they know they are not sincere. They act like disputants having guns in their pockets and saying, "Let us have a peace pact." The Lord knew that unregenerate humans could not live peacefully together, hence the discrimination: "Peace . . . my peace I give unto you". "These things I have spoken unto you, that in me ye might have peace. In the world (in common with others) ye shall have tribulation: but be of good cheer: I have overcome the world". John 16:33. Jesus also knew that His followers, all down the age, would need additional helps; one was the Holy Spirit—"Comforter" ("Helper"; "Advocate"): "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.

But more than this has been provided and set forth in the Word. Some of our heavenly Father's provisions for His children's peace and comfort while they sojourn here have been in abeyance and some others misconstrued. Let us be Bereans, and search the Scriptures daily (and see), whether those things were so—provided.

Jesus throws the door of God's storehouse wide open when He 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 ('shall be given you', Diag.; 'shall be done for you',

Wey.)." John 15:7. This is a wonderful statement, but the Lord is able to redeem His promises. Note the little conjunction, "if", which makes the proposition conditional, not absolute. It is a mental operation: one cannot "abide" in Jesus, and in the world at the same time. Neither can the Lord's words "abide" in one's heart while the heart is full of the world. Those depending upon the thrills and frills of this world for peace and comfort will ere long hear the creaking "door" go shut! Then the plea, "Open to us!" the only response being, "I know you not"!

To procure the blessings which God secured for mankind by the sacrifice of His Son, one must comply with God's fiat conditions: do this, and one becomes the recipient of the Holy Spirit, the power of God. Paul says, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God". 1 Cor. 1:18. It is by this "power" in Christian's hearts and souls that they get into spiritual (personal) contact with God who makes promises, then fulfills them wherever they produce sufficient faith to make them effectual: Abrahamic faith, "And being fully persuaded that, what he (God) had promised, he was able also to perform". Rom. 4:21.

It is generally believed and taught that since the apostles fell "asleep", God's blessings have been confined to the soul. But what says the Word and what of those having, in recent years, experienced bodily blessings? See Isa. 53:4. The word here translated "griefs" is rendered "disease" and "sickness" in Deut. 7:15; 28:61; 1 Kings 17:17; 2 Kings 1:2; 8:8; 2 Chron. 16:12; 21:15. And the word translated "sorrows" is rendered "pain" in Job 14:22; 33:19. Leeser's (a Jew) version, "He was despised and shunned by men; a man of pains and acquainted with diseases . . . But only our disease did he bear himself, and our pains he carried; while we indeed esteemed him stricken, smitten of God, and afflicted. Yet

(Continued on page 583)



EDITORIAL



F. L. AUSTIN, Editor.

F. F. SIPLE, Assistant Editor.

Because of Bro. Austin's attendance at the Annual June Meeting at Brush Creek, Ohio, the editorials were not at hand for this issue, and the following selections were substituted.

UNITY

BEHOLD, HOW GOOD and how pleasant *it is* for brethren to dwell together in unity," Psalm 133:1.

If all believers in the Lord Jesus Christ are to dwell together to all eternity, surely we should be close to each other in this little while.

We are looking forward to the coming of our Lord, and we believe that He may come at any moment for His people. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16-17. This coming of the Lord for His people is to be a very sudden event. It is to take place "in a moment, in the twinkling of an eye."

If we are to be caught up together to meet our Lord, and be together with Him for all eternity, there ought to be a drawing together of the brethren of "like precious faith," so that we may know each other and be the helpers of each other. Then we shall not be strangers to each other, when we are suddenly brought together in our Savior's presence.

In the very early days of the church we read that "all who believed were together and had all things common." They were brethren, members of one family, and God's approval was manifested in the "great grace that rested upon them all." They were all filled with the Holy Spirit, and they spake the Word with boldness.

If the love of God, and the grace of our Lord Jesus Christ, cannot bring together those who have been made free by the truth, surely common prudence should teach us that "Unity is strength." Even sheep have sense enough to huddle together in a storm. Our isolation from one another either as individuals, or as assemblies, means fearful loss. There is the loss of mutual sympathy and help, and there is the loss of a united testimony, and we thus show our weakness before the enemy, when we ought to show our united strength. Then there is the continual danger of being overcome, when we should be the over-

comers.

The individual feels his weakness against all the errors that superabound around him, and shrinks back into himself. The small churches realize their powerlessness against all the superfluity of wealth which goes to support religiousness apart from the truth; they give up their aggressiveness, and become little nurseries, till they die out by reason of age.

Supposing we had believers in every village and town and city in this country, gathered together in the name of our Lord Jesus Christ, for the proclamation of the truth of "eternal life, the gift of God, through our Lord Jesus Christ, to every one that believeth," how good it would be! But if they were all united throughout the country in a holy bond of union, for mutual fellowship and service, how much better it would be. One stands amazed at the prospect opened up—the mutual strengthening—the power for aggressive work!

David compares this dwelling together in unity to that wonderful ointment with which Aaron was anointed, that ointment which ran down the beard, yes, and down to the skirts of his garment, throwing out its fragrance in its descent till the tabernacle was filled with the perfume. He also compares it to the dew of Hermon, that wondrous dew which descended upon the mountain, and down to its base in the valleys, leaving behind it beauty, fertility, and fruitfulness.

Fragrance and fruitfulness, would be, must be the result of brethren of "like precious faith" coming together and dwelling together in unity.

The times call for a re-consecration, a re-dedication to service for the Lord. Darkness, and sin and suffering abound on every hand. Thousands upon thousands, all around and about us, are weary and heavy laden, crying out for the living God, for the Light of life.

Who will take to them the gospel message? Who will break to them the bread of life? Who will echo and re-echo the words of our Lord, till they find a lodging place in weary, longing hearts? "Come unto me, all *ye* that labour and are heavy laden, and I will give you rest." Matt. 11:28. "For I came down from heaven, not to do mine own will, but the will of him that sent me And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:38-40.

Oh! for a drawing together in the bonds of love, of all believers, so that a united and powerful witness might be borne for our absent Lord, the only Life-giver for sinful mortal men.—*T. W. R. in Life and Kingdom Evangel*

JEWISH PEOPLE LOOK FOR A MESSIAH

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 Petach 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 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 in 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 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 war no more," the rabbis firmly maintain.—Taken from "The Faith" published by A. H. Zilmer

SUPPOSING OR KNOWING

IT IS A SAD ERROR to stake eternal issues on hypotheses. Yet the world is full of people who are taking the risk of believing that there is some other way of salvation than through the shed blood of the Lord Jesus Christ, and who think it the part of superior wisdom to deny the verities of God's Word and God's Son. What appalling guess-work is the wisdom of this world! It has been said that in Darwin's writings which deny the Bible account of creation the expression, "We may well suppose," occurs eight hundred times! Opposed to this guess-work is the constant reiteration of the phrase "We know" in the Bible. "What do you know to-day?" asked a man of Dean Wm. L. Pettingill, of the Philadelphia School of the Bible as they met in a hotel. "I know that my Redeemer liveth," said Mr. Pettingill. "Oh, you are having fun with me," said the gentleman. "Really, what do you know?" "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Do you know that much?" pressed Mr. Pettingill. Then he continued with a perfect avalanche of Bible "I knows", until his friend was under conviction, and was lead to accept Christ as his Savior. Faith is in very deed the EVIDENCE of things not seen.

—S. S. Times.

FAITH

ARTICLE NO. 1

"For ye are all sons of God THROUGH FAITH in Christ Jesus."—Gal 3:26.

THE WORD OF GOD does not much concern itself with definitions of faith. But it is often illustrating and picturing faith. And none of its pictures is simpler or more beautifully clear than that one in Heb. 12:2.

*Faith is "looking unto Jesus."
Faith is not simple looking AT Jesus.*

There is a so-called faith which looks *at* Jesus, instead of looking *unto* Him. And there are many people who are thus simply looking at Him. They believe *in* Jesus as a historical personage. They admit the surpassing beauty of His life. They say no man can match His incomparable teachings. They say, "I believe in Jesus Christ as surely as you do." But they believe in Him with the head, not with the heart. They hold Him up and scrutinize His beauty as one might gaze through a microscope upon some lovely specimen of nature's handiwork. They see the picture which the Word of God has drawn of His only begotten Son and they are driven to confess, as they gaze, that the world has never looked upon such a matchless character, before or since. But they never go any farther. They utterly fail to realize how far this sort of faith falls short of the faith which is needed to save a soul from eternal death. They are merely looking *at* Jesus as they look at *any* other individual who has loomed up on the horizon of the past. But *that* is not enough. You may believe in Jesus with *that* sort of faith and never be saved. You may confess with *that* sort of confession yet be forever shut out of the kingdom of Heaven. You may look *at* Jesus here, never see *His* face in the glory hereafter. The devils themselves believe with that sort of faith. Yet it is not a belief which saves but a belief which trembles. You must go farther than this to find the faith which saves, for:—

Faith—the faith which saves—is looking UNTO Jesus.

There is a vast difference here. And wherein does it lie? Exactly what is it to look *unto* Jesus, with the faith that saves the soul? Let us illustrate. You owe a thousand dollars. You give your creditor a note for it. That note is endorsed by a rich friend. Suppose it to be in the days when imprisonment for debt is in force. By and by you become bankrupt. Not one dollar do you have to meet your obligation. As the day approaches upon which your note falls due your creditor begins to harass you. He exacts every dollar. He threatens you with imprisonment if you fail to pay. Straightway your heart is filled with anxious care. You cannot possibly pay the debt. As the hour draws near your distress of soul grows almost unbearable as you think of the suffering of your loved ones whom you have unwittingly in-

involved in your fate. But now you remember that you have a kind friend as endorser on your note. You go to him in your crisis. At once he says—"My friend, do not worry one moment longer, I am your endorser on this note. I have ample assets to meet it. *Just look to me to pay it.*"

At once your whole attitude changes. You leave off worrying. Peace fills your heart. Another man has taken the whole burden. And thus it is lifted entirely from you. You have ceased to try. You simply trust. *That is, you are looking to another*, and to him alone to pay your debt. Hold before your mind this thought of a man *looking* to his endorser to pay his note. Hold it there not for one moment but for several. Hold it until you have a sharp, clear picture of what your attitude of mind would be if you were thus depending upon a friend to pay your note. Do you grasp it clearly? Can you *think it through*? Can you put yourself exactly in that place? Have you held it there now until there is no blur nor fog to the mental picture of *just how you would look to an endorser* to pay your note? Well, *that is faith.*

Faith is DEPENDING

Surely. That is exactly what looking to another means. That is precisely what the maker of the note does toward his endorser. It is relying upon another. It is counting upon him. It is throwing your weight upon him, and his word. It is *depending* upon him to do the very thing he has promised. You wish to send your little child down street in the city. A friend offers to take her in charge. You give her into his keeping, saying, "I *look* to you to take care of my child." You simply mean that you depend upon him to do it. You break a limb by accident. Your friend the surgeon comes to set it. You say, "Doctor, I *look* to you to set that limb aright." You are about to take a journey. You take your seat in the train. You say to the conductor, "Friend, I *look* to you to bring me to my destination." In all these cases where you are looking to others you mean that you are *depending* upon them. You are *counting upon* them to do the thing in question, and are making no effort whatever to do it yourself. This is exactly what looking to Jesus for salvation is. He is a specialist in saving men. That is His business and His alone. "*He shall save His people from their sins.*" Therefore you are to *look* to Him, *count* upon Him, *depend* upon Him to save your soul just as simply, helplessly, and absolutely as you, a bankrupt debtor, would depend upon your rich endorser to pay your note. And when a man passes from this *looking at* Jesus as a historical personage, to this dependent *looking to* Jesus to save his soul, he passes from the faith of the devils who believe and tremble, to the faith of God's sons who believe and *are saved.*

Faith is LOOKING AWAY from everything else unto Jesus.

This word "looking unto" has a meaning which is not expressed in our own version of the Bible. It means not only looking unto but "looking away." "*Off-looking*

unto Jesus," is the rendering in Luther's translation. The man who is looking *unto* one thing or person, must look *away* from everything else. When you trust another to guide you on a dark night you look *away* from your own knowledge of the way unto his. When you put yourself under the instruction of a great teacher you look *away* from your own ignorance unto his wisdom. When in weakness you lean upon the strong arm of a friend you look *away* from your own helplessness unto his strength. So when you look to Jesus for salvation you must needs look to Him alone. You look away from your own merits, away from your own efforts and strugglings, away from your own self-righteousness—unto Jesus. Especially is it true that:—

Faith is looking away from your own WORKS—unto JESUS

It is Jesus who saves. And faith is looking unto Him for salvation. Therefore we do need to steadily look away from our own works—unto Jesus. Nothing in the Word of God is clearer than this. "We reckon therefore that a man is justified by *faith*, apart from the works of the law." (Rom. 3:28, R. V.) "But to *him that worketh not*, but *believeth* on him that justifieth the ungodly, *his faith is counted for righteousness.*" (Rom. 4:5.) "The blessedness of the man unto whom God reckoneth righteousness *apart from works.*" (Rom. 4:6, R. V.)

And why does God lay such stress upon our looking away from works unto Jesus in order to be saved? Simply because the state of the lost soul is such that good works utterly fall short of meeting that soul's supreme need. For consider these two great facts concerning the unsaved soul.

The unsaved man *has a sin-stained past.*

The unsaved man *is condemned to death.*

How wholly insufficient are good works to meet this dual need of the soul. Will a good deed wash away guilt? Can acts of charity cleanse the blood-stained past? Can works of mercy purge a conscience crimsoned with sin? Can *anything* a man may *do* or *be* atone for sin? Nay, "without shedding of blood there is *no remission of sins.*" Jesus is our only sin bearer. Jesus alone is the purger of the soul from guilt. We must look away from works unto Him alone. And so too of the sentence of death upon every lost soul because of sin. "The soul that sinneth it shall die." Can any good deed lift a soul out from under the awful shadow of its sentence of death? Though we give our bodies to be burned, will *that* do it? Though we bestow all our goods to feed the poor, will that do it? Will a genial disposition, or a kind heart, or a loving ministry to the suffering and needy, will these do it? Nay. A lofty purpose, a moral life, a kind heart, can never lift that condemnation from the guilty soul. But Jesus can lift it. For He Himself has suffered the death sentence. He has suffered it in our place. And he who believeth in the Lord Jesus Christ "shall not come into condemnation but *is passed from death unto life.*" (Jno. 5:24.) Again:—

Faith is looking away from YOUR OWN FAITH—unto Jesus

Some people try to have faith in their own faith, instead of faith in Jesus Christ. They keep looking for a subjective condition. They ought to be looking to an objective Christ. True faith pays no attention whatever to itself. It centers all its gaze upon Christ. For *faith* is not our saviour. Faith is simply an *attitude* of the soul, through which *Jesus* saves. When Satan cannot beguile us in any other way he gets us to scrutinizing our faith, instead of looking unto Christ. That man has the strongest heart who is least conscious of its existence. And that faith is the strongest which pays no attention to itself. You may weaken the heart by centering your anxious attention upon it. So nothing will quicker weaken faith than the constant endeavor to discover it. It is like the child's digging up of the seed to see if it is growing. It is a curiosity which brings disaster to the seed. It is not a man's faith, but his *faith in Christ* which saves him. To be looking unto Christ *is* faith. To be looking unto anything else, even unto faith, is a trouble to the soul.

And is not this the deep and real significance of our Lord's comparison of faith with the mustard seed? When He tells us of the power that would come to us if we "have faith as a grain of mustard seed," what does He mean? Surely not that we are to have only a little faith. For He always rebukes "little faith." But rather He is saying this. "Hold or *regard* your faith *as* you regard, and look upon the grain of mustard seed." And how is that? Why does Christ choose so trifling a symbol of faith as the mustard seed? Because He is contrasting *faith* and God. The emphasis of His teaching here is not on the "have faith," but on "have faith *in God.*" He is turning our eyes toward faith. He is turning our faith toward God. And so nothing but the tiniest and most insignificant of seeds could symbolize the utter littleness, yea nothingness of faith, as compared with the omnipotent God who works through our faith. But how else is faith like the mustard seed? Plainly in this. That each, however insignificant in itself, is the channel of life *through which flows the life of God.* The wonder of of faith, and the wonder of the mustard seed is the same. It is that though nothing in themselves God can, and does, *work through them.*

Therefore do not worry about your faith. Do not always be scanning it. Look away from it altogether—unto Jesus. For faith alone is naught. It is only *faith in Jesus* that counts. Take care that you are depending upon Jesus to save. And faith will take care of itself.

President Hoover in a public address did not dodge unpleasant facts; he reminded us that 9,000 human beings are lawlessly killed in the United States annually; that little more than half as many arrests follow, and that only one-sixth of these slayers are convicted, and but a scandalously small percentage adequately punished.

—S. E. Haney,

THE KEY TO HAPPINESS

You will always be happy
Wherever you may go,
If you will just get busy
And make yourself so.

All down Life's Pathway
You will find the thing,
Whether gloom or gladness,
Is just what you bring.

If things all look like
They're just terribly blue,
There's nothing that's wrong
But the inside of you.

If everything—everywhere
Seems happy and bright,
It's because you, yourself
Are feeling just right!

So the first thing to do
To turn discord to song,
Is to throw out all ideas
Of what may seem wrong.

Then feel yourself filled,
With joy and with light,
And the world will turn happy,
And gloom will take flight.

—Fern Downahy.

BORROWING TROUBLE

“WHO SHALL ROLL US AWAY THE STONE?” MARK 16:3.

PERHAPS THE SISTERS with a sharp vision for the future are apt to see more reasons for worry than the old stable brethren who have been through so many business troubles and weathered the gale every time. I don't know how anxious the Marys and Salome became along this line as they talked it over among themselves on the way to the tomb, but “when they looked, they saw that the stone was rolled away: for it was very great.” It is best to *look* and see what may be in store for us, even in unexpected quarters, and not think so much about our troubles. There is a kind of brooding which never hatched a chicken that lived to grow up!

Borrowed trouble is an investment easy enough to procure, but it has never paid a dividend worth the effort. Trouble generally comes fast enough to most folks without borrowing any. In fact they have some to lend to anxious customers without interest or security! It is best to use our wits, if we have any, and in fair weather prepare for a rainy day, that when it comes we need not

be entirely surprised. True, there is a Scripture which says, “Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on” (Matt. 6:25). They are the words of the Master; but they are to be mixed with sense. It means take no *anxious* thought, and that's just what we are driving at in this article. Don't worry; the Lord will provide when you have done your best. I have always found it so in over fifty years' experience. Another Scripture says, “Cast thy burden upon the Lord and he shall sustain thee” (Psa. 55:22). But He has no objections to your carrying what you comfortably can. What loving father ever objected to that dear child with one hand in his, carrying something in the other? “The Lord will provide,” but that doesn't mean for us to sit in our easy chairs and have nothing to do about it. The Lord provided the ram in the thicket caught by his horns as an offering in place of Isaac, but “Abraham went and took the ram and offered him up for a burnt offering in the stead of his son” (Gen. 22:13, 14). When Isaac, who perhaps may have felt a bit anxious, said, “Behold the fire and the wood; but where is the lamb for a burnt offering?” Abraham replied, “My son, God will provide himself a lamb for a burnt offering: so they went both of them together” in full confidence to the work of the offering.

That was not the last time that God provided, and He will not fail us now. We may rest assured of that and pursue our work in all confidence. But He may let things go the limit to test our faith, as in the case of Abraham and Isaac.—C. E. Copp.

THE MISSING LINK

By John W. Burget

JESUS ANSWERED, 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. Jesus here teaches us that we must be born of both: of the water and of the Spirit. “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 . . . knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.” Rom. 6:3-6.

When we are baptized of the water we are born of the water, for we come forth out of the water a new man. When we are born of water we have put on Christ by baptism and are begotten of the Spirit all along the journey of life till we fall asleep in Jesus. When we are working for Jesus we are being quickened, made fit for the birth. When we are born of water, put on Jesus through baptism, then we become the sons of God in this life, or as

long as we are faithful to Jesus: and we are being begotten by the Spirit through knowledge and obedience of the Spirit that dwells in us. Our old man is crucified with Him, and we are born of the water into a new man, or life. By grace we are saved. We become the sons of God by obedience in this life and if we have been faithful and true to Jesus we will be born of the Spirit on the resurrection morn.

You must be born of the water in order to be a son of God in this life, and you must be born of the Spirit (at the resurrection) in order to be a son of God in the next life. And if you are not a son of God in this life, you will not be a son of God in the next life.

There must be a begetting of the Spirit before there is any birth of the Spirit. You must have the Spirit dwelling within you by knowledge, by faith. You are begotten of the Spirit through knowledge, by faith, by obedience of the Spirit of God that dwelleth within you.

PEACE THAT PASSETH UNDERSTANDING

(Continued from front page)

he was wounded for our transgressions, he was bruised for our iniquities: . . . and through his bruises was healing granted to us". David says (Psa. 103:1-5), ". . . who forgiveth all thine iniquities; who healeth all thy diseases; . . . who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Paul says (Rom. 8:11), "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you ('shall give life also to your mortal bodies', R. V.; 'will also make your mortal bodies live', Moffatt; 'will also make alive your MORTAL Bodies', Diag.)." One more should suffice for this article: "For the Spirit's Law—telling of Life in Christ Jesus—has set me free from the Law that deals only with sin and death". Rom. 8:2, Wey.

Isaiah says, (26:3) "Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee: because he trusteth in thee*". But God knows, and we know this cannot be done—on our part—when our bodies are burning up with fever or contorted with pain; hence, "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. Jesus' love, compassion and mercy for suffering humanity are the same to-day as of yore, and He is just as willing and anxious to help us physically: "Jesus Christ the same yesterday, and to day, and for ever". Heb. 13:8. God will obviate sickness and afflictions if His requirements are met. But knowledge, belief, obedience and faith are prerequisites. Of the last Paul says, "So then faith cometh by hearing, and hearing by the word of God". Rom. 10:17. Those, in recent years, having "heard",

investigated, and put into practice this phase of the ransom are reaping physical blessings, and are having continuous peace—"not as the world giveth". And have hearts that are not "troubled" nor "afraid".

To prove that this is not all theory with the writer, I shall verify the above by my testimony, to the glory of God. I was an intense sufferer through a period of thirty years—about twenty years actual pain at base of brain. There were periods of three to six months that I could not read, write, nor talk more than ten minutes at a time. I would emit from nose bulks of dark, coagulated blood. For several weeks at a time one or two, of the twenty-four hours, were my limit of sleep. After having tried various doctors and remedies to no avail, I decided to make a special study of God's Word on the subject at times when I could read. And on November 10th, 1926 before retiring I talked the matter over with the Lord, disrobed, went to bed and slept like an infant all night. Next day I could read and write three hours. The only incommodity since has been for an hour or so at times, caused by indiscretion, of which we all are guilty. A year ago I had a growth like a seed wart in inch below my right eye. I thought little of it until adjacent nerves bothered me. A month later the whole side of my face, to the point of the chin became involved in pain. As soon as I decided to place the affliction at the foot of the cross where I had placed my former affliction, and where thirty years ago, my sins, the pain ceased, and in a week the growth had gone—not a scar left.

I simply *believed* the Holy Spirit which said through St. Peter: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed". 1 Pet. 2:24.

I have proved—to my own satisfaction—that it is possible—by God's grace—to possess that "peace" which Jesus gives unto us; and to keep our "hearts" above the "troubles" and "fears" which are so prevalent these days.

THE NATION seems to be drawing near to a spiritual crisis. Vice is rampant. Most of the churches are filled with a religion so-called, but are without salvation. The majority of their members are unconverted people whose lives are worse than useless as witnesses for Christ. We need a great awakening.—Paul Bettex

Emphatic Diaglott

By Benjamin Wilson

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TEACH US TO PRAY

Among our tasks from day to day we plod,
Content to see the path, to know the way,
Nor lift our eyes to mountains distant gray
Where visions woo our thoughts to Thee, our God:
Teach us to pray!

To pray! To seek and find within Thy grace
The strength that meets each task with calm,
nor fears
The burden or the ebbing tide of years;
To glimpse within each shadow-cloud Thy face;
Teach us to pray!

Not for Thy love to us alone we plead:
Help us to break the bonds of blood and birth,
And bring a vision new to sons of earth,
To ease some pain, a soul to onward lead:
Teach us to pray.

—James Asa Johnson

THE MODEL PRAYER

In our study of the prayer life of our Master, let us take up the prayer which He taught His disciples, the model prayer, which should receive careful consideration.

A REMARKABLE PRAYER

This prayer is remarkable for its brevity, containing only sixty-five words; its simplicity, being readily understood by all; its profoundness, entering into the deep spiritual relationships and involving the deep problems of life; its extensiveness, including all of life's needs; its comprehensiveness, containing only such things as are necessary; its universality, adaptable to all nations and languages and suited to the requirements of every individual.

ARRANGEMENT AND STYLE

In its arrangement, this prayer follows a perfect order, (a) Invocation, (b) Petition, (c) Benediction. In style, it is clear, easy, concise, definite and straightforward.

ELEMENTS

This prayer contains eight elements:—1. Filial Relationship, "Our Father"; 2. Reverence, "Hallowed be thy name"; 3. Subjection, "Thy Kingdom come"; 4. Devotion, "Thy will be done"; 5. Dependence, "Give us . . . our daily bread"; 6. Penitence, "Forgive us"; 7. Submission, "Lead us"; 8. Confidence, "Deliver us."

PETITIONS

This prayer contains seven definite petitions, beginning with "Let thy name be sacred," or "Hallowed be thy name" and following the exact order of the quotations in the preceding paragraph. Of these seven petitions, three reach heavenward and four point earthward. The order

in which they are found is illustrative of the Master's words, "Seek ye first the kingdom of God." God comes first, then, personal requirements; then, personal relationships.

DOCTRINES

Five great doctrines are brought to our attention in this model prayer:—1. The Fatherhood of God; 2. The Future Home of the Saints; 3. Divine Providence; 4. Sin and Grace; 5. The Power and Limitations of Evil.

PROBLEMS

A variety of problems are here introduced:—1. The Problem of Physical Existence; can physical existence be maintained through purely human effort? 2. The Social Problem, human relationships; how shall they be carried on?" 3. The Problem of Moral Responsibility; to what extent are we indebted to our brother and in just what way are we his keeper? 4. The Problem of Spiritual Relationship; is man's life complete without a direct consciousness of God?

CONCLUSIONS

May we ever keep God's name sacred. The advancement and establishment of God's kingdom should be our supreme desire. The will of God should be our single purpose. No true child of God will take his daily bread without recognizing his dependence upon his heavenly Father. The only expression in this prayer upon which Jesus makes any comment is that which has to do with the matter of forgiveness. Read carefully Matt. 6:14 and 15. The humble child of God will not flirt with temptation. Complete deliverance awaits the faithful.

God help us to appreciate the worth of this simple and wonderful prayer. May its principles enter into our prayers and lives. Make God first, revere His name, submit to His leadership and rulership, devote ourselves to His will, trust Him for temporal, moral and spiritual needs, honor Him always and be a blessing to our fellow men.—*Selected.*

THE JEWS RETURN TO JERUSALEM

By J. A. Van Horn

(The author has mistaken another article for an editorial—Editor.)

ISAIAH 18:7.

IN THE RESTITUTION HERALD of May 14, we have an editorial referring to Canon Howitt's comments on Isa. 18:1, in which he seems to think that the prophecy refers to England and the United States. If you will study the prophecies, you will learn that much of the language is symbolical. For instance, nations are symbolized by beasts, mountains, rivers, seas and trees.

Let us take the prophecy under consideration, "Woe

to the land shadowing with wings," which is beyond the rivers of Ethiopia, the heathen nations shadowing with wings (aeroplanes). These heathen nations are to send messengers to a nation scattered and peeled (Israel at Palestine). "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot whose land the rivers (nations) have spoiled, to the place of the name of the LORD of hosts, the mount Zion." Isa. 18:7. Let us study this text and see if we can find out the meaning.

The present brought to Jehovah, of what does it consist? A people scattered and peeled (Israelites), from whence do they get the present? From a people terrible from their beginning hitherto, etc. (Israelites.) Where will they find Jehovah to deliver the present? At mount Zion.

Follow me, I will show you another prophecy of the same meaning. "Who are these that fly as a cloud, and as the doves to their windows? (Aeroplanes.) Surely the isles (nations) shall wait for me, and the ships of Tarshish (heathen nations) first, to bring thy sons, (a people scattered and peeled) from far, their silver and their gold with them, unto the name of the LORD thy God, (the mount Zion) and to the Holy One of Israel, (Jehovah) because he hath glorified thee." Isa. 60:8, 9.

What interests me, and I think would interest the Canon and all the Herald family, would be to learn when we may expect to see the Jews returned to Palestine, enjoying the blessings promised. (Jer. 23:3-9.) There is a lot of work to be done before that time.

Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, . . . and then shall appear the sign of the Son of man in heaven." Matt. 24:14, 21, 29.

The sun was darkened May 19, 1780, A. D. See *Facts For The Times*, pp. 66, 69. The darkening of the moon occurred on the same day. The stars fell in 1833 and again in 1868. I saw the shower in 1868, and my father saw the 1833 shower, and told me about it.

"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; (the waters that you saw are people, tongues and nations, Rev. 17:15) men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26. Is this a sign of the Son of man in heaven?

I don't know any powers of heaven that are being shaken but the confederation of the churches, calling themselves Christendom (Christ's kingdom), and they are surely being shaken. God says to me through His prophet,

Isaiah, "Have nothing to do with them." Isa. 8:11, 12.

Isaiah says, "in that time," Isa. 18:7. When does he mean? Joel says, "The sun shall be turned into darkness . . . before the great and terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered." Joel 2:31, 32. I suppose they must understand the prophecy and the time or they would not be calling for deliverance. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." Joel 3:1, 2.

One more topic to show we are in the last days, but I will not copy the full text but let you read it. Luke 21:24 and Romans 11:25. Is the "times of the Gentiles" a fixed period of time that we may know the beginning, the duration and the end? I think so. See Lev. 26:18.

Seven times in prophecy means 2520 years and that is a long sentence. Did the Israelites turn from their sin and avoid the punishment or did they continue in sin and incur the 2520 year sentence? See Ezek. 21:24-27. When were they taken into captivity? 2 Kings 25:1-7; Jer. 39:1-9.

According to the best authority I have access to, the eleventh year of Zedekiah was 606 B. C. 2520 less 606 is 1914 A. D., the end of the times of the Gentiles. It is known by Bible students and historians that the Israelites have been under Gentile rule from 606 B. C. to 1914 A. D. In 1918 A. D. Balfour, Prime Minister of Great Britain issued a decree that Palestine should be for the Jews and Gentiles must keep out.

At the end of the times of the Gentiles one would naturally suppose that they would quit walking on Jerusalem. See Isa. 40:1-4. John the Baptist started work on this highway, and every preacher and evangelist in the whole gospel age should have been working on this highway so that the people may be ready for verse 10. Jerusalem has received double for her national sins. See Isa. 61:7; Jer. 16:18.

"Gather yourselves to gether, . . . O nation not desired; (heathen nation) before the decree bring forth (get busy) . . . Seek ye the LORD, all ye meek of the earth, which have wrought his judgment." Zeph. 2:1, 2. Who has been executing the judgments of the Lord, and didn't know it, Rev. 17:17? Now if they will become meek and seek the Lord they may be saved. What is the decree they must look out for? Psa. 2:7; Matt. 6:9-13.

—o—

According to the Department of Commerce figures, American women spend \$177,000,000 yearly for cosmetics; the average man spends \$60 a year for tobacco; 71 out of every 100 men use perfume, 90 face powder, 55 rouge and 15 lipstick.

“AMEND YOUR WAYS AND YOUR DOINGS”

JER. 7:3.

By M. A. Woodward

I ASK MYSELF the question over and over again, “What is, what always was the matter with the Jewish brethren?” They surely had known God long enough to know He always kept His word. They had been told many times of His love for them and of His plan to work out their best good. Listen to His heart talk to them through His servant Moses: Exod. 19:5-7. “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.”

How could they forget this wonderful promise to them at the beginning of their call to service? O how soon they forgot it all, and proved themselves so unworthy of that divine love! They could not have realized the depth of that love, or the majesty of His sublime power to fulfill all His promises. God cautioned, chided, and sometimes severely reproved them in time for them to turn from whatever sin they were guilty of and receive His forgiveness. They did not seem to understand how necessary to their happiness was their obedience to His words, but sinning, sinning, sinning again and again, always rejecting His love.

O Israel! Israel! A pretense of a holy life will not do. • You must be true, loyal, holy, just.

God had sent many prophets to them and they refused to listen. Would they listen to One higher than these whom I have sent? I will try, it may be they will reverence my Son. But O! the awful result of that divine love! His message fell upon deaf ears, for they scourged Him, spit upon Him, and crucified Him. They had never found God, and now they would not listen to His Christ.

Lo, we turn to the Gentiles, and tell me, you who have so strangely come under the promise of the brideship, are you doing much better than the rebellious Jew did? Do you realize what Paul means in Rom. 11:11 and on? “Through their fall salvation has come to the Gentiles.” Read the chapter through and study the story and thank God for your opportunities and strive to merit and be prepared for the waiting call, “Come ye blessed of my Father.”

May God help us all to strive to be ready for the Bridegroom when He calls for us.

IT IS SAD to see the saints, with an inane simper, making daisy chains and mud dolls, picnicking along the banks of the river of life just where it takes its Niagara leap into the ocean of eternity, giving seventy-five percent of their time and efforts to nonessentials, deaf to the trumpet blasts by which King Immanuel is summoning His saints

around the crimson banner of the Cross, doting on their comforts and sweet homes; while two worlds are charging to their Waterloo, and the sons of God are straining every nerve to break through Satan's lines.

—*Pentecostal Evangel.*

The modern Judas Iscariot is the man who professes Christ and lives entirely for self.—*Pentecostal Evangel.*

God has given the scepter of the future into the uplifted hands of praying saints.—*Pentecostal Evangel.*

THE REDEEMER

By Mrs. Clark McClelland

WHAT IS THE matter with the church? Since some of the older brothers and sisters have had to lay down their pens, so few are trying to take their places. And why is it? Are we falling away from the love of the gospel that Brother Paul said was the power to save men?

There is much to attract our attention these days, but if we truly love God and His dear Son, our hearts should be on the future and soon coming One that laid down His pure life that we might not remain forever dead. Jesus did not die instead of us, for all must die until the sentence is removed, but He died with us and that was the means employed by the Father to redeem us from everlasting death. What a price was paid! Yes, it was the antitype of the price that Boaz paid to redeem Ruth and her land.

Say, dear ones, have you read the book of Ruth carefully? You know she was a Gentile and a Moabite and she came from Lot and his oldest daughter. Read Gen. 19:30 for the whole story. The types we find in the book of Ruth are all about Boaz playing the part of a redeemer. Note that he had to be of near kin and he also had to pay the price required. In the antitype, Jesus is the Redeemer and was of near kin. Now we can see why the blood of bulls and goats could not take away sin. They were not related to mankind, but Jesus was, on His mother's side. And Ruth, although a Gentile, was brought over into the family that God said should bless all nations of the earth. In the genealogy given in Matt. 1 you will find that Salmon begat Booz of Rachab, the harlot, and Booz begat Obed of Ruth. Notice the two Gentile mothers. We also find Phares of Judas and Tamer, Gen. 38; also David the king and Solomon of her that had been the wife of Urias. Is it any wonder that Jesus made Himself of no reputation? Phil 2:7. The eleventh of Romans should be read in connection with the type of Ruth, a Gentile being brought into the covenant that God made with Abraham.

When we view the genealogy of Christ, we are apt to say, “What a mixture!” But oh how ready Jesus was to always lift up the lowest sinner! Oh, what a Friend we have in Jesus, all our griefs and sins to bear!

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THE BEREANS "SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO."—
ACTS 17:11.

THE CHILDREN'S DAY program at Oregon, Illinois which is being prepared for the evening of June 9, will have been given by the time this is in your hands. We wish you could attend it with us.

Practically all those who take part in this program are Junior Bereans, and the Bible is a faithful Guide in their young lives. Sr. Bertie Siple is taking charge of the Children's Day program and it promises to be worth while.

We give you this week an article by Bro. Lyon, of Alabama, asking you not only to read it but to consider it earnestly. The Berean who searches the scriptures daily is fortified against the forces of evil in daily life and against false doctrinal teaching.

THE TRUE BEREAN

The word Berean has been adopted as a name by Bible students of many denominations. In most of them the course of study is a carefully arranged series of lessons as are our latest, and each denomination seeks to instruct its members in its own peculiar doctrinal beliefs.

The original Bereans, as noted in Acts 17:11, whose attitude toward Paul's teachings was so commendable as to receive special note, were not commended for zealous study of their own church teachings: for the Jewish people who were attendants at the synagogues where Paul met and preached to them, were as truly church members—according to present-day usage as people are church members now. It was their conscientious investigation of the truth of new and different teachings that was so meritorious.

A Berean ceases to be a Berean in the scriptural sense, whenever he ceases to be an investigator. So long as anyone can present a different interpretation of scriptures than we believe that we cannot make answer to for our own satisfaction from study of the Word, our study must not cease.

It, seems probable, if not universally true, that all true Bible students never reach a point of satisfaction with their knowledge, so far as its completion is concerned. Their progress is a continuous shedding of false doctrine as

new truths are discovered: and past experiences demonstrate that we must admit that so long as we see as "through a glass darkly," at no point in our progress can we dare to believe that we are possessed of all doctrinal truth, or that every one who differs from us is wrong.

It is harder to rid ourselves of mistaken notions concerning doctrines than it is to learn new doctrinal truths.

It is better to know the doctrinal teachings than to know the historical facts of scripture. One might repeat by heart the whole Bible, and yet be ignorant of its most important doctrines. It is better to understand the Pauline doctrines than any of the other old or new scriptures; for to Paul was revealed the last instruction from Jesus, for the Gentile church.

Loyalty and faithfulness are sometimes confused, in that maintaining the faith is considered to be doing what ever the church approves, and naught of which it disapproves. Loyalty is something that is owed while faith is a belief in the facts of scripture and a lure for them sufficient to mold one's character in accord with them.

One might be loyal to a church while knowing little of what gospel faith means. It is only when loyalty and faith are both centered in God and in His revealed word that the two work harmoniously for the development of knowledge concerning God.

A little faith based on what is true is more to be desired than much faith in that which is false.

Perhaps we do not realize that oppositions engender strength in us to meet them. We ought to welcome every new opponent if it causes us to don our armor and sword, by chance laid aside. The early church, surrounded by open enemies, was bound together and fortified by their forced separation from the world about them. When Christianity became less opposed, when it became popular, then came its decadence and worldliness, its saddling with all kinds of false doctrine and practice.

To try to get along easily and smoothly with the people of other denominations and the world about is to court disaster in spiritual character, for we can't please the world and God at the same time. Separation is an essential doctrine of the New Testament, and of the old as well,



THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

A PSALM OF PRAISE

WE ALL HAVE great cause to thank and praise the Lord. He is the Giver of life and every good thing we enjoy. We should praise Him every day for the gift of His Son.

David loved to sing songs of praise to God. He said, "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."

He then thanked Him for all His kindness and tender mercies. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." "Like as a father pitieth his children, so the Lord pitieth them that fear him." He pities us because He knows that we are weak and easily led astray. All things that God has made, except the wicked, praise Him.—*Little Learner.*

SOMETHING TO DO

1. Make a list of things that show God's mercy.
2. Learn the verse of the lesson that you like best.
3. Make a "praise program" for Sunday School or Berean—songs, verses, etc.

REMEMBER

God is kind.
We must thank Him for His gifts.

NOTE BOOK

Page 1.—Draw or paste pictures that show God's kindness.

Reverse side—Copy the verses of the lesson you like best.

WHERE FIND

"O give thanks unto the Lord, for he is good."

TWO SEEDS

I hid a selfish little thought,
To think and think about;
I did not know it would be caught,
Or ever be found out.
But it was like a little seed,
And it began to sprout!
It grew into a little weed,
And blossomed in a pout!
I hid another little thought,

'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.
I thought about it, hour by hour,
'Twas growing all the while;
It blossomed in a lovely flower,
A happy, little smile.
—*Author unknown, Copied from Sunshine Magazet.*

Sing? Why, yes, to be sure;
We shall better endure
If the heart's full of song
All day long.

My ways direct, O Lord,
For well I know
Thy hand is guiding all
The heart grows cold
That worships at the shrine
Of glittering gold.

HAVE I PLEASSED HIM TO-DAY?

By Mrs. Nellie D. Penrod

TAKE TIME each day to consider the great love God has for man. He gave His dear Son as a ransom, a Savior, for sinful mankind. He asks that we love and obey Him and is grieved and pained by our sins. Let us pause each day and consider: "Have I pleased or grieved Him to-day?"

Start early in teaching our children the great love God has for them that they may learn how it grieves Him when they fail to love and obey. How He loved and blessed little children! He bade them all to come unto Him. May they pause each day and consider: "Have I pleased or grieved Him to-day?"

He knows our temptations are many. He sees and grieves at our pain. Our burdens He gladly will carry. All He asks is that we love and obey. How small a return for His great gift! Let us pause each day and consider: "Have I pleased or grieved Him to-day?"

And when His dear Son returneth His kingdom on earth to claim, He will call for all the redeemed ones, for all who have loved and obeyed. He will be grieved if any have failed. Please take time each day to consider: "Have I pleased or grieved Him to-day?"

With Our Sunday Schools

LESSON XII.—June 23, 1929

A PSALM OF PRAISE

Psa. 103:1-22.

Devotional Reading: Psa. 107:23-31.

GOLDEN TEXT

Bless the Lord, O my soul.—Psa. 103:1.

A STUDY OF THE SUBJECT

The Habit of Thankfulness. In this chapter David is a striking example of the heart of thankfulness. He realized the weakness of the nation over which he was head, he appreciated her sin, he recognized her rebellion against God, and then saw the Father's heart of love ready and anxious to forgive "all thine iniquities," to heal "all thy diseases", to redeem "thy life from destruction".

Thankfulness, even in temptation, is emphasized by James when he writes, Jas. 1:2: "My brethren, count it all joy when ye fall into divers temptations; knowing this that the trial of your faith worketh patience."

It is the trial, the testing out, the proving by faith that perfects patience, that is, perseverance, endurance, in the Master's service. Paul expresses the same when he says, Rom. 5:3. "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

No one knows his own mental or physical abilities of patience, or endurance, without first being tried. But, faith that will endure every strain and load is the faith that is true. Therefore, tribulations or trials that reveal both the maximum (or minimum) of faith's strength and also afford drill or practice that will develop faith's muscle for increased usefulness in the Master's service are something to glory over. It is a cause for thankfulness.

Such habitual thanksgiving honors God.

PRACTICAL APPLICATIONS

Praise the Lord. "Let every thing that hath breath praise the Lord. Praise ye the Lord." Psa. 150:6. The Psalmist's heart was overflowing with praise to God. As he pondered on the matchless work of the Creative Hand, the wondrous way in which He had led and comforted Israel, the salvation He had in store for the humble, he was deeply moved with a sense of fervent appreciation for all that Jehovah had done for His children. And God has done more for us, and is doing more for us, than He did for Israel! Infinite is the debt of gratitude we owe to our Heavenly Father for the blessings He has bestowed. Let us pour out our hearts in thanksgiving. It will draw us away from the world and close to the Father's side to ponder on His goodness to us.

"O, come, let us sing of His mercy,
His grace which so long we have known;
And praise Him for every blessing,
And all that for us He has done!"

—G. E. M.

THE GOLDEN TEXT

"Bless, O my soul, Yahweh."—Psa. 103:1, 3.

The prophet David said, "I will bless the Lord at all times: his praise shall continually be in my mouth. O magnify the Lord with me, and let us exalt his name together." Psa. 34:1, 3.

Let us pour out our full strength, our very life in praise to Him.—F. A. S.

SENIOR AND ADULT CLASSES

Topic: David vs. Adam.

Christians are prone to looking back to Adam's life before sin as the very acme of blissful existence. "Restoration to Edenic conditions" is a favorite phrase. Just how blind that proneness is can be discerned by reading David's Psalms. There we find a richness and fullness of life that could not have been true of Adam's sinlessness. David's reverence for God, his knowledge and assurance of God's Fatherhood through his understanding the Christ and His mission, his knowledge of and desire for righteousness, his grasp of the beauties and wonders of God's handiwork in himself and nature, his sympathy and companionship with others—none of these were in Adam's "sinlessness." "Sinless" Adam had no knowledge of good and evil. He therefore had no knowledge of God—for God, only, is good, and no knowledge of himself—for man is evil. The richness and the fullness of man's life has been developing since Adam discarded his "sinlessness" of ignorance and inexperience, and it is foolish to look back to his sinless life. There can be no restoration to it. For the rich, full life that has developed since his sin has been perfected in Jesus and from Him will radiate until it fills the whole earth. There will be no nook or corner for either Adam's "sinlessness" or his sinfulness, but only room for Christ's sinlessness of joyous understanding and choosing.

Looking back at Adam's "sinlessness" is completely out of line with God's activity. All He has done is forward and upward and ever will be. He never goes back.—A. K.

INTERMEDIATE CLASS

Topic: The Privilege of Worshiping God.

How true it is we do not fully value the opportunities and privileges that are ours to-day! We accept some of them as we do the air we breathe. But if it happens that one of them is denied us, we begin to realize just how much that special privilege meant to us. One of the greatest blessings in life is the privilege of worshipping God. We may all serve Him in exactly the manner we choose. There are no "Thou shalt nots" telling us whom we may serve.

Go back with me to the year 538 B. C., and let us see what Daniel had to endure in remaining true to Jehovah. Daniel was a captive to the Babylonians, but his wisdom and ability had been recognized and he occupied a position of great trust, thus bringing upon his head the jealous machinations of the highest men of the nation. Realizing his devotion, they knew that therein lay their greatest opportunity to harm Daniel.

Not because of their loyalty to the king but because of their evil designs on Daniel, they induced the king to send out a decree that all who petitioned any but the king during the next month should be cast into the lion's den. Did this deter Daniel? Read the tenth verse of Dan. 6. Notice the clause, "Gave thanks before his God." Can you imagine what he found for which to be thankful? Read the rest of the chapter and tell what happened to him. Name some of the results of Daniel's faithfulness—to himself, and to the king and the nation. What did the king say of Daniel's God?

Remember that, "The mercy of the Lord is from everlasting to everlasting upon them that fear him . . . and to those that remember his commandments to do them". —M. G.

JUNIOR CLASS

Topic: Sing Praises to God.

Why should we praise God? What has He done for you and me that we should praise Him? Make a list of as many reasons that you can think of, why we should praise God.

David in this one hundred third Psalm points out some reasons why we should praise God. In the second verse he says we should praise God for the benefits we have received. God forgives our sins, and this is a very important thing for us, for there is not one of us, but who does some things every day that are wrong.

Our earthly father provides for us in every way possible. He sees we have a house to live in, things to eat, things to wear and all things that we need. We love our fathers, then why not love and praise God for He has done many fine things for us?

Let us each one give a song of praise to God for this privilege He has given us of studying from His Word.—V. C. T.

TOPICS FOR STUDY AND DISCUSSION

Adam's "Sinlessness": when in the history of the race; relationship to knowledge; to experience, both personal and racial, with fellowman and with God; character of Adam's sinless life; when lost and why.

Christ's Sinlessness: consider under above topics except last one; duration. Could not Adam have had Christ's sinlessness?—A. K.

DOINGS AMONG THE CHURCHES

Sr. Myra Renner of Lanark, Ill., was a welcome visitor at Golden Rule Home recently.

Sr. Alice Lindsay and little daughter, Betty Jean, of Oregon, Ill., are visiting relatives and friends at Hammond, La.

Bro. Sydney Jackson of Waterloo, Iowa, spent the week-end with his mother, Sr. Mary Jackson, "Mother" at Golden Rule Home.

Bros. Terry and Britton Alexander of Hammond, La., who sustained serious injuries in a recent auto accident, are reported gradually recovering.

Bro. F. L. Austin, who had been assisting in the Annual June meeting at Brush Creek, Ohio, expects to speak to his congregation at Oregon, Ill., morning and evening, June 16.

We are glad to report that the condition of Sr. Betty Kilmer of Golden Rule Home is slightly improved at this writing, although the attendance of the special nurse is still necessary.

Bro. Everett Stilson, of Oregon, Ill., who has been attending Purdue University the past year, is home for a few days' visit, after which he will return to Purdue to take up a course in summer school.

Bro. and Sr. Harold Starbuck have moved from Woodstock, Ill., to 1128 Twenty-first Ave., Rockford, Ill. Sr. Dorothy Starbuck who has been teaching in Iowa, is also at home in Rockford this summer, which makes the Starbuck family almost completely reunited.

A CORRECTION

Your attention is called to an error in the May 28th issue of The Restitution Herald in the price of the new tract of Bro. R. H. Judd, "Did Christ Pre-exist?" This should read 70¢ per hundred instead of 60¢.

AN EXAMPLE TO OTHERS

Dear Co-Workers:
Will now send in a little tithe money. Times are a little hard here with me but I feel by rendering unto the Lord what is His, one will be blest.
A Sister in the Faith.

BLAIR, NEBRASKA

Bro. Richard Le Crom gave a splendid talk in the afternoon service of June, the 2nd. His sermon was well arranged and interesting all the way through.

The Berean Class has purchased an additional tray and glasses for the communion set; thanks to them. Our young folks look ahead and plan for the future, while some of the older ones are trying to find a shady spot under a vine or fig tree before the time.

It will be better to be found working when Christ comes than to be sitting down and finding fault with the work of others.

The best of our people here seem determined to carry on, and why? Because they see a rift in the clouds and a ray of light from the star of hope. E. E. Giesler.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

- Ohio, Brush Creek, Annual Meeting..... May 27 to June 9
- Northwestern Conference, Felida, Wash..... June 5 to 9
- Minnesota Conference, Eden Valley, Minn..... June 13 to 16
- Michigan State Conference, Dutton, Mich..... June 28, 29, 30
- Texas Conference, Goldthwaite, Texas July, 5 to 14
- Indiana Conference, No. Salem Church near Plymouth, Ind., July 9 to 21
- General Conference, Oregon, Ill., July 30 to August 11
- Illinois Conference and Bible School, Oregon, Ill.,..... July 30 to August 11
- National Berean Conference, Oregon, Ill..... August 5
- Virginia Bible School and Conference, Maucertown, Va..... August 14-25.
- Iowa Conference, Waterloo, Iowa..... Aug. 17 to 25
- Nebraska Conference, Holbrook, Nebr., Aug. 18 to 25
- Kansas-Oklahoma Conference, Arkansas City, Kans.,..... Aug. 24 to Sept. 5

FROM THE NORTH-WEST

The past week has brought our way northward along the Pacific coast, with first stop at San Francisco where we had a splendid visit at the home of Bro. and Sr. Cook. Still farther north at Red Bluffs two days were spent at the home of Bro. and Sr. Howard Moore. After four weeks in California during which several thousands of miles were traveled, we then crossed the Oregon state line under the watchful care of majestic Mt. Shasta, and the week-end of June 1 and 2 was spent with the church at Corvallis, Oregon. Here is a splendid little group of brethren, but they have no pastor and their number has gradually decreased for some years past. We were glad to note that their faith and courage hold true, however, and we

feel sure they will win the crown of life. A sermon Saturday night and three on Sunday completed the work there and we moved on closer to Portland. A visit at Sherwood in the home of Bro. and Sr. W. P. Fisk and Sister Johnson was very interesting. These are brother and sister to John R. Fisk, Jr., of Milan, Kansas, and we were glad to visit the little home where John and Mabel started married life together some years ago.

After a few more calls around Portland, we are moving now to the North West Conference at Felida, Washington.

F. E. Siple.

MICHIGAN

Bro. Marsh will be in Grand Rapids the week of Conference and will speak each evening, beginning Monday, June 24 to Thursday evening, the 27. Any who are planning to attend the Conference at Dutton over the week-end are heartily invited to come at the beginning of the week and spend the time with the Grand Rapids church. Bible lessons will be conducted each afternoon.

If any one coming from a distance will write the pastor, C. E. Randall, 3413 Jefferson Ave. S. E., you will be met at the depot or bus station. If you don't have time to write, when you arrive dial 55489.

Rev. Geo. Erhardt of Chicago spoke at the Grand Rapids church Sunday evening, May 19. Bro. Courzon of Grandville, Mich., was present and assisted in the meeting. Their labors were inspirational and had a very good effect on the congregation.

MICHIGAN CONFERENCE, DUTTON, JUNE 28, 29, 30.

All meetings Eastern Standard Time.

- Program
- Friday, June 28
- 8:00 P.M. Sermon by Elder G. E. Marsh
- Saturday, June 29
- 10:30 A.M. Bible Lesson conducted by Elder G. E. Marsh.
- 1:00 P.M. Conference Business Meeting
- 4:00 P.M. Berean Business Meeting
- 8:00 P.M. Sermon by Elder G. E. Marsh
- Sunday, June 30
- 10:00 A.M. Bible Lesson conducted by Sr. Woodward.
- 11:00 A.M. Sermon by Elder G. E. Marsh.
- 2:30 P.M. Sermon by Elder C. E. Randall.
- 8:00 P.M. Sermon by Elder G. E. Marsh.

All meals will be pot luck, the Conference furnishing meat, potatoes, bread, butter and coffee. We urge you to attend these meetings. A real spiritual treat awaits you!

Wm. A. Hanson, Sec'y.

HERALD RECEIPTS

W. A. Wilson; Mrs. A. M. Siple; Mrs. Bessie Dittmar; Mrs. E. B. Barrette; Mrs. Letitia Waller; Mrs. R. A. Robinson; Mrs. Henry McGee; Mrs. Leona McDonald; Mrs. Laura Norris; Chas. W. Weeks; D. E. Prutzman; Mrs. M. Albright; Fannie S. Knight; Mrs. Fred Cross.

SUBSCRIPTION FUND

Mary Jaeger.....\$5.00

Minnesota Conference

will be held at

Eden Valley, Minnesota

June 13th to 16th

THE RESTITUTION HERALD
Published by
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

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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 consecrated life as essential to salvation.

Michigan State Conference
will be held at
Dutton, Michigan
on
June 28th, 29th, 30th

JESUS' HEART-CRY

THE CHRISTIAN HEART

"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." John 17:21.

WHEN ONE SEES the many divisions among God's people, he wonders about our Lord's heart-cry! Oh, how Satan has shattered us, and broken in on our unity! Now what says our text?

1. *The Need of Christian Unity.* "That they all may be one." God cannot possibly sanction the present divisions, for they divide instead of making us "one."

We think now of a big city in these United States, and in it there are at least fifty different "Missions"! There is fussing back and forth, backbiting, bickering and quarreling. Yes, the churches set the pace! They have hated one another, and lied about one another, until they are anything but "one"! Christ's plea is ignored!

2. *The Nature of Christian Unity.* "As thou Father, art in me." The cold, frozen unity built up by heartless denominationalism, saturated with a cold commercialism, is not very much like the unity of God in Christ, and Christ in God! We hear much about being "one" today. Churches are called "community churches" in the interest of unity! But, the nature of such unity is not related in any way to the nature of the unity of the text.

Let us remember this, that there was a very close, wonderful and unexplainable unity between the Father and the Son. This is the unity Christ prayed for. That is far above denominational unity.

3. *The Result of Christian Unity.* "That the world may believe." The world is not made to believe on Christ because of our many "splits" and divisions, but in spite of these divisions. The results are that the world sees a *divine* unity that lives far above, and supersedes all boundary lines of a man-made creed or church. This unity is wonderful and blessed, deep and lasting, and touches the deeper emotions of the soul. If Christians, everywhere, had *this* unity, what a power we would be!

—Ed. in Messiah's Advocate.

HOW SMALL many of our hearts are! Some of us can see no further than the needs of our own land, while others cannot see even that far; the town where they live fills their vision. Still others are blinded to the needs of their town, but are engrossed in the interest of their assembly alone regardless of the fact that hundreds and thousands around may be moving on into eternal darkness. It seems incredible that we should be so selfish and yet undoubtedly there are members of God's children who are concerned alone in the interests of their own family and perhaps their chief interest centers in themselves. People are working for self, praying for self, preaching for self and feel rewarded alone by that which gratifies self. Blessings descending on others do not cause joy to them, but envy and jealousy.

God has a larger and better plan for us, and wants us to drink from the river of His pleasures so that we may joy in the joy of others as well as in those things which delight ourselves alone. "Rejoice with them that do rejoice and weep with them that weep."

This world is in dire need of sympathetic hearts, not such as are merely moved emotionally at the tale of sufferings, but such as are stirred into action as Isaiah when he said, "Here am I, send me." Jesus counted not His life dear unto Himself, but willingly accepted the cross and as a result is lifted to the highest place of power. His heart was moved with compassion as He saw the multitudes as sheep without a shepherd. Have our hearts been so moved? Jesus did not stop there. He gave them to eat. Let us pray for enlargement of vision and take into our hearts the appealing millions who are now in darkness and death. The gospel alone can bring the joy into sin-burdened lives. Give ye them to eat.

—Noel Perkin

Tyranny and submissiveness are by-products of the heart, the former reflecting the devil, the latter the Lord.

—Haney.

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NUMBER 38

THE GREAT ADVENTURE

By Samuel E. Haney

THE AUTHOR of the following interesting article has preferred to omit his signature. WORDS OF LIFE brings it to us and we quickly pass it on to the Herald family. The article reads:

Hamlet, although he had seen an apparition that purported to be his father's ghost, spoke of death as "that Undiscovered Country, from whose bourne no traveller returned to tell the tale."

The ghost had declared that he "could a tale unfold, that would harrow up thy soul, freeze thy young blood, and make thine hair to stand on end like frills of fretful porcupine;" yet evidently Hamlet was unconvinced. He wanted a traveller who should return not in "the witching hour of night," but in broad daylight. One great feature of all the so-called facts of spiritism is—they all take place in the semi-darkness.

If we take Scripture as our guide, we shall find that quite a number of travellers *have* returned from that "Undiscovered Country." They returned, not in the darkness of the midnight hour, but in broad daylight. What they saw and heard is on record, and as nothing is more thrilling than the tales of travellers returned from countries unexplored, let us hear their stories of the "Great Adventure."

We find three in the Old Testament. Let us take them in order.

The first is the son of the widow of Zarephath. We read of it in 1 Kings 17. For many days the barrel of meal and the cruse of oil had been miraculously replenished in the midst of famine. One would like to linger on this incident, but we must content ourselves with remarking in passing the outstanding lesson it teaches—viz., That however slender may be our resources, it pays to share them with a Man of God.

After some time, the son of the widow died, and to Elijah was given the privilege of demonstrating the power of God in restoring the dead to life. Here then is a

traveller returned, not a passing visit in the darkness, but in the full light of day. Not in the "Questionable Shape" that inspired terror in Hamlet, but in full possession of life with all its faculties. He has passed through "The Great Adventure;" what has he to tell of that "Undiscovered Country?" We strain our ears eagerly to hear his story, but no sound comes. For all that he has to tell us, he might just as well never have returned. He tells us "NOTHING."

Let us pass on to the next. You will find it in 2 Kings 4. Again we find a woman rewarded for showing kindness to a "Man of God." She had no son, and her husband was old. He who is able to raise the dead, is able to revive the powers of the human body after they have lapsed through age. In many ways God has taught us that He alone is the Author and Giver of life. She was given a son. The child grew up. Then came a sad day when the child sickened and died. Like Abraham, she was to learn that God, who had given her a son in old age, was able to raise him even from the dead. Here, then, we have another traveller returned from the "Great Adventure." He had been absent longer than the first one, perhaps he can tell us something of what he has seen and heard. No, the silence is unbroken. Not a word. Like the first, he tells us "NOTHING."

Let us pass on to the third case. A most wonderful incident found in 2 Kings 13. Elijah, as we know, did not die. He was carried up to heaven in a chariot of fire. Elisha, although he was endued with a double portion of the spirit of Elijah, did not have this privilege. When he was about to die, Joash, the King of Israel, wept over him and exclaimed, "My Father, my Father, the chariots of Israel and the horsemen thereof;" but "Elisha died, and they buried him." Now comes one of the most beautiful foreshadowings of our Lord in the Old Testament. A dead man, buried in the tomb of Elisha is restored to life. Elijah was taken up to heaven in a chariot

(Continued on page 600)



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

THE CHRISTIAN CONFERENCE

PAUL AND THE APOSTLES went up to Jerusalem in conference with the church there relative to questions and problems arising in their labors of proclaiming the gospel. Acts 20.

The proclamation of the gospel is not merely a throwing out of light as does the search light throw its rays into the distance. The apostles in proclaiming the gospel of salvation met problems which arose from the lives of their listeners. Thus the apostles were facing new problems daily. The solution of these problems required diligent and repeated prayer; regular, diligent, prayerful and careful conferring with one another.

The preaching of the gospel is a business. It is the carrying out of God's message to man with a view to bringing man into the blessings of life and circumstances which God is anxious to bestow. He has not performed his work well who merely proclaims the gospel and disregards the result of the proclamation. In proportion as he senses the effect of that proclamation upon the lives of others and engages in endeavoring to bring his hearers into the closest possible fellowship with his Master, in that proportion is the evangelist and pastor successful in his labors. The problems thus encountered are many. They are not insurmountable. They do, however, require careful thought and earnest labor. The apostles found it most beneficial to gather together even with the church at Jerusalem and study these things over among themselves. Not only did they gather information in this way, but they were enabled also to come to common understanding and to common realization of the problems and of the labors required.

STATE CONFERENCES

We have come to the season of the year when the various state conferences of the Church of God are convening. These conferences can be made of untold value. The Word should be proclaimed, truly. It should be proclaimed in all of its beauty and with all power possible. But the conferences should not stop there. These conferences should engage in the consideration of these various problems. They should engage to come to a better realization of the needs in the field, of the possible help that could be rendered, of the manner in which to best serve in the different fields. We urge that every one who can possibly do so will arrange to attend the conference of his own respective state, that he will engage in con-

tributing the best of his judgment for the purpose of perfecting the best program for furthering the gospel work during the coming months.

It has been noticed that some apparently attend these conferences with the idea of receiving religious aid from others and of enjoying a pleasant season both in prayer and in sociability. But there should be another side which every individual should consider; namely, each one should in Christian duty endeavor to contribute to the conference his best in thought, in service, in influence for good; to contribute that which will lift the conference and its members and those who remain at home as close to the Father and His Son as possible.

THE GENERAL CONFERENCE

We are also approaching the season when the ninth General Conference will convene. This conference is for the purpose of considering problems and programs that are additional to the problems of the state conferences. The General Conference labors earnestly to grasp the problems of the several local churches and several states with a view to bringing about such cooperation of effort, such assistance of each other as shall aid all in realizing their possibilities. The General Conference also has the problems and the programs of publishing our church literature, the program that is to be measured out for our aged and alone ones, the problems of a Bible Training Class, the problems of enlarging and perfecting the ministry. There are many problems which the General Conference should engage in at every session and which its officers should engage in throughout the year.

We urge that every state conference will send delegates to the General Conference. These delegates should as much as possible be persons who have the cause at heart. They should be persons who have hitherto labored in solving local problems and who have had more or less success therein. They should be individuals of the cleanest and highest Christian type, people who can not only give to the conference in thought and service, but who can gather from the sessions and can take back to their several localities that which can do them the greatest amount of good. We urge very prayerfully that each and every church and state conference will see to it that in some way it shall be represented by a delegate at the General Conference.

If it was necessary that the apostles and early churches should gather and confer about matters Christian and Biblical, it is even more necessary in this our day. Soon He that is to come will come. Will we have done all possible in our strength? Let us begin now and make preparations for July 30 to August 11 at Oregon, Ill.

CHRISTIAN WORKS

"But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

CHRISTIANITY reveals itself only by its works. The human mind in itself is vacillating. It is easy for one to boldly announce his determination, easy for him to boast his expected achievements, but it is often quite different for him to set himself to work and realize his ideal. Once the mental decision has been put into actual activity and works have resulted, then there is little question as to one's real intention of life. Indeed a man so doing knows himself better.

Works display how much a person will really give for the realization of his mental ideal.

As to salvation, the Bible is replete with testimonies that works cannot save one. In no single instance can a person accomplish so much in his active service to God as to earn or demand from God the imbursement of salvation. Salvation is far, very far beyond the individual power to earn in a few short years of service.

On the other hand works do indicate the earnestness of a man's heart in the direction of a declared aim. He who aims to serve Christ, to follow Him faithfully and well can reveal that fact perhaps in no other way than by the action of life which he devotes toward his Master. Not the works rendered, but the attitude of life, which is revealed by rendered works is that which advances the individual in fellowship and oneness with Christ.

THE WORKS OF OBEDIENCE

There are several phases of Christian work. Let us consider a moment the work of obedience. One of the first things required by the Savior is that he who would follow Him must obey Him. Here is one of the first tests of real attitude toward the Master. One of the first steps to be taken by him who would follow Christ is to forgive his fellow man. Jesus taught in Matt. 18:35 that God will remit the sins of no person who does not from his heart "forgive . . . every one his brother their trespasses." To really and truly forgive another is on the part of some a tremendous labor. It would almost seem like some people have never yet brought themselves into that complete subjection that they could forgive, deeply and truly forgive the offences of another. And yet Jesus distinctly says that unless one so forgive he cannot be forgiven. Read Matt. 6:15: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

It should not be difficult for any person of intelligence to honestly realize within himself whether he has truly forgiven another or not. Surely no one undertakes to deceive the all wise God in such a matter. All realize that God knows full well whether one has truly forgiven. Realizing in one's own heart that after all he has not forgiven another one, there is necessity for diligent, faith-

ful work to be wrought upon himself. How he will proceed may be a question. Whether he will need to study God's Word more carefully; to open the door of his life more fully; to receive the inspiration of that Word; whether he will need to pray the Father for strength; whether one or all of these things or even more than these must be done, perhaps only he himself can determine. But the fact remains that forgiveness must be granted. This work must be accomplished and this before he can expect to receive forgiveness from the Master and expect to commune with Him truly.

REPENTANCE

To turn the old boat of self around and row toward God's Son instead of away from Him, here also is a tremendously serious work for many. As in the matter of forgiveness so in the matter of repentance the results attained indicate the effectiveness of the work that is wrought. All people work with a view to the results that are to be attained. Working the works of repentance would indicate the degree of effectiveness of effort put forth.

BAPTISM

Baptism is a simple act. It is so simple that many a would-be follower of the Lord shrinks at this work of obedience after the same manner as did Naaman shrink from obeying Elijah the prophet. There is probably no more virtue in the act of baptism itself than there was in the actual waters of Jordan upon Naaman's leprosy. But there is virtue in obedience. "To obey is better than sacrifice." Many would-be teachers of the present day weaken the faith of others by suggesting the needlessness of baptism. Yea, some even go so far as to aver that there is no benefit to be derived from obeying Christ's command regarding baptism. But Peter was not slow to answer those who would exalt man's word above God's word in saying, Acts 5:29, "We ought to obey God rather than men"; and Paul concludes the whole matter, Rom. 6:16, by explaining "Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey?" He therefore who would be Christ's servant, Christ's follower, must render obedience unto Him, even obedience unto His word regarding baptism.

Let no one mistake the faith that is reckoned to one for righteousness. But there must be Christian works which are the outgrowth of faith. Each one must bring forth works meet for repentance. He who pledges himself to Christ is pledged to work for his Master, to serve Him. His faith in Christ will ever prompt him to these Christian labors. Let us perfect the work of forgiveness. Let us perfect the work of baptism. Let us go on unto perfection.

ERROR CORRECTED

Bro. Haney did not write article on first page of this issue. Typographical error.

THE LAST SUPPER

The sun that in its vernal beams
Shone down where Sharon's lilies grow,
Had cast its last departing gleams
On Hermon's lofty caps of snow:
And evening with her dusky gray
Had mantled all the distant east,
When on a table,—spread that day,—
Was laid the final paschal feast.

Messiah and his chosen band
Were gathered round that sacred board,
Which called to mind fell Egypt's land,
And the salvation of the Lord.
With strong desire,—the Savior spake,—
Have I desired to sup with you;
This cup will I no more partake
Till in God's reign I drink it new.

And then with dignity sublime
He took, and blessed, and brake the bread,
Which to his church all coming time
Should symbolize a Savior dead:—
And then he gave the grape's rich blood,
An emblem of that crimson flow
From his own heart,—the cleansing flood
That washes sin as white as snow.

Me,—then he said, in grief and care,
You have not left to weep alone;
And you shall in my kingdom share
When I ascend the appointed throne;
O'er Israel's tribes shall be your reign
When to the rightful land restored;—
When I earth's sceptre shall obtain
To rule as Universal Lord.

And then that holy hymn was sung,
That in the long vanished days,
Ere David's harp was yet unstrung,
He sang to great Jehovah's praise;
Then o'er the path to Olivet
The saddened pilgrims make their way
For e'er another sun might set
Would be Messiah's dying day.

—S. A. Chaplin, Oct. 8, 1875.

G O D

- is a personal Being;
- is a protector of His children;
- blesses His children daily;
- is willing to answer our prayers;
- cannot overlook wilful sins;
- will punish man for his iniquity.

—C. E. Randall.

THE BIBLE AND BIOLOGY

By Norman John McLeod

MUCH HARM to the religious beliefs of the people to-day has come because of the misunderstandings created by two classes of teachers. The biologist who knows nothing about religion but wishes to gain a reputation for knowing a great deal is no more guilty in the controversy between biology and the Bible than the religionist who knows nothing about biology but harps on "fundamentals". Much of the misunderstanding arises from a misconception of the nature of biology and of the main theme of such books as Genesis.

Biology is not a system of religious beliefs. In its true light it does not treat of religion, God, and salvation. It is interested in observing the phenomena of life and in noting their basic inter-relations. But this does not say that some people who have gained repute as biologists, historians, scientists, false and otherwise, do not intrude biological theories into religious doctrines. That fact is only too well known to need elaboration.

On the other hand religion is not a science. Genesis is not a treatise on astronomy, biology, geology, or any other science. Its theme deals primarily with God and with the chosen people and their relations with God. But some people have tried to make the early chapters of Genesis do as a textbook for all of the sciences. It will not do. A real basis exists, however, for discussions of the biology of Genesis and the semi-religious problems of biology. Both Genesis and biology endeavor to answer the questions: from where did life come, and how did life reach its present status? To answer these questions many men have written many volumes of literature, some of them assuming religious authority and some posing as the very best biologists. Most of the authorities on these subjects see a great conflict between science and the Bible as to the conclusions reached. So for the ordinary layman who seeks understanding, the way is very difficult. The thoughtful scientist and the intelligent believer will see, however, that no such conflict exists.

One modern writer who has investigated both of the fundamental problems just stated and has presented them exhaustively is Henry Fairfield Osborn. In a large two volume work called "The Origin of Life" he has set forth the opinions of his science as to the subject of how life began on the earth. After he has examined all the available theories of biologists of all times he states that biology cannot answer the question. If anyone wishes even a plausible explanation he must go elsewhere. As far as man with his short life and limited mind is able to penetrate the findings of biology there never was a beginning. The span of life keeps man from performing the most rudimentary experiments upon plant and animal life, to say nothing of being able to reach a sound theory as to life's origin. But he that is wise knows where to go for an authoritative answer to this as to other problems of life.

A most illuminating work by the same eminent scientist is his "From the Greeks to Darwin." Nobody, scientist or believer, can assert his claim to knowledge of evolution until he has read that book. Professor Osborn outlines something more than two hundred theories of evolution, beginning with those of the ancient Greeks of the eighth century B. C. and coming down to that of Charles Darwin in the nineteenth century A. D. The thought of this work is not summarized but the intelligent reader will draw his own deductions from the text. Some of the theories, especially those of the middle ages, were far from scientific. One of the theorists, for instance, said that he sat on a river's bank and saw leaves fall off of a tree, and, as they fell into the river, they became ducks. Serious students need scarce look at such foolishness. Most of the theories of evolution assume that because the more complete forms of life came on earth later than the simple ones and bear marked resemblance thereto, that the former came from the latter. No truly great biologist now admits the possibility that man evolved from an "insignificant piece of protoplasm." One of the foremost biologists at the international gathering of scientists in London recently stated that there is no scientific evidence that man has ever changed a great deal in his physical appearance; that man nor any great group of animals evolved from any other; but that aside from the changes due to inheritance and selection which are seen on every hand biology finds all major groups of life to be essentially immutable. Only such pseudo-scientists as H. G. Wells and his school of teachers, and writers of the "scandal sheets" of the Hearst papers still stick to the complete development hypothesis. At best evolution is a theory, not a fact. It is a theory offered to explaining some very interesting facts of biology. Is Genesis a theory? God forbid!

What was Moses writing about when he wrote the book called Genesis? Did he have in mind the various biological facts upon which are based the semi-scientific theories of the origin of life and of evolution? It is doubtful. Why, then, should he tell about "the beginning"? Was it not to explain the God of Abraham, Isaac and Jacob to a people brought up in slavery to an idolatrous nation? Many of the children of Israel no doubt had never heard of the true God, or if they had, had paid little heed; so Moses must tell them that it was not Isis, Ptah, or Amon-Ra who had brought forth the earth and all that is in it. In the beginning, God! In the end, God! It was God who created all things. The broad minded scientist will admit this point of view. Concerning the cheap-minded propagandist who calls himself a scientist nobody needs to worry. To us God is "the beginning and the end."

Many men fail because they haven't self-starters.

Some folks are trying to grow strong on spiritual soda water.

FAITH, WORKS

By F. L. Austin

UNDER THE ABOVE caption the Herald of May 28th carried an editorial. One of the earnest readers of the Herald family, after commending the article, offers "an exchange of ideas", which she introduces as follows: "It seems to me that the statement—'nor is such faith the unaided gift of God, . . . it is given to him who aids himself in that he actively submits to God's words'—is not exactly clear." The reader continues by saying, "Submission is the opposite of activity." She then presents her exchange of ideas, which are gratefully received.

On re-reading the above paragraph the writer agrees that it probably is not clear and for that reason wishes to add an explanation. Several seem to stumble in the analysis of faith and works in that they feel that faith without works is the ideal held up by the Scripture. They understand that works are eliminated. Others take the opposite extreme that works and, practically, works alone point to salvation. The writer has tried to express his thought to the effect that he who has faith and exercises his faith is one who submits to God's ways, to God's plans, and to God's guidings. Abraham submitted to God when God requested him to present his son an offering. He submitted fully. His *works* proved his submission. He was active in his submission in that he worked the very things necessary to complete it. He actively submitted. The works which faith inspired in Abraham were the works of one who accepted God's ways and God's directions. He was not saved by his works but by that faith which brought him to be humbly obedient to God's words. But such obedience demanded action, *work*.

So with the Christian. No one is Christian who does not submit to Christ the great Leader. But no one can submit to Christ unless he engages actively, zealously, whole-heartedly in carrying out those activities taught by Christ to His followers.

ANSWERING THE TRUTH SEEKER

By C. W. Dean

EDITOR: Referring to the "Truth Seeker" of the Herald of June 4, not being quite clear on Isaiah 66:7 and Rev. 12:5, I will endeavor to clear up the muddy water in which he is seemingly bathing according to his own writing.

No one person of the Adamic posterity holds the circle of truth, nor any organized society of Adamic posterity. Only two of the angelic host hold the circle of truth as written in the Scripture of truth. Dan. 10:21. Paul saw through a glass darkly and knew in part, 1 Cor. 13:12, and Christ Jesus received the Revelations after He had prevailed as the Lion of the tribe of Judah. Rev. 5:5. Therefore, all truth comes at the expense of error and we of

the Adamic posterity have the price, namely, error.

When the writer offered a few suggestions and thoughts to assist Truth Seeker on his request for help in solving the problem of Isaiah 66:7, I did not and do not occupy that exalted position in which Truth Seeker seemingly has placed me. And as to the words, "Your earnest pupil," you leave room for doubt as to whether it is in earnest or sarcasm. Such methods are those of a self-exalted organization now in existence which love to put words in a person's mouth through suggestive questions.

Rev. 12:5 harmonizes with Isaiah 66:7 where there is more than one birth. There is always a begetting before a birth. If there is a begetting, and a birth not allowed, or is forbidden, then there is an abortion.

Israel as the nation "she," is founded upon the twelve sons of Jacob. Jehovah God was her Husband when He took her by the hand to bring her out of the land of Egypt. Jeremiah 31:32, Israel is the wife of Jehovah, Isaiah 54:5-6, and the nation of Israel, as the wife of Jehovah, gives birth to more than one child and there are painful travailings and a travailing not painful.

The tribe of Judah never represents Israel as the wife of Jehovah. Quite to the contrary. After Jehovah put away Israel her treacherous sister Judah polluted the land with her whoredom and committed adultery with stocks and stones. Jeremiah 3:8.

The seed of faith had already been sown, Heb. 11:8-11, through covenant relationship under the seal of circumcision. Gen. 17:9-10. The covenant God made with Abraham and His oath unto Isaac confirmed the same unto Jacob for a statute and to Israel for an everlasting covenant. Psalm 105:8-10.

That the Man Child of Rev. 12:5 is Christ, there is no doubt. He is to rule all nations with a rod of iron and is the holy One of Israel and her Redeemer, and not her (Israel's) husband. Isaiah 54:5. Christ Jesus, the Child of the virgin Mary, is the only One that was caught up to heaven which was born of a woman.

Christ Jesus Himself plainly stated to Nicodemus that "no man hath ascended up to heaven, but he that came down from heaven." John 3:13. And Paul said in Acts 17:26 that God "made of one blood all nations of men for to dwell on all the face of the earth," appointed their seasons and set the bounds of their habitation. Christ will reign on the throne of David, and over the house of Jacob, and to His kingdom there will be no end, Luke 1:32-33, which is the prophecy of Gabriel, a divine messenger from the courts of heaven.

Christ Jesus is coming to earth in the same manner as He went, which is flesh and bones. John 20:24-30; Luke 24:38-44. Compare with Acts 1:11 and Rev. 1:7. And whosoever denieth Christ's coming in the flesh is anti-Christ. 2 John 7.

The question you ask in your muddy condition embraces many subjects and requires much space; however, if our Brother Editor will allow the space I will gladly take these subjects up with you and express my thoughts, scripturally supported, and do so in the position of an earnest Bible

student in the spirit of "love thy neighbour as thyself" not believing that I am a teacher holding the circle of truth, but one who is looking for the light that shineth more and more unto the perfect day. You need not fear of my addition to Revelation. I never wrote a book and called it "The Book of Revelation," or "The Finished Mystery", and will never attempt to do such as the most of Revelation is still of future fulfillment.

The writer in answer to your first question through the Herald suggested that you give careful study to the seventy sevens of Daniel 9:24, as the seventieth seven is still future and the twelve hundred and sixty days (literal days) is a time feature embraced in the seventieth seven. For the promulgation of the truth I will again express my understanding of the seventy sevens embracing the 1260 days, space permitted. (According to Herodotus, the Behistun Rocks inscription in Persia, and the Cylinder of Cyrus).

Astyages married Esther, Est. 2:17; Her. 1:73. He is Ahasuerus, Est. 1:1, and the Artaxerxes, Ezra 6:14; Neh. 2:1 and Darius the Median, Dan. 5:31. Ahasuerus means "The Mighty"; Artaxerxes means, "Great King"; Darius means, "Restrainer, or Maintainer."

The union of Astyages and Esther resulted in the birth of Cyrus, the Persian fulfillment of Isaiah 44:28-45:4. And the part taken by Esther and Mordecai in his training explains that which we read of Cyrus in Ezra and Nehemiah.

In the twentieth year of Astyages (Artaxerxes), Darius the Median, the Ahasuerus of the book of Esther, and the husband of Esther, Astyages issued the commandment to Nehemiah to restore and to build Jerusalem and Nehemiah paid his first visit to Jerusalem. Neh. 2:9.

With this commandment in the twentieth year of Astyages' reign, 454 B. C., the seven sevens of Dan. 9:25 began and ended with the dedication of the temple in 405 B. C. Ezra 6:15.

The sixty-two sevens began in 405 B. C. and ended in 29 A. D. when Prince Messiah rode into Jerusalem on the colt, the foal of the ass, as their King. Luke 19:32-44; Zech 9:9. In the following week "Messiah was cut off" for the prophecy stated that after sixty-two sevens "shall Messiah be cut off." Dan. 9:26. This leaves the entire one seven, the seventieth seven, yet future, for Messiah was cut off after the sixty-two sevens; that is, between the sixty-ninth and the seventieth seven. There is no use commenting on the date 33 A. D. with 29 A. D. You, no doubt, are aware of the difference by following Usher's Chronology and the term four years before birth.

The "he" of Dan. 9:27 refers to the coming governor of verse 26 and is in the time of the abomination of desolation, Matt. 24:15-16; the king of fierce countenance, Dan. 8:23; the wilful king, Dan. 11:36; the beast, Rev. 13:1-10; the little horn, Dan. 7:8-12; the man of lawlessness, 2 Thess 2:3-12.

In the future "day of the Lord" ("the Lord's day") the seventieth seven of Daniel will be signalized by the coming governor empowering a covenant with many for one seven. At that time preparations will be under way

for building the temple of God. 2 Thess. 2:5. The temple, which is measured in Rev. 11:1-2 will no doubt be builded on Mount Zion, Micah 4:1-3; Rev. 14:1-5, where the 144,000 celibates and the kingdom administrator will be protected from the awful affliction. Heb. 12:22-25. Many of Israel will be in the land and under the useful king. A covenant will be empowered under which they will resume their ancient sacrifices and present offerings. This will continue peacefully for the space of three and one-half years when "he" shall cause them to cease, will seat himself in the wing of the temple, demonstrating that he himself is God. The signal that our Lord gave to the sons of Israel for fleeing into the mountain fastness of the wilderness of Judea, where they are to be preserved 1260 days, the last half of the seventieth seven, will be given. The time of the desolation, detestation, and awful tribulation, the time of trouble, and the time in which the days will be shortened for the elect's sake, and it is for the elect's sake that some flesh will be saved, will come upon the earth. Many of the Israelitish saints will be on the scene forty-two months before this great travailing comes upon them, Rev. 11:2.

There are many scriptural recordings to support such. Space prohibits commenting fully on the question asked by Truth Seeker in muddy waters.

The man who blows his own horn is often playing a solo.

THE CHRIST OF THE CROSS

By Lillie H. Willis

DO WE EVER REALIZE what Jesus was? Despised by man —by God deserted, what did He do, what crime did He commit? Naught you could discover. It was your guilt and mine that covered Him with sin and shame. For us accursed, that we might live through Him, forevermore.

A common criminal was He supposed to be; guilty of blasphemy supreme, because He said He was the Son of God.

The miracles He wrought, the deeds of kindness shown, counted for naught. Our sin was so intense it covered Him as with a robe; they could not see the love divine within.

A common criminal was He supposed to be, by men despised—by God deserted.

Oh, grace divine,
Oh, love beyond compare!
If the Christ of the cross
Were here to-day
Would we own Him what e'er betide?
Or would we join
With the worldly throng
And pass by
On the other side?

INFORMATION SOUGHT

Philadelphia, Pa., June 2nd, 1929

The Restitution Herald
Oregon, Illinois.

Dear Editor:—

Will some believer in the gospel of a personal Devil, Satan, Serpent, or what not, give the readers of the Restitution Herald, non-controversially, an accurate account of **this creature's existence, residence, and activities, and whether of masculine or feminine gender.** "The Lord shall rejoice in His works" and it will be interesting to know just how this will be accomplished in the subject in hand.

Yours sincerely

Herman Dickel
7124 No. Broad St.

May 26, 1928

Dear Restitution Herald:

Will some one of your writers explain why we (the Church of God people) do not keep this commandment John 13:5-17. Jesus said, "Happy are ye if ye do them," and the disciples preached this after Jesus went away, 1 Tim. 5:10. Now I am anxious to know why we do not observe this. A Sister.

Morrill, Kans., May 24th, 1929

To The Restitution Herald:

I just read the article on the New Birth in the Herald of May 21, page 535 by R. H. Judd, in which he takes the position that we are not born again till at the Resurrection. I would like for him to explain Rom. 6:2, 3, 4, also 2 Cor. 5:17. It seems to me that there is here a death of the old man of sin. There must be a new birth before we can come forth from the burial, Col. 2:12, and walk in newness of life or become a new creature as described in 2 Cor. 5:17. Please explain and oblige.

Yours fraternally,

J. C. Peck.

Will some of your capable writers sometime please explain Eph. 4:8 "Wherefore he saith, when he ascended upon high, he led captivity captive and gave gifts unto men."

John Ruskin writes—"No one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work, a greater work, but he cannot do my work. I cannot hand over my work to him, any more than I can hand over my responsibilities or my gifts."

THE GREAT ADVENTURE

(Continued from front page)

of fire. We are told in Luke 9:51 concerning our Lord, that when "The time came that he should be received up, he steadfastly set his face to go to Jerusalem." He, too, like Elisha, was to die and be buried. God grant that all who read these lines may know what it is to be "buried with Him" and receive new life. Romans 4:4. But we must keep to our subject. Here is another traveller returned from the "Great Adventure." Surely he will have something to tell us. No, he tells us "NOTHING."

NEW TESTAMENT WITNESSES

Let us come to the New Testament, Matthew 9:15; Mark 5:22; Luke 8:41. Our Lord stands by the bed whereon a maiden lies dead. He utters those memorable words, "She is not dead, but sleepeth." "They laughed him to scorn." They knew she was dead. They were quite right. She was. No one save our Lord could truthfully say "She is not dead, but sleepeth." He alone could awaken her.

He said unto her, "Maiden, arise." And her spirit returned, and she rose up immediately. Tell us, dear maiden, you who have passed through the "Great Adventure," what have you seen and heard? You are the fourth traveller who has returned, and although you may have only reached the threshold of the "Undiscovered Country," you must have seen some of the wonderful sights which some say are to be seen in that land. No, like the three in the Old Testament, she has NOTHING to say. We must pass on. In Luke 7:11-15 we read another story of a widow who has lost her only son. The maiden had never left the house where she died, but the son of the widow of Nain was on the way to the tomb. It was a sorrowful procession, but on the way they met another company. The sorrowful woman met the "Man of Sorrows." "He was moved with compassion." We must not linger on this moving scene, this wonderful mingling of human compassion and Divine power. We are eager for information concerning this "Undiscovered Country." Yet another traveller has returned from the "Great Adventure." Still the same result—absolute silence. Like the previous four travellers, he tells us "NOTHING."

There are yet more to be interviewed. We can only give the bare outline of the wonderful story of Lazarus. Our Lord purposely delayed His journey when told of the sickness of Lazarus. Anyone who really wishes to know what our Lord taught concerning death and sleep has only to read John 11. Oh that all those who profess to believe in the Bible as God's Word would read and believe John 11. Commending this chapter to all who wish to know the truth, we pass on to interview yet another traveller returned from the "Great Adventure." This one had passed beyond the threshold of "That Undiscovered Country." So long had he been absent that the tenement

he dwelt in had crumbled. Of course I am speaking from the so called "orthodox" point of view. "Lazarus, your name-sake has been frequently quoted to prove that the dead are alive. He was *not allowed* to return, but you have returned. Tell us what you have seen and heard." Like the other five—HE TELLS US NOTHING.

The next visit and return from that "Undiscovered Country" was that of our Lord Himself. Very reverently would we speak and enquire of our Lord what He can tell us, but before we do so let us interview other travellers who since our Lord have had the "Great Adventure."

After our Lord rose, we read in Matthew 27:52 that "The tombs were opened and many bodies of the saints that had fallen asleep were raised, and coming forth out of the tombs after his resurrection they entered into the Holy City and appeared unto many." Note it does not read, "Many sleeping bodies of the saints." No, it is always the saint who sleeps. The bodies are mentioned to prove that it was literal resurrection and not a vision. Here then we have, not isolated travellers, but a great company. Another important point. This was after the resurrection of our Lord. Many say that a change took place in the condition of the dead after the resurrection of our Lord. You can read all about it in the false gospel of Nicodemus, but you do not get a hint of it in God's Word. Well, this is a Post Resurrection Company. What have the travellers of this company to tell us? All of them have passed through the "Great Adventure." Is it not marvellous, seeing what so-called "orthodox" Christians teach, that not one of these travellers has a word to say that gives the slightest hint of such teaching? Is it thinkable, with all the thirst of human nature for light on the state of the dead, that this great company have uttered not one word? Yes, the great company, like the six individuals we have interviewed, tell us "NOTHING." There are only two more cases. Like the great company, these are also Post Resurrection. According to orthodox teaching, these two were brought back, not from Hades, which according to so-called orthodox teaching is the place of departed spirits, but from the very presence of our Lord, from the Glory Land. Surely these will have something to tell us. Peter confirmed the "Prophetic Word" by relating in his epistle what he had witnessed in the "Holy Mount." Surely these, who have been in the very presence of the Lord of Glory, will strengthen the faith of their friends by telling them of the wonderful things they have seen and heard. Let us interview Dorcas, whom Peter, by the power of the Lord, raised from the dead. You all know the story of Acts 9:36. Dorcas, the woman full of good works, had died, and there was much sorrow and weeping. When Peter came, he put them all forth and prayed; and turning to the body, he said, "Tabitha, arise." "And she opened her eyes, and when she saw Peter she sat up." Tell us, Dorcas, you who have seen the risen Lord in all His glory (again I speak after the manner of orthodoxy), tell us of the wonderful glory you have seen. Still the silence is unbroken. Like the three in the Old Testament and the three in the New Testament; like the Great Company,

she can tell us "NOTHING." One more case before we reverently ask our Lord Himself. In Acts 20, Paul had been speaking a long time, and a young man named Eutychus had fallen down, and was taken up dead. Paul said to the assembly, "Trouble not yourselves." Not in one of the instances we have examined were the mourners comforted with the thought that their loved ones had gone to glory. No, Paul said, "Trouble not yourselves," because he knew that by the power of the risen Lord he was about to restore this young man to life, and so we read, "They brought the lad alive, and were not a little comforted." That is the only comfort Scripture ever gives. The dead shall rise again. The last traveller, like all the rest, had nothing to tell us. From the orthodox point of view it is indeed a strange unaccountable silence. Let us very reverently ask our Lord. Lord Jesus, you, too, have passed through the "Great Adventure." For our sakes you were "Cut off from the land of the living." For three days and three nights you were in the land of the enemy, and returned a triumphant conqueror. Tell us why all these travellers who returned from the "Undiscovered Country" are so strangely silent. Praise His Name He has not left us without an answer. He has given us His Word, and if we believe His Word, we shall have an answer to this strange enigma of silence. Why did all these travellers tell us nothing? They had nothing to tell. Eccl. 9:5: "The dead know not anything." Psa. 115:17: "The dead praise not the Lord, neither any that go down into silence." Psa. 144:4: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

These returned travellers were silent because they had nothing to tell. But Scripture is not silent. From Genesis to Revelation there is the uniform testimony that death is an enemy, the wages of sin. Gen. 3:19. Rom. 6:23. Thank God it is a conquered enemy. We can say of every child of God who dies, "He has fallen asleep." Like our Lord Jesus, if we speak in plain language, we must say, "He is dead." But by faith we may say that "this sickness is not unto death, but for the glory of God, that the Son of God may be glorified." Death is a land of silence, but, praise His Name, "The hour cometh when the dead shall hear the voice of the Son of God." John 5:25. Some of us have already, by faith, heard that voice, and in His resurrection power live unto Him. Yet if our Lord tarries, we too, shall fall asleep, to wait for His coming. When He comes, we "shall hear (the) His voice, and shall come forth", John 5:28, "unto the resurrection of life." May God grant that all who read these lines may come forth in that resurrection, and thus escape the dread ordeal—"The resurrection of judgment." AMEN.

THE HEART

There is no instinct like that of the Heart.—Byron.
If wrong our hearts, our heads are right in vain.

—Young.

The heart gets weary but never gets old.—Shakespeare.

FAITH

ARTICLE No. 2

Faith is not CLINGING—it is LETTING GO

SOMEWHERE we have read a story like this. A traveler upon a lonely road was set upon by bandits who robbed him of his all. They then lead him into the depths of the forest. There, in the darkness, they tied a rope to the limb of a great tree, and bade him catch hold of the end of it. Swinging him out into the blackness of surrounding space, they told him he was hanging over the brink of a giddy precipice. The moment he let go he would be dashed to pieces on the rocks below. And then they left him. His soul was filled with horror at the awful doom impending. He clutched despairingly the end of the swaying rope. But each dreadful moment only made his fate more sure. His strength steadily failed. At last he could hold on no longer. The end had come. His clenched fingers relaxed their convulsive grip. He fell—*six inches*, to the solid earth at his feet! It was only a ruse of the robbers to gain time in escaping. And when he let go it was not to death, but to the safety which had been waiting him through all his time of terror.

Friend, clutching will not save you. It is only Satan's trick to keep you from *being* saved. And all the while is your heart not full of fear? *Let go! That is God's plan to save you.* "And will I not fall to death?" you say. Nay. Underneath is—*Jesus!* He is the Rock of your salvation. And when in sheer helplessness you let go, and fall upon Him; fear goes, and death does, and safety comes forever. For *He*—not your clinging but—"*He shall save his people from their sins.*"

Faith is not TRYING—it is CEASING

A drowning boy was struggling in the water. On the shore stood his mother in an agony of fright and grief. By her side stood a strong man seemingly indifferent to the boy's fate. Again and again did the suffering mother appeal to him to save her boy. But he made no move. By and by the desperate struggles of the boy began to abate. He was losing strength. Presently he arose to the surface, weak and helpless. At once the strong man leaped into the stream and brought the boy in safety to the shore. "Why did you not save my boy sooner?" cried the now grateful mother. "Madam, I could not save your boy so long as he struggled. He would have dragged us both to certain death. But when he grew weak, and ceased to struggle, then it was easy to save him."

To struggle to save ourselves is simply to hinder Christ from saving us. To come to the place of faith we must pass from the place of effort to the place of accepted helplessness. Our very efforts to save ourselves turn us aside from that attitude of helpless dependence upon Christ which is the one attitude we need to take in order that *He* may save us. It is only when we "cease from our

own works" and depend thus helplessly upon Him that we realize how perfectly able He is to save without any aid from us.

Faith is not DOING—it is RESTING

When work is ended then comes rest. So is it with the work of redemption. Jesus has finished that work. He has borne our sins. He has died in our place. Therefore on Calvary He cried out, "It is finished." And it is ours now to rest, for the work is done. "Rest in the Lord," is the word for us. But what does a man *do* when he rests? He does not *do* anything. He *quits* doing. He throws his weary body on a chair, a couch, a bed, and *lets* that hold him. He ceases all trying to hold himself. And so what do you do when you rest in Christ for salvation? You do not do anything. You throw yourself, your weight, on Christ and let Him do. You simply—*rest*. For while you are trying you are not resting. And when you begin to rest, you cease trying. Wherefore "we which have believed do enter into rest." And the man who believes in Christ does indeed rest in Him for the salvation of his soul.

Faith is not FEELING—it is taking God's word

In a gospel meeting a penitent woman was seeking salvation. The evangelist quoted to her anxious soul those precious words of Isaiah 53:6, "*The Lord hath laid on Him (Christ) the iniquity of us all.*" He showed her that though she was a sinner and had gone astray like a lost sheep, yet God's word clearly stated that all her sins had been laid upon Jesus Christ. "The Lord" had done this apart from any feeling or emotion of hers. All she need do was to take God's word and depend upon Christ for this remission of sin. She seemingly did so, and went home rejoicing. The next morning she came downstairs with tears in her eyes. The old burden of anxiety for sins had come back. Her little boy, who had been with her in the meeting the night before, noticed her grief. "Mamma, what is troubling you?" "Oh, last night I *felt* I was saved. But this morning it all seems like a dream. I fear I am deceived." "Mamma," said the little lad, "get your Bible and turn to Isaiah 53:6." And she did so, and read "The Lord hath laid on him the iniquity of us all." "Mamma, *is the verse still there?*" "Yes, my son." "Then your sins *were laid on Jesus,*" said the wise lad. The mother saw the truth. She took God's word, without regard to her feelings. And then God's peace came to stay.

Friends, your salvation rests not upon your changeable feelings, but upon God's unchangeable fact. That fact of God is that Christ has borne your sins, and has died in your place. No feeling of yours, whether of joy or grief, exultation or despondency, peace or distress, can possibly affect that great fact. Therefore let not one fragment of your faith hinge upon your own moods, or emotions. But let it rest implicitly in God's word. For in that it will find perfect peace. And it will find it in that alone.

The day you turn your face from sin to God; the day you look away from your own works, your own feelings, even your own faith—unto Jesus; the day you cease clinging, struggling and trying; the day you see that faith is simply depending upon Jesus as a bankrupt debtor depends upon his endorser; the day you begin to so depend upon and confess Christ as your Saviour; that day God will save your soul, and through that self-same simple faith will make you—A SON OF GOD.—By James H. McConkey.

THE WORD OF GOD

IT IS NOT an uncommon thing to find men declaring with the utmost fervor that they accept the verbal inspiration of the Scriptures from Genesis to Revelation. If this is true, they, of course, accept the words of Scripture, not necessarily the English translations, but as they are so far as can be ascertained in the originals. But do they do this? Do they take the words just as they are? For example, how about the simple words "life" and "death," "perish," "destruction," "soul" and "spirit," etc.? The Bible was given to man generally and not to schools of prophets or priests to be interpreted. It is written in plain, uncamouflaged language. Its words mean just what they mean anywhere else, and we Conditionalists accept them as such. Not that we may not sometimes fail to understand them as God intended we should, but we are out for the plain, unvarnished truth as far as in our present imperfect state of comprehension we are able to understand. To say we accept the verbal inspiration of the Scriptures means we believe God means just what He says. Surely we have no right to read into the words just what we like, but this is what is being done by those who read "life" as only meaning "happiness," and "death" as being not the deprivation of life but "life in misery" or "separation from God," not loss of life, but a life of loss, and so on.—*Selected from Words of Life.*

PRAYER

SECRET INTERCESSORS make it possible for public laborers to do their work and W-I-N. They do as much for the Lord's cause who intercede like Moses on the mount, as they do who fight like Joshua in the thick battle."

"PRAYER BASED ON GOD'S WORD is the only weapon man can use today to touch the invisible F-O-E. The individual members of the Church of Christ will not know until they reach eternity what they have been saved from by the Ministry of Secret Intercession."

"God's greatest agency for winning men back to Himself is the prayers of other men. How few ever enter into the Positive, Practical POWER of Prayer! It is the mightiest FORCE in the universe, and the Christian world is blind to this fact,"—*Selected by Madeline Gardiner,*

National Berean Department

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MICHIGAN AND ILLINOIS BEREANS PREPARE AN INTERESTING AND HELPFUL PAGE THIS WEEK

TO PARENTS

IN THE HERALD this week (May 28) on the Berean page we note the familiar words, "Train up a child in the way he should go, and when he is old he will not depart from it." As familiar as it is to us, I wonder how many of us give it more than a passing thought.

At Christmas time we hear on every hand talk of "Santa Claus" and gift giving. How much do we hear (among the children) of Christ, His Birthday and God's great Gift to mankind?

This year on Easter Sunday I asked my class at Sunday School (ages 5-8) questions like this: Can any one tell me what our lesson is about to-day? Can't you even guess what it might be about? Why are you wearing all these new hats, coats, dresses and shoes? All the questions were answered with a blank, "I don't know", until the last one, when their faces lit up and they smilingly told me, "Oh, this is Easter!"

One told me the Easter Bunny hid their eggs even in the bathroom, another one that "the Easter Bunny didn't even come to our house." The only knowledge they seemed to have about Easter was that it was a day for new clothes, and the Easter Bunny. Only one could tell me that it was the day Christ arose from the dead.

These questions arose in my mind, then, "Are we not teaching our children to worship false gods?" "Isn't it the parents' neglect to teach the child of God which causes the sin and decay we see around us to-day?" Some of us do not fully comprehend the great responsibility placed upon our shoulders when we become parents. What good to go to church and teach a Sunday School class if our own children aren't properly instructed?

Do our evening stories for the children consist solely of "Peter Rabbit" tales or have we a good Bible Story Book too, out of which they may learn the way of salvation? Which is more important?

I have a small book entitled "Table Talk to Parents and Children" by L. S. Bronson. In it he says, "That man yonder, who is soon to leave this world at the end of a hangman's rope, did not reach that point in his life's history by a single act of wrong doing. Step by step, little by little, in acts of wrongdoing, was he carried to his tragic end."

Neither do our children acquire godly traits all in a minute. It is the training in the home that counts. It is done slowly, a little at a time, so it can be absorbed by tiny minds.

Mr. Bronson also says to the father, "Can you spend your time in any better society than with your wife and children in your home? You can take time (and do) to train your horse, dog or cat but no time to care for training and looking after your sons and daughters. Well, then you are not fit to have any. As a man (or woman) thinketh, so is he."

Do children of righteous parents receive blessings from God?

"But the loving kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" Psa. 103:17.

Are children punished for the sins of their parents? "Then I will set my face against that man and his family." Lev. 20:5.

How do children regard a Christian mother? "Her children rise up, and call her blessed." Prov. 31:28.

Let us not neglect the training of our children for what greater thing can we wish for them than that they grow up to be God-fearing men and women, worthy of eternal life?—*Ada Simpson, Grand Rapids Berean Society.*

MY HELPER

AT THE ENTRANCE to a noted school in Scotland, there is erected a beautiful archway. The three center stones are engraved thus: the stone to the left reads "I must"; the one to the right, "I can"; the keystone, "God".

There is a beautiful thought in this. The things I must do, I can do, through God. Paul tells us to put on the whole armour of God, and putting on these, truth, righteousness, salvation, peace, by the constant use of the sword of the Spirit, which is His Word, we are able to overcome all that hinders our progress toward real Christ-likeness. And we are able to acquire those traits of character that help us to be more like Him who gave His Son to be our Savior and Redeemer.

"I can do all things through Christ which strengtheneth me."—*Mary A. Gesin, Oregon Berean Society.*



READ THIS, BOYS!

BE NOT OVERCOME of evil, but overcome evil with good." Rom. 12:21.

Some years ago, there was a school in Rochester for boys of the Friend Society and one for another denomination in the same town. I will call these Town boys, and the others, Friend boys. Whenever the Town boys saw any of the Friend boys they shouted after them, "Quaker! Quaker!" and other names. This was mortifying to the Friend boys, but they passed on and reviled not again. Things continued in this state, until the Friend boys were taken out for a walk into the country, and when about to ascend a high hill, they observed some of the Town boys near where they had to pass and they said, "Now we shall catch it." They did and smartly. As soon as the Town boys espied them they shouted, "Quaker! Quaker!" so long as they could be heard. When the Friend boys reached the top of the hill, seeing their enemies below them, deemed it time to retaliate, and sent down a few missiles into the enemies camp. This unexpected salute startled the Town boys, who exclaimed, "Why these Quaker boys are pelting us with stones." In their haste they vowed revenge. Immediately a volley of the same ammunition came pouring down upon them. To their great surprise, they found that they had been attacked with apples, which the Friend boys had brought in their picnic baskets for another purpose. Now, as all boys love apples, they gathered up these peaceable missiles, and began to eat. One of the boys observed how remarkable it was that the boys who had received nothing but ill-usage without a word of complaint had now given them a quantity of apples; this to them was marvelous treatment. They began to see the evil of their conduct and to accuse each other of beginning the attack. None were willing to be regarded as ringleaders; but all agreed that a very different treatment was due such boys and they determined to practice it.—*Selected.*

LESSON XIII. REVIEW

ALL THE STORIES of this quarter are about Judah—her kings and prophets. God wanted Judah to turn from her idols, and sent prophets to plead with the people, and warn them of the results of their evil-doing.

Isaiah and Jeremiah worked faithfully and fearlessly

yet the country continued to follow false priests and idols.

Finally, the king of Babylon seized Jerusalem, and carried the people away from Judah.

However, God did not leave His children without hope. Some day He is going to bring them home again and restore their national life.

REMEMBER

God wants us all to live as we should.
Punishment follows wrongdoing.

SOMETHING TO DO

1. Read V. C. T. in the quarterly.
2. Answer the following ten questions:
 1. Who were the Rechabites?
 2. How was the story "Jeremiah's Call to Obedience" like the story of the Rechabites?
 3. Who were two good kings of Judah?
 4. Who was the "Suffering Servant of Jehovah"?
 5. Who were the two principal prophets to Judah?
 6. How was Judah finally punished?
 7. How is God's law written in the heart?
 8. Which chapter of Isaiah foretells the suffering of Jesus?
 9. Who were: Hilkiah, Josiah, Jonathan, Zedekiah, Shaphan?
 10. Re-tell one of the stories.

NOTE BOOK

Page 1. Copy Psalms 130:7.
Reverse side:—Paste V. C. T. on the page.

WHERE FIND

"The Lord is my strength and song, and is become my salvation."

I CAN AND I CAN'T

I Can was a little chap,
He was both brave and true.
He made success with everything
That he would try to do.

I Will is I Can's brother,
And they always do agree.
Everybody likes them,
For they are nice chaps, you see.

I Can't lives in another house,
He's as shiftless as can be.
He never does a single thing,
That anyone can see.

I Won't is I Can't's brother,
But people pass them by.
For nobody even likes them,
And they never seem to try.

—*Selected.*

With Our Sunday Schools

LESSON XIII.—June 30, 1929

REVIEW: PROPHETS AND KINGS OF JUDAH'S DECLINE

Psa. 130.

Devotional Reading: Psa. 130.

GOLDEN TEXT

I have loved thee with an everlasting love: therefore with lovingkindness
have I drawn thee.—Jer. 31:3.

Lesson 1. Isa. 6:1-8; 20:1, 2; 38:1-5.
Topic: Obedience to the Heavenly Vision.

Summary: Isaiah, in the discharge of his duties, was serving in the temple. In a vision from God he was called and instructed, v. 9, to go and speak to the children of Israel. In chap. 20:1, he was called to go barefoot and scantily clothed, and for three years declare God's word by voice and service. In 38:1-5, he was sent to Hezekiah, the king, with an announcement of death, afterward of life. In obedience to these and other calls of God, Isaiah became God's spokesman for the good of Israel and mankind.

Lesson 2. 2 Chron. 30:1-9, 25-27.

Topic: The Influence of a Good Ruler.

Summary: Contrary to all the inclinations and habits of his people, Hezekiah cleansed the house of God from the abomination of idolatrous worship, and restored the services of God. Not being able to accomplish this cleansing in time for the passover date of the first month of the year he hurried the work through in order to avail himself and the people of the provision, Num. 9:10, 11, whereby the passover could be observed in the second month. Thus through the influence of a righteous ruler the entire nation was benefited.

In same manner the righteous influence of a high minded mayor, governor, president, of a faithful judge or policeman, the entire community or nation may be built up.

Lesson 3. Isa. 40:1-11.

Topic: The Source of True Comfort.

Summary: Isaiah reveals, as the spokesman of God, that all true comfort comes from the hearty fulfillment of God's word. It is He alone who can make the crooked places straight. This He promises to do in preparation for the advent of the Messiah to the throne of the world.

Likewise to the Christian to-day true comfort follows the doing of God's will even in the face of apparently insurmountable opposition.

Lesson 4. Isa. 53:1-12.

Topic: The Suffering Savior.

Summary: Never did another undertake so much for the benefit of man as did the Messiah who was wounded for our transgressions, who suffered for our iniquity. Disregarding His high aim of service, His willing sacrifice for others, His opposers inflicted upon Him the severest of anguish and suffering, even the agony of the cross. This was man's reward to the Messiah in return for the Messiah's sacrifice of all for man.

Lesson 5. 2 Chron. 34:14-16, 29-33.

Topic: The Bible in National Life.

Summary: When the youthful king, Josiah, turned to purge the temple and the land from idolatry and to seek the Lord he was rewarded by the discovery of a copy of a book of the law which probably was the copy delivered to Moses. This book of the law was by his command read to all the nation and its precepts and statutes were commanded to be followed by all.

Though no other nation has by God been assigned His book of the law, yet every nation which has faithfully followed God's statutes and laws has noticeably benefited and profited.

Lesson 6. Jer. 1:6-10; 26:8-15.

Topic: Fidelity in the Face of Difficulties.

Summary: Jeremiah was called to the prophet's office with the information that he must speak against, as well as for, many people. He was to declare the downfall as well as the upbuilding of nations.

His value as a prophet was greatly determined by his fidelity to God in the face of prolonged and energetic opposition by man. As a true prophet his influence was not only felt during his day but was continued until the present in that some of all generations turned to his utterances to discover yet unfulfilled words and purposes of God.

Lesson 7. Jer. 7:1-11, 21-23.

Topic: Obedience Essential in True Religion.

Summary: To his daily friends on the street, and to his life's associates of the court and the temple, Jeremiah was sent to censure their waywardness toward God, and to reveal the certain evil consequences that must follow. He even accused them of converting God's house of prayer into a den of thieves and robbers. In the face of their indifference, he revealed the uselessness of their sacrifices for sin, and their complete lack of favor with God.

In his obedience in conveying these messages, Jeremiah revealed his own genuineness before God and illustrated to the king and the king's people the benefit of such obedience.

Lesson 8. Jer. 31:29-34; John 1:17.

Topic: God's Law in the Heart.

Summary: In the face of repeated failures on the part of man, over a period of hundreds of years, Jeremiah, in loyalty to God, announces a coming day under a new law of God when success will be certain. First, the nation will be brought into closer rapport with the Father, and second, one of the consequences will be that God's law will become indelible in the hearts of the people. God's forgiveness, compassion, and blessing will complete the setting of that new day when grace and truth in their fullness and

perfection will be manifested through the greatest of all leaders, Jesus, the Christ.

Only for true prophets like Jeremiah could such truths ever be known by the people.

Only for such true prophets could the heart of this dispensation have hope with which to face the manifold discouragements of the age.

It is essential that many of to-day will re-echo the voice of Jeremiah for the benefit of the race. Who, to-day, will add his name to the list of true prophets and acclaim to the heart of man that law of God prepared for the guidance of faithful men?

Lesson 9. Jer. 38:4-13.

Topic: Forms of Modern Persecution.

Summary: In return for Jeremiah's faithful utterance of God's warning against sin and rewards for righteousness, the men meted out persecution to him. In none of this persecution did Jeremiah become false to God. Through it all he remained true.

New forms of persecution are in vogue now. God's Word assures that some of these will be increased in their intensity unto the end of the age. He who would be a true "man of God" to-day, reciting God's Word even in the face of business, social, or political opposition is more valuable to this generation than probably any other character.

Lesson 10. Jer. 35:5-11.

Topic: The Benefits of Total Abstinence.

Summary: The Rechabites stand out as a marked example of total abstinence. Their principle of complete obedience protected them against indulging in one or more particular things. The contrast between the loyalty of the Rechabites and the disloyalty of the Israelites is marked. The benefits of their abstaining from all prohibition are also marked.

Like benefits for like abstinence must be equally expected to-day.

Lesson 11. 2 Kings 25:1-12.

Topic: National Accountability to God.

Summary: The chosen nation developed in Egypt into a nation, led and governed by Jehovah through His appointed judges and kings was, under Zedekiah, found entirely remiss in service to God. The nation was given over by the Father into the hands of an idolatrous military power. Its last dozen princes were beheaded, while the king was taken from the throne, first blinded, then fettered with chains and taken to Babylon to die. Surely, God held Judah wholly accountable to Himself.

To no other nation has God ever given His law, appointed its kings, or held up its ideal of destiny.

But just as God's chosen nation was accountable to Him so also is the individual Christian accountable to-day.

DOINGS AMONG THE CHURCHES

Bro. and Sr. Earl Thayer and son Lyle are visiting with Oregon relatives for a few days.

Sr. Jessie Wilson wishes her friends to notice her change of address from 625 N. Long Ave., to 5239 Race Ave., Chicago, Ill.

Bro. Austin will fill his pulpit at Oregon morning and evening Sunday, June 23. Visitors are warmly welcomed to all these services.

Sr. Julia Ordnung and daughter, Elizabeth, of Oregon, Ill., have been enjoying a visit from Sr. Ordnung's brother and wife, Mr. and Mrs. Wm. Schellenberger of Manhattan, Kansas.

Bro. Edward Moran of Clinton, Iowa, accompanied by his brother, F. Moran and wife and their neighbors, Mr. and Mrs. J. Chatterton were welcome visitors at services at Oregon, Ill., June 16.

The N. B. I. family will be interested in learning that another \$1,000 Annuity Bond has just been taken by one of our earnest workers. Also one who wishes to make the N. B. I. a beneficiary has made inquiry with reference to the proper name to be included in the execution of a will. For the information of any others we would say that **National Bible Institution, Inc., of Oregon, Illinois**, is the proper method for mentioning the N. B. I. name in all such legal documents.

CHILDREN'S DAY AT DIXON, ILLINOIS

Children's day at Dixon, Ill., was celebrated by a diversified program consisting of music, readings and dialogues. All of our children participated and all rendered creditable service. All of our young people did so well we cannot single out one above another.

A beautiful picture comes to our mind when a group of children crowded around a beloved teacher, Jesus Christ our Lord, in the past and we hope they still love to hear Him and wish to be guided by His precepts and commands. How we rejoice to anticipate the glorious future day when we all shall welcome Him to His glorious kingdom.

The children had decorated the platform of our little church with the season's flowers, and we all welcomed Jesus in our midst in spirit. The children at Dixon, Ill.

232 GRAND RAPIDS 232

Sunday, June 9 was another big day with the Grand Rapids church. Our Sunday School register was boosted to a new high mark of 232. Every time a special effort is put forth the attendance increases and that makes it very encouraging. There is real fun and joy in working for the Master. The children rendered an excellent program which was a credit to themselves and the committee directing. The program was directed by Srs. Townsend, Rhoades and Hanson.

Grandma Watts, mother of Sr. Holly celebrated her eighty-fifth birthday the 14th of this month. She has weathered the storms of many trials and still is strong in faith. Her sweet disposition is an inspiration to all.

Sunday evening services will be discontinued during the summer months, but the pastor will not be idle for he will be conducting services at other places in the evening.

Bro. Randall has accepted the call of the local church for the coming year and will do local pastoral work instead of state work as has been done heretofore.

On Wednesday evening, June 12, a number of church folks went to Thornapple river about twelve miles distant and witnessed Srs. Taylor, Brago and Brough put on the Lord Jesus by baptism. The two former are mothers and the latter, a young lady still in the grade school. We are very grateful for the manifestation of God's saving power.

 General Conference, Oregon, Illinois,.....July 30 to August 11

 All local churches and state conferences urged to send delegates.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

- Michigan State Conference, Dutton, Mich. June 28, 29, 30.
- Texas Conference, Goldthwaite, Texas July, 5 to 14
- Indiana Conference, No. Salem Church near Plymouth, Ind., July 9 to 21
- General Conference, Oregon, Ill., July 30 to August 11
- Illinois Conference and Bible School, Oregon, Ill.,.....July 30 to August 11
- National Berean Conference, Oregon, Ill. August 5
- Virginia Bible School and Conference, Mauertown, Va.....August 14-25.
- Iowa Conference, Waterloo, Iowa..... Aug. 17 to 25
- Nebraska Conference, Holbrook, Nebr., Aug. 18 to 25
- Kansas-Oklahoma Conference, Arkansas City, Kans.,.....Aug. 24 to Sept. 5

CORVALLIS, OREGON

We are glad to report that Bro. F. E. Siple arrived here on June 1st and gave four discourses, closing the meetings on Sunday evening.

There are only a few members here, our attendance averaging approximately fifteen.

The Texas Conference
 will be held at
Goldthwaite, Texas
July 5th to 14th.

We are very glad to have had the opportunity of hearing Bro. Siple and of having him visit in our homes. It is only through such contact that we learn to come into closer cooperation with the leaders.

May God's blessing rest on the work and may we continue faithful to the end is our prayer.

The Church of God in Christ Jesus at Corvallis, Oregon. Gladys Barber, Church Secretary.

Bro. J. C. Wilson will hold meetings every Sunday beginning June 16th until further notice is given. Sunday School promptly at 10:00 o'clock; preaching services at 11:00 and again in the evening at 7:45. Every one cordially invited. Gladys Barber, Sunday School Secretary.

FROM THE NORTH-WEST

Another week in the beautiful north-west took the writer to points near Portland, Oregon, and then to Vancouver and Felida, Washington, where the conference was held from the 5th to the 9th. We found this to be a most enjoyable meeting with a whole-hearted group of brethren. Different ones of our able ministers have preached through here in years gone by, the elderly Bro. Prosser having been one of the earliest and most able. For the past few years, however, there has been no minister employed to give full time to the work, and the result is the same as is always evident in such cases,—younger members have not been added as rapidly as older ones have dropped off or moved away.

There is a large field of opportunity in this country and we hope that steps may be taken for more regular and active work in the future. They have expressed very hearty approval of this act on the part of the General Conference in sending a field man through the country and are hoping it may be continued with a trip through here at least once per year.

Plans for the next week will take us to other points in Washington, and then toward the south-east with first stop at Boise, Idaho. F. E. Siple.

CHURCH OF THE GOLDEN RULE, CLEVELAND, OHIO

Our pastor, Bro. Lyon, was called away the first two weeks in June to attend an annual meeting of the Brush Creek Church but he made provision that we have a pastor while he was away.

During his absence we have had Bro. James A. Patrick of Ashland, Ohio with us, who took charge of the services in his stead. He gave us some very interesting sermons, which seemed to appeal to our people, and we hope to have the pleasure of hearing him again at some future time.

We take pride in mentioning our Sunday School, as our attendance is over one hundred regularly each Sunday and we feel that we are growing. Our Children's Day entertainment is now in progress and we hope to put on an interesting program on that day.

The Ladies' Aid Society has surely been quite a factor to us since we built our new church, as they have put on several suppers, which have been successful, financially and otherwise. Effie K. Jones, Clerk.

JUNE MEETING AT BRUSH CREEK, O.

This year's June Meeting has been one of the biggest and best held at the Brush Creek Church for many a year, in the estimation of many. It was held over two weeks, the writer doing the speaking the first week and Bro. F. L. Austin the second. Attendance was excellent from the very first night, and the interest was good and increasingly so until the end.

It was a real pleasure to me to be back and work with these earnest people who are now carrying on their work without a pastor. They have showed that they have no intention of letting the work drop, but apparently they are desirous of finding a pastor who can carry on the work with still greater effectiveness. The members are working together with a greater spirit of cooperation, in some ways, than before, and there is bright prospect for building up the church in the future.

The two o'clock Bible classes, held each afternoon of the second week, were unusually well attended, the adult class, in charge of Bro. Austin, averaging twelve or over. They were seemingly of much interest and profit to those who attended. That the attendance was so good in the face of this very busy season with the crops speaks well for the interest of both members and neighbors.

The final day was observed with the all-day meeting as usual, in which the Springfield people joined, as their custom is. Dinner was served in the basement to a large number, between the morning and afternoon sermons. There were 120 in attendance at Sunday School, and the church was filled for all three preaching services.

Our hearts were made to rejoice when eight made the good confession and took upon them the name of Christ in baptism. They were immersed in the creek back of the church Sunday afternoon. Those baptized are: Mr. and Mrs. Curtis Vance, Vandalia, Ohio; Mr. and Mrs. Russell Shearer, Mr. Raymond Underwood, Miss Luella Underwood, Miss Ruth Pearson, all Route 2, Tippecanoe City, Ohio; and Dallas Lehman, West Milton, Ohio. Ruth and Dallas are just in their early teens, Luella is a few years older, while the others are fathers and mothers with growing families. Some are entering the service of the Master at the very threshold of life, others after many years of consideration. How inspiring to see young and old go to the flowing stream together to dedicate their lives alike to their Lord and Master! May they, one and all, be guided by the Father's hand and finally come off conqueror through His name. Sr. Shearer had previously been baptized, but having been very young at the time, she was not satisfied with the former immersion and desired to have it done again. We were glad to comply, and we commend her earnest spirit of obedience to her Lord that was not willing to let the chance of error remain. Oh, that others would be as anxious lest they had not fulfilled the ordinance of the Lord that they would willingly obey once, twice, yea, many times if need be, in order to be sure of having fulfilled the requirement!

So the Lord blessed the gathering, and we pray God's blessing upon all these new members, and upon those who have not yet obeyed, that they may be directed aright, and together be crowned with life at the Lord's return. M. W. Lyon.

SOUTH BEND, INDIANA

The South Bend Church enjoyed two fine sermons by Bro. L. E. Conner of Macy, Indiana on June 9. Bro. Conner, accom-

panied by his wife and daughter Mrs. Corrine Armstrong of Akron, Ohio, drove about fifty miles from Macy to preach for us in the morning, and gave us another sermon in the evening. The subject for both sermons was "The Coming of Christ in the Old Testament and the New." There was good attendance and interest. We hope to have the Conner's with us again soon.

Bro. and Sr. Earl Thayer are located temporarily in South Bend. They may be addressed at 621 S. Fellows St. We are very glad to have them with us.

A Children's Berean class has just been organized—first meeting 6 p. m., Sunday, June 9 at the home of Bro. and Sr. Rolland Stilson. There were nine present. Verna Thayer is the able leader in charge of the work.

INDIANA

The Great American Desert?

The "Wets" call Indiana the Great American Desert, or the dry state of the union. This may be true but if it is the United States of America is far from being a dry country if police reports are true, which the writer believes them to be. But we do know that there is a great famine of spiritual food in the state of Indiana.

The population of Indiana is given as about 2,930, 390 with our churches located in and near small towns, so that even if we use the population of each county having a Church of God within its borders, as a base for estimates, only a very few would by chance hear the truth spoken. A large number over 2,000,000 have never heard of such a doctrine. The writer often in speaking with people of Kokomo, a city of over 42,000 souls, has been asked, "What kind of a church is that. I never heard of it before."

We have one minister in the state on a salary. We call him by the high sounding title, "State Evangelist." His duty should be to instruct in the gospel and convert to Christianity, which the writer believes Bro. J. H. Anderson is doing to the best of his ability. But how can one man doing the work of a circuit preacher, holding service in different churches once every four or five weeks, (which have no service at other times) find time to preach the gospel to the world?

Old Indiana needs more preachers, young men to hold services in each church each Sunday. This would allow Bro. Anderson both time and opportunity to hold weekly meetings at different points over the state, wherever a gathering could be arranged. We believe this would do a wonderful lot of good and at least tell the world of the coming kingdom of God. We can not all preach or teach, but if we cannot, we can at least lend financial aid in this needed work.

The brethren of Kokomo have the aid of

Michigan State Conference

will be held at

Dutton, Michigan

on

June 28th, 29th, 30th

Bros. Cantwell Drabenstott and Vaughn Long, one of whom is with us the first and third Sundays of each month for three services, with our Sunday School of four classes and Berean Study each Sunday evening that one of the ministers is not with us. We have grown from a small class of workers in two years to a membership of twenty, a growing Sunday School attendance last Sunday of 38. Much interest is shown by the young people.

If even this much can be accomplished here, what could be done in Indiana if we will all work together? Indiana needs more young men, such as Cantwell Drabenstott and Vaughn Long. **Let's have them.** Both of them are doing a great work and any Bible student can see that both are receiving a wonderful blessing in this life.

Our State Conference is near, July 9-21. Let each brother and sister use their talents for this much needed work, that we may grow in grace and bring the good news of the coming kingdom to a distressed and troubled world. D. G. Harvey.

HERALD RECEIPTS

Mrs. Lanie Lovelace; D. A. Renner; Mrs. John Kirker; Jessie M. Wilson; J. W. Cooper; Mary M. Garton; Mr. Ott Landsburg; W. P. Fiske; Mrs. Minnie Kerr; Mrs. Ed. McIrvin; Mrs. Myrtle Houser; Mrs. O. W. Harvey; Geo. Finney; Mrs. Dora Doll; Mrs. G. E. Black; Mrs. Lottie Shearer; Mrs. Debora Pearson.

OBITUARIES

EDITH DREW ROSSITER

(From the Dixon, Ill., "Telegraph.")
 EDITH DREW was born on November 28, 1855, in Biddeford, Maine, the daughter of Seth S. and Emeline Drew. In 1857, when she was two years of age, the family came to Dixon. Her father acquired farm land in Palmyra Township, where the family resided many years, later moving to Dixon and entering the retail shoe business.

In 1873 she was united in marriage to Cornelius Stryker Rossiter, a veteran of the Civil War, and to this union were born LeRoy of Chicago, Mrs. Lawrence Root of Sterling, Mrs. J. B. Lennon, Mrs. John H. Roberts, Herbert Rossiter and Jennie Rossiter, all of Dixon, all of whom survive, together with a sister, Mrs. Moses Cookson of La Crescenta, California, and nine grandchildren.

In 1888 Mrs. Rossiter became affiliated with the Church of God, of which church she remained a most devoted member. During her entire lifetime she displayed qualities of womanhood and motherhood which endeared her to her immediate family circle, and to her friends and associates, and her passing brings sorrow to all who knew her. Of a quiet and unassuming nature—her chief joy was in ministering to those she loved, and who loved her in turn. Rev. G. E. Marsh, pastor of the Church of God, preached the funeral sermon to a gathering of friends and relatives that taxed the capacity of the church. The text, from Proverbs 31:28—"Her children rise up, and call her blessed,"—was a most fitting tribute to a long life spent in the service of God and of her family.

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CHRIST, THE REVEALER OF MEN

By Cyrus E. Brooks

MAN IN RUINS." Such is Bushnell's terse and happy phrase for man under the curse. And yet, in ruins even, how suggestive of power, skill, nobility, and grandeur,—and, truth compels us to add, of weakness, ignorance, brutishness, and bestiality, also.

An historic building in ruins is a suggestive, but hopeless sight, for example, that "dream in stone," Tintern Abby, the finest of ecclesiastical examples, charmingly placed on the banks of the charming Wye,—showing that our former priestly masters had an eye for the beautiful in nature, as well as in art; or those palatial ruins, Chepstow and Raglan Castles, in Monmouthshire. Wandering amid such broken and lonely relics of the past, one is apt to people them with the men and scenes of long ago; in thought rebuilding them, to hear the solemn organ and monkish choir in the one, and the tramp of armed men with the song of fair women in the others. These ruins, however, live only in the past,—they have no future.

But historic man in ruins has a future as well as a past. He *was*, he *is*, and will *be*, and his future will far transcend his past. What he may be, when the curse is lifted, the ruin restored, is seen from what he is at his best under the curse, in ruins. He rules nature, within the circle of its divinely-appointed and sustained laws. He delves the rocks and drags to light their hoary secrets of a past eternity. He mounts into the skies and reads the number of the suns with their attendant planets,—declaring their size, nature and distance.

He not only yokes the wind to his chariot, but mighty steam, as well, submissively obeys his will, whilst the capricious lightning becomes alike his obedient and swift steed and errand boy. He bridges the seas, and paths the oceans, and tunnels the mountains. He can throw a heavy mass of iron a dozen miles, whisper a gentle message a thousand miles, or make dull matter the intelligent vehicle for receiving, transmitting and reproducing at will his speech and song.

Such is man, even in ruins, under the curse. But he is more than this, for there is a moral as well as an intellectual and physical greatness. Thus, side by side with exhibitions of depravity that make other men blush and angels weep, he manifests traits of character and performs acts of goodness that seem super-human, angelic, yea, divine.

But we have higher examples of true and future manhood, than can be gleaned among the ruins of humanity, in that perfect type of unfallen manhood, manifested in the Man, Christ Jesus. We saw Him in our previous issue, as the Revealer of God—"God manifest in flesh"—we have now to regard Him as equally also, the Revealer of man—of that pure and perfect type of manhood to which regenerated men are to aspire here and to be like hereafter.

CHRIST OUR EXAMPLE

What a volume of meaning is crowded into the sentence, "He went about doing good"! That is the key-note of true manhood—present and eternal—"To do good and to communicate, forget not." He *was* good and thus He *did* good.

As the stream cannot rise above its source, so human lives cannot rise above their secret springs of motive. To *do* good in the highest sense, we must aim *to be* good. Doing springs from being. The latter is faith in *action*, the former, the same in *fruitage*. We are thus required *to be* that we may *do*. Being like Christ in our moral nature, we shall do like Christ in our daily life,—more or less nearly as we approach to His moral likeness.

This is true *now*. Then, hereafter, we shall be made manifest in His *personal nature*, true manhood,—when we see Him, we shall be like Him. This will only be true of those who are able *to see* Him at His appearing! That will need those bright and piercing eyes of faith which the regenerate man alone will possess, whilst the dull eye of unregenerate men will only see the exterior form of "the historic Christ."

Thus transformed, our glorified manhood, patterned on His example here and likeness hereafter, shall enter upon its eternal ministry of righteousness, truth, and love to angels and men in both realms of Christ, the unseen and the seen, the celestial and the earthly. Is not this worth living for?—striving for?—suffering for?—dying for? Truly it is a glorious thing to be a Christian!

Socialism, the present panacea for the world's woes, of men after the flesh, aims at an impossible *leveling down* to comfort and competence; and that for this life only. Christianity—true not spurious, not professed merely—aims at a possible *leveling up* to comfort and competence in this life, and a perfect manhood, with a perfect environment in that life to come.

Which is best? Who can doubt?

An editorial, in *The Faith*, a magazine issued in London, some forty years ago.—Selected by Rufus A. Curtis.

DID YOU KNOW THAT—

ILLINOIS STATE HIGHWAY, Route No. 2, the longest, continuous strip of concrete in the State, beginning at South Beloit, Ill., and extending almost directly south to the extreme southern point, Cairo, Ill., passes within one block of the Conference Building and the Oregon Church of God, where the 9th General Conference and the Illinois Conference and State Bible school will convene, July 30th to August 11, 1929?

Plan your vacation this year to include the Conference and Bible School and drive over this beautiful highway, the northern part of which is recognized to be one of the prettiest drives in the U. S.

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CHRISTIAN STEWARDSHIP OF LIFE AND SERVICE, THE BELIEVER'S PRIVILEGE

By R. H. Judd

"Wherefore I (Paul) was made a minister, according to the gift of the grace of GOD given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

THE WRITER has chosen the above passages of Scripture because they express the burden that has been laying upon his heart for a very considerable time. We are all familiar with the proverb that a straw shows which way the stream is tending, and that sometimes it takes but a small incident to kindle into flame a fire that has been long smoldering.

Business took me out unexpectedly to the home of a friend, not knowing that a meeting was in progress. Somehow there came over the writer the feeling that the power of the Spirit was not there. Immediately he asked himself the question, "WHY?" The answer seemed to come clear and decisive. The Word was being studied largely, if not altogether, for personal pleasure, and discussion centered on those minute diversities of thought that yield little or no profit. I think many of our readers will corroborate the experience.

Spiritual indigestion is as real a fact in our Christian life as any that occurs in our natural life. Food unused actually atrophies the power to use even the small morsels that may from time to time be offered for assimilation into more abundant life. Oh, the contrast, the mighty contrast between the condition described above and the experience of Paul as briefly yet forcibly outlined in the verses at the head of this paper! Paul realized, to an extent that none of us have yet realized, some of the "unsearchable riches of Christ". To him they were unsearchable, because ever giving out he found continually that

unstinted measure was his still from which to draw. He was amazed that GOD'S gift should be given to him. We notice that twice over he made use of the expression "Unto me" . . . "Unto me who am less than the least of all the saints, is this grace given". So conscious was he of his own unworthiness, in deep gratitude of heart he sought the reason why, and having found it he gave it to us that we may be "imitators" of him, even as he was of Christ, and partakers of his abounding joy. Let us have the answer in his own words. Listen friends,—

"Unto me . . . is this grace given, that (in order that, or for the purpose that) *I should preach among the Gentiles the unsearchable riches of Christ.*"

Do we friends, as a church, preach among the Gentiles (those alienated from GOD) the unsearchable riches of Christ? We issue, it is true, an invitation for them to "Come", but have we ourselves heard the invitation "GO ye", or is it to us a command which we are reluctant to obey? Paul said, "It pleased GOD to reveal his Son in me that (in order that) I might preach him (JESUS) among the heathen". Our Savior Himself was not satisfied to "preach the acceptable year of the Lord" within the four walls of the synagogue only, but He went into the highways and the byways, the seashore and the boat, and sometimes even went aside from the beaten track that He might win the burdened and the weary to the way of peace and life everlasting, and to the Fountain of living waters. Paul gloried in the fact that he labored where others had not labored, even though there were yet in every sphere those still strangers to the promises, for he well knew that if he obeyed the command to preach where Christ is not named, others would be impelled to step in the gap left by him.

Then too, we claim to have a message the "churches"
(Continued on back page)

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

PRACTICE FOR ONE WEEK

Casting all your care upon him;
for he careth for you.—1 Peter 5:7.

JUSTIFIED

THIS WORD is the verb. The noun is "justification", that is, "righteousness"; the adjective is "righteous". Justified means "made righteous"; made right in spite of sin. God is the One who so creates or reckons righteousness unto one who, in person, is in sin.

JUSTIFIED BY FAITH

KNOWING THAT a man is not justified by the works of the law, but by the faith of Jesus Christ." No amount of works will rectify a wrong done. Works may correct in part the result of the wrong, but works cannot correct the wrong itself. Paul here reveals that Christ-faith alone rectifies the wrong. He is justified by the faith of Christ, that is, Christ-faith. Paul is not saying that he is justified by the faith which Christ manifested in His own experience, but by that type or character of faith which was Christ's—by Christ-faith.

WE HAVE BELIEVED INTO CHRIST

THE KING JAMES VERSION of this part of Gal. 2:16 reads: "We have believed in Jesus Christ". The Diaglott rendering is as in this caption, "We have believed into Jesus Christ." According to the Greek Lexicon, "into" is the proper word in this place. "Into" carries the thought of passing from without to within. Paul was once outside of Christ. Later he entered into Jesus Christ. The manner in which he entered was according to this, his statement, "We have believed into" him. He entered by way of belief.

WE MAY BE JUSTIFIED

PAUL is the great extensive teacher of the truth that the just shall live by faith; that is, they that are just come to be just by faith, and being just they are assured life.

This assurance by the Father is as clear, as definite, and pronounced in the Scriptures. It is the antithesis of the assurance that "the wages of sin is death". Sin, the breaking of God's laws, the undermining of all of God's rules, can naturally result in nothing else than destruction.

Samson in his super-strength stood between the mighty pillars which held aloft the great superstructure. Placing his hands against a pillar on either side, he forced them out of place with but one possible result. The whole superstructure fell. Destruction was meted out to him who stood beneath the fall.

So likewise sin, the wages of which is death. God alone can intervene to save him who brings down the great and just laws of God upon his own head. God has intervened. He sent His Son, He who was righteous indeed, that He should accredit man with righteousness according to man's heart intent, his heart faith, and not according to his error in service, his sin.

It was with this result that Paul believed into Jesus Christ. This justification, this making righteous, was possible to Paul on account of his Christ-faith, which went forth out from himself once he was in Christ. For, being in Christ, the same character of faith which Christ revealed and lived was also the character of faith which issued forth from Paul. It was Christ-faith. As Saul on the way to Damascus, he was a man of zealous faith, but Saul's faith was far removed from and different than Christ's faith. It was this Christ-faith that Saul lacked. Hearing the voice of the Lord as he was in Damascus, he yielded to Him and his faith was at once changed from the old-man-faith to the new-creature-faith. Therefore, says Paul, by this was he justified. Being justified he had the assurance of life, even life eternal.

We earnestly urge each and every member of the Church of God throughout the country, for whom it is possible, to attend the General Conference at Oregon, Ill., July 30 to August 11. Also we wish to emphasize the importance of each church organization sending a delegate or delegates to this conference so that you may be represented at the business sessions as well as at the study classes which will consider church problems of interest to all.

CHRISTIAN WORKS

"I have greater witness than that of John: for the works that the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

JESUS WAS perhaps the world's hardest Worker. His was a life of constant toil, this in face of the fact that none other ever received so much of the help of God, or walked so closely in the fellowship of the Father. His life was a life of strenuous toil. "The works that I do," said the Savior, "Bear witness of me."

Is not this equally true of His every follower? Do not his works bear witness of him? Does not the work of baptism, mentioned in last week's Herald, bear witness of the one who was baptized? Let us remember that faith saves, *but it also works.*

PRAYER

"Pray without ceasing," said the Apostle Paul, 1 Thess. 5:23. Jesus, perhaps in stating the same thing, said, Luke 18:1, "Men ought to pray and not to faint." These certainly are not exhortations with a view to pleasing only Him who listens to the prayers; nor are the exhortations to pray merely for the blessings sought in prayer. Prayer also brings the individual close to God. Prayer and the resultant experiences strengthen the individual, give him greater fortitude in prayer, greater trust in God, all of which tend to draw him from trust in self. In addition to the direct blessing received, prayer strengthens the individual as a Christian. For this reason, too, "men ought always to pray".

Here, also, is a work. It requires steady consideration and adaptation to enter deeply into prayer. Ordinarily, prayer is not a spontaneous combustion of the soul. It is the result of careful living before the Father. The apostles asked the Savior, "Lord, teach us to pray."

In no small sense prayer is a Christian work. He who engages in it earnestly, devotedly, conscientiously, understandingly will grow in his Christian effectiveness, advancement in Christ-likeness daily. It is a work, the performance of which increases the strength, the power of Christianity.

No Christian can properly ignore this Christian labor. It belongs to him to do, even as creeping and walking and climbing belong to the child tot who, to grow into usefulness of manhood, must exercise.

Let no one mistake. Prayer is not commanded because the Father needs it. It is commanded because the child in Christ needs it for his own healthful Christian advancement. It is a health-producing, joy-producing satisfying Christian labor. Every Christian is duty bound to engage it. He ought always to pray.

GIVING

Here, also, is another Christian work. Like prayer

it is not the Father who needs it. It is the Christian who benefits by the exercise thereof. In the Old Testament days the gift offering, often called the meat offering, was an out and out gift or love token to the Father. It in itself was not for atonement purposes. Here was a gift by man to his Creator. Not that God prospered in proportion to the gift; No. Rather, man was prospered by the Creator in proportion to his giving.

The tithe of the Old Testament was largely the same, excepting that the tithe was dedicated to defray the expense of the temple work, and the temple work was always in the interests of man. In no sense did God prosper or accumulate unto Himself in the amount of the tithes or the gifts. When those tithes were largely withheld by the people in their ungodliness, God urged them, Mal. 3, to prove Him by bringing *all* the tithes into the store house. His assurance was that in return they would, as it were, see the very windows of heaven opened unto their needs and witness a pouring out of blessing to them beyond their capacities.

Giving is just as much a necessary work on the part of the Christian as is prayer or any other Christian activity. In no sense should the extent of giving be gauged by arising needs, by the size of the budget for which the program calls. Giving, like prayer, is work that should be rendered by the individual according to his own ability for his own advancement, increase. When Christians, few or many, shall each give because it is Christian service, duty, that needs performing, then there will be ample in store to carry on every necessary Christian labor in the land. It is for this reason, namely, that individuals shall recognize a minimum duty in giving, that we continue to advocate the tithe. Surely nothing less than this should satisfy the *poorest* Christian. However, the writer does not understand that tithing is commanded to the Christian. In addition to this he whose income is greater would undoubtedly find it to his own advancement would he make his gift or meat offering and his contributions to Christian growth far in excess of the tithing.

I recommend that Christians everywhere will study the subject of Christian works. In doing this discover the various lines and phases of labor which the Christian for his own Christian growth and profit needs to perform. In Christianity as in every other activity, he who would be successful must work. There are no such things as "soft jobs" in the Christian life. The name is a misnomer. Success requires work; not work pertaining to merely one phase of his effort, but work that shall cover all phases of his undertaking. Christianity calls for many works. Repentance, baptism, prayer, giving, are but a few. All are profitable and needful for successful Christian growth.

"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."

THE FOUR ANCHORS

The night is dark, but God my God,
Is here and in command;
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To Him as sunniest day,
I'll cast the anchor *Patience* out,
And wish—but wait—for day.

Fierce drives the storm, but wind and wave
Within His hand are held,
And, trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in his faithful grasp;
I'll trust him, though he slay;
So, letting go the anchor *Faith*,
I'll wish—but wait—for day.

Still seem the moments dreary, long?
I rest upon the Lord;
I muse on his "eternal years,"
And feast upon his word;
His promises, so rich and great,
Are my support and stay;
I'll drop the anchor *Hope* ahead,
And wish—but wait—for day.

O wisdom infinite! O light
And love supreme, divine!
How can I feel one fluttering doubt,
In hands so dear as Thine?
I'll lean on Thee, my best beloved,
My heart on Thy heart lay;
And casting out the anchor *Love*,
I'll wish—and wait—for day.
—Mrs. H. E. Brown, in *Messiah's Herald*.

THE J, E, D, P, ET AL

By Norman John McLeod

AND WHEN they brought out the money that was brought into the house of the LORD, Hilkiyah the priest found a book of the law of the LORD given by Moses. And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to the servants, they do it" (2 Chron. 34:14-16) all of which is a nefarious plot, if we are to believe some of the modern commentators upon the Old Testament especially that part called the book of the law.

In recent years much has been said about the authorship of the Bible. Any course offered by almost any uni-

versity on the Bible as English Literature will devote a good deal of time to such discussion as who wrote the various books of the literature that we possess in the form of one Book, the Bible? Are the authors' names attached to them in our Bibles correct, or are they *nom de plumes*?

During the middle ages and down into modern times, no one questioned the authorship of the books of the Bible for obvious reasons. The people who edited our Bible were of the same school of thought as those who taught it, until the Bible was translated into German by Luther, into French by Calvin, and into English by Wycliffe. Then, only, did the question of authorship arise; and so a whole school of commentators, who call themselves "higher critics." The question was first raised in regard to the book of Isaiah, and from thence spread to all parts of the Bible, but the parts of the Bible that have been the centers of attack are the Pentateuch and Daniel.

Needless to say, we do not have access in any part of the world to the original copies of the books of the Bible, nor has anybody since the close of the ancient period and the coming of the dark ages. Various revised copies of copies and translations into Greek and Latin do, however, and it is from these by diligent comparison that all versions of the Bible have been made.

Another commonly known fact is that, until the invention of printing, all copying of books was done by hand by scribes. These scribes, just as modern commentators do, made notes on various passages of the Bible. Then, instead of adding notes at the bottom of the page as foot notes as is now done, they put them in the margin or between the lines of the text. Such annotations were often difficult to distinguish from the original work, so that the scribe who next copied the passages incorporated the notes with the text. This process was first discovered in the examination of certain works of profane literature. And now the so-called "higher critics" say that the same thing happened to the books of the Bible. Perhaps it did, but the method used for discovering such interpolations are not very accurate.

Now the question arises, what was the book of the law of the Lord about which the accounts in 2 Kings 22:3-11 and 2 Chronicles 34:14-19 tell? The "higher critics" say that the book was not "found" for it had not been "lost" or "hid". They say that the book of the law never had very much connection with Moses, that Moses' name was attached to it to give it authority. That the priestly school which was known to exist in the time of Josiah by a series of subterfuges had fooled the young king into believing that the book that was "found" had lain there for many years, is the supposition. Instead of a genuine book of Moses the book is said to be a concoction of the priests and prophets of the Hilkiyah group made up from the existing law and of the great mass of tradition and fragmentary writings that were then extant. Working from this supposition as a basis, they found many things in the books of the Pentateuch that would seem at first glance to bear out the theory. In some places they discovered that the word for God was "Yahweh," or "Jehovah" while in other places the word "Elohim" was

used. Also various sections seemed to the higher critics to teach different conceptions of God and of the relation of the chosen people to Him. As a result they have set aside certain parts of the book of the law as being written by at least four groups of writers designated according to the fundamental character of the writing. The Jehovists or J writers wrote one section, the Elohist or E writers another, the Deuteronomists or D writers another, and the whole was revised by the Priestly School or P writers. Some other groups of writers are sometimes spoken of but the J, E, D, and P are the usual ones.

All of this jargon may seem to have little sense or to have nothing to do with anything that matters, but there are reasonable features of it, and it does matter, as will appear.

If one studies such passages as the 34th of Deuteronomy, it will appear evident that Moses did not write it because it tells of how he left the children of Israel and went off into the mountains to die. Such thoughts will be seen to apply to other parts of the Bible. Somebody else must have written them! Using that one passage as a starting point it would be easy to find many such passages, all of which gives the sanction of plausibility to the whole discussion. But plausibility is not the whole thing.

The very popular writer on religious themes, Bruce Barton, in his "The Book that Nobody Knows" makes the suppositions of the "higher critics" seem real and fascinating. He devotes much space to the J, E, D, P, et al, and gives it the force of well chosen words, which facts make the case more serious.

If the theory of a multiplicity of writers is accepted, other theories must also be accepted. If the priestly school of Hilkiah wrote the book of the law of the Lord that was "found" in the temple the date of its composition is much more recent, and if we accept both theories the book loses much in authority. From the fact that the records of the Exodus and the giving of the law would be told second or third handed their inspiration would be more doubtful. So the theories must be rejected or our faith in the Bible be injured.

There is no doubt that we have lost much of literary and perhaps of doctrinal value in the processes of copying and translating of the books of the Bible, but if the Bible is to be accepted as the Word of God at all, the multitudinous authorships and hence late date of the Pentateuch cannot be admitted. No doubt there has been some additional emendation in the copying process, but who will doubt the genuineness of the message of the Pentateuch? Even if the prophecies of the dispensation and regathering of the Jews were not written till the time of Josiah, they are none the less true prophecies and so must be from God. And if we accept the promises made to Abraham as authentic, why worry about who recorded them? But after all is said, why should it be a difficult thing for Moses to have at least been responsible for the compilation of the history and law as set forth in "the book of the law of the Lord" which Hilkiah the priest found in the temple while it was being repaired "according to the commandment of King Josiah."

THE BODY—THE CHURCH

By C. W. Dean

IN THREE PARTS. PART I

THIS SUBJECT deals with three Scriptural terms, namely, Church, Bride and Body. one of the most interesting studies of Scripture.

The Bible in Christendom has become a fiddle on which we can play any old tune to the strains of materialization, spiritualism, and symbolism. The Scriptures no longer mean what the Holy Spirit intended. They are so highly symbolized and spiritualized that the glorious tunes to the strains of restoration, restitution and resurrection are placed in oblivion.

Throughout all Christendom we hear these tunes: The sons of Israel coming out of Egypt are the church; The kingdom is the church; The little flock is the church; The 144,000 is the church; The great multitude is the church; The sunclotted woman is the church; The bride is the church; and The body of Christ is the bride of Christ. All this is by spiritualizing and symbolizing. It is unscriptural and selfish handling of the Word of truth and has blinded the eyes of Christendom to the fact that Christ was raised with a body of flesh and bones, the same body which was placed in the tomb. Luke 24:39; John 20:24-29. This same Jesus (flesh and bones) will come in like manner as He went, Acts 1:11; 3:20, and those who pierced Him shall look upon Him. Rev. 1:7.

In order that we may distinguish the things that differ—The Body, The Bride, and The Church—we first have to understand with what body the dead are raised, and the body that is to be conformed to His image. As we have already quoted, Christ was raised with a body of flesh and bones. John 20:24-29; Luke 24:39. He was in that body when He ascended in a cloud and will come in like (flesh-bone) manner as He went. Acts 1:11; Rev. 1:7.

The Word of God teaches nothing of the materilization doctrine. All such teaching is the doctrine of the demoniacal powers and spirits. Eph. 6:12. The messengers (angels) of God are men. Dan. 9:21; 10:5; Gen. 18:2; 19:1. Christ Jesus Himself is a Man. Acts 17:31; 1 Tim. 2:5. He was born a male: flesh, blood and bones. He died a male: flesh, blood, bones. He was raised a male: "flesh and bones". He ascended a male of flesh and bones and He, this same Jesus, will again descend a male of flesh and bones, according to the Scriptures as written. Let us put away the tunes of symbolism, and spiritualism, and materialization, and turn our study to one of the gravest errors emanating from the spirit of antichrist, which has to do with the coming of Christ in the flesh. This is the special test which is given to discover whether a spirit is of God and also points out the false prophets.

The apostle John in his epistles is concerned Christ after the flesh, for he is an Israelite. John

his first epistle by referring to Christ in the actual flesh, to that which we have heard, which we have seen with our eyes, which we handle with our hands. Hence he gives a test for false prophets based on the flesh of Christ.

"Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: . . . every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. This is that spirit of antichrist." 1st John 4:1-4.

All that many of us get out of this statement is a past event. When John wrote he was not simply insisting on the incarnation of Christ, but on the state to which it introduced Him, and that state continuing to the time he wrote and to the time of antichrist, both present and future. Antichrist is coming, and now is already in the world. Some for argument sake follow out the false connection with the preceding verb and insist it refers to the past. This does not prove it for the coming can go no farther back than the time many deceivers came out. 2 John 7. These did not come out until after His resurrection. Falsely construing it with the previous verb does not alter the case at all. It only shows the desperate length to which the antichrists are driven—those who deny His coming in the flesh.

It has been taught that the word "coming" here must be understood and translated as past tense because the previous verb is in the past tense. The coming refers to Christ while the previous verb refers to the deceiver. We must first prove that Christ was one of the deceivers before we can prove that His coming coincides with the antichrist. The word, coming, is not limited to any verb but is a general statement not confined to any time. Whoever denies Christ's coming in the flesh at any time, any coming is a deceiver and antichrist.

There is an example of the participle, coming, which should settle the matter. Rev. 1:7, 8: "Behold, he cometh with clouds; and every eye shall see him, and they which pierced him." Then the title, (8th verse:) "Who is, Who was, and Who is coming." We have the word, "coming," in the present tense, used independently of the previous verb just as in the passage before us. We know that this does not refer to His past coming. It was used long after that was past, and refers to His future unveiling.

We are asked to believe that 1 Cor. 15:45 proves that Christ in resurrection had no body of flesh for a spirit has no flesh and bones. And there seems to be a contradiction in Luke 24:39. Jesus Himself said, "See my hands and feet," and that He was flesh and bones. However let us observe the context of 1 Cor. 15:45. The subject of the passage is the body. "If there is a soulual body there is also a spiritual body. Thus it is written, The first man Adam became a soul; the last Adam a vivifying Spirit. But the spiritual is not first, but the soulual; thereupon the spiritual. The first man was out of the earth, soulual; the second Man is the Lord out of heaven."

Applying the same reasoning to the statement, "The first man Adam became a living soul," we know that Adam

was not a soul in the exclusive sense that he had no flesh and spirit. The last Adam is a vivifying Spirit in the same sense that the first man was a living soul. If the fact that Adam was a living soul did not preclude his having flesh and spirit, neither does the fact that Christ is a Spirit preclude His having flesh and a soul.

When we come to a passage of Scripture dealing with the difference between a soulual body and a spiritual body and find Adam called a soul, it would be folly to conclude that he had no flesh. It is just as foolish to reason that because our Lord is called a Spirit, He has no flesh. The passage is concerned with a body. It answers the question, "With what body are they coming?" and contrasts the resurrection body with the soulual body, showing you are not sowing the body it shall be. It takes for granted that Adam had a body. It calls it a soulual body because he was a living soul. It calls our Lord's body a spiritual body because He is a life-giving Spirit.

Thomas emphatically stated that he would not believe that Christ had risen unless he saw the nail prints in His hands and the hole in His side. Christ appeared before Thomas, John 20:24-28, and showed His hands and His feet, and the hole in His side; and in Luke 24:39, Christ Himself stated that He was flesh and bones. And be it known unto all, the Scripture plainly states that whosoever confesseth not Christ in the flesh, at any coming or presence, is antichrist. He is to reign over the house of Jacob which will be exceedingly a great number, and they are flesh and bones when placed in the land promised them. Ezekiel 37th chapter.

WHAT 2,500 PEOPLE SAW

A TRUE STORY FOR YOUNG AND OLD

IF PEOPLE think that the day of miracles has passed, they are greatly mistaken. God is performing them every day before our eyes, but people won't believe it, and therefore they don't see it. "If thou canst believe thou shalt see," is the divine law in the kingdom of God.

I shall give you a short description of this man's healing as I heard it from his own lips here in Drammen, on Sunday evening, August 8, before an audience numbering about 1,000.

Twelve years ago Mosen was laboring as a chimney sweep in the city of Skien, Norway. One day he fell from the roof of a house on to the pavement (about 60 feet), and broke the spinal column in two places. He was picked up unconscious and brought to a hospital. Here he lay for a long time in terrible sufferings. He was attended by the very best physicians, but they could not do much for him. His sufferings were so intense that for a whole year he had to be attended by a physician three times a day.

Not long after the fall, as he was lying in the hospital he became entirely lame on the left side, and on the right from the waist down to his feet, and also blind. His

mother was visiting him on the very day he lost his sight. She asked him about it, and he dared not tell her, but later his conscience smote him, so he had to telephone the sad news to her, and bid her forgive him for not telling her the truth. He had been converted shortly before his fall.

Several years went by with great sufferings, which he tried to ease by taking morphine. But one day he awoke to the terrible fact that he was fast becoming a habitual morphinist. He then asked God to deliver him from it, and the Lord did, and since that day he has never touched it.

During this time he had been moved from Skien to the city of Stavanger, and was living there. While here he became acquainted with a young man by the name of Storm, whom the Lord gloriously saved. He was the son of a high officer in the army, and when God saved him his family had no more use for him. But God had use for him in His service—praise the Lord forever. God laid upon the heart of these two men that they should begin a mission and preach the gospel on the streets, and wherever God opened a door for them. Remember, they were both poor, and one was blind and lame and had to be carried and nursed almost like a baby. But they prayed to God, and He helped them. Glory to His name!

A HUMAN HORSE

They had to have a wagon in which Monsen could lie. So Storm made a sketch of one, and they had it made, and God provided the money. It was a light wagon with a canopy, and Storm was the horse that pulled it about with its precious load for six years. In this way these two men went about on the streets of Stavanger and other cities out in the country, in the hospitals, prisons, private houses, churches and halls, and preached and sang the gospel of God's everlasting grace and the glorious salvation through faith in His Son Jesus—the Messiah. Oh, what a spectacle before the world! Oh, what a sight for bishops, preachers, and church people! Oh, what foolishness and what a laughing stock! Yea, and what heavenly wisdom and powerful grace made perfect in weakness through suffering and praise and poverty. Glory to God forever and ever! "Hallelujah!" is always Monsen and Storm's battle-cry.

CONFOUNDING THE MIGHTY

After a while God laid it upon their hearts that they should begin a night mission for fallen men and women. They had nothing to begin with except prayer and faith in the promises of God. But they prayed, and God soon gave them a fine house. Now they have several buildings situated on a small island near Stavanger, where they continue this work for drunkards, and they have room for twenty-five. In five years there have passed through their mission over 5,000 men, who have received food, clothes, and a bed, through the grace of God and the loving kindness and labor of these two men, one of whom has been lame and almost totally blind for twelve years. Do you see how God has chosen the weak things of this world

to confound the mighty? Glory to His name! But now we come to Monsen's healing. In the month of January, 1915, God laid upon their hearts to go out into the country some miles from Stavanger to hold some meetings. They had been invited by the people at a certain place.

Storm carried Monsen out and placed him in the wagon and pulled him to the station. When they got on the train God's Spirit came upon them, and they had a very precious time on the way, singing and praying and testifying. God also blessed their meetings to the edification of the saints and salvation of souls. On their return to Stavanger, Monsen became in great agony of mind through weakness, but more so for the salvation of souls in Stavanger. The Spirit spoke to him and said: "When you come home call a large meeting and speak about these themes: Is Jesus the Son of God?"

IS CHRISTIANITY TRUE?

When they came home they laid the matter before the Lord in prayer, and were convinced more and more that it was from God; so they announced in the papers that a meeting would be held in the "United Workmen's Hall" (Ardeidersomfundet), which they had often used free of charge. On Sunday afternoon, January 17, they continued to wait on God. All ministers and Christian people were invited, and all Rationalists and Freethinkers and Socialists also. The day came, and the hall was filled to its utmost capacity, when there were at least 2,500 people present.

On Sunday morning Monsen was so weak he could not lift a glass of water with his right hand and his left had been lame for twelve years. His lameness had become worse and worse. He could see, dimly, the light with one eye, but the other was entirely blind. For all these years that he and Storm had worked together, he had not once been able to see his brother's face. But now the day had come that he should see this young man who pulled him about and cared for him like a baby.

When he came on the platform lying in his wagon as usual, when he spoke he began to shiver with soul-agony, and cold sweat was pouring forth. He had no thought of God's healing him, although both he and many Christians had prayed for his healing, he had not the faintest idea that God would heal him that day. His only burden was to prove to the people that Jesus was the Son of God, and that Christianity is true.

A MODERN MIRACLE

After singing a hymn, and prayer, he spoke to the people for an hour, then he became so weak and exhausted that he had to stop. A terrible, solemn stillness had fallen on the assembly. The Spirit filled the hall with the glory of God. Storm, his companion, was lying on the platform beside the wagon praying. Monsen himself was sweating, wholly exhausted. All at once he felt a choke go through his body from head to foot. He lay a while longer, then suddenly there came on him a mighty stream of heavenly

(Continued on back page)

“HE CARETH FOR YOU”

Yes, leave it to him:
The lilies all do,
And they grow—
They grow in the rain
And they grow in the dew—
Yes, they grow:

They grow in the darkness, all hid in the night—
They grow in the sunshine, revealed by the light—
Still they grow.

They ask not your planting,
They need not your care,
As they grow—
Dropped down in the valley,
Sweet'ning the air—
There they grow:

They grow in their beauty, arrayed in pure white
They grow clothed in glory by heaven's own light
Sweetly grow.

The grasses are clothed
And the ravens are fed
From his store;
But you who are loved,
And guarded, and led,
How much more

Will he clothe you, feed you, and give you his care!
Then leave it with him, he is everywhere.
Ample store.

Yes, leave it with him,
'Tis more dear to his heart
You will know,
Than the lilies in bloom,
Or the flowers that start
'Neath the snow:

Whatever the need, if you seek it in prayer,
You can leave it with him—for you are his care
You, you know.

—E. B. Miner.

THE SIGNS OF THE TIMES WE LIVE IN

Indicating the nearness of Christ's Second Coming

ALL THE WORLD sees the facts regarding the Jewish nation, the Papacy, the Russian, French and other powers, but it knows not what is indicated thereby.

When Palestine was wrested from the Turks during the World War, the world applauded. When the League of Nations made Great Britain the mandatory-overseer of Palestine, the world again gave assent. When Great Britain announced that the Jew was to establish a national

home in Palestine, the world marvelled—but it did not see “to the end of the matter.”

It appeared as “the best thing to do” to solve “*The Jewish Question*,” but they failed to see the hand of God in human affairs, towards the restoration of the land and the people in fulfilment of His promise to the fathers of Israel.

“*The Jewish Question*” will not be solved until the Lord Jesus Christ returns to Zion and turns ungodliness away from Jacob, and becomes their Messiah and their King.

When the Papacy was restored as a sovereign-state among the nations, by the treaty signed on February 11th, by Italy and the Roman Catholic Church, the world looked on with wonderment, and apparently believed it was “the best thing to do” to solve “*The Roman Question*” that had disturbed Italy and the world for the past 59 years. But again the world failed to comprehend “the end of the matter,” what God had decreed should befall the entire papal system at the appearing of the Lord Jesus Christ, who will settle for all time “*The Roman Question*” and show who only is the Lord of lords and King of kings and destroy “Great Babylon” that exalteth itself and corrupteth the people and its doctrines and practices. (Read Revelations 17 and 18).

There still remains “*The Eastern Question*” involving Russia and the Balkan States and Constantinople. This is closely allied with “the king of the north” (Dan. 11:40) of the latter days.

The world has viewed with much concern the progress of Russia. Under the Soviet rule that nation has grown and become strong. It is looked upon as the opponent, if not the enemy of Great Britain in Europe. Somehow or other the whole world has some fears of Russia provoking the world into another war; and in this they are not wrong, for the prophets have foretold what shall take place in the latter days, when Russia and her allies (Ezekiel 38:1-8) invade the land of Israel and meet the armies of Great Britain and her allies, defending the people of Israel.

The development of the king of the north may be looked for as the next great sign indicating the nearness of Christ's second coming.

It will not be surprising to hear that the League of Nations had paved the way for a treaty between Russia and the Balkan States, wherein Russia would have Constantinople and Thrace, the ancient territory of the king of the north.

With this character established, the cast will be complete and the world-stage set for the last scene of the greatest drama of all time, when the king of the north invades Palestine and comes to his end upon the mountains of Israel (Dan. 11:40 to 45).

At that time the Lord Jesus Christ will be in the earth again; the resurrection of the dead and the judgment will have taken place and Christ and the saints proceed to Jerusalem, to save the city and its inhabitants from the invader, and establish the kingdom of God upon earth.

In the process of establishing the kingdom, "the kings (of the earth) were assembled, they passed by together. They saw it, and so they marveled; they were troubled, and hasteth away. Fear took hold upon them there, and pain" for the kingdoms of this world will be destroyed, and their dominions become the Lord Jesus Christ's who will be King over all the earth. (Psalm 48:4-6, Zech. 14:9).

But the setting up of the kingdom of God will not be accomplished without opposition on the part of the nations of the earth. In Rev. 17:11-14, we read,

"And the beast that was, and is not, even he is the eighth, and is of the seventh, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. . . . These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called, and chosen, and faithful."

Thus the Roman government that was represented as

"the beast of the sea" in Rev. 13, is again brought into existence as a "scarlet-colored beast," symbolic of the red-robed Roman Catholic church in its governmental aspect, "The Holy Roman Empire" being the eighth head or form of Roman government.

In this chapter (Rev. 17:3 to 8) under the symbol of a woman upon the beast, "that great city (Rome—the City of the Vatican) which reigned over the kings of the earth" (Rev. 17:18) is portrayed and in Revelations 18, her destruction is revealed, as taking place at the return of the Lord Jesus Christ to the earth again.

The return of the temporal power of the papacy is a most significant sign of the times, indicating the beginning of that brief apocalyptic period of "one hour" (Rev. 17:12; 18:10, 17, 19) during which it shall exist.

The return of Christ is very near, for He shall return before the invasion of the land of Israel, therefore let us all, "watch" and prepare for His coming.

—Selected by H. H. Hawkins.

SORROW AND JOY

By Samuel E. Haney

"For godly sorrow worketh repentance to salvation not to be repented of (a repentance which bringeth no regret', R. V.): but the sorrow of the world worketh death." 2 Cor. 7:10.

THERE IS A MARKED distinction between godly sorrow and worldly sorrow, the qualities being as opposite as light and darkness; life and death. No matter how well a person may have been born and bred, he is by birth and nature a sinner in God's sight: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psa. 51:5. "How then can man be justified with God? or how can he be clean that is born of a woman?" Job. 25:4.

There is a time in the life of every regenerate person (which spiritual state only constitutes a Christian) when he realizes he is a sinner,—an alien from God, "having no hope, and without God in the world", just as the Jew is, without Christ. Eph. 2:12. Such realization produces godly sorrow which leads to repentance. Emphatic Diaglott rendering: "For the SORROW according to God produces Reformation for Salvation". The penitent sinner, seeing his lost condition, appeals to his Creator for salvation. God meets him more than halfway and gives him a "new heart", as it were, which changes his general demeanor, clarifies and makes more distant the horizon of his mental vision. The once opaque clouds of this life suddenly take on a translucent aspect, for nothing can obscure the transcendent glory of a Christian's Redeemer. The things which once were most pleasing to the natural mind become repulsive to the Spiritual, Christ-like mind, "But (for) we have the mind of Christ", 1 Cor. 2:16. Paul illustrates: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I

became a man, I put away childish things." 1 Cor. 13:11.

Has such been your experience, dear reader? If not, I beseech you in the name of Christ, to "seek" such blessings—blessings which God has in reservation for you, as the result of the great sacrifice "of the only begotten of the Father". Christ suffered and died that you and I might not perish, but have life abundantly, both in this age and in the ages to come, even immortality—"divine nature". Rom. 2:7; 2 Pet. 1:4. Recall to mind Jesus' words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again". Now listen to Paul (Rom. 7:18), "For I know that in me (that is, in my flesh,) dwelleth no good thing".

This Spiritual "birth", technically takes place at the resurrection; but the "begetting" occurs in this life. Otherwise we should never "receive the things of the Spirit of God", in this life (age): "Because they are spiritually discerned". 1 Cor. 2:14-16. "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God". Note Emphatic Diag.:"Now, an Animal Man does not receive the THINGS of the SPIRIT of God, for they are Foolishness to him; and he is not able to understand, Because they are spiritually examined. But the SPIRITUAL man examines, indeed, all things, yet he is examined by no one. For who has known the mind of the Lord? who will teach it? But we possess the Mind of Christ."

Were it not for the Spiritual begetting this side of the resurrection and rapture, Jesus' words to the unregenerate Nicodemus should apply to every one of us: "If I have told you earthly things, and ye believe not, how shall ye

believe if I tell you of heavenly things?" Nicodemus was a wise and good man, but he was an "Animal Man", and Jesus was trying to convince him of the necessity of becoming a "SPIRITUAL man." There are many such today who, unfortunately, are deficient of the Pharisees' candor and importunity. My inability to understand how it is *spiritually possible* for there to be an unregenerate Christian may be due to my mental density. Listen to Paul: "For to be carnally minded *is* death; but to be spiritually minded *is* life and peace"; i. e., to be immune from worldly sorrow. "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." Rom. 8:6; Gal. 6:8. One not Spiritually-minded must necessarily be carnally-minded: one cannot be both—either a Christian, or not a Christian, scripturally speaking. It is the lack of this Spiritual-mindedness that produces fertile soil for "sorrow of the world"—"which worketh death".

Worldly sorrow is a festering sore—worse than small-pox. It is germinated by an admixture of sinful flesh and this world's satanic spirit, and like the bloodroot plant, it thrives only in shadowy places. Many who love the Lord and His Word seem happiest when they are "horse-back riding" for trouble and sorrow by mixing up with the world—gratifying the flesh—"Animal Man". But the wise man tells of a happiness that broods no sorrow: "The blessing of the LORD, it maketh rich, and he addeth no sorrow with it". "A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken." Prov. 10:22; 15:13.

Paul had sorrow—at times—"sorrow upon sorrow". An instance: The sickness, "nigh unto death", of his dear companion and fellow-soldier, Epaphroditus. Phil. 2:25-27. But this was not "the sorrow of the world", but "godly sorrow", lest the church should lose a faithful "messenger" of the truth: "for he longed after" the brethren.

It is an inestimable privilege and blessing to be a Christian—"spiritually minded"—these "perilous times". There never has been a time when mankind in general confronted conditions so conducive of sorrow, trouble, fear, anxiety,—anger, malice, selfishness, hatred and rudeness. And this is as true of nations as it is of individuals. Human traits are portrayed in Isa. 19:1, 2 ("Egypt" symbolizing mystical Babylon): "The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I shall set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom". Also Jer. 9:4: "Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders". Jesus' reference: Matt. 24:6, 7; Luke 21:25, 26. But how differently do the "spiritually minded" view all these things! "They look up, and lift up their heads, knowing their

redemption ('DELIVERANCE', Emph. Diag.) draweth nigh".

What perturbation sin has wrought! Job says, "Mine eye poureth out tears unto God". And David cries out, "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears". Tear glands respond to different emotions,—joy, pity, sadness, sorrow and fear. But all shall be joyful tears ere long, "For his anger endureth but a moment: in his favour is life: weeping may endure for a night, but joy cometh in the morning". This coming joy is going to endure forever, for, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*". Isa. 25:8. "And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. Hallelujah! The word "joy" appears 180 times in the Bible, and "rejoicing" 252 times.

Reader, are you a participant? If not, put the question to yourself: "Why am I not?"

NO MORE WAR

THE AVERAGE cost of operating a United States battleship for one day is about \$5,665. By multiplying these figures by the number of such ships we get approximately the cost of being prepared to kill and maim our fellow creatures and to destroy property. Other nations ditto.

What a spiritual awakening there would be in all nations were this money used in promulgating gospel truths!

Man's efforts to maintain life these days have a boomerang effect, and will continue increasingly so until Jesus takes possession of that which He purchased by His own precious blood on Calvary, i. e., the human race. Then Isaiah's prophecy will be fulfilled: "And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us 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. 2:2-4.—*S. E. Haney.*

C. I. Scofield.—"This age ends in catastrophe. No prophetic voice describes the end of the 'Times of the Gentiles' in the peaceful terms which uninspired forecasters in pulpits and newspapers have made familiar."

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"THE LORD IS ON MY SIDE; I WILL NOT FEAR: WHAT CAN MAN DO UNTO ME?"—PSALM 118:6

SUMMER at last has come to Illinois. Different Berean classes and Sunday Schools are planning more out-of-door picnics and social gatherings than we can enjoy during the winter months.

We encourage all such get-together meetings which help us to know each other. And especially are they desirable now that we can meet out under the blue sky with the beauties of God's creation in evidence on every hand.

The story of "The Lost Word" given below by one of our faithful contributors is very appropriate to this beautiful season of the year, when life constantly reminds us that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Let us not only keep the word "God" upon our lips, but let us cherish the love of God within our hearts to help us in all our ways.

TRUE VALUES

VERY WEALTHY Grecian had an only son, Hermes, who was the light of his life. Much to the parent's sorrow, he was converted to Christianity just when he was about to enter young manhood. The aged man, who was able to give his son everything the world could offer, after remonstrating in vain, coaxing, pleading and threatening, finally disinherited him and drove him from his home. Nothing daunting, Hermes set forth to make his own way in the world, serving the new God he had learned to love.

For a time all went well with him; his splendid education helped him find a place in the world; and his new interest absorbed his attention. But after a few years he began to look back upon the scenes of his boyhood and to long for the social prestige and the pleasures of his father's home.

One day he stood disconsolately gazing at a scene of festivity and longing to be back amid it all. Unconsciously he voiced the longing aloud and a Grecian priest who stood near heard him. He said, "You may go back, my boy, if you will give me one word out of your life." One word! 'Twas as nothing compared to the vista opened up before his envious vision. Little heeding, the reek-

less youth said, "Yes, yes, let me go! The word is yours."

Just then a messenger ran up to Hermes and told him his aged father was dying of grief and loneliness for his only son. Swiftly he sped as on wings to the home of his childhood, up the beautiful staircase, through the rooms that were so dear and so familiar, to the bedside of one he loved.

"My son, my son," whispered the dying man, "I forgive you for leaving the gods of your fathers. Only tell me about that wonderful God you worship that I may know Him before I go."

With tears streaming down his cheeks the young man said, "Oh! Father, I have come back to stay with you always." "Yes, yes, my son, but tell me quickly, to whom do you pray? I am going." "Father, we pray to the only One who can hear and answer. We love and worship ———." The word was gone; he could not utter it!

"Tell me son, ere it is too late," came the low whisper. And as he knelt watching the light fade from the eyes of him he loved, he tried in vain to speak the word.

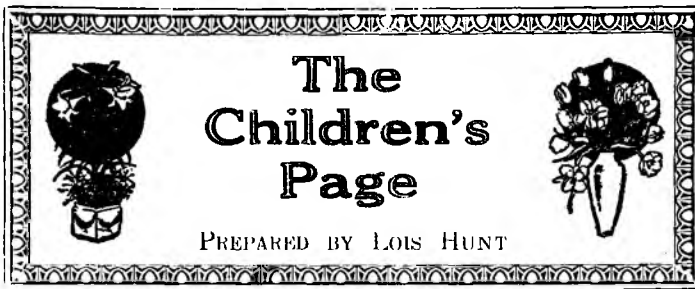
Time sped on and though for a while he was wretched and lonely, he grew to love a lovely maiden and they were married. A beautiful boy came into their home and became the idol of their hearts. One day he fell ill and all his father's wealth could not heal him. As the young father and mother knelt beside the bed, watching the life of the one they loved slowly ebbing away, the mother thought of the One her husband had worshiped. "Oh! Hermes, pray to One you worshiped when you were gone. Perhaps He will hear."

And Hermes bowed his head and whispered, "Spare the life of our darling, dear ———"! He could not speak the word! It was gone! He had bartered it for all the wealth at his hand, and the wealth could not buy his son's recovery. Wretched indeed was he!

Slowly the door opened and in came the golden-voiced Chrysostom, who himself had left the Grecian altars and worshiped the God whom Hermes had known. Reverently he taught them the lesson that Hermes had failed to grasp, that all the wealth and pleasure of the world is as naught compared to the love and watch care of God.

And while he prayed the child ceased tossing and fell into a refreshing sleep.

Such, in substance, is the story of "The Lost Word," by Henry Van Dyke.—*Mary A. Gesin.*



THE STORY OF EZEKIEL

WHILE JEREMIAH was preaching to the Jews in Jerusalem another prophet was uttering the same message to the Jews in Babylon. He was Ezekiel.

Ezekiel had been a priest in Jerusalem and served in the temple. He may have heard Jeremiah preach and believed his words.

When Nebuchadnezzar captured the country the first time and took many away, Ezekiel was among the priests to be carried away. He was one of those in the strange land of Babylon to receive a letter from Jeremiah advising them to make homes in their new location, for the captivity would be long. Ezekiel found, however, that his countrymen were not more disposed to listen to Jeremiah in Babylon than they had been in Jerusalem. They were stirred with the hope of a speedy return to their own land. They were not willing to believe that they and their children would die in the East and only their grandchildren would go back.

For the first five years Ezekiel lived quietly among them but had no commission as a prophet and spoke no message. He was a priest, but there was no work for a priest of Jehovah in Babylon, and the young man's mind turned often to the temple back in Judah, where his heart was, and which he would never see again. He began to hope very earnestly that his people might so live that a new and better nation would go back to their homeland.

Ezekiel often had strange dreams or visions. One day, about five years after the arrival in Babylon, he dreamed of seeing a flaming chariot with wheels that would take it through the air. He described it as the chariot of the throne of God.

Another time, in a dream, Ezekiel was given a book and told to eat it. He declared that, "It was in my mouth as honey for sweetness."

Ezekiel knew his task was a hard one when God called him to be a prophet. He was to speak to his own people. Strangers might be willing to hear him, but the Jews were certain to refuse. God told him they would not listen, as they had not listened to Him back in their homeland. Nevertheless, Ezekiel was to be strong and relentless. He was to be fearless and deliver unto them the words as God would tell him.

The prophet dared not think of himself nor his own desires or sorrows. A terrible sadness fell upon him. His wife became severely ill, and reached the point of death. He knew that he was to lose her, who had been

so near to him that he called her "the desire of his eyes." But, like Jeremiah he could not give himself up to mourning and grief. He had to think of his people. God told him to act as if nothing had happened.

The people were very much surprised when he appeared unconcerned. Grief over such a loss would naturally be expected of any man. Ezekiel then explained to them the meaning of his attitude. Just as he had been silent so would they be unable to mourn when they heard of the fall of Jerusalem.

Thus, you see, Ezekiel became another of God's messengers, and put his ministry first before everything else. He delivered the messages not only to Judah, but to all Israel.—*Parts from "Lessons from the Great Teachers."*

REMEMBER

God watches over His children, even in strange lands.

SOMETHING TO DO

1. Find Babylon on the map.
2. Read about how the Jews usually showed their grief for their dead.
3. Find some Hebrew letters and words.

WHERE FIND

"The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just."

NOTE BOOK

Page 1. Copy: *Ezekiel*—prophet to Israel in Babylon.
Draw a map showing Babylon.
Reverse Side: Copy Proverbs 1:28-31.

If you have gracious words to say
Oh, give them to our hearts to-day,
But if your words will cause us sorrow
Pray keep them to the last to-morrow.

—*Burton in Sunshine Calendar.*

ALL THE WAY

I can hear the voice of Jesus
Calling to me day by day.
I would heed the loving message,
"Come walk with me all the way."

I would feel His arms around me
And His tender loving care.
I would know He always hears me,
When I come to Him in prayer.

Oh, how sweet is this assurance
There is nothing we need fear,
Just to know that we have Jesus,
Walking with us, ever near.

—*Edith E. Miller.*

With Our Sunday Schools

LESSON I.—July 7, 1929 THE STORY OF EZEKIEL

Ezekiel 1:1-3; 2:1 to 3:27; 8:1-4; 11:22-25;
24:15-24; 33:30-33.

Devotional Reading: Psalm 121.

GOLDEN TEXT

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.—Ezekiel 33:11.

A STUDY OF THE SUBJECT

Topic.—A Prophet Pastor.

Outline.—I. Ezekiel's vision and call. II. Ezekiel's third vision. III. Vision of glory departing from Jerusalem. IV. Ezekiel a sign to his people. V. Hearers but not doers.

Already a priest God now sends Ezekiel to the captives of Israel as God's spokesman or prophet. Daniel had preceded him in a recent captivity. Daniel was located in Babylon while Ezekiel was with the scattered ones afar. He was God's spokesman, God's watchman, God's solicitor: spiritually, he was God's guardian pastor over Israel while she was suffering the smarting stripes of captivity for her centuries of rebelliousness.

I. EZEKIEL'S VISION AND CALL. Ezekiel is a compound word of which "el," the last member, means "God." The whole word means, "God is strong", or "God strengthens".

As Isaiah was given a vision of God's holiness, Isa. 6:1-7, before he was sent to do a prophet's work, so Ezekiel was given a vision of the glory of God, chap. 1, before he was sent to the captivity as God's spokesman. With the picture of the vision vividly imprinted upon his mind, Ezekiel was commanded, 2:1, to "stand upon his feet" that God might speak to him. With the Spirit of God permeating his whole being, 2:2, God gave him his commission, 2:3, "to a rebellious nation that hath rebelled against me". Instructed not to be afraid or dismayed at the words or looks of that people, and to partake of only God's own given words for his instructions, Ezekiel, the priest, set forth to be a prophet also to God's chosen people.

PRACTICAL APPLICATIONS

Service. It is not always necessary for us to go to foreign lands to learn other languages, and to preach the gospel to strange people in order that we may be of service to God. The call to home missionary work is quite as insistent to-day as is the call to the foreign field. Millions in our own country have never heard the glad tidings of the kingdom of God. They do not know that Jesus Christ is the only Life-giver. Church membership and spirituality are rapidly declining throughout the United States, and the church needs consecrated workers everywhere to counteract this tendency, and to prepare the faithful for the Lord's coming. No worldly ambition, not even the claims of family and home excuses one who is qualified from engaging in such service.—G. E. M.

THE GOLDEN TEXT

"As I live, declareth my Lord, Surely I can take no pleasure in the death of the law-

less man, But that the lawless man turn from his way, and live." Ezek. 33:11, Roth.

As we trace the history of the children of Israel, we find them turning many, many times from God to wickedness. Yet His constant plea to them was, "Turn from your wicked ways, I take no pleasure in the death of the wicked." For He knew full well that such would be their end should they continue in wickedness.

Christ came. He, too, preached, "Turn from your wicked ways." "I came not to call the righteous but sinners to repentance" was His message. Life everlasting is promised as a reward for your repentance. Here is a message for us! "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.—V. C. T.

SENIOR AND ADULT CLASSES

Topic: Ezekiel's Preparation.

Ezekiel was, as were Isaiah and Jeremiah, God's messenger to His people, Israel. His ability to be such a messenger lay in the fact that he saw the glory of the Lord and fell upon his face, Ezek. 3:22, and that the spirit entered into him and spoke unto him and set him upon his feet. Ezek. 2:2. This experience was identical with the experience that prepared Isaiah and Jeremiah for their service. And the records in the Bible reveal that all men who have made contributions to God's revelation of Himself and His purposes have been prepared in a similar way.

Yet we are prone to set ourselves up as God's spokesmen without such preparation. Discerning ourselves to be well versed in Bible doctrines, to have tact and leadership ability, to know something about psychology and human nature, and fired with a desire to do something for God, we plunge in with no knowledge of God's glory by experience, without having been put on our faces before God both physically and mentally, and then lifted up through the entering of the Spirit, without having realized ourselves as children in God's hand.

But whatever other preparation and fitness for service one may have or may not have the preparation we find recorded of Isaiah, Jeremiah and Ezekiel is necessary. Let leaders examine themselves.—A. K.

INTERMEDIATE CLASS

Topic: Frankness in Friendship.

The lessons of this quarter are a continuation of the theme of those of last quarter: Prophetic teaching and leadership of Judah. Those of last quarter dealt with the time from Isaiah, the prophet, to the exile of

God's people because of wickedness. The lessons we will study now deal with the time of the exile and the partial restoration that came later.

These lessons show how God gave to His people help and guidance in their lives through His prophets and leaders. The outstanding leaders of last quarter were Isaiah and Jeremiah, and Ezekiel is the prominent character of the first three lessons of this book. Ezekiel was sent by God to his own people and his own friends to warn them of their evil ways and the resultant punishment if they continued therein.

Which is easier, to go to one we scarcely know to tell him of his wrongdoing, or to reprove one we love very dearly? The wise man said in his Proverbs, "Faithful are the wounds of a friend." A true and faithful friend is one of life's best blessings. If you find one who will reprove you when you are wrong as readily as he will praise you when you are right, stick to that friend and you will have something more valuable than silver or gold.

"A true friend advises justly but continues a friend unchangeably."—M. G.

JUNIOR CLASS

Topic: A Prophet among Captives.

In studying the life of Ezekiel we must first have in our minds something about the times and conditions in which Ezekiel lived. Ezek. 1:1 says, "I [Ezekiel] was among the captives by the river Chebar." This river is about forty-five miles north of the city of Babylon and is sometimes called "The Great Canal between the Tigris and Euphrates Rivers." Here is where the captives were located. Now, where did these captives come from, and why were they here? They were captives from Jerusalem, carried to Babylon by Nebuchadnezzar, the king of Babylon. For a full account of this captivity read 2 Kings 24:11-16. Ezekiel was probably among their number.

Ezekiel was a priest carried into captivity eleven years before the fall of Jerusalem. Ezek. 33:21 He was married, and lived in his own house, although he was a captive. Ezek. 8:1. His sorrow at his wife's death is described in the latter part of the lesson.

Ezekiel was a prophet also, called by God to go to the people of Israel as vv. 4-6 of our lesson describe. God knew it would be a difficult task for Ezekiel, for He knew the hearts and minds of these people. How cruelly they had treated His prophets before, yet He must send Ezekiel to tell them things they must know.

Then we think of Ezekiel not only as a captive among captives, but a prophet among captives; trying to persuade them to do God's will.—V. C. T.

DOINGS AMONG THE CHURCHES

Bro. Austin will fill the pulpit at Oregon, Ill., Sunday, June 30, both morning and evening. A welcome to these services is extended to all members and friends in Oregon and vicinity.

BAPTIZED INTO CHRIST

The Church of God at Dixon, Ill., was given cause for great rejoicing on Friday evening, June 21, 1929, when five splendid young people complied with the conditions of adoption into the family of God, and were buried with Christ in baptism. We pray that among these five there may be at least one who will be led to dedicate his life to the ministry of the word; and for them all we pray that the blessed Father will keep them safe within the circle of His embrace until Jesus comes.

The names of these new members of the Body of Christ, all of whom live in Dixon, Ill., are as follows: Miss Frances Rossiter, Miss Helen Roberts, Harold Dale Reis, Lyle Drew, and Edwin Drew, the last two being brothers. G. E. Marsh, Pastor.

CHICAGO CHURCH

The Chicago church, which has been holding services in the church building at the corner of Lawler and Ferdinand Streets, wishes to announce that Bro. L. E. Conner of Macy, Ind., will speak for them Sunday, June 30 at 10:30 A. M. This is the last of the special services to be held at this church and all members and friends of the church in Chicago and vicinity are urged to be present. Come and enjoy a real treat in hearing Bro. Conner.

RIPLEY, ILLINOIS

Once again the members of the Church of God at Ripley, Ill., spent a pleasant time together. June 16 and 17 was our regular appointment.

Bro. Marsh drove down in his car, accompanied by his son, Arlan, Sister Anna E. Drew and Frances Rossiter of Dixon, Ill. After Sunday morning services a basket dinner was enjoyed in the park near the church. Some members from a distance were present: Bro. Rolla Hightower of Golden, Ill., and family and Sr. Phoebe Lind of Kewanee, Ill.

Bro. Marsh conducted a funeral service Monday afternoon. On Monday evening a lawn church social was enjoyed at the Frank Laning home with fifty-one present. Ice cream was served.

We trust our visitors will be able to come back again. May we all long remember the pleasant and temporal good we enjoyed, and not forget the spiritual thoughts, especially those Bro. Marsh presented to us on Prayer. May God's blessings rest on all.

Tessa Laning, Sec.

MOVING EASTWARD

Our stay in the Pacific North-West was brought to a close by meetings on Tuesday and Wednesday nights in Puyallup and Tacoma, respectively. It was a pleasure to make the acquaintance of Bro. A. L. Corbaley and family in whose home the Tuesday night service was held, and to get to know the loyal group of brothers and sisters in the vicinity of these two cities. They are holding firm to their convictions, and are

seeing results.

The next scheduled stop was at Boise, Idaho, where we stayed over the week-end of June 16. The first service was held at the little ranch home of Bro. and Sr. Clark McClelland where we were made so welcome, and the Sunday services were held at homes in the city of Boise. A very sudden and serious illness to Bro. Harry Turner, occurring the day we arrived, completely upset us all and made it impossible to carry out the plans as originally made. Bro. Turner was much better the first of the week when we left, however, and we trust is back to his natural self again before this. Some faithful workers we have here in Boise, but they are so few and so far from all others of our faith that they get lonely and almost discouraged at times. They expressed the hope that the General Conference could frequently send someone around to bring them a few sermons and a message of cheer.

This is written as we speed eastward with

General Conference, Oregon, Illinois,.....July 30 to August 11
All local churches and state conferences urged to send delegates.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

- Michigan State Conference, Dutton, Mich. June 28, 29, 30.
- Texas Conference, Goldthwaite, Texas ... July, 5 to 14
- Indiana Conference, No. Salem Church near Plymouth, Ind., July 9 to 21
- General Conference, Oregon, Ill., July 30 to August 11
- Illinois Conference and Bible School, Oregon, Ill.,.....July 30 to August 11
- National Berean Conference, Oregon, Ill... August 5
- Virginia Bible School and Conference, Mauertown, Va.....August 14-25.
- Iowa Conference, Waterloo, Iowa..... Aug. 17 to 25
- Nebraska Conference, Holbrook, Nebr., Aug. 18 to 25
- Kansas-Oklahoma Conference, Arkansas City, Kans.,.....Aug. 24 to Sept. 5

**The Texas Conference
will be held at
Goldthwaite, Texas
July 5th to 14th.**

Holbrook, Nebraska as our next place of meeting. F. E. Siple.

OHIO

Sunday, May 26 was Children's Day which was under the direction of Chas. Doll, Mrs. Chas. Pearson, Mrs. Raymond Knife and Louise Brewer. The church was beautifully decorated with flowers, and the children, all with smiling faces, each one anxious to do his part well, made each one present feel that it was well worth the effort and time that had been spent in training them.

A most successful meeting at Brush Creek came to a close Sunday, June 9. Bro. M. W. Lyon presented a series of sermons the first week on the Church and The Plan of Salvation.

Every one was glad to hear and see Bro. Lyon again and all were pleased to notice the marked improvement Bro. Lyon had made in the short while that he has been absent from us. We feel that in him the Master has a valiant steward. Oh, that more young men might be willing to present their lives for the cause of truth, so great is the need of leaders.

The second week of our meeting was regenerated by the presence of Bro. F. L. Austin, and those that know Bro. Austin know how forcibly he can present the glorious truths of the Bible.

During the second week we held Bible school each afternoon, which was divided into three classes, adult, intermediate, and primary. Bro. Austin had charge of the adult class and the time was devoted to the study of Christian problems from which each one present surely derived much benefit. Bro. Lyon, in charge of the intermediate class, gave them instruction on the nature of man. Sisters Helen Doll and Dorothy Demmitt instructed the primary class and presented Bible characters in story and play. Although it couldn't have been a more busy time for the farmer yet the attendance and interest was good throughout.

Sunday, June 9 was a beautiful day and the day's worship was started with S. S. at 9:30 under the supervision of Bro. John Garard with an attendance of 120. Bro. Lyon spoke at the morning service on, "Voices from Ur," surely a most timely subject. Immediately following the sermon the communion service was observed with Bro. Austin and Bro. Lyon presiding at the table.

At the noon hour a basket dinner was served in the basement to which all did ample justice and the time was spent socially as quite a number of the Springfield brethren always meet with us on this day, which adds much interest to the meeting.

At 2:30, Bro. Austin spoke to us and the prevailing thought was God's Love to Mankind. At the close of the service he requested those that had applied for baptism to come forward when he gave a short talk on God's Forgiveness.

We then retired to the creek where Bro. Lyon performed the sacred ordinance of immersing the following into the saving name of Christ: Mr. and Mrs. Curtis Vance, Mr. and Mrs. Russell Shearer, Mr. Raymond Underwood and daughter Luella, Ruth Pearson and Dallas Lehman. Our hearts were surely made glad to see these dear ones step out from the world and be ready to help hold up the banner of Christ. Bro. Austin again spoke to us in the evening at 7:45 on "God's

Earth Made New," which would thrill anyone's heart.

So came to a close a most successful meeting, successful because others have enlisted in His service, and Christians aroused to a fuller realization of their duty. The choir assisted much in the service by rendering several beautiful anthems. Edna Brewer.

HERALD RECEIPTS

Mrs. Fred Martin; Mrs. Ida Murray; Eugene Howard; Mrs. Sarah Austin; Mrs. J. C. Young; J. W. Macallister; Lawrence Robins; Rev. J. H. Viser.

**The Indiana Conference
will be held at
North Salem Church
near
Plymouth, Indiana
July 9th to 21st.**

THE RESTITUTION HERALD
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NOTICE OF GENERAL CONFERENCE AND INFORMATION

THE NINTH annual General Conference of the Church of God will convene at Oregon, Illinois in connection with the Illinois State Conference July 30th to August 11th inclusive. Conferences for Bible study and for study of working problems will be held daily. Also a short ministers' conference will convene daily. The business meeting of the General Conference will be held Tuesday afternoon, August the 6th. It will be adjourned from time to time as necessary until the business shall have been completed.

It is earnestly desired that every local church in the United States and Canada and that every state or district conference shall be represented at this meeting by delegates properly appointed according to the accompanying paragraph taken from the working rules. If the local church as a whole, or the state conference as a whole will defray the expenses of one or more delegates, it will not be hard on anyone.

The General Conference is just what it is made to be by the people. Its work is advanced, its errors are corrected, its labors are foreseen, just as the church as a whole throws its heart behind the labor. True, there are those who criticize both concerning the purposes of the conference and its workings. Adverse criticism is common to every human undertaking, yea, to every divine undertaking. None are more criticized than God and Christ. The annual meeting of the conference is not to support any error or weakness, but to correct these and to reach forward unto new and increasing labors in the name of the Master. At heart the purpose is all that one could ask for. The accomplishments depend upon us.

May we urge every individual church and state conference to unite in this work with a view to accomplish the most possible for the good of all followers of Christ and for the discipling of as many others as possible. The rule of representation in the business meetings, as amended August 12, 1926, reads as follows:

WORKING RULE VIII

"The General Conference shall be composed of individual members and delegates as follows: Each state

shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

"The names of members, and if possible, the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)"

This rule gives every individual his or her full voice if present. It gives every local church connected with a state conference a voice equal to one half of its membership and to the state conference a voice equal to half of all its members, or if the local church is not associated with a state conference, then the local church has a voice equal to the whole number of its membership. Thus in one way or another each individual member of the Church of God throughout the broad land has a full voice in the doings of the General Conference either by being present in person, or by sending a delegate through his local church, or his state conference or both.

We urge that every member will make it his Christian business to be present either in person or by representative at this coming gathering.

May the 1929 conference be by far the best to date.

F. L. Austin, Exec. Sec'y.

Many of the sweetest joys of Christian hearts are songs that have been learned in the bitterness of trial. Many a cold, icy nature has been made warm and tender by the grief that crushes it.

—Selected by Sr. Chaplin from "Week Day Religion."

WHAT 2,500 PEOPLE SAW

(Continued from page 614)

power, that went in through his head and passed down his whole body. As the power went through him his joints and bones were cracking, and he thought he would be broken all to pieces. Suddenly a light shone about him, and a voice said, "Ludwig, arise and walk!" He raised his right hand to his head, and thereby struck the glasses he wore so they fell to the ground, looked around, and, for the first time, saw his brother Storm. Then he began to realize that God had healed him, and he arose, clapped his hands and shouted: "I am healed! I am healed! I can see and walk!" and, stepping on the floor, he walked over to a chair and sat down, while he was clapping his hands and shouting: "Hallelujah, glory to Jesus!"

While this was taking place on the platform, the people in the audience became greatly excited. Some fainted, others cried and shouted for joy, praising God; others were talking and swearing, saying: "The whole is only humbug and a spiritual seance." Monsen and Storm were crying for joy and praising God, who had, in this way, before such an audience, again given proof that Jesus is His Son, and that Christianity is the true religion. Some of his old friends in the audience gathered about him on the platform, and they wept and praised the Lord together.

After some time had elapsed, somebody sent for an automobile in which Monsen and Storm were driven to their home, where a great throng of people were gathered on the street. When they were passing through, the people shouted and waved their hats. Monsen, the lame and blind evangelist, had walked out before them all a living witness to the grace and power of Jesus Christ.

A STONE THROWER

But there was one elegantly clad person who threw a stone after them as they were driving away. He represented the mob that crucified our Lord and Saviour, and that mob is the same in all times and in all places.

Much has been written in the papers about this modern miracle of healing. Doctors, preachers, believers, and unbelievers have talked about it, discussed it "pro" and "con," wondered at it for a little while, and forgot it.

Monsen and Storm go about and preach the glorious gospel of salvation and healing, through faith in the Lamb of God. They have been in many cities in Denmark, Sweden, and Norway. Monsen now reads His Bible without glasses, he walks without canes, he is healed, and speaks often three times on a Sunday to large audiences numbering thousands. Is it any wonder that crowds gather to hear him? Is it strange that people will hear and see these two men whom God has made as one through poverty, suffering, and a glorious ministry to the fallen, and, lastly, through this wonderful healing before so many people? We who heard his life's story, Sunday evening, August 8, will never forget it. It was the most powerful address we have listened to of its kind, full of

convincing truth delivered by a living witness to the power of Jesus, before a packed audience that was held spell-bound for an hour and a half. God got all the glory, and we went away happy, and believing in Jesus only, mighty to save. Hallelujah!—Anton Tarranger, Drammen, Norway... (Written in 1915.)

(Pastor T. B. Barratt, of Oslo, Norway, who has been staying with the Editor of the Evangel recently, confirms this story. It is thirteen years ago that Monsen was healed and this healing stands good to-day.)

CHRISTIAN STEWARDSHIP OF LIFE AND SERVICE, THE BELIEVER'S PRIVILEGE

(Continued from front page)

do not give—a message of life for dying men—mortal, perishing men. Sometimes the writer has stood watching the great panorama of humanity pass by, and has read with interest in the faces of many something of the joys and the sorrows which they perchance think lie buried in their own bosom. What would they not give to "know the certainty of the things" which they are supposed to believe? What would they not give to know of a surety that Christ is really coming again—apart from sin UNTO SALVATION? What would they not give to know, as Job knew, that this old world on which they have found happy pilgrimage, scattered though it has been with sin sorrow and pain, yes and even death, shall yet again be theirs, forever to enjoy the great storehouse of good things "that GOD has prepared for them that love him"?

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 CHRIST JESUS died for them.

DID YOU KNOW THAT—

ILLINOIS' newest State Park, "The Pines," the largest tract of white pine trees to be found so far south, many of which are over 100 years old, is only seven miles west of Oregon, Illinois where the 9th General Conference and the Illinois State Conference and Bible School will be held July 30th to August 11th?

Why not plan to attend this conference and Bible School and visit "The Pines" during your leisure moments?

THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, JULY 2, 1929

NUMBER 40

SOME BIBLE FACTS CONCERNING THE DEAD

By Rufus A. Curtis

THEY HAVE not gone to heaven. For, "No man hath ascended up to heaven," but the Son of man. John 3:13; 13:33; Acts 2:34.

2. They "are in their graves" or the death state, represented by the Hebrew and Greek words *sheol* and *hades*: the former translated by the words "hell," Psa. 16:10, "grave," Job 14:13, or "pit," Job 17:16, and the latter by the words "hell," Acts 2:27, and "grave," 1 Cor. 15:55; 1 Sam. 2:6; John 5:28.

3. They are "asleep" and not more wide awake than ever, as we are often told upon funeral occasions. 1 Thess. 4:13-15; Acts 7:60; 2 Pet. 3:3, 4.

4. During the interval between their death and resurrection, generally spoken of as the "intermediate state," they have ceased to live; they are dead. Isa. 38:1; 1 Thess. 4:16; Rev. 20:13.

5. "Dead men" are not praising the Lord, for "The dead praise not the Lord." They have gone down into silence. They will have to arise from the death state before they can live, they will have to "awake" before they can "sing." Isa. 26:19; Psa. 115:17.

6. Saints are not satisfied when they fall asleep in death, but when they "awake" from death's dreamless sleep in their Redeemer's "likeness," "at his coming." Psa. 17:15; 1 Cor. 15:12-23; Phil. 3:20, 21.

7. Sinners in the death state are not shrieking and groaning amid the lurid flames of some remote hell, as popularly taught; they are "silent in the grave," "silent in darkness." Psa. 31:17; 1 Sam. 2:9.

8. Sinners in the death state are not manifesting their hatred toward God by cursing His holy name, and blaspheming His righteous government, for "their hatred and their envy is now perished." Eccl. 9:6.

9. Saints in the death state are not manifesting their love toward God, by ascriptions of praise to His name; "their love . . . is now perished." Eccl. 9:6.

10. Dead parents are not mindful of their descendants; "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; Isa. 63:16.

11. Dead persons have not gone to a land of light as some suppose, but to "a land of darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job 10:22; Psa. 88:11, 12.

12. Dead saints are not now enjoying their recompense; they are to "be recompensed at the resurrection of the just." Luke 14:13, 14; Isa. 25:8; Hosea 13:14; Rev. 11:18.

13. Dead sinners are not now receiving their punishment; "they are reserved to the day of destruction, they shall be brought forth to the day of wrath;" they are reserved "unto the day of judgment to be punished." Job 21:30; 2 Pet. 2:9.

14. Saints in the death state are deprived of memory, knowledge, wisdom, etc., "For in death there is no remembrance of thee, in the grave who shall give thee thanks?" "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 (*sheol*) whither thou goest." Psa. 6:5; 30:9; 88:10-12; Eccl. 9:10; Isa. 38:18-19.

15. So far from "a dead Hotentot knowing more than a living philosopher," the Bible informs us that "the dead know not any thing." Eccl. 9:4-5.

16. Some people speak very pompously of "the immortal mind of man." How different the language of the Psalmist David sounds: "Lord make me to know mine end and the measure of my days, what it is; that I may know how frail I am." And in view of this frailty he adds, "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. 39:4; 146:3, 4; James 4:14.

In view of the foregoing facts, if it is too "incredible" a thing "that God should raise the dead," "let us eat and drink, for to-morrow we die." Acts 26:8; 1 Cor. 15:32; John 6:39-40, 44, 54.

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

CRUCIFIED WITH CHRIST

IT IS THE unanimous teaching of Scripture that before God grants or imputes newness to any individual he must first become dead to his former condition or circumstance. If it were otherwise one would be obligated to two masters, for as long as he lived under the old, the law of the old would have dominion over him. Coming under the new, the law of the new must have dominion over him. Therefore, he would be under two masters. Christ has taught that this is impossible. No man can serve two masters.

Paul, in the 20th verse of Gal. 2, reverts to the fact that he is already crucified with Christ. He was crucified **with Christ before he could become a new creature.** Christ's crucifixion removed Him from all laws of man or God pertaining to the human, to the mortal. Being dead in the sepulchre, there was no law of any nation, not even of the Israelitish nation, that had the slightest power over Him. "The law has dominion over a man so long as he liveth." Being raised from the dead by God (not by man) Christ was raised unto God and His law.

Now Paul had been crucified with Christ. As such he had been freed, so far as God regarded him, from the old man and his dominion. Like other Christians, he was freed when he was "buried with Christ by baptism into death." Like Christ who "died unto sin," so Paul when he was baptized unto Jesus Christ was buried unto sin's law. But Paul does not reveal this simply to portray himself. What was true in his instance is likewise true in ours. We, too, are buried with Him by baptism into death; therefore, we, too, are crucified with Christ.

"NEVERTHELESS I LIVE"

EVEN THOUGH Paul had been crucified with Christ, had become dead with Christ, yet he was still living. He who had raised up Christ from the dead had raised Paul also to a newness of life, a newness of obedience. He must serve God now far more thoroughly than when he was yet alive unto sin. No wonder that Paul could rejoice and could exclaim that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us. He was alive now unto One who could impute righteousness unto him regardless of his every error. Righteousness shall stand forth unto eternal life. The contemplated joys, visions of that future life, were his

during his every trial of affliction, during his every test. His new life, new service, subjection to his new Ruler, Christ, was a joy in its every experience.

YET NOT I

THE BEAUTY of Paul's analysis increases as one advances toward his conclusion. Paul was alive. He could sense the joys of living in Christ. He could sense the rapture of being alive unto God, the rapture of having been emancipated from sin. Truly, Paul was alive. Yet it was not Paul's own life which he was living. Rather he was living those possibilities which were prepared him of Christ. Yea, more. It was the very Christ-thought, Christ-inspiration, Christ-faith, Christ-vision that permeated his every activity of life. It was Christ living in him.

In this experience he was experiencing unto himself more and more of those experiences of the Savior. He sensed the Savior's sorrow, the Savior's regrets for man, the Savior's anxiety on account of others. He sensed the Savior's joy, the Savior's satisfaction, the Savior's great ideals, His great hope that lay beyond. Truly, it was Christ that lived in him.

Nor did Paul speak for himself alone. The justification which was Paul's, the death which was his, the new life which was his, the Christ within which he experienced,—all these were not only possible, but were the ideals for whomsoever believeth in Him that he may come to everlasting life.

Let us pray God for that wonderful justification made possible unto poor sinful man to-day, and for the great overabounding largeness that awaits him who shall come off conqueror through Jesus Christ our Lord.

RICH TREASURES LONG PRESERVED

GR^{EAT} ACTIVITY continues to be manifest by numerous archaeologists in uncovering historic treasures long since buried beneath the sands of Ur of the Chaldees. *The Evening Bulletin* of Philadelphia, under date of May 24, announces to its readers one of the recent finds unearthed by the University of Pennsylvania Expedition into that country. Many of these historic relics have been placed in the University of Pennsylvania Museum. Among other things *The Evening Bulletin* refers to Queen

Shu-bad and her immensely rich crown. It says:

"The head of Queen Shu-bad, who ruled with her husband over the Mesopotamian kingdom of Ur 3,500 years before Christ, has been reconstructed, through the patient researches of Dr. Leon Legrain, curator of the Museum's Babylonian section, through the artistry of a sculptor and a painter and through the craftsmanship of a wigmaker.

"The crown, of gold flowers with petals inlaid with lapis lazuli, of gold leaves tipped with carnelian beads, the tall, gold-flowered comb, and the beautiful and artistic array of other jewels and art objects were brought here by the University Museum's expedition at Ur."

Under date of May 15 the same publication pictures and describes several other items recovered by the same expedition.

In his Sunday morning sermon, June 9, of the Brush Creek annual gathering, Brother M. W. Lyon gave an interesting review of some of the tedious labors and rich results of these excavations. Sealed over by the sands of time, these rich treasures have been hidden, as it were by the hand of God Himself, only now to be brought to light. The mere fact of discovering these things is of little real account, but the fact that these have all been preserved with all of their historic data and carried down through the silence of centuries and are now delivered into the hand of man centuries later, reveals unquestioned information that substantiates the Word of God, the Bible. The scientists who are deeply interested in these labors and discoveries assign original dates antedating the days of Abraham. These records have not been defaced in the least by the meddling fingers of man during all these centuries. They have been encased in secret preservation, sealed by the earth itself with which the winds and floods have covered them. No mortal hand has apparently taken part in the sealing.

As they come forth to-day and are being placed severally in the museums of the old country and the new, they bear mute, yet undisputable testimony of the accuracy of the words and promises of God to Abraham and to his immediate descendants as recorded in the book of Genesis. Thus again does Jehovah bring to light evidence to confirm His truth to the mind of any doubting Thomas of our day. Such critics as seem to take pleasure in presuming certain discrepancies in the inspired Word would do well to consider many of these evidences which, according to their own teachings, are undeniable.

In this day when man is racing so madly into the black chambers of doubt and disbelief, the youth of the land as well as the aged, should stop, look and reconsider. God's Word stands supreme over every other word of information. Day unto day adds new evidences of its truth; evidences of the sovereignty of God over all the earth, of His ability to accomplish His purpose even though multiplied generations of man shall oppose Him, stand out conspicuously in the rising sunlight of our day. Our museums display the gathered facts. The facts themselves reveal the sovereignty of God, the accuracy of His Word. These in turn should gender faith in the mind

of every thinking person and bring him to a submission and a commitment to God Himself.

There are truly astounding days ahead of us. None can portray them with accuracy. That they are due in the near future is manifold taught in the great Book of truth. That Book which in many ways is continually proven true, is a safe Book to follow concerning days yet future. Let him who would face the future under God-given light look well to that Book of books containing many revelations from God.

KEEP YOURSELVES IN THE LOVE OF GOD

WE KNOW A MAN who went to west Texas to die. But instead of falling a victim to the great white plague he got well; and not only that, but in a few years he became rich. How did he do it? He kept himself in the sunshine. When he first went west he was too sick to walk, so he followed the path of the sun in a wheel chair around the little house he called home, and the warm, genial rays of that life-giving west Texas sun did the rest. His one rule of life was: "Keep yourself in the sunshine and air." And it was a good rule for him, physically and financially; for soon he was able to walk, and "he kept himself in the sun." After awhile he was able to work, and "he kept himself in the sun." Afterwards he was able to exercise his wonderful brain in business, and he selected an occupation that kept him in the sun. His real estate office was under his hat, and his ample brain provided lots of room for an office where some splendid deals were made. He told me that when he became well enough to work, and he was thinking of what he could do, his first consideration was, "I must find something which will enable me to keep out in the sun, for without it I will die."

Don't you think that when the Apostle wrote, "Keep yourself in the love of God" that he meant it was as necessary for your spiritual life as the physical sun was necessary for our friend's natural life?

"Keep yourself"—think for a few minutes on that word "keep." We expect our communion with God to be a kind of automatic arrangement which God Himself will look after in His own way, without any trouble to us. But we are sadly mistaken in this. The love of God is as broad and genial and warm as the sunshine; it is the un-failing source of light and life and strength to us. But we can do as a good many foolish invalids do; we can house ourselves in a dark, close, hermetically sealed room, where His fresh air and His sunshine never come, and we can bring death to our own souls.

Therefore, "keep" yourselves in the love of God—even if you have to struggle against earthly difficulties to do it.

—Selected.

A stingy, niggardly spirit is never Christ-like.

THY DREAM

By T. A. Drinkard

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." Dan. 2:28.

HERE IS A MAN of worldly power, who had "dreamed a dream," and whose "spirit was troubled to know" its meaning (v. 3), making every effort possible to secure a solution to the question, seemingly not caring from what source the interpretation came. His appeal for help went first to the "magicians, and the astrologers, and the sorcerers, and the Chaldeans." Failing to obtain a satisfactory answer to his question, he then turns to Daniel saying, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Why not appeal to Daniel first? All human assistance is utilized toward a solution of the problem, but with no success. Do we not see the same work being carried on to-day as then? As a man said last night commenting on John 3:5, "It says water, but it does not mean baptism." In other words a true interpretation is wanted (?), but yet try to wrest down truth in order to justify human reasoning.

When human wisdom had spent itself in vain toward revealing truth to this king, he is prevailed upon to hear Daniel upon the question at issue. This man of God asked for "time" in which to prepare. He goes home and considers the matter with his companions. God is approached in a most reverent manner for His blessing at this most critical time. They must not fail in being able to reveal to the king that which he had dreamed and what it meant. They needed divine help and they came to Him having that trusting faith which means so much to the people of God.

Did God reveal this secret unto Daniel? Is it so mysterious to us about the failure of the magicians to reveal to the king the true interpretation of the matter when so much is involved, and too, when even Daniel was unable to reveal it until God made it known to him? This dream subject matter covers a large place in divine truth and is of great interest to those searching to know more concerning the deep things of God. While revealing to the king that his dream referred to the rise and fall of human empires, it also included the rise and eternal establishment of a stone kingdom that would continue to exist long after all forms of earthly kingdoms were gone. (Vs. 34, 44, 45.) Jesus the Christ is to be the King of this stone kingdom. Isa. 9:6, 7; Luke 1:32, 33; Jer. 23:5, 6; Rev. 11:15; 1 Cor. 15:26.

What did each of those world empires accomplish? Did they accomplish all that the stone kingdom will fulfill? *Could* they? Why not?

Those would-be expositors failed because they were unacquainted with God and His Word. Even so, you and I will only be able to serve Him in proportion as we are of the truth.

OUR CITIZENSHIP

By Lyman Booth

ARTICLE NO. I.

FOR OUR CONVERSATION is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21. The Diaglott gives it as follows: "For our POLITY begins in the Heavens, from whence also we are expecting a Saviour, the Lord Jesus Christ; who will transform the BODY of our HUMILIATION into a conformity with his GLORIOUS BODY, according to the ENERGY by which he is ABLE even to subject ALL things to himself."

The actual sense of the word "conversation" is citizenship. In the Old English of the Bible, a man's conversation meant not merely the act of his tongue, but the entire expression of his life in his conduct, and so it revealed to others to what kingdom, or polity, his heart belonged. His conversation revealed the name of the country and government to which he owed his allegiance. Men everywhere love the sentiment of personal liberty. The sentiment of American liberty is the envy of thousands of people who have never visited our shores, but who have heard glowing descriptions of the great privileges vouchsafed to foreigners who may become loyal citizens of the American government. It is their love of personal liberty and gain that has led millions to avail themselves of the opportunity of becoming citizens of the "Land of the free and the home of the brave", all because they have a desire to better their condition in life. They have a hungering and thirsting for the blessings and privileges so vividly pictured to them by friends who have preceded them to our country. Many are the sacrifices made and the hardships endured that they might escape the oppression and misery of their homeland in order to gain a citizenship in America. Thus they willingly sever their relations to their native land and transfer everything to this country.

Thus it is with the Christian. He is seeking a better country; one free from the many things that are distasteful to his mental and moral interests; one free from oppression and greed, free from sin and death; one whose citizenship began in heaven and consummated in earth, where he can enjoy everlasting freedom and peace under the rulership of the Prince of Peace.

When we say we look for the Savior to come from heaven, we speak the words of truth and soberness, as expressed in the Scriptures. When we say the heart of man, of most men, either consciously or unconsciously, is hungering and thirsting for that with which only a person can be satisfied; not only for a gift, for freedom from a felt evil or for possession of a desired good, we mean we are hungering and thirsting for the presence and love of a person who can be admired without the suspicion of exaggerated pride; worshiped and adored without the risk of idolatry; trusted without the fear and danger of

disappointment; and in whom we can repose without the possibility of failure or of separation. Such an one is our Lord from heaven.

Why do we say we are looking for such a Friend? Because it is He "who shall transform (make over or anew) the body of our humiliation so as to be conformed to the body of his glory." Some idea of the body of His glory may be had by reading the account of the scenes of His transfiguration, the radiance of Saul's conversion, also the symbolic pictures presented to the Revelator while on the lonely Isle of Patmos. What glorious bodies they will be! Glorified like His, fitted to dwell amid the dazzling brightness of the eternal heavens! Then our bodies shall cease to be animal, they shall become spiritual bodies, incorruptible bodies, free from change and decay. Hence the necessity now for all Christians to guard against all vicious and groveling indulgences such as are denounced in the previous verses, as are given by the Apostle. The body must now be esteemed as sacred, and kept free from contamination; because it is no longer ours but Christ's, for He has bought it at great expense, and it is our duty to preserve it pure and free from all earthly barriers, that we may reflect the full image of Christ in our personalities.

The word "conversation" in our text is translated from the Greek word *Politeuma* which Wesley says "is of very extensive meaning: our citizenship, our thoughts, our affections, are in heaven." Scott and Benson gives the same as the true idea. Whiting says, "For our citizenship is in heaven." Every citizen of every country has certain privileges which he has nowhere else than in his own native land. Those of the United States of America have the right to vote and in this they can manifest their choice of public officers. This is a privilege none have except citizens, and therefore we term them the privileges of citizenship. Some are citizens by birth, others become citizens by legal procedure. The one is a free-born citizen, the other makes it a matter of choice. The immigrant makes a statement of his intention to reside here henceforth, and must forswear all allegiance to every other country and government, and accordingly are naturalized and become citizens of the United States.

Of what country is the Christian a citizen? Christians are living in the United States and in other lands. While the world looks upon them as citizens, are they really and truly citizens of any earthly country? True, they are in the world, but they are warned by divine authority not to be of the world. He is said to be a citizen of the *Heavenly City*. When an immigrant makes known his desire to become a citizen of the United States, and is naturalized, he thus begins his citizenship here. Thus it is with the Christian. When he makes known his desire and intention to become a citizen of the Heavenly City "that Jerusalem which is above," and complies with the divine rules for his becoming such, he is said to begin his citizenship in the home and land of his choice and in doing so he must vow eternal allegiance to its rules. He has thus become a member of that society and community.

When an alien comes to this country and becomes a

citizen he transfers his possessions, his life, every interest and all his hopes to the land of his adoption. Henceforth his labors are for the betterment of himself and family and the promotion of his country's welfare. Likewise the Christian transfers his interests, his hopes, his life and all labor to the city of his adoption—to the New Jerusalem. His affections are set on things above, not on things on the earth; for Paul said, "Ye are dead, and your life is hid with Christ in God." Col. 3:3.

When an alien leaves his native country and becomes a citizen of another, his relations to the land of his nativity are the same as though he had died. He has no claim upon his former government, nor it upon him. He cannot look to it for protection, nor can it give any. Likewise when an alien from the commonwealth of Israel, and a stranger to the promises of God, becomes a citizen of the Heavenly Country, his relations to all earthly governments are the same as though he had died; hence Paul says, "Ye are dead, and your life is hid with Christ in God."

DISCUSSION

THERE WILL be a Bible discussion between Elder E. F. Thorp, of Bono, Ark., and C. E. Weaver, of Havana, Ark., at Walnut Grove, three and one-half miles southwest of Havana, Ark. We expect this to be one of the most interesting discussions ever held in the south. Both men are well experienced in discussions. This discussion will begin July 17. Will be at night, and all day Sunday, making 12 hours.

"The propositions are as follows:

PROPOSITION NO. 1

"The Scriptures teach that the Seventh (7) day of the week is the Sabbath of the Lord, has never been repealed by divine authority, and must be entered into as a day of rest in this Gospel age.

C. E. Weaver, *Denies*.

E. F. Thorp, *Affirms*;

PROPOSITION NO. 2

"The Scriptures teach that Christ arose from the dead (or was resurrected) on the first (1) day of the week, and is the day to keep as a day of remembrance of Christ, in this Gospel age.

C. E. Weaver, *Affirms*;

E. F. Thorp, *Denies*.

"Everybody come and make this a time of Bible studying and learning.

"We are yours in the hope of the truth.

Ervan Mott and Others.

The Herald gladly complies with the request to publish the above announcement. It also urges that the speakers will each maintain the spirit of love; that in their use of Scripture, in their manner of speaking and in every way, they will be "ensamples to the flock", remembering that "God resisteth the proud, and giveth grace to the humble."

“OUT OF” AND “INTO”

“He brought us out . . . that he might bring us in.” Deut. 6:23.

Out of the distance and darkness so deep,
 Out of the settled and perilous sleep;
 Out of the region of shadow of death,
 Out of its foul and pestilent breath;
 Out of the bondage and wearying chains,
 Out of the companionship ever with stains;
 Into the light and glory of God,
 Into the holiest made clean by blood;
 Into his arms,—the embrace and the kiss,
 Into the scene of ineffable bliss;
 Into the quiet, the infinite calm.
 Into the peace of the song and the psalm.
 Wonderful love, that has wrought all for me!
 Wonderful work, that has thus set me free!
 Wonderful ground upon which I have come!
 Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,
 Out of the struggle and dreary defeat;
 Out of my sorrow and burden and shame,
 Out of the evils too fearful to name;
 Out of my guilt and the criminal's doom,
 Out of the dreading, the terror, the gloom:
 Into the sense of forgiveness and rest,
 Into inheritance with all that is blest.
 Into a righteous and permanent peace,
 Into the grandest and fullest release,
 Into the comfort without an alloy,
 Into a perfect and confident joy.
 Wonderful holiness, bringing to light!
 Wonderful grace, putting all out of sight!
 Wonderful wisdom, devising the way!
 Wonderful power, that nothing could stay!

Out of the horror of being alone,
 Out and forever, of being my own:
 Out of the hardness of heart and will,
 Out of the longings which nothing could fill;
 Out of the bitterness, madness and strife,
 Out of myself, and of all I called “life;”
 Into communion with Father and Son,
 Into the sharing of all that Christ won;
 Into the ecstasies full to the brim,
 Into the having of all things with him,
 Into Christ Jesus there ever to dwell,
 Into more blessings than words can tell.
 Wonderful lowliness, draining my cup!
 Wonderful purpose, that ne'er give me up!
 Wonderful patience, that waited so long!
 Wonderful glory, to which I belong!

Out of my poverty, into his wealth,
 Out of my sickness, into pure health;
 Out of the false and into the true,

Out of the Old Man, into the New,
 Out of what measures the full depth of “Lost!”
 Out of it all, and at infinite cost!
 Into what must with that cost correspond,
 Into the union which nothing can part,
 Into what satisfies his, and my heart!
 Into the deepest of joys ever had—
 Into the gladness of making God glad!
 Wonderful Person, whose face I'll behold!
 Wonderful story, then all to be told!
 Wonderful all the dread way that he trod!
 Wonderful end, that he brought me to God!

—Unknown.

THE BODY—THE CHURCH

IN THREE PARTS PART II

By C. W. Dean

IN PART I we dealt with the body which Scripture concludes is a body of flesh and bones. Christ, according to His own words, was raised in or with a body of flesh and bones; according to David that body did not see corruption; according to Ezekiel the whole house of Israel will be raised from their graves and given a body of bones, sinews, flesh, skin and breath, and placed in the land promised them; according to the messenger Gabriel, Christ Jesus is to sit on the throne of David and reign over the house of Jacob; and according to the Apostle John, who was an Israelite, they shall be like Him for they shall see Him as He is. 1 John 3:2.

Thus we come to the second term of the subject, “The Church.” “Upon this rock I will build my church.” Matt. 16:18. These are the words of Christ Himself. Furthermore, it is a prevailing church, or the overcoming church, as Christ said the gates of Hades shall not prevail against it. In this Scripture we have the first occurrence of the word “church.” In our study of the word “church” we find it is *ekklesia* in the Greek. It is a common noun compounded from the elements *ek*, meaning “out”, and *klesia*, meaning “called.” When joined together we have the literal meaning in English,—“out-called.” The word occurs 115 times in the original and in the King James Version, as well as American Standard it has been rendered 112 times by the English word “church” and three times by the word “assembly.” The translators and theologians seem to have taken upon themselves the task of converting a common noun into a proper name, having done violence to the Holy Word of God. Nevertheless they have succeeded fairly well in their undertaking and to the average reader the term “church” carries the idea of the same thing regardless of the subject or context. The readers think only of one church.

Let us remember the original word *ekklesia* means only an “out-called” class. Any other idea or signification is an addition by man. Only by the context are we enabled to discern the kind or character of the *ekklesia*—“out-

called" people.

We will now turn our attention to five distinct *ekklesias*—out-called people as recorded in the Scriptures. "This is he, that was in the church (*ekklesia*) in the wilderness with the angel which spake to him in the mount Sina." Acts 7:38. Here we see how the Israelitish council in the wilderness presents a "church" in the true sense of the term "out-called" class from the nation of Israel separated unto themselves for a special service unto God.

"Some therefore cried one thing and some another: for the assembly (*ekklesia*) was confused; and the more part knew not wherefore they were come together." Acts 19:32. Here, again, we have the true meaning of *ekklesia* in ordinary Greek. This riotous mob of silversmiths in Ephesus who rose up against Paul and his fellow traveler, crying out against them and their teachings, was a church, an "out-called" class of people by profession and intention, distinctly separated from the other population of the city. Note also verses 40 and 41.

Now note Acts 19:39: "But if ye enquire any thing concerning other matters, it shall be determined in a lawful (legal) assembly (*ekklesia*)." Here we have another *ekklesia* which, when mentioned, brought authority over the *ekklesia* or church of silversmiths and squelched their riotous commotion. In this case we can see that a select company or "out-called" class from the population of Ephesus which was empowered to transact legal affairs of the city, was a church. But in our common King James, as well as the American Standard Bible, the *ekklesia* of silversmiths and the city council of Ephesus have been translated by the word "assembly," giving the impression to the English reader that we have a different word in the original. Such inconsistent renderings as these have led to confusion and loss as to the truth which God has revealed on many things throughout the Scriptures.

"And a great fear came upon all the church (*ekklesia*), and upon as many as heard these things." Acts 5:11. Here we have an "out-called" class. The Apostle Peter is the spokesman and the one performing the miracles. According to the accounts of Matthew, Mark, Luke and John, the *ekklesia* spoken of here will be found to include "out-called" people from the nation of Israel. It includes the "above five hundred brethren", 1 Cor. 15:6; the class of Acts 1:15; the three thousand souls of Pentecost, Acts 2:42; and those added thereto, Acts 4:4: totaling a class close to six thousand souls of the sons of Israel with the possibilities of a few proselytes. These are the *ekklesia* of the circumcision of which Peter is chosen to preach. He was entrusted with the gospel to the "out-called" class of circumcision. Gal. 2:7, 8.

Jesus Christ in His earthly ministry did not preach about the body. Christ in His own words said, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. Paul confirms this by saying that Christ hath been made "a minister of the circumcision for the truth of God" that He might confirm the patriarchal promises. Rom. 15:8. Jesus went everywhere "preaching the gospel of the kingdom." Matt. 4:23. Jesus mentioned the word "church" three times — Matt. 16:18, and 18:

17—none of which make a reference to the body church revealed years later through the Apostle Paul.

In the writings of Paul everything pertains to the "church," *ekklesia*, which is the body of Christ, and He is the Head of the body, the *ekklesia*. Col. 1:18. And gives Him the headship over all the *ekklesia* which is His body. Eph. 1:22, 23.

There is as much difference between the church (*ekklesia*) "out-called" class of circumcision and the church (*ekklesia*) "out-called" class of uncircumcision as there is between Jew and Gentile. Peter was entrusted with the gospel of the circumcision and God operated in him for the apostleship of the circumcision. Matt. 16:18. This is also confirmed by Paul in Gal. 2:7. Paul is the chief of another class, chosen as an ensample, that in him Jesus Christ might show forth all His longsuffering. 1 Tim. 1:16. Paul is entrusted with the gospel to the circumcision.

Paul's association with the twelve was of a short period. Paul and Barnabas were separated from the twelve by the Holy Spirit for a special work. Acts 13:2. However, there arose a dissension between Paul and Barnabas over Mark. Barnabas had been publicly rebuked by Paul, as well as Peter and other Jewish saints when they disassembled at Antioch. Gal. 2:11-21. Barnabas, taking Mark, sailed for Cyprus; Paul taking Silas, went forth, being commended by the brethren to the grace of the Lord. To replace Barnabas, Paul chose Silas and we read that Paul and Silas were given over to the grace of the Lord by the brethren. We do not read that this was done to Barnabas and Mark. Why? Barnabas had played the part of a hypocrite with Peter at Antioch and the rest of the circumcision from James. Gal. 2:11-21.

Paul's gospel of justification through faith was not preached by the twelve, neither was it known until Paul became the dispenser. Eph. 3:5-7. There are five different gospels recorded in the Greek Scriptures; namely, the gospel of the circumcision, the gospel of the uncircumcision, the mystery of the gospel, a different gospel which is not another, and the everlasting gospel. The gospel of the circumcision is for the nation of Israel and to the nation of Israel. The gospel of uncircumcision is for the Gentiles, or nations. The gospel of the mystery includes both the nations and the nation of Israel, with the middle wall of partition broken down. Eph. 2:11-22. A different gospel which is not another is produced by mixing the circumcision writings with the writings of the Apostle Paul and places all who preach it or mix it under a double anathema. Gal. 1:8-9. The everlasting, age lasting, or *eonian* gospel is for the future. Rev. 14:6. Their proclamation of the gospel goes forth after the 144,000 take up their position on Mount Zion with the Lamb and is proclaimed unto every nation and tribe and tongue, and to all people. It carries the command: Fear God and give Him glory; for the hour of His judgment is come. And worship (reverence) Him that made the heaven and the earth and sea and foundations of waters.

However, the mystery of the gospel was a secret until

(Continued on page 634)

"AS A MAN THINKETH"

By R. H. Judd

There is wonder in the Truth
 There's blessing in the Word,
 There is glory in the knowledge
 That others, too, have heard.

For Truth is always winsome,
 Shines like the morning star.
 It sheds its beams of glory
 'Mid glimmering glints afar.

It rises like the sunrise
 In the stillness of its strength,
 It knows no bound or limit
 Neither height, nor depth, nor length.

On silent wings it carries
 The lamp of light to men,
 Opening up the glory
 A little beyond their ken.

Sometimes they say the seer
 Can hear its music afar,
 Pealing in distant shadows,
 Entering earth's gates ajar.

But best of all the knowledge
 That Truth to man has brought
 Its endless beams of glory
 Enriched in beautiful THOUGHT.

SUPPORT OF THE MINISTRY

By Mrs. A. J. Chaplin

I HAVE HEARD people say that they did not believe in a paid ministry, but what does the Bible say on this subject? To Israel it was said, Prov. 3:9, "Honour the Lord with thy substance, and with the firstfruits of the land." This command was not only to the Israel of old, but it comes on down to us who have been adopted into the Israelitish family and we are made partakers of the covenants of promise through faith, repentance and baptism. We, too, have come into relationship with Israel, and what promises were made to them are made to us.

If we follow God's divine plan through, as He has ordained it, to try to honor Him without following out the rest of the command, which is, "Honour God *with (what?)* thy substance and with the firstfruits of all thine increase," and "all the tithe of the land, *whether* of the seed of the land, *or* of the first of the tree, *is* the LORD's: *it is* holy unto the LORD." Lev. 27:30.

For whose support and for what work was this tithe devoted in Israel? Now listen. "Behold, I have given

the children of Levi all the tenth in Israel for an inheritance." Why give this tenth to the children of Levi? The Lord said that it was given to them "for their service which they serve, *even* the service of the tabernacle of the congregation." Num. 18:21.

The apostle Paul, in correcting the error into which the church had fallen in his day, referred them right back to this divine plan of supporting the ministry. He says, "If we have sown unto you spiritual things, *it is* a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about the 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. This alone ought to be sufficient evidence that we should see to it that we give toward the ministry and that it is God's divine plan. He is not even asking you to take it out of your own pocket to do this, but just give Him what belongs to Him, and out of His tenth pay your ministry, and keep up your churches and church work.

I went to a lecture last night given by Dr. Robinson of Chicago. He is also giving Bible study classes under the auspices of five large churches in our city (Arkansas City, Kans.). Before the lecture started one of the ministers told the church people and the audience it was going to cost the churches \$500.00 to carry on this two weeks' program. One week of it had gone and only \$80.00 of the amount had been paid in. So he told a little story to make his point about helping this work along. He said a colored preacher was called to hold a meeting at a certain place, and everything seemed to be slow financially there. So he said at an evening service, "Brethren, my congregation when I preaches always walks." An old colored brother down in the front said, "Amen, brother let them walk." Then he said, "My congregation where I preaches always runs." The same old brother said, "Praise de Lord, let them run." Finally he said, "My congregation just flies." Then the old brother said, "Let them fly, brother, let them fly." "But," says the colored preacher, "My brother it takes money to make them fly." So the old darkey, who had been so enthusiastic before, said, "Well brother, let them walk."

Now aren't there many people in the church who are of the same mind as the old darkey who would just love to see things move out, are delighted to hear a good speaker, and would like to have a church home? Yes, we would praise the Lord if we had a church and a local preacher, etc., where we could do more and better work for Jesus. But if it takes *money, why better walk.*

Now this is just a little illustration to show you how even in the large churches the system of giving seems to be wrong. I do not know how many members there are in those five churches, who, when half their services were over, only had \$80.00 in collections.

The question has often been asked, "Upon what fundamental basis does the requirements of tithe paying rest?"

Psa. 24:1, says, "The earth is the Lord's and the fulness thereof: the world, and they that dwell therein." "The

silver is mine, and the gold is mine, saith the LORD of hosts." Hag. 2:8. When you handle a silver dollar or a gold piece remember what God has said and receive a blessing. Every beast of the forest is His and the cattle upon a thousand hills; all the fowls of the mountain and the wild beast of the forest are His. This wealth of the world is God's and we are just His tenants. He has put into our hands His goods, and He says, "Remember the Lord thy God, for it is he that gave you the power to get wealth. Bring all the tithes into the store house, that there may be meat in my house."

God wants His ministry, who minister to the world the gospel of eternal life and a home in the kingdom, fed from His *bounty*. "Will a man rob God? Yet ye say wherein have we robbed thee? In tithes and offerings." Bring it all into the storehouse that my servants may be clothed and fed and have meat in their house. Honor the Lord with thy substance. Remember the rich young man who had done all the works of the law. He trusted in uncertain riches and when told to sell what he had and give to the poor he went away sorrowful. His riches may have cost him eternal life. We never hear of him again asking what he should do to inherit eternal life. Jesus knew his heart was set on earthly riches and he was not rich toward God.

NO CHURCH SERVICES SUNDAY EVENING

SO YOUR PEOPLE have discontinued the Sunday evening services for the summer months, have they?"

"Well, it seems that way. Its getting hard to get people out to church on Sunday evenings; in fact, the Sunday Schools are falling off, too. The boys go to the golf links to act as caddies on Sunday."

Such is about the conversation which was recently overheard across the dinner table and the man who answered was mortified because of the prevailing condition.

There seem to be a thousand influences which together are rapidly changing the whole pattern of human thought and aim. Any single one of these influences is in itself considered unimportant, almost innocent, but the sum total of them seem to be causing rapid change in human affairs.

One is almost looked upon by his fellow-worshippers as being out of date, old fashioned, if he advocates the conscientious observance of Sunday as a day to be set aside in commemoration of God's great work in resurrecting His Son from death. It is claimed that there is no command for such observance, that each one is to be his own judge relative to keeping the day, that one can worship God on the shady grass, in the hammock, in the auto—wherever he may be.

In principle this may all be true, but in practice, what is seen to be the result? The parent who in his home treats Sunday as a day of unimportance so far as worship is concerned is also probably half-hearted in all his Christian service and is generally found with a family of

children who, though ever so moral, are indifferent as to their relationship to Jehovah. This condition and result are rapidly on the increase.

The public worship decreasing may or may not be a question. It is a fact, however, that there are many more to-day who disregard public worship than there were one or more decades ago. This fact is evidently the result of numerous influential changes. Any one of these at the time of being introduced is propagated as being innocent and non-injurious. For instance: Gradually, little by little, the custom has developed of operating theaters upon Sunday afternoons and evenings. "No harm," was the declaration by those who were financially interested in introducing the custom and in receiving the largest ticket toll possible. By the way, their interests were entirely financial, all with a view to personal pecuniary profit. The picture or performance selected is one to thrill the adventurous thoughts and lives of youth. Gradually the attendance has increased. Many who at first felt conscientious scruples against patronizing these doors on Sunday have gradually seared over their consciences and are now regular attendants. "No harm!" was the cry, and yet it is strikingly noticeable that while the churches are poorly attended and the hour of congregational worship and prayer are almost forgotten to some lives, still these profiteers are receiving large audiences. There may be some valuable and edifying instruction in these places on Sunday as other days; there may be inspirational presentations, but regardless of all that, the real hour of individual worship and devotion is rapidly being lost to hundreds and thousands of youth, who to-morrow will be the parents and managers of our country. Will they probably be God-serving or godless parents and managers?

The same analysis might be carried out with any one of many other enterprises that have crept into the social and financial lives of our people. The Sunday ice cream parlors, Sunday business in general, the letting down of the bars of one's own personal life so that he observes Sunday for painting his house, cutting the week's wood, working the garden, plowing, and transacting business, etc., etc.: all these things individually and collectively are deteriorating rapidly the spirit of worship, the life of consecration and dedication unto God. Result? The result is that the present generation the wide world over, wherever the above conditions prevail, is being schooled and habituated to give far less regard to its Creator and to its Savior and to live for self, for carnal pleasure. Well may one pause and study whether or not the god of this world is not rapidly supplanting in the minds of the people the God of heaven.

"Lovers of pleasure more than lovers of God", is indeed a present development. But Timothy said that these conditions would prevail in the last days. Is it too much to exhort every Christian parent and every Christian youth to stand four square for his Christian ideals, four square for God and for God's Son. Is it too much to urge that Christianity should be given a higher place in the interests of Christians. Is it too much to warn those Christians who speak lightly of Christianity, Christian devotion, Christian service that they are not only undermining their own best

interests, but that they are robbing their Christian neighbors of the youth of their homes in that they are encouraging them to forsake the only ideals that are worth naming in life!

Christians, pray examine yourselves! Pray stand firmly for the highest truths and practices of Christianity! Pray throw your influences so as to add most in building up your neighbors and your neighbor's homes toward Christ who by God has been exalted above every name that is named!

"BORN AGAIN"

By R. H. Judd

IT IS NOW a considerable time since I incidentally started the discussion on the above subject, having but little idea of the interest which would be aroused thereby.

I had intended, as I wrote to the Editor, to refrain from further comment, feeling that I had expressed myself clearly and forcibly with reference to the particular passage in John 3 and with the firm belief that my understanding of that passage was fully in accord with Scripture teaching as evidenced by the context, and in full harmony with other phases of the subject presented in Scripture. That being the case there should be, and the writer believes there is, a logical Scriptural explanation of the passages asked for by Bro. Peck; viz., Romans 6:2, 3, 4 and 2 Cor. 5:17. Suppose we answer the questions in the order given.

Much of our misunderstanding of Scripture is due to a habit common to the writer, as well as to others, of endeavoring to extract Scripture teaching from incomplete portions. True, a passage like "The living know that they shall die, but the dead know not any thing" will stand by itself in almost any setting, but to understand passages like the ones now being considered cannot be done without taking the full scope of the argument.

Paul starts with a statement of FACT in question form, "How shall we that are dead to sin live any longer therein?" The question is of the class that supplies its own answer. The only obvious answer is that it is *impossible*, for, "he that is dead is freed from sin." Obviously a dead man cannot sin, for "the dead know not any thing".

But the sad fact remains an unquestionable reality that those who claim to be "in Christ" do sin. Hence we find Paul explaining himself later in the argument in verse 11: "*Reckon ye yourselves to be dead unto sin, but alive unto GOD in Christ Jesus.*" (R. V.) He expresses much the same thought in verse 5 where he says we are united (R. V.) "*in the likeness*" of His death.

Reading the whole passage carefully it is seen that Paul wishes the believer to "reckon" himself "dead" in anticipation of the time when this body of sin might be destroyed. Again he says, "Let not sin reign in your mortal body". In view of such statements I would ask

if it can be said that we have actually been "born again"? If we had actually died to sin, then we certainly ought not to sin, and there would be no force in the language urging us to "*reckon*" ourselves "*dead*". The plain teaching of the passage is that we are, in baptism, buried in the likeness of Christ's death. The fact that we do sin is proof positive that we have not really died to sin, and therefore have not been "born again". It is at this present time equally true that we have to "reckon" ourselves "alive unto GOD in Christ Jesus" as we have before that to reckon ourselves dead. So firmly does Paul believe in a new creation—a new birth into active life that he says of resurrection,—"thou sowest NOT that body that shall be . . . GOD giveth it a body as it pleased him, and to each seed a body of its own." "The end of these things (sinful lusts) is death". We rise a new creation, of which JESUS CHRIST was Himself the firstfruits—the *firstborn* from the dead. The Scriptures are full of the thought of living now in anticipation of the actuality yet to come. The whole tabernacle service to the Israelite was a *reckoning* in advance of forgiveness of sin through the promised Messiah yet to come, a "shadow of things to come." We will consider the other passages in a further article.

THE BODY—THE CHURCH

(Continued from page 631)

made known through the Apostle Paul by revelation. It was never preached by Peter, James and John, or by any of the twelve; neither is it found in any of the circumcision writings after the space of fourteen years. Paul went up to Jerusalem with Barnabas taking Titus with him and by revelations Paul laid before them, Peter, James, and John, the gospel which he proclaimed among the Gentiles, but privately before them who were of repute. Gal. 2:1, 2.

It was after this private conference that Paul clashed with Peter at Antioch. Paul publicly rebuked both Peter and Barnabas. According to Peter, Paul was within his right as the apostle and dispenser of the gospel of the mystery, and of justification through faith, as in all his epistles. 2 Peter 3:15-16.

DID YOU KNOW THAT—

COLORADO TAFT'S famous statue "BLACKHAWK", erected as a tribute to the Blackhawk Indians, stands approximately sixty feet in height, is almost directly across Rock River from the Conference hall, where the 9th General Conference and the Illinois State Bible School and Conference will convene July 30th to August 11th, 1929?

Why not plan to attend Conference and Bible School this year and during your leisure moments plan a trip to visit this famous statue?

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"SEARCH THE SCRIPTURES; . . . THEY ARE THEY WHICH TESTIFY OF ME."—JOHN 5:39

HOW IS THE INTEREST of your classes keeping up, Bereans? It is the season of vacations and conferences, and some of our groups are meeting with less regularity than usual.

That necessarily does not mean that our enthusiasm should fall away. Can we not each do our best, when it is possible, to encourage with our presence and interest in the study?

Most of the classes are nearing the end of the first book of lesson outlines. The subjects are perhaps a little more difficult than were the fundamentals, but do you not find them exceedingly interesting?

There is a growing tendency among men and women to-day to regulate their religious lives by the dictates of men rather than by the Word of God. Those of us who daily come in contact with such misguided reasoning can not fail to foresee what disaster will result.

Lest we, too, fall into the error of this way, the following thoughts from one of our Indiana Bereans come as a timely exhortation.

ENLIGHTENMENT

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

We all seek to be enlightened, and no one should be more keenly interested than the Christian. We are seldom so fortunate as to fall into facts. They must be obtained by much labor.

Study is not devoid of effort. It is a systematic process of application to a thing or fact till it becomes our own. By this process we secure knowledge. Knowledge properly utilized and applied is wisdom.

Whatever facts claim the attention of the Christian, none should have so prominent a place as those contained in the Bible. It is a treasure mine of the richest truths of life. Here study must be brought into use. The truths of the Bible are not gained by unsystematic research. We must be sincere in our study, and willing to dig below the surface, which requires effort on our part.

Paul exhorted Timothy to study as though it was something for which he would be amply rewarded. He would be studying things of God if he were seeking God's approval. It naturally follows that valuable results accrue as a result of the study of God's Word, and it is evident that our standing with God is influenced and affected by diligent research of the scriptures.

Without a knowledge of the Word we can not hope to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear". 1 Peter 3:15. Failure to be ready to give such answer brings Christ and Christian activity into disrepute in the eyes of the world.

David in Psalms 42:3, 4 said, "My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me."

In what way were the Bereans more noble than those of Thessalonica? Simply in that "they received the Word with all readiness of mind, and searched the scriptures daily, whether these things were so." Acts 17:11. We can not rely on the scriptures without having knowledge of them.

We have excellent educational facilities. Most of us have better advantages than our fathers had. That, however, is no assurance of better ability to obtain spiritual truth of the Word; though it does make the process easier for us if we willingly and spiritually materialize our advantages. We have abundant freedom for pursuing Bible study. As a nation we are not bound to long hours of labor as our fathers were. We have more leisure. Leisure is a curse to any people who do not know how to use it.

Christians should be constantly setting before the world examples of properly invested time; and to what better advantage can we invest it than in a proper perusal of the Scriptures, in search after truth?

The Church needs the fruits of such perusal; the world needs the pattern of such wisdom.

Open Bibles, books and commentaries on spiritual subjects are ours in abundance. Through these channels, wisely chosen, we may reap a rich harvest for we dwell in the midst of opportunities. Does our knowledge of the Word correspond with the opportunity we possess? Remember 2 Tim. 2:15.—Sarah Manuwal.



EZEKIEL TEACHES PERSONAL RESPONSIBILITY

WHY WERE the people of Judah taken into captivity? The nation had sinned. However, that did not mean that every person in Judah had sinned. There were many godly men among the exiles. They had been carried away from their homeland for no fault of their own. Ezekiel himself was one of this class. They knew they had behaved better than many who had been left at home.

Many thus felt that they were being punished for the sins of others and others felt that because some of them were righteous the whole country or city should have been saved.

Jeremiah had already taught them, that the new covenant God would make with each person or individual. In other words, he saw that a man might be saved even if his people perished.

Ezekiel, who was a careful student of Jeremiah, realized the same great truth. As he prayed and pondered he received a message for his people that no land could be saved by a few righteous men, if the great mass of the people were wicked. It could not be saved for instance in the time of famine. It was further declared that such a land could not be saved from wild beasts, from an enemy, or from a pestilence or disease. That would happen in any land, but Ezekiel told his people that it would really happen to Jerusalem.

For many years Ezekiel continued to tell his exiled brethren that Jerusalem would surely some day be overthrown, and the remaining Jews carried away as these had already been. Many refused to believe that such an outcome could be possible.

At last the Babylonians laid siege to Jerusalem. Then Ezekiel preached a wonderful sermon on what was coming to pass. He pictured a rusty pot set on the fire. Water was boiling in the pot, and pieces of meat were thrown into it. When they were thoroughly boiled the pieces were pulled out. Ezekiel was trying to teach that this pulling out of the boiling meat meant that the people should be scattered among all nations and should suffer greatly. He also taught that Jerusalem should be left long desolate until it should be cleansed.

The word came to Ezekiel and he repeated it to the people that when a messenger should arrive from Jerusalem with the news that the city had actually been taken then the people would know the truth of his prophecy. He declared that until that time came he

would remain silent, preaching no further word.

True to his statement, Ezekiel had nothing to say to his countrymen for two full years. The siege of Jerusalem lasted about eighteen months. After that, it required six months for the news to travel. At last the first fugitive arrived from the stricken city. All that Ezekiel had prophesied was confirmed, when the messenger spoke the fatal word: "The city is smitten."

Ezekiel needed to keep silence no longer. He could tell the people what they were at last fully prepared to hear. First of all he wanted them thoroughly to understand why he had been preaching. He bade them consider what would be the duty of a watchman on the walls of a city when he saw an enemy coming near. It was not his duty to save the city. That was too great a task for one man. But it was his duty to warn the city. If he gave the warning he had discharged his duty. If he failed to give the warning he would be responsible for the trouble.

Ezekiel bade the people consider that the case of a prophet was exactly the same as that of a watchman. He could not save the people, but he could warn them. Upon themselves rested the real saving of self.

But this prophet was anxious that in spite of their trouble, the people should believe in the justice and mercy of God. He repeated what he had said about each person answering for or being punished for his own sins. God never desired to punish men. He would always forgive sinners who were sorry for their sins, but He could not pass over wrong where the people did not repent.

God said, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." He said, "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

God said that if a good person did wrong he would be punished. He also said that if one did wrong and afterward turned from the wrong and lived aright he should live.

Let us then remember this lesson when we yield to temptation, and do wrong, ask God to forgive us and try not to do the wrong thing again.

—Some notes from "Lessons from the Great Teachers."

REMEMBER

Individuals may be saved even if the nation perishes. We must be watchmen and warn others.

SOMETHING TO DO

1. Draw a picture illustrating Ezekiel's sermon.
2. Learn Ezekiel 33:9.
3. Read Genesis 18:23-33.

NOTE BOOK

Page 1. Draw a picture of the watchman on the wall warning the people.

Reverse side: Copy Ezekiel 33:11.

WHERE FIND

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

With Our Sunday Schools

LESSON II.—July 14, 1929

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Ezekiel 18:1-32; 33:1-20.

Devotional Reading: Psalm 125.

GOLDEN TEXT

So then every one of us shall give account of himself to God.—Rom. 14:12.

A STUDY OF THE SUBJECT

Topic.—Individual Accountability to God.
Outline.—I. Freedom from the sins of others. II. Freedom from one's own sin. III. A watchman's responsibility. IV. God's willingness to forgive sins.

That no individual is rewarded for the righteousness or punished for the wickedness of another, but that every individual must stand or fall according to his own standing before God is taught in both O. T. and N. T. scriptures. "Whosoever believeth on him", John 3:16, assures the individual privilege of choosing for himself his attitude in faith toward Christ and the consequent result.

I. FREEDOM FROM THE SINS OF OTHERS. (18:1-32). "The fathers have eaten sour grapes, and the children's teeth are set on edge" was a common proverb in Israel. Jeremiah cited it in 31:29, 30, introduced by the statement, "in those days they shall say no more, The fathers have eaten sour grapes, etc." The days referred to by Jeremiah are the days of the rebuilding of Israel. In the days of that rebuilding every one "shall die for his own iniquity". Under the regime of sin, the result and penalization of sin reaches through upon others, but under the regime of the righteousness of faith and God's grace, all will be different. Each one will answer alone to God. "All souls are mine", says God. "The soul that sinneth, it shall die". "If a man be just, and do that which is lawful and right . . . he is just, he shall surely live, saith the Lord." Such an one does not suffer for the sins of his kin, of his nation. In the end their bondage does not bind him. He is free.

II. FREEDOM FROM ONE'S OWN SINS. (18:21-23). "If the wicked will turn from all his sins . . . he shall surely live, he shall not die." "All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live." These truths are in accord with 2 Pet. 3:9 which says that "the Lord is . . . not willing that any should perish, but that all should come to repentance". Jesus came not to call the righteous "but sinners to repentance". God would do only good to man. He implores him to "turn ye" from your sins. "Why will ye die?"

PRACTICAL APPLICATIONS

Personal Responsibility. Each individual is responsible to God, to society, and to himself for his own words and actions. He will never be held to account for the mistakes of anyone other than himself except to the extent that he has influenced their lives toward evil. A father who fails to properly instruct his son by precept and by example will no doubt be deemed responsible in a

measure for the sins of his child; but "the son shall not bear the iniquities of the father, neither shall the father bear the iniquity of the son." Ezek. 18:20. This fact places the responsibility squarely upon each individual. The sinner cannot say truthfully, "I am not responsible for my wrongdoings because I was tempted by another." Adam seems to have made that defense; but God held him personally accountable for his disobedience. Gen. 3:12.—G. E. M.

THE GOLDEN TEXT

"Hence, each one of us, concerning himself, shall render account to God." Rom. 14:12, **Roth.**

Our life is placed before us. We may choose to do evil, or we may choose to do good, but choose as we will, we must give an account to God. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

"Let us not be weary in well doing." Let us do good unto all men, especially unto them who are of the household of faith. Love, and feed your enemies. "Bear ye one another's burdens." "Love one another." If we do these things then the account we shall render to God will be one for which we will not need to be ashamed.—V. C. T.

SENIOR AND ADULT CLASSES

Topic: Responsibility.

Responsibility comes from a word meaning to respond or answer. Responsibility is the ability to respond. A living nerve has responsibility, for it has the power to answer to, or to act under stimuli.

Adam, by physical creation, and we by physical birth have a responsibility that answers to the myriad stimuli found in the physical world. This power of response is of God. It is so wondrous, even in its most simple workings, that man's intelligence cannot comprehend it. But God has pledged Himself to develop in man a yet more wondrous responsibility—the power to respond to the fullness of His mind, which fullness is grace and truth. He began this development with a brief promise of grace when man did his first thinking, and has continued it as man's power to think has developed, with repeated and enlarged promises of grace and many enactments of grace. Isaiah, Jeremiah, and Ezekiel and many others have been instruments used of God to develop in man the power to respond to grace and truth, and His work through them was centered on bringing into the world the Christ, in whom response to grace and truth was to be fully developed. And now Jesus is the one stimulating form through which response to grace and truth is being developed in mankind.

Man's accountability to God is measured

by the degree of responsibility God has developed in him. Of this no man can be the judge, hence no man can judge another's failure before God.—A. K.

INTERMEDIATE CLASS

Topic: Does God Take Note of My Life?

One of Ezekiel's most important missions in life was to impress the fact upon the people of Judah that God was ever watchful of them. When they were stubborn and rebellious, He sent dire punishment upon them in such a forceful way that they could not help but realize His eye was over them. But when they left their evil ways and returned to Him, He sent them many material blessings. His guidance of them was plainly manifested.

In this self-sufficient twentieth century, we are apt to forget there is a Power over and above all that is ever watchful of us. We are such specialists in efficiency that we think we need no guiding Hand over our lives. Name some circumstance which has come to your notice, when one who seemed to need no help, eagerly called upon God.

If we realize God is ever watchful of us in trouble or sorrow, should we forget Him when life goes smoothly? Should we not honor and serve Him as much in prosperity as in adversity? David says, "The eyes of the Lord are upon the righteous . . . The face of the Lord is against them that do evil." Jesus says that His Father takes note of the flowers and birds, and will He not also watch over His children?—M. G.

JUNIOR CLASS

Topic: Ezekiel, the Watchman.

A good watchman is one who very carefully guards the life or property of another. Think of the lives that depend upon the watchman in a lighthouse and watchmen guard valuable property, factories, and even our lives all during the days and nights. Would you then consider the work of a watchman of very much importance?

Ezekiel was made a watchman by God. He was given even a greater work than the work of the watchmen that we know. He was to watch over the lives of the people of Israel—not just to keep them away from dangerous things, or dangerous things away from them, but to show them how dangerous it was for them to do wicked things.

Do we have any such responsibility? Are we watchmen for people to-day? If we see someone doing things that are wicked, tell them in a kind way. Perhaps by your kindness you may turn them from doing evil and to do good. But our great responsibility is not only to watch others, but to watch our own lives, that we do not do things that God does not want us to do.—V. C. T.

DOINGS AMONG THE CHURCHES

The Annual Sunday School and Church picnic of the Oregon Church of God was held June 25th at Lowell Park, Dixon, Illinois with over 100 present. A program of fun held during the afternoon was enjoyed by all. An excellent pot-luck supper was served at 6:00 o'clock, and an hour later all departed for their various homes, wishing picnics were held more often than once a year. Members from Lanark and Dixon churches were in evidence to insure a better picnic.

Bro. and Sr. D. H. Hathaway, of Corvallis, Oregon, are the proud parents of a baby girl, their third daughter, born June 14. The tiny babe is a granddaughter of Bro. H. B. Hathaway, and of Sr. Flora Hogue. Mother and babe are at the Corvallis General Hospital where they are reported to be doing nicely.

TO THE DEAR ONES OF THE FAITH:

We wish to say that we have had the pleasure of meeting Bro. F. E. Siple. He was with us only a few days, but we enjoyed every minute of the time and also the good sermons. He is truly a wonderfully well-informed man in the Scriptures, and we regret very much that he could not be with us longer. Rain and sickness made it difficult to get together as we had hoped, but if the Lord wills we are planning to get him to come when he can give his whole time to the work here in Boise. All that heard him preach were well pleased, and to the little band here it was a real treat, for it is the third time in sixteen years that we have had the pleasure of having one of our ministers with us. You that can hear their voices every week can not realize how hungry we get. Any time any one can come our way, please do not forget to call on us. Oh, Father help each one to walk the narrow way till Jesus comes. Mr. and Mrs. Clark McClelland, Boise, Idaho.

GORDON—LONG

A very pretty home wedding was staged at the home of Sr. Gertie V. Long, near Cambridge, Nebraska, on Monday, June 24, when her daughter, Inez, became the bride of Bro. Grover Gordon.

Sr. Inez is an accomplished young woman who has taught school and has a good musical education, which will mean much in the new relationship of life.

Bro. Grover was a member of the 1928-29 Bible Training Class at Oregon, Ill., and after two months of temporary work with the churches at Fonthill, Ontario, and Niagara Falls, N. Y., was employed by them for the coming year.

The wedding with more than fifty guests was staged at 8 a. m., and followed by a wedding breakfast. Following this, and the showers of rice, tin cans, etc., the bride and groom left for a short auto trip through the mountains. They plan to attend General Conference at Oregon, and will begin their new work and their home life together at Fonthill, Ontario about the middle of August.

We have the greatest of confidence in these two splendid people, and we wish for them the best that life contains. F. E. Siple.

General Conference, Oregon, Illinois,.....July 30 to August 11

All local churches and state conferences urged to send delegates.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Texas Conference, Goldthwaite, Texas July, 5 to 14
 Indiana Conference, No. Salem Church near Plymouth, Ind., July 9 to 21
 General Conference, Oregon, Ill., July 30 to August 11
 Illinois Conference and Bible School, Oregon, Ill.,.....July 30 to August 11
 National Berean Conference, Oregon, Ill..... August 5
 Virginia Bible School and Conference, Mauertown, Va.....August 14-25.
 Iowa Conference, Waterloo, Iowa..... August 17 to 25
 Nebraska Conference, Holbrook, Nebr., Aug. 18 to 25
 Kansas-Oklahoma Conference, Arkansas City, Kans.,.....Aug. 24 to Sept. 5

FROM NEBRASKA

After leaving the brethren at Boise, Idaho, we wended our way south and east across the state of Utah, over the mountains and through Colorado, seeing iceicles in some places, and feeling the hot, scorching sun at other times. We had the privilege of stopping one day in Colorado to visit with our sister whom the writer has only seen on one other occasion since he was a boy in school.

Friday morning, June 21, found us in Holbrook, Nebraska, where Bro. Grover Gordon's smile and trusty Dodge awaited our arrival. The few days spent there were filled full of making short calls at many homes, for we had not seen most of these people for nine years.

The new church at Holbrook is a splendid building, and good crowds greeted us at the services Friday, Saturday and Sunday, an all day meeting being staged on the latter day. The brethren at Holbrook deserve a lot of credit for holding the work up as well as they have in face of great difficulties.

On Monday, after the wedding which is reported elsewhere, we departed for Moore-

field and other Nebraska points which will be reported next week. F. E. Siple.

BRUSH CREEK, OHIO

Our yearly business meeting was held Saturday, June 15, at 2:00 p. m., with a goodly attendance. Much thought and consideration was given to plans to carry on the work, each one desirous that we move forward.

The following officers were elected: Elder, John A. Garard; Deacon, James Kessler; Deaconess, Clara Underwood; Secretary, Edna Brewer; Treasurer, Clara Hoke; Trustee, R. S. Brewer; Pianist, Louise Brewer; Asst. Pianist, Lottie Shearer.

The church had the pleasure of having Bro. J. H. Anderson speak to them on Tuesday evening, June 18, he being called here to preach the funeral of Bro. Martin Burnside's wife, June 17.

Bro. Anderson being the possessor of a new Chevrolet, brought his children with him and all were glad to see them once more and hear him proclaim the glorious truths as he spoke to us on "The Two Covenants".

The church extends their deepest sympathy to Bro. Burnside on account of the death of his wife, as he is now 85 years old, and pray that God will give him strength to bear up under his bereavement. Those who would care to remember him by card or letter may address him at Troy, Ohio, Route 5.

INDIANA

June, the 23rd, was a day long to be remembered by the members of the Hillisburg Church of God. After the morning sermon seven requested baptism. In the afternoon we went to the water and baptized Mrs. Thurman Whitecomb, Miss Mary Eikenbery, William Eikenbery, Samuel Forman, Nolan Finney, Gilbert Finney, and Roscoe Finney. Sunday evening the children gave a fine program to a crowded house. It was one of the best programs the writer ever saw. On Tuesday, June 25th, we went to the water and baptized Mrs. Luther Bengé into the all saving name of Jesus. We are having the best Sunday School ever held in this church. J. H. Anderson, Pastor.

NORTHWESTERN CONFERENCE

The annual meeting of the Northwestern Conference of Oregon and Washington convened June 5-9, at Felida, Washington.

The meeting was opened on Wednesday evening by Bro. A. W. Darby, who gave the program for the week and introduced the speaker of the evening, Bro. F. E. Siple, of Oregon, Illinois. The subject chosen by Bro. Siple was, "The Anchor of Hope," pointing out that any ship can sail without an anchor when the sky is clear and blue, but when the storm comes, it is only the ship that is prepared that can lower its anchor and remain steadfast. Hope is the anchor of the soul. Our only chance for eternal life lies in our faith in Jesus Christ, faith made manifest by works.

On Thursday Bro. Siple led a Bible study from Gal. 1. A discourse on "Flesh" was given by Bro. J. C. Wilson, showing that the word "flesh" does not apply to Adamic nature but to the first covenant or Mosaic law. That graven in stone administered

The Texas Conference

will be held at

Goldthwaite, Texas

July 5th to 14th.

death. Christ and Nicodemus were born of the flesh, but Christ says, "Ye are not of the flesh." The subject for the evening meeting was "Paradise," given by Bro. Siple. It was pointed out that the word "paradise" means a beautiful garden. The book of Genesis gives an account of Paradise Lost. Adam lost his place in paradise, or the garden of Eden, because of transgressions, but Christ died for our transgressions that we through belief in Him might live in the coming paradise, or new Jerusalem.

On Friday morning Bro. Siple conducted the Bible study, following which Bro. Wilson spoke on "Signs of the Times." New thoughts presented were: those who can partake of strong meat should study prophecy; notice the signs which are rapidly appearing in the earth to-day; and by careful observation we should be able to see the nearness of the kingdom. Far too many people are spending their time on the milk of the Word, when they should be partaking of strong meat. Wherever the Bible is, read or unread, there the gospel is preached. Beware when they shall say, "Lo, here is Christ, or lo there, go not forth." This is being done all of the time, for do they not say that He was in the beginning of creation; in heaven at death, and that He is here to-day? In the afternoon Bro. Wilson continued his discourse on "The Signs of the Times." Bro. Siple delivered a sermon on "Restitution" at the evening meeting.

Business meeting was held Saturday morning followed by a talk on "Baptism" by Bro. Darby. "The Ark of Salvation" was the subject chosen by Bro. Siple for Saturday evening. Two very good thoughts presented were: that the things worth having are worth paying the price for; and that being deprived of the thing one wants most is the greatest punishment that can befall mankind.

Instead of having a Sunday School class, the Bible study of the book of Galatians was concluded, followed by a special number, "He was Nailed to the Cross for Me," sung by Sr. Minnie Kerr and Bro. Siple. The subject, "Solomon's Temple," was exceptionally well presented by Bro. Siple. Whether our work be great or small, God expects continual action, for as the inaction of a member of the human body is noticed by the head, so also is the failure to work of a member of Christ's body noticed by Him.

After this meeting we drove to the river where the Misses Evelyn Kerr, Virginia Ellen Fyke and Lela Taylor were baptized into the name of Jesus, the Christ, by Bro. Siple.

A basket dinner was served in the basement of the church during the hours of 1:00-2:30 o'clock, affording the opportunity of visiting with brethren who came for the Sunday meeting only.

Bro. Siple talked especially to the young folks at 2:30 o'clock, his subject being, "A Nobleman Went into a Far Country." Communion service concluded the afternoon session.

"The Shedding of Blood" by Bro. Wilson concluded the program following which an expression of appreciation for the pleasant times and kind hospitality shown by the Felida brethren was made by the ministers.

We are truly thankful for the opportunity of meeting Bro. Siple and of having him with us at conference time. It is only through such contact that we learn to cooperate with our leaders and come into closer communion with our heavenly Father.

Gladys Barber, Conference Sec'y.

EDEN VALLEY, MINNESOTA

On June 12th a very pretty wedding was solemnized at the Church of God in Eden Valley when Miss Dorothy Coulter became the

bride of Mr. Clayton E. Magee. After the marriage ceremony a dinner was served to many relatives and friends at the home of the bride's parents, Mr. and Mrs. Wm. Coulter. On the following day the newly-wedded started by auto for Gary, Indiana, where they will begin their home, and where Mr. Magee is employed. That God may bless these two young folks as they begin life together, and that they in turn may establish a home which speaks for God is our prayer.

The Minnesota State Conference which convened here June 13-16 was one which will be long remembered as one of the best any of us have ever attended. Not only were we surprised because of the largest attendance ever present to any of our state gatherings, but the interest and Christian fellowship manifested was very encouraging.

A REPORT

We have again had the pleasure of visiting some of our Illinois congregations, this time in company with Bro. Marsh, son Arlen and Sr. Frances Rossiter. It was Bro. Marsh's monthly trip to Kewanee, Macomb, Ripley. At the first two cities, there are but few in the faith and the meetings are held in the homes, but with invited friends and neighbors, a company of about twenty met for the service, at each place. At Kewanee we were pleased to meet again with Sr. Lillie Willis and son. Sr. Willis' name is a familiar one to the Herald readers. Though a rainy evening, they had to drive the nine miles from Galva for the service.

On our way to Macomb, we stopped at Monmouth for a call on Sr. Violet Bailey, formerly from near Ripley, whom we had not met for many years. At Macomb, we were also greeted by a number whom we had not seen for years, and enjoyed greatly our short stay there. After service we journeyed on to Rushville where we spent the night, and the next day was spent in making calls and visits among the Ripley friends, until evening service. Sunday School and preaching service following, a basket dinner at noon in the park near the church, visiting with many old friends and meeting some new ones, Bible class at seven and preaching at eight filled that day. Sr. Mildred (Nell) Huey and family from Plymouth, Ill., and Bro. Hightower and some of his family, from near Golden, drove over for the meeting. We had met Bro. Hightower some years ago at Oregon. Because of a funeral on Monday at which Bro. Marsh was asked to officiate, we remained another day, making more calls on some who were not able to get out to the service, and in the evening a social gathering was held at the home of Bro. and Sr. Frank Laning, nearly all the church families being present. Everything was done to make our stay a pleasant one, at each place. We heard nothing but praise of Bro. Marsh's work among them, and his monthly visits are look-

ed forward to not only by the "grownups" but by the little folks as well, with whom he seems to be a great favorite.

On our way home we stopped at Peoria for an hour and there called on Sr. Mae Mercer's daughter, of Macomb, who is in an office there. Another stop was made at Starved Rock, one of nature's beauty spots, in Illinois. As none of us had before visited there, it was another pleasure added to our trip.

As we are thus privileged to meet with those of like precious faith, at different times, how forcibly to our minds come the words of the old hymn, "Blest be the tie that binds the heart in Christian love," for the gospel of Jesus Christ, as revealed to and believed by the Church of God seems to me to be the tie that binds us as one great family, in our love for one another. Anna E. Drew.

HERALD RECEIPTS

J. Conaway; C. M. E. Harris; Chas. McMurtree; Mrs. Olive Wood; Mrs. J. M. Reid; Jesse Harrold; Miss S. H. Michell; Geo. Halverson; Mrs. Mollie Hutchinson; C. F. Harding; Dr. W. A. Smith; Mrs. Jesse Cross; H. A. Dingman; T. J. Stinnette; Mrs. Etta Hatch; Glenn Birkey.

OBITUARIES

ELMA HAMILTON

Elma Hamilton, daughter of John and Ann Hamilton was born in Mendon Township near her present home, April 1st, 1852 and died in her present home, June 18th, 1929, aged 77 years, 2 months, 18 days.

She was united in marriage to Jacob M. Weinberg, May 7, 1874. To this union were born three sons, Wm. V. of Sharron, Pa., and Walter H. and Watson of Brady, and six grandchildren, who survive her. Her husband preceded her in death, March 24, 1885.

She has spent her whole life in this community and those who knew her know she has done her work well. In early life she united with the Church of God and her entire life has been a wonderful example of practical Christianity. She will be greatly missed.

Funeral services were conducted at the home by C. E. Randall, after which she was laid to rest to await the resurrection call to "come forth."

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**The Indiana Conference
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OUR FAMILY

By F. E. Siple

THE YOUNG MAN or young woman who faces life with the backing of a good family has the most valuable asset that any father or mother could possibly bequeath. Money is easier to get than a good name.

To be able to meet the world with a look of confidence, knowing that the world looks back with respect, gives one an advantage that cannot be equaled. It is easy to climb when you are respected and trusted. How sad, though, the spectacle of a young person entering life with a name that is stained and debauched, from a family in disrepute. Try though he may, that young man has much to overcome before he can ever reach the footing before the world that the other boy has at the start.

These things being true, consider then the boy whose father has kept a clean record and who is trusted, honored, respected both privately as a man and publicly in a business way. The boy's mother has been just as true, also, to the highest principles of true womanhood, and hence the boy can face life with confidence, and need never be ashamed of his name or his family. But suppose this boy fails to appreciate how much all of this means, and starts out himself frequenting questionable places and leading a life filled with shady acts and dishonorable deeds. What kind of feeling do you have for the boy who with such a heritage of family honor and respect lightly esteems it all, throwing it to the winds and showing no appreciation of the name?

On the long trip which we have just completed through the churches of the West these thoughts came through our mind over and over again. Our church people, scattered over this vast country of ours, are a splendid people as a whole, and it has been a pleasure to make their acquaintance throughout the years in which we have labored among them. On this particular trip the thought of the family relationship seemed to be more forcefully impressed upon us than ever before.

This was partly true, perhaps, because the vast majority

of those whom we came in contact with on this trip were persons whom we had never seen before, and even their country and conditions were new to us. But we never felt like a stranger among them. You cannot imagine the inexpressible comfort and joy that comes with the feeling of true brotherhood even when you meet with brethren for the first time. The common language of truth which we speak binds us with life's closest tie.

What a privilege it is to have the tie of brotherhood in such a family! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. Yes, we have a Father who has kept His name clean and honorable, who is respected and trusted, whose name is above every name that is named among men, and He has allowed us to call Him Father, and He calls us "sons",—what a family name of honor we have!

But there is a twinge of pain that enters here. What a sad thing it is to find a boy who is not proving true to the name which his family and father have so nobly upheld! And what a sad thing it is to find individuals occasionally who have been called into the relationship of children to the most honorable Father in all the universe being careless and thoughtless of what it means, entering into questionable things and really proving untrue to the wonderful name that is ours!

We are glad to be able to say, however, that over this land we have hundreds upon hundreds of noble brethren, men and women who love the name to which they have been called, who love their brothers and sisters and who are anxious to advance the cause for which we stand and to uphold the family.

This trip has been an inspiration to the writer because of these brethren, and we wish to urge you all to seriously meditate upon the great privilege we have, the wonderful opportunity of family. Let us honor it as we have never done before!

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

LIVING EPISTLES

“Ye are our epistle written in our hearts,
known and read of all men.” 2 Cor. 3:2.

IT HAS BEEN said that a man's character may be determined by the things which he has written, and the truth of this statement is very obvious. You may try it for yourself. Take the works of any author whom you may choose, from one like Shakespeare down the line to Zane Grey, read his writings through carefully, study the characters which he paints, consider the moral standards of these characters and observe the ones which the author skilfully justifies and the ones which he condemns. It is not difficult to be able soon to see the author's own private standard, for he imparts to each one of his characters a little of his own personality and mental viewpoint of life.

Likewise a teacher or leader who has a strong personality and draws a following always leaves the imprint of his own character upon the lives of those who are his followers.

Consider then the thoughts of the great apostle Paul in the words at the head of this editorial, “Ye are our epistle.” How true that is! Paul had preached to these people, taught them, worked with them and lived with them. His own character and personality had been gradually and steadily stamped upon them, until they were, in a sense, the product of his own mind and life. It would have been possible, had you been there, to gain a fair impression of Paul without meeting him in person. If you could have studied the lives and viewpoints of the ones whom he had influenced you would have read Paul in them. They were, indeed, his epistles, open and read of all men.

The same thought and principle are true yet today. You as an individual have a certain number of persons whom you influence in life. Many times this number is larger than one realizes and often the degree of influence goes far beyond what a person has supposed. But there are those who are living epistles of you, through whose lives the world may know your real self.

In like manner you are an epistle of someone else. Each one of us is influenced by some outstanding leader or thinker, and consciously or unconsciously we in our own lives portray the character of that person.

This being true, would it not be wonderful if we should each choose Jesus Christ as that Leader to follow and by Whom to be influenced? Think what we as a church could

accomplish if as individuals we could be living epistles of Jesus, known and read of all men!—*F. E. S.*

FAMILY REUNIONS

IT IS ALMOST a physical impossibility to keep a large family close together. When the young folks have grown up and married, their various responsibilities and changes of work and locations are bound to scatter them widely.

But the family tie still holds, and the brothers and sisters still love each other in spite of separation. How inspiring it is, therefore, when it is possible occasionally to have a family reunion and to enjoy the association of each other for a time, find out how the others are doing, and enter into each other's problems and joys!

Our church is the family, you and I are the brothers and sisters and the conferences are the family reunions. It is possible for us to meet in such reunions each year, and the summer conferences and Bible Schools are now in progress. If it is physically possible for you to do so, attend the gathering of your local state, or the one nearest you, and come if possible to the one at Oregon, Illinois July 30 to August 11. This period includes not only the local gathering for the people of Illinois and nearby states but also the General Conference for all our people in America.

Many of our best known speakers and teachers will be present, with dozens of our family folks from various parts of the country.

Come to Bible School and conference.—*F. E. S.*

FITTING IN

THE MOST valuable person in any organization is not necessarily the one of greatest ability, but is the one who has learned how best to “fit in.” Thus he cooperates with the others of the group.

A part of a motor or complicated machine may be very strong, but unless it fits in the bearings and boxes correctly, and synchronizes in its movements with all the other pieces of the machine, it is of no practical value.

Likewise we are of little value to the church as individuals, regardless of our personal ability, unless we can learn to work with our brothers and sisters, and with Christ our Head,—to cooperate with others for the good of the whole body.—*F. E. S.*

IS IT THE LAST DAYS?

IN THE LAST HERALD under the caption, "No Church Services Sunday Evening," thoughts were offered with a view to questioning the tendencies of the times as regards Christian services and worship. There can be no question but that the influences of the Christian church have been very great during the Christian era. There can be no question but that throughout the civilized world the majority voice feels that the church has been a most edifying influence upon the generations past. In fact, the church has had more to do in maintaining law and order in the various governments than has the political organization itself. The religious convictions of an individual do more to hold him at a high level than do the political requirements of a nation, and yet it is doubtful if the church has cost the civilized world the tithe of what the political order has cost.

In this study it is asked that we look at life from another angle. It is undoubtedly true that the standards of social and moral life are very much different than they were at the beginning of the World War. Fifteen years have seen a mighty revolution in human thought. This is true not only in one country, but in practically all countries if credit may be given to what one reads.

Crime is merely the breaking of the law. Undoubtedly there are many laws that should not be on the statute books. They are mistakes. They should be rescinded. But while they are statutes they should be obeyed. The breaking of such law, though a crime to the state, may not otherwise be a moral wrong. Crime in its real and full sense is that which is morally, socially, humanly wrong. Crime in this last sense seems to be increasing more and more. It would almost seem that the real vulgar criminal when caught is possessed of more sympathy and is extended more honor than is the faithful citizen who prosecutes the criminal. Recent months have witnessed tens of thousands of dollars of floral tributes on the caskets of a few vicious criminals shot in their vice. Recent months have witnessed noted criminals of long standing being dealt with diplomatically much as statesmen meet around a convention table to agree upon terms of peace. Their whereabouts are known, their vice is known and yet the officers apparently meet with them in secret places to negotiate agreements rather than to arrest them. One judges from reading the current news that it is not uncommon for lawyer legislators and congressmen to accept retainer fees from certain interests which, to a man accustomed to reading type upside down would read that these retainer fees are in most instances just so much bribery in order to secure the legislator's vote for the enactment of legislation in the vicious interest of the one giving the fee.

Recent crimes read something like this: A criminal engaged in the pursuit of his destructive occupation encounters an officer. In the exchange of shots the criminal accidentally fells a child. The leading newspapers of the country, if they mention the criminal's accident at all, do so without emphasis. Another item: The criminal is busy.

The officer encounters him. In the exchange of shots the officer, contrary to his own real wish, fells the criminal. The leading newspapers brand the officer as a vicious law breaker, unpatriotic citizen, anything, everything for the purpose of decrying his honest effort to enforce the law.

In the reading of current news one is practically compelled to accept conclusions similar to the foregoing. Question: What is behind all this movement? That certain criminal interests are no more fearful of executors of the law than they are of caged canary birds is evident. Is the higher up officer of the law protecting the criminal? Is the retainer fee a fee for such protection? Another question: When a nation claiming a position in the family of nations second to none is unable to cope with or hold in check the open lawlessness of the country, where does the blame or weakness lie? Is it the weakness of the school child of the first grade, or is it the weakness of those at the head of affairs whose names are frequently found on pay rolls of various interests. Question three: When these conditions exist, when the ideals of the generation have been lowered to a plane where it can glorify and blanket with flowers and kisses the desperado while it wreaks out ignominy upon the would be honest officers, when the criminal is safe on the street and those high up in the responsibilities of the nation fail to demand right and proper execution of the law, is the fault with the lowly citizen, or is it with the government itself? Question four: When such conditions prevail throughout large sections of the earth, is the apostle's word, "This know also, that in the last days perilous times shall come", in process of fulfillment, or is it not? Are we in the last times, or are we not?

At a recent gathering in Philadelphia, the *Philadelphia Inquirer* reports General Ruggles as having said that: "The last war cost the world about \$338,000,000,000.00, or \$330.00 for every minute that has elapsed since the birth of Christ. It cost the world 8,000,000 dead and 18,000,000 wounded and permanently crippled. Against our participation in any struggle so costly as this, we are asking you to prepare."

The occasion for these words was a gathering of industrial interests which brought out the fact, according to the publication quoted, that big industrial interests throughout the United States have plans perfected whereby in the event of war, industry could be mobilized in the briefest time for the productions of munitions of war. Every type of factory is studied and classified, and figures are made indicating the time it would require to convert the establishment into an establishment of war service and the type of service for which such factory could be most easily fitted. True, this gathering emphasized that no one wanted war and that none of them wished to encourage it. The figures were presented merely to show the latent possibilities in the event of war.

Question: Where there is such an extreme of lawlessness in the land, such an urge to depend upon the strength of man rather than upon the hand of God to guide and protect the right, when there is such an increase of godlessness in the land, are we in the last days?

F A I T H

By N. B. Robison

WHERE ARE WE FAITH WISE

LET US compare modern reasoning with that of the great Teacher and His apostles. He asks, "Shall I find faith on the earth?" Paul tells us that the things that happened to Israel, "happened for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

The prophet Isaiah says that Israel was "a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things." Isa. 30:9-10. Again the prophet says, "The just shall live by faith." The apostle urges us to hold fast the profession of our faith without wavering.

One of the great men of to-day tells us, "It is no longer a question of faith. The question is, 'Which is the most popular church?'" Later, Dr. Peter Ainslie advocates "a religious unity which shall brotherhood all believers in Christ Jesus, bound together by an understanding and appreciation of each other as will make brotherhood real. Such a unity must include all—Protestants and Catholics." He also says, "No service in the wide range of Christianity is so ugly as denominationalism in the Lord's Supper." Instead of comparing the faith of individuals with the Bible doctrines he says, "You (or your denomination) may receive it, if you join our church."

I beg leave to differ from Dr. Ainslie. "Christianity" does not figure in the case at all, but individual faith in the promises, sealed with the blood of Christ. Individuals who do not believe the exceeding great and precious promises, and how they were confirmed, Rom. 15:8, have no legal right to partake of the emblems, much less to offer them to others. When we believe these promises and have the seal affixed to our faith Paul says, "Ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." How? "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. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2:10-13. Why? "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." And remember, the apostle says it is according as we believe in the mighty

power He wrought in Christ when He raised Him from the dead. The apostle affirms there is *One Faith*.

Dear brothers and sisters, let us not do as Israel of old, —say to the prophets, "Speak to us smooth things,"—but let us contend earnestly for the faith once delivered to the saints. "The night is far spent, the day is at hand." Listen to the admonition: "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." "Fight the good fight of faith."

FLESH AND BLOOD

By T. A. Drinkard

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50.

IT IS NOT my desire to question the teaching of the Scriptures of God, but to do all I can toward presenting the gospel truth as presented in them. There can be no injury sustained by considering any teaching relative to the subject matter of any question.

For instance, inquire of those professing the gospel faith to tell just what is meant by flesh and blood of the above verse and note their answer. Just what does it mean? Does it mean that when we come to inherit the kingdom of God we will cease to be, materially, flesh beings? If so, of what material will we be? Spirit? Do we cease to be material when we pass beyond the veil of death? If we are not material beings then, are we immaterial? Can you define such a word as immateriality? Try it.

Let us notice the two statements of Rom. 6:10, in which Paul is speaking concerning Jesus before He was buried and after His resurrection. He says, "He died . . . he liveth." Was He flesh before He died? Was He flesh after He was resurrected? Are we willing to believe His word when He said: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24:39. "Handle me, and see," was His invitation. Was the Christ of the resurrection material? Paul says in so many words that the Christ of resurrection "dieth no more." Rom. 6:9. He surely was a material flesh and bone Being, and could be handled or else He would not have spoken as He did.

Was He flesh after His resurrection? Are we to be like Him at the time we are resurrected or changed? The apostle says "we shall be like him." 1 John 3:2. Jesus did not endeavor to prove that He was immaterial; rather the reverse. To further convince the apostles that He was not an apparition, "He said unto them, Have ye here any meat? . . . And he took it, and did eat before them." Luke 24:41-43.

Could an immaterial Christ eat a material fish? Just how? He was a flesh Being after His resurrection, and

I believe that when He comes He will still be like He was at the time of resurrection. Job seems to say that in the morning of resurrection He will still be flesh. Job 19:26. He expects to see God and that in the flesh.

Sometimes we hear it said that we will be flesh but instead of the blood in our veins the Spirit will take its place. Why? Does blood always indicate a perishable element? Was it a perishable element in Adam's veins before he sinned? May not the flesh and blood of 1 Cor. 15:50 refer to carnality, seeing that "they that are in the flesh cannot please God"? Rom. 8:8. Carnality leads to death. Life is the result of being spiritually minded. Rom. 8:6.

OUR CITIZENSHIP

By Lyman Booth

ARTICLE NO. 2

THERE ARE a number of reasons why the Christian's citizenship should be in heaven. We will briefly notice a few. In the first place the Christian can see much that is displeasing and also detrimental to his best interests here. He knows the physical condition of the world is very bad, and the moral still worse. We are told in 1 John 5:19 that "the whole world lieth in wickedness." The influence of evil is visible on all sides. The evil instincts of man have well nigh ruined the human race and wrested from it its inheritance and it now struggles beneath a burden of sin. If this be true, is it not a very good reason why the Christian citizenship should be in heaven?

If we wish to have a correct understanding of the character of earthly governments, we must view them through a proper medium, and measure them by a just and proper rule. It is folly to contend that acts that are wicked in themselves, can be made righteous by the enactment of human law. We do not believe God will condemn an individual for sinful acts, and hold nations innocent which are guilty of the same crime. It has been written that a certain man reprov'd a bishop for swearing. The bishop replied, "I do not swear as a bishop, but as a man." Then the reprover asked, "If the devil gets the man, what becomes of the bishop?" So upon this theory we may ask, "If the devil gets the individual, what will become of the nation?" The nation being a collection of individuals is no better than its citizens. Nations are looked at by two pairs of eyes. One sees them as did Nebuchadnezzar, who saw them in human shape whose brightness was as burnished gold and silver glittering in the sunlight of day, and whose form was terrible as it rose before his wondering eyes. The other sees them as did Daniel, coming up amid the howling winds and raging billows of the mighty deep, "coming forth to devour much flesh," to "break in pieces," to roar and howl like wild beasts until slain by a just God.

Such are the divine pictures of earthly governments,

They are represented by wild, cruel and ferocious beasts that will be gathered together to battle against the King of kings. But these wild beasts are represented as being overcome and subdued by the Lamb. With such beastly governments we are to have no connection, because they are opposed to God, to His truth and to righteousness. They hated Him and they will hate His followers. Christ was here on earth once and they hated Him without a cause, and said, "Let us slay him, that the inheritance may be ours." They denied Him before Pilate, and said, "If thou let this man go, thou art not Cæsar's friend." He was condemned by a Roman governor and executed by Roman soldiers upon a Roman cross; His side was pierced by Roman spears; Romans sealed His tomb and guarded it; His resurrection was belied by the Romans. Notwithstanding all this Roman villainy and intrigue He arose and is alive forevermore.

In those days Rome was the representative of pagan worldly power. General history of all time since then of all earthly dominion may be told in a few words as follows: "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." The character of earthly governments is that of the crucifiers of our King, the persecutors of His followers. The Christian should stand aloof from all such associations, separate and apart from them, because our citizenship is in heaven. This is the position God's people have ever occupied and which they should occupy to-day.

The relation which the Christian sustains to God's people everywhere is another reason why we should have our citizenship in heaven. In writing to the Ephesians Paul reminded them that they were once without Christ, "being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world", but are now made nigh by the blood of the cross, and have access through Christ, "by one Spirit, unto the Father." And to make his words more impressive he adds, "Now therefore (or for this reason) ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." No better society or associates can be found anywhere.

Then the people of God are fellow-citizens not of an earthly country but of an heavenly, though they are scattered in every country and sojourning under every form of earthly government. If our citizenship is in heaven we may truly claim to be fellow-citizens of the city whose blessings and privileges are common to all. We have been taught to look upon and to contemplate our heavenly Father, of whom the whole family in heaven and earth is named. We have been instructed to pray "Our Father in heaven", thus acknowledging Him to be the common Father of the Universal Church, for we are His offspring, and how fitting to claim our citizenship where our Father is! As there is "one God and Father of all," so there is "one Lord," whom we serve, honor and obey. This is not only a privilege but a duty because He died, and rose,

and revived that He might be Lord both of the dead and the living. Rom. 14:9. While here He was our Instructor, and spotless Exemplar: now that He is in heaven He is our High Priest, and faithful Advocate, and constant Intercessor, Saviour and righteous King. Because of this fact the interest, the desire and hope of the entire church centers in the Person of our mighty and glorious Redeemer, for He is all in all to us. He is our Wisdom, our Righteousness, our Sanctification, our Redemption, our Hope, our Resurrection, our Life. He is now our King in a far country where He will receive kingly authority from the Father and return to claim His inheritance. He is waiting, and from henceforth expecting, until His enemies shall be made His footstool. While He was among men He was despised; we shall be despised also. He was slain without the camp; and we shall go forth unto Him, bearing His reproach. With hearts loyal to Him and His cause we should place our citizenship in His care and keeping till He returns.

We cannot well be loyal citizens of any earthly government and of the Holy City at the same time, and therefore our choice should be the latter. The people of God in all ages have had no continuing city, but have always looked to the future, all the while confessing that they were pilgrims and strangers on earth. Abraham said, "I am a stranger with you." Jacob said, "The days of my pilgrimage." David said, "I am a pilgrim and a stranger, as all my fathers were." In the writings of the apostles we find, "The strangers scattered abroad" and exhorted them as pilgrims and strangers to abstain from fleshly lusts that war against the soul. They were able to properly say, "I am a pilgrim and I am a stranger. I can remain here but a few days."

IN ANSWER TO "INFORMATION SOUGHT"

By J. W. Macallister

IN YOUR June 18th issue the following inquiry is made: "Will some believer in the gospel of a personal Devil, Satan, serpent, or what not, give the readers of The Restitution Herald, non-controversially, an accurate account of this creature's existence, residence and activities, and whether of masculine or feminine gender? The Lord shall rejoice in His works, and it will be interesting to know just how this will be accomplished in the subject in hand."

First, in endeavoring to comply with the brother's request, we would state that we have known him personally for more than thirty years and believe he holds his own views on the subject honestly and sincerely and is making the inquiry, not for the sake of curiosity but is actually wanting to know of the other views held, to see if there may be weak points in the views he himself holds. We, however, first want to take exception to his use of the word "gospel" in the beginning of his inquiry. The word "gospel", as he and we all know, means "good news"

and one will fail to find any evidence of gospel in any of the more than one hundred and fifty instances in which Devil, devils, Satan, serpent, or adversary are used in the Bible but to the contrary they are always shown to be either acting in opposition, or under the condemnation of God and His servants.

He asks for an accurate account of first, the existence; second, residence; third, the activities; fourth, the gender; fifth, how the Lord can rejoice in His works, (seeing He made all things—and he who became the Devil among them). Relative to accuracy we judge the readers with our brother will accept the evidence of God's Word as valid testimony worthy of consideration. He asks for "non controversial" evidence and as no evidence contrary to the belief in a personal Devil has been submitted in his inquiry we have nothing to base a controversy upon.

ITEM NO. 1. THE EXISTENCE OF A PERSONAL DEVIL

We think this is clearly shown in the third chapter of Genesis, which gives the record of the entrance of temptation and sin into this world resulting in the fall and its penalty, death. We know of the many fanciful thoughts and arguments that have been put forth on this original information of the cause of the sad condition in which we, the human family, find ourselves. However the plain facts are recited under inspiration that a third personality, another intelligent being, with capacity to talk, reason, argue and misrepresent God and His commands to Adam and Eve was present. We also note that Jehovah when discussing the disobedience with Adam turns and proclaims a condemnation and final sentence against that personage there designated the serpent. This title "serpent" is used in Genesis, the book of creation, and with one exception is not again used until used in the book of recreation; i. e., Revelation. The one exception is in 2 Cor. 11:3, where the Apostle Paul warns the church, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

It seems to our minds very fitting that the Author of the Bible should select the first and last books of His Word to show the doing and undoing of the work of that being that has caused so much trouble here on earth and in which He calls him the serpent. Note in Rev. 20:2-3 how He has caused His inspired writers to identify him under four of his titles: "And he laid hold on the dragon, that old serpent (6,000 years old), which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Can one mentally conceive of an impersonal thing exercising subtilty and as beguiling? Then again the Revelation text shows Satan bound and shut up, and a seal put on his prison for 1,000 years lest he deceive the nations during that period. That is very marked evidence of personality, having a capacity to deceive, misrepresent, lie, cheat, etc., being entirely outside of the realm of impersonality.

In Luke 22:31 the Master told Peter that "Satan hath desired to have you, that he may sift you as wheat." Do impersonal things have desires and lay plans to entrap and seduce from the paths of righteousness? We think not. When Jesus was tempted of the Devil after His forty days' sojourn and fast in the wilderness, we find a personal intelligence working upon Him to mislead. He quoted scripture accurately, but misapplied its meaning to deceive. The Word tells us that Jesus was holy, harmless, and undefiled and separate from sinners; hence, this prompting could not have come from His own carnal mind as it might have come to one of the fallen sons of Adam's race. We note Jesus was alone in the wilderness. There was no other human companion who might have suggested He use His super power to supply the needs of appetite. No, it was the Devil, the enemy of God, of us all, a personality and a very intelligent wily one, at that. But Jesus knew how to deal with him and did so effectually.

The apostle tells us that we fight not against flesh and blood enemies, but against wicked spirits in high places. God knows our incapacity as fallen human creatures to combat these unseen powerful enemies and it is for this reason He has appointed His holy angels guardians to those who are the called according to His purpose. Are they not sent forth to minister to those who are to be heirs with His Son in the glorious kingdom soon to come? "The angel of the Lord encampeth round about them that fear (reverence) him, and deliver them." Again, in Matthew 12:24-27 the Pharisees who rightly believed in spirit beings and in the resurrection of the dead accused Jesus of casting out devils by the power of Beelzebub, the prince of devils. The Lord did not tell them they were wrong in believing in devils having power but He did point out their inconsistency in thinking He was using satanic power to cast out satanic control, stating if that were true Satan's house was divided and would fall. He tacitly acknowledged Satan and his kingdom to be in control and to the Devil being too wise to fight against himself. But He does say that if He is casting out devils by the power of God that that was evidence that the kingdom of God was approaching and that it in God's time would misplace the Devil's kingdom and establish God's on earth.

Thus we might go on and multiply evidence of the existence of a personal Devil until the whole Herald was filled up with it, but we think the foregoing should be sufficient.

ITEM No. 2. THE RESIDENCE OR PLACE OF ABODE OF SATAN AT PRESENT

We think the evidence of the Word is that Satan, before he acquired his title of Devil, adversary, serpent, etc., was one of God's mighty spirit beings, but because pride and ambition, and probably disobedience overtook him, he was cast out of heaven to earth.

In Luke 10:7-9 Jesus told the seventy He had sent out after their return to Him rejoicing in the fact they had been able to cast out demons from those who were possessed, that He beheld Satan as lightning fall from heaven. And Rev. 12:7-9 tells us Satan was cast out of heaven and unto

the earth; hence, the earth is his residence.

ITEM No. 3. HIS ACTIVITIES

The apostle tells us that Satan goes about like a roaring lion seeking whom he may devour. And the Word tells us that Jesus was manifested to destroy the works of the Devil and we have the entire Word showing the ruin he has wrought and the blessed promises of relief and release from it through our blessed Lord.

ITEM No. 4. THE GENDER OF THE DEVIL

The gender of the Devil is clearly shown to be designated masculine. We do not believe the Devil has sex with capacity to reproduce his species, but many things are given a gender which have not sex capacity. The sun is always considered masculine, he; the moon always feminine, she. A ship, or boat, is always feminine. Mules without sex capacity to reproduce are both masculine and feminine. The Lord told some of the unbelieving Jews, "Ye are of your father the Devil." Fathers are always masculine. Again, in Genesis 6 some of the angels who kept not their first estate (spirit), but assumed human form, took wives of the children of men, again, proving the gender of demons to be designated masculine.

ITEM No. 5. HOW CAN THE LORD REJOICE IN THE WORK OF HIS HANDS SEEING THIS BEING, THE DEVIL, HAS OPPOSED HIM AND CAUSED SUCH DIRE TROUBLE TO HIS OTHER CREATURES

We presume that is the thought the brother has in mind. First, God did not create the Devil. "All the works of God are perfect." God did create the being which became the Devil, Satan, etc., but these are titles which he acquired long after he was produced good and perfect the handiwork of God. In Ecl. 7:29 we find "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Despite the fact that both spirit and human sons of God have disobeyed and strayed away from their Father and Creator and have brought untold misery upon themselves and upon all others as well, yet since the first creature was made up to the present and also until eternity there has never been a second's time, nor ever will be, that God was not absolute Master of the situation. This could all be and yet one cannot charge God with being the Author of sin and evil. All sin is evil, but all evil is not sin and God has permitted sin and produced conditions that mankind call evil to give the human family an experience with the result of disobedience and sin. A little later when God's kingdom fills the whole earth as the waters now cover the mighty deep, He will give them another experience with good and they will have an opportunity to compare two experiences to see the desirability of doing good; hence it is true that God is going to cause the wrath of men (also the work of the Devil) to praise Him and the remainder He restrains or thwarts. Thus we can see God, being always at the helm, can and will bring this tossing old world with its sin sick population safely into harbor in that longed for time our Master taught us to pray for; i. e., "Thy kingdom come and thy will be done on earth as it is done in heaven."

CAST YOUR BURDENS ON HIM

“There’s never a night but is followed by day
 And the darkest to dawn must give place;
 There’s never a sorrow that crosses our way,
 But is sent with a message of grace.
 It comes to the peasant, its comes to the king;
 It comes in our pleasure and pain;
 It comes from the Father of mercies to bring
 To His fold His own stray ones again.

“O Soul: is thy burden too heavy to bear?
 Does thy load seem too weighty for one?
 There’s a Helper at hand all thy sorrows to share,
 ’Tis thy Father’s own well beloved Son.
 Then cast every burden on Jesus thy Lord,
 And thy troubles will quickly depart;
 Make every sweet promise in His precious Word
 An entrance to His loving heart.”

—John Williams.

KNOW GOD

By Samuel E. Haney

“Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” Isa. 59:1, 2.

IN THIS CHAPTER the Holy Spirit through the foremost of the major prophets has given us a wonderful diversified picture. First, God is portrayed as the embodiment of infinite love, mercy and compassion, next (vv. 2-14), the abominable nature of sin, then shines forth “the beauty of our Lord”, through whom “the LORD of hosts, the Mighty One of Israel” changes chaos into tranquillity and peace.

One might ask, “How does this chapter concern the Christian, seeing it is addressed to the Jews under another covenant?” The question is pertinent and cordial. There are two Israels; e. g., fleshly—spiritual; typical—antitypal; servants—sons. This fact from God’s viewpoint involves the Christian, under the new covenant, more than the Jews, under the law covenant, which Christ “nailed to his cross”. Col. 2:14. Hence, the history of God’s dealings with the Jews, “was written for our admonition, upon whom the ends of the world (age) are come”. 1 Cor. 10:11.

The chief difficulty with most people is that they do not know God; they only know of Him. To know God is to be indued with a measure of His power and wisdom and to be guided by His unerring eye. The common conception of God is more imaginary than real, if actions be a criterion. Such remarks are often heard as, “If there is a God of love, He would not have permitted Mary,

who was a good, charitable soul, to die and allow John, who was no good to himself nor to any one else, to live.” Now, it is more likely than not that God had nothing to do in either case. God, in the sacrifice of His Son, paved the way for everyone born of woman to obtain everlasting life; which is God’s part. But man is the party of the second part who must come to an appreciative understanding of himself and of God’s divine attributes. The enemy has caused much to be said of God’s power and wisdom. But it is not by faith in these attributes that secures His blessings. It is by faith in His love, His willingness, His yearning to bless. A thirsty man may stand before a barrel of ice water on a warm day, but he will get no water unless he takes hold of the cup and turns the spigot. God has oceans of blessings suspended over the heads of all sinners and He is anxiously waiting an opportunity to open a *valve* for every person meeting His requirements. Man, void of faith in the blood of the Lamb and of absolute obedience, is not affected by Calvary’s tragedy. He must first realize that he is a sinner by birth, and then that he must repent, and come to Jesus, “Who is the way, and the truth, and the life”. All other *ways* are man’s devices. It is not until man becomes God’s property—according to His plan—that God promises to renovate his soul and make general repairs of his body. A carpenter cannot work when he is not allowed to get inside of the house. “Who (God) forgiveth all thine iniquities; who (God) healeth all thy diseases.” Psa. 103:3.

The wise man asks, Prov. 20:9, “Who can say, I have made my heart clean, I am pure from my sins?” For these reasons God says, Prov. 23:26, “My son, give me thine heart, and let thine eyes observe (‘delight in’, R. V.) my ways.” Now let us hear from David, Psa. 25:8-14, “Good and upright is the LORD: therefore will he teach (‘direct’, Roth.) sinners in the way (by getting in the right heart attitude). The meek will he guide in judgment: and the meek will he teach his way (the arrogant ostracizes himself). All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies (not ‘unto’ the sinner). For thy name’s sake, O LORD, pardon mine iniquity; for it is great (it is thus the sinner feels when he comes to know God). What man is he that feareth (‘revereth’, Roth.) the LORD? him shall he teach in the way that he shall choose (this involves only those ‘fearing’—revering—God). His soul shall dwell at ease; and his seed shall inherit the earth (no ‘ease’ for the sinner). The secret (‘intimacy’, Roth.) of the LORD is with them that fear (‘revere’) him; and he will shew them his covenant (‘his covenant also he letteth them to know’, Roth.)—(the ‘secret’ of God, and knowledge of His covenant are unknown to the sinner).”

Paul emphasizes the fact that the first clause of our text is applicable to both Jew and Gentile, Eph. 2:11-14, “. . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of

Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

The Jews' periods of disobedience were more numerous and protracted than were their periods of obedience. But God is a wonderful Disciplinarian. He has but one method of dealing with fractious humans; e. g., for every act of disobedience there is a retroactive effect. It has ever been thus, and will continue until the end of, "the times of restitution of all things."

Aside from the fact that the Jews' penalty was materialistic and the Christians' is spiritualistic, can we not see paralleling threads running all through the conduct of these two Israels and a similarity of diminishing interest in the respective closing periods of their dispensations? Yet, all this time—some 3800 years—God, with out-stretched hands and listening ears, has been saying, Isa. 41:10, 13, "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."

Yet His chosen people, both sides of Calvary, have given but scanty heed. Why is this? "Your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear". Job asks, 15:12, 13, "Why doth thine heart carry thee away? and what do thy eyes wink at, that thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?" David says, Psa. 10:4, Roth., "The lawless one in the loftiness of his countenance, will not enquire, God is not in any of his plots."

As prophesied (Ezek. 6:8) there was a remnant of Israel that escaped the sword when Israel, as a whole, was "scattered throughout the countries". And now we see a remnant of spiritual Israel preparing herself in obedience to her Lord's command, 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."

Bible students who are progressive students of prophecy, chronology and pyramid measurements, etc., plus current events know that we are now in the incipience of Daniel 12:1-3. And O, how appropriate are Paul's words (Eph. 3:19, 20) at this time when the enemy is adding pressure upon pressure to crush the "meek of the earth"; e. g., "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 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."

"None of the wicked shall understand; but the wise shall understand"; therefore, let us be, "wise unto salvation through faith which is in Christ Jesus".

The wise and foolish virgins are now in evidence. They both have a measure of knowledge ("lamps"), but only the "wise" possess the Spirit ("oil").

THE BODY—THE CHURCH

IN THREE PARTS. PART III

By C. W. Dean

THIS PART of our subject contains two terms; namely, "bride" and "body". By some these are regarded as synonyms. However, the Scriptures do not use the terms in a synonymous sense. The circumcision writings abound with types and antitypes, symbols and allusions to the bride. Paul does not mention the bride in his epistles. John continually speaks of the bride and Paul speaks continually of the body.

The bride and body are not identical. The fact is that the bride was present in the days of John the Baptist (John 3:29), while the body of which Christ is the Head (Col. 1:18) was not revealed until the ministry of Paul. Paul declares that Christ makes the church, "which is his body," ready, presenting it to Himself, not having a spot, or wrinkle, Eph. 5:22-26, and John writes that the bride makes herself ready. Rev. 19:7, 8. The uniting of the two into one produces contradiction and is unscriptural.

John the Baptist introduces us to the bride and the Bridegroom. John 3:22-30. He who has the bride makes it clear that the bride was in view during the ministry of the Lord, and that the Lord Jesus Christ Himself is the Bridegroom.

We know that Israel is presented as the wife of Jehovah in the old covenant, Hebrew, Scriptures. Jeremiah 31:32; Isaiah 54:5. The Holy One of Israel is thy Redeemer. Backsliding Israel had committed adultery and Jehovah had put her away and given her a bill of divorcement. Jeremiah 3:8. Jehovah invites her to return. Jeremiah 3:1. Thou shalt not be any man's wife: so will I be toward thee. Hosea 3:3.

Here we are face to face with another problem. Israel as a nation under the seal of circumcision and the law at Sinai, was the wife of Jehovah. He began to be her Husband when He took her by the hand and led her out of Egypt. Jeremiah 31:32. She, Israel, is not for another man. However, we learn that Israel as the wife of Jehovah had a sister, Judah. She also played the harlot. Through the lightness of her whoredom the land was polluted. She committed adultery with stones and stocks. Jeremiah 3:8, 9. When the Lord walked among them He called them an adulterous generation.

The wife of Jehovah included the nation of Israel as a whole. The ten tribes had lost their identity, being intermingled with the nations. Judah and Benjamin had not lost their identity in captivity. Ezra 2:1; 4:1. This was a fulfillment of prophecy. Gen. 49:10. Therefore the bride is more exclusive. Only those in Israel, or Jews, who acknowledge Christ Jesus as the Lamb of Jehovah for their sins, could claim part in that happy class, as the bride of the Lamb.

Christ Jesus Himself never went to the Gentiles. Neither did the twelve apostles, nor the seventy disciples,

They were commanded to go to the lost sheep of the house of Israel. Christ plainly said such, and commanded His disciples to enter not any road of the Gentiles, neither the cities of Samaria. There is not a single scripture which gives the Gentiles a place in the church, *ekklesia*, or out-called" class of circumcision.

Take for example the future home of the bride, the holy city, New Jerusalem. Rev. 21:2, 11 to 14. The twelve foundations, the twelve gates, the entire description has exclusive reference to the children of Israel as the bride of the Lamb. There is not a single scripture recorded in the Holy Word which gives the Gentiles or nation any place in the bride *ekklesia*. When the nations are spoken of, they are always on the outside. They walk by the means of its light and bring their glory and honor into the city.

For another example we find recorded in Rev. 7:4-8 a class entirely of the circumcision. It is taken from the twelve tribes of Israel and each tribe is named. They are sealed under the circumcision and the law of Moses as a house of servants. Heb. 3:5. Then in Rev. 7:9 we read of another class. Its people are out of every nation and of all tribes and peoples and tongues. These are not recorded on the gates of the future home of the bride class, nor in the foundation, nor given any place in the home of the bride. It is absolutely unscriptural for the Gentiles or any class of nations, other than Israel, to claim any part in the bride *ekklesia*.

The twelve apostles of the Lamb are given an important part in the bride *ekklesia*. Christ Jesus meant exactly what He said, "I say unto thee, thou art Peter (*Petros*) and upon this rock (*petra*) I will build my church." And recorded in Rev. 21:14, we read that the wall of the city (future home of the bride *ekklesia*) has as its foundations the twelve apostles of the Lamb, as their names are written therein. And they will surely occupy those thrones. Matt. 19:28; Luke 22:30. And the keys of their kingdom were committed unto the Apostle Peter and Peter was the appointed apostle to the circumcision.

Now this brings us face to face with the fact that the apostle Paul is given no place in the bride class. How shall we account for the omission of Paul and Barnabus and Titus and Silas and Epaphroditus and other called apostles in the Scriptures? Paul is not one of the twelve. Matthias was chosen to fill the ministry of Judas. Acts 1:15-26. Peter as the appointed apostle to the circumcision, and entrusted with the keys had the authority to call for a vote selecting Matthias to fill the office of Judas. Matt. 16:19. Paul is the chief of another class. 1 Tim. 1:16; Gal. 1:15, 16; 1 Cor. 15:8. He was the first of the body *ekklesia* and an example for that class. Phil. 3:17.

Therefore the holy Jerusalem will contain the *ekklesia* of Israel, the bride of the Lamb, and not the *ekklesia*, taken or called-out class of Gentiles.

Having learned from the Scriptures that the term "church" means *ekklesia* in the Greek, and is an out-called class of people, and that the bride of the Lamb is out-called Israelites who inherit the kingdom with all its

terrestrial glory, whose home is the holy city, Jerusalem, which descends out of heaven from God, we now turn our attention to the body *ekklesia*.

Paul alone, of all the writers of the Greek scriptures speaks of the body and in the writings of the Apostle Paul everything pertains to "the church which is the body." Christ Jesus is the Head of the body, the church. Col. 1:18. His is the headship over all the *ekklesia*, "which is his body, the fulness of him that filleth all in all." Eph. 1:22, 23.

Reading the third chapter of Ephesians we learn of an *ekklesia*, an out-called people from the nations and Israel, which in other generations was not made known unto the sons of men, as it hath now been made known or revealed unto His holy apostles and prophets in the Spirit, and their out-called *ekklesia* from the nations are fellow-heirs and fellow members of the body, and fellow-partakers of the promise in Christ Jesus, of which Paul became dispenser. The gospel which Paul preached was not known to the twelve. Paul said he did not receive it from man. Nor was he taught. It came by revelations of Jesus Christ, or through Jesus Christ. Gal. 1:12; 2:1, 2. Paul is chief, or first, of this class. He is dispenser of this gospel to the circumcision to make all men see the dispensation of the mystery which for ages (eons) "hath been hid in God, . . . to the intent that now unto the principalities and the powers in heavenly places might be known by the church (*ekklesia*) the manifold wisdom of God." Eph. 3:8-11, Phil. 3:18-21.

The scriptural evidence of this subject—Church, Bride and Body—may be summed up as follows:

The term "church" in the original Greek, is *ekklesia*. It is a common noun, and means, an out-called people. The bride of the Lamb is an *ekklesia*, an out-called class of the nation of Israel who inherit the kingdom with all its promises and glory, here on earth. Their home will be the holy Jerusalem which descends from God out of heaven and will be established on the earth.

The *ekklesia*, an out-called class of which Paul is chief, is from the Gentiles and the nation of Israel, through the gospel of which Paul became dispenser. In spirit, these became joint-allottees and joint body members and joint-partakers of the promise in Christ Jesus. They will reign with Christ in heavenly places.

After careful study, comparing scripture with scripture, there is scripturally only one class redeemed (or taken out of or from the earth). Rev. 14:3. Then there is the class of 1 Thess. 4:17 which is caught up in a cloud to meet the Lord in the air (atmosphere). Compare Rev. 14:1-5 with 1 Thess. 4:16-17. They are similar, if not identical. The class of 1 Thess. 4:16, 17 is composed of the dead in Christ raised and those that are living at that time. Members of that class are instantly changed and together caught up in a cloud to meet the Lord in the air; and they shall ever be with the Lord.

The class of Rev. 14:1-5 is redeemed from the earth and redeemed from among men. They are followers of the Lamb whithersoever He goeth. Both classes are contin-

(Continued on page 656)

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ARE YOU PROGRESSING OR BACK-SLIDING? TAKE INVENTORY!

SEND IN YOUR DUES NOW

ALL LOCAL and state society treasurers take notice that it is time to send in your quarterly dues to the national treasurer. The official year ends on June 30. On that date or as soon thereafter as possible every local treasurer should send his state dues to his state treasurer, and the treasurer of every state society should send his national dues to the national treasurer. Also those local societies having no state organization should send one half of their dues for the quarter to the national treasurer, whose name and address are at the head of this page. These must be received by the treasurer before July 15, for on that day her books are closed, and if your remittance is not in by then it will not be credited in this year's report. Do this now, to-day.

REPORTS

All committees and state societies should send in their reports now. Committee members should report at once on their year's work to their own committee chairman, so that the latter can make out their reports. Remember that your report should cover the work from July 1, 1928 to July 1, 1929, *only*.

SPECIAL NOTICE

Every local society *not affiliated with a state society* is urgently requested to report to the national secretary, giving the name and address of your president and the number of members you have enrolled. Please!

FROM CALIFORNIA

Dear Co-Workers:

Sister Railton's call for cooperation in the Junior Berean work has been on my mind for some time. I should like to write her a long letter but cannot at present, because of pressing duties.

She stated an important truth when she said childhood is the time when lasting impressions are made. For some years we had but one Berean class here and the leaders tried to keep the two or three children in mind

and asked them to recite the memory verses and to answer a few questions which they knew were within their comprehension; but this last year our class has been too large for this and it has fallen to my lot to take the children to another room and take up a different line of study.

We have just completed the study of Genesis and the children have each written a story of one of the prominent characters. I have selected the shortest one for our Berean page.

After covering the stories in the book of Exodus, I am planning to start them in next year with the Junior Berean outlines. We have eight members in this Junior class and most of them have more knowledge of the Scriptures now than I had at twice their age, because their parents have taught them diligently.

Our Senior class has just finished the Berean outline and are asking when they will be able to get the new ones.

Yours in Berean service,

Emma C. Railsback.

JACOB

Jacob and Esau were the sons of Isaac. Esau was older and had the birthright.

When Esau came in from hunting he was hungry and he gave Jacob the birthright for a mess of pottage, and Jacob's mother helped him to get the blessing from his father. That made Esau angry.

So Jacob had to go to another country to live with his uncle. He started on his journey and at night he took a stone for his pillow and afterward he set it up for a pillar. And he lay down and went to sleep. While he slept he had a vision of angels sent from heaven, running up and down, ascending and descending on a ladder. God talked to Jacob and promised to give him the land of Canaan to have forever.

When Jacob woke up he poured oil on the stone and offered a sacrifice. When he had worked seven years for his uncle he wanted to marry Rachel but his uncle gave him Leah and when he had worked seven more years he married Rachel also. His uncle gave him Zilpah and Bilha.

These four wives had twelve sons. Jacob's name was changed to Israel, and his twelve sons were the fathers of the twelve tribes of Israel.



EZEKIEL'S VISION OF HOPE

DID YOU EVER READ the myth story about Pandora, how she opened a chest and let all the troubles out into the world? Then a tiny voice called from within the chest and out flew a shining creature called Hope. So with every misfortune comes a ray of hope.

Even long ago, in our story of Israel carried away captive into Babylon God sent these sorrowing exiles a message of encouragement.

Ezekiel delivered the message this time. He had a wonderful dream which he then told to the people. In this dream Ezekiel thought he was carried across the desert, back home again into the land of Israel. There, standing on a high mountain, he saw a city lying at his feet. It was not a deserted city. It was nobly built and fully inhabited. It was a city that Ezekiel had never seen, far grander than the Jerusalem he had known as a boy. As once before, he saw a strange figure—a man with a measure in his hand ready to measure the wonderful temple which was the central building in the city. It was like the old temple and yet different; it was larger and more splendid.

Then Ezekiel saw the return of great glory—Jehovah's presence coming to dwell in the temple again.

The land was soon changed, all the evil was changed to good, and Israel became prosperous as never before.

There had always been one blank spot in Palestine. Even in times of greatest growth there was always one place of death—the deep depression into which the River Jordan flowed. The immense lake, lying far below the level of the sea, had no outlet. By the evaporation of many years this sea had become a deadly salt. No living thing was in its waters. All the shores of this sea were desolate and dead,—the Dead Sea.

Ezekiel could not bear to think that there should be one blot in the blessed land of the future. He was sure that even this desolate place would be healed. And so the vision consoled him.

In this part of the dream, the man with the measure brought Ezekiel to the door of the house and the water came from under the threshold eastward from under the right side of the house at the south side of the altar. The man measured one thousand cubits and led Ezekiel through the water, which came up to his ankles. Again he measured a thousand cubits and led Ezekiel through the water, which, by this time, reached Ezekiel's knees. A third time the measure was made, and the water came

up to Ezekiel's waist. The fourth and last thousand cubits was measured but by this time the water was so high that it was a real river, and could be crossed only by someone who could swim. Then Ezekiel's companion said to him, "Son of man, hast thou seen this?"

Then he led Ezekiel back to the brink of the river where were many trees growing on both sides. Now the messenger said, "These waters issue out toward the east country, and go down into the desert and go into the sea: which being brought forth into the sea the waters shall be healed. And everything that liveth that the river touches shall be healed and live—even all the fish."

This river, you see, flowed straight down from Jerusalem southward and eastward and made its way toward the Dead Sea. Life followed its course. The whole region was healed. Even fishermen from one end of the sea to the other made it a place for their trade. The Dead Sea, became living as the Great Sea—the Mediterranean.

Then Ezekiel added another thought. It was the salt that made all that region so desolate. But salt is good in small quantities. So in his vision the region was not entirely sweetened. Just enough was left to supply the needed salt for seasoning the fish.

Picture this barren region as it became when it was healed by the river of water that flowed from God's own altar! Every tree for food grew, and so wonderful were these trees that the leaves never withered, the fruit never failed. Moreover, every month new fruit grew for food, and the leaves for healing.

And so the land was made perfectly ready for all its inhabitants. Also provision was made for food and health of these people. Thus, they, too, would be changed from their evil ways and never return to them.

Ezekiel hoped for a wonderful return of all Israel. He hoped for Jerusalem to be a city greater and nobler than the world had ever seen. He hoped for the Israelites as a nation to be greater than ever. He hoped that these healing waters would heal and make right the whole world.

However, Israel has not yet returned to the homeland in the perfect condition that Ezekiel saw and described. That perfect land and government is the one that we are looking forward to and hoping to be worthy to enjoy.

—Notes from "Lessons from the Great Teachers."

REMEMBER

Salvation is like a growing river, and heals all whom it touches.

SOMETHING TO DO

1. Read Ezekiel 40-46.
2. Read V. C. T. in the quarterly.
3. Trace on a map the course of the river.
4. Compare Ezekiel's vision with Revelation 22.

WHERE FIND

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

(Continued on page 655)

With Our Sunday Schools

LESSON III.—July 21, 1929

EZEKIEL'S VISION OF HOPE

Ezekiel 47:1-12.

Devotional Reading: Psalm 100.

GOLDEN TEXT

Of the increase of *his* government and peace *there shall be* no end.—Isa.

A STUDY OF THE SUBJECT

Topic.—The Cure for the World's Ills.

Outline.—I. Salvation as a river. II. The increase of the river. III. The healing power of the river.

While the lesson committee has desired to introduce a study which pertains to the curing of the world's ills, a text of Scripture has been selected which pertains most directly, if not altogether, to the restoration of Israel and her land. The principle involved in the lesson text may undoubtedly be properly applied other than to Israel, although care must be taken not to missapply things and principles strictly Israelitish in their application to those dealt with differently than is Israel. To rightly divide the word of truth, 2 Tim. 2:15, should ever be uppermost in the student's mind.

I. SALVATION AS A RIVER. (Vv. 1, 2) "The Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:2, 3. All salvation originates with God. In Isa. He is referred to as the well from which salvation springs. In Ezek., the river of waters which renders salvation to Israel originates from the house of God.

PRACTICAL APPLICATIONS

River of Grace. Whether it is the outpouring of God's favor upon suffering Israel, as in "Ezekiel's Vision of Hope", or whether it is the stone that "became a great mountain, and filled the whole earth", Dan. 3:35, or whether it is the blessed "whosoever's" of John 3:16 and Rev. 22:17, it is evident from the Scriptures and from experience that the stream of divine blessing is an ever-widening current "proceeding out of the throne of God" that will eventually fill the whole earth with the "glory of God as the waters cover the sea." He who places himself freely and wholly within the power of that resistless current will continue to "grow in grace" as he grows in knowledge of God and our Savior Jesus Christ. For God increases His blessings to us as we are able to use them for our own good and for the good of others. —G. E. M.

THE GOLDEN TEXT

"Of the increase of dominion and prosperity there shall be no end." Isa. 9:7, **Roth.**

The prophets of the Old Testament described the reign of Christ on earth in many beautiful pictures. It is pictured as a kingdom in which peace, joy, justice are to be the predominant characteristics, but it also will be everlasting, or as our text says, "there shall be no end" to His glorious reign.

The apostles were interested in this kingdom, and taught "the things concerning the

kingdom." They wondered what part they would play in this future work, and were promised by Christ the reward of sitting on the twelve thrones judging the twelve tribes of Israel.

This is also an important time for the Christians of to-day. Do we want to have a part in this time of peace and joy, which is without end? We have been invited to live that we may be with Christ when He establishes this kingdom on the earth. "If we suffer, we shall also reign with him." 2 Tim. 2:12.—V. C. T.

SENIOR AND ADULT CLASSES

Topic: Living Waters.

In vision Ezekiel saw God's temple in Jerusalem and waters issuing from beneath increasing from ankle depth to a depth that no man could pass through. He saw the waters entering the Dead Sea, healing it so that multitudes of fish lived in its depths, and he saw that "everything shall live whithersoever the river cometh." Ezek. 47:1-9.

Eyes that see and ears that hear discern in the vision not only a temple built of stones and the Dead Sea transformed into a sea of living waters. They discern also a temple made of living men and women whose chief Corner Stone is Jesus. They discern rivers of living water flowing from these men and women, the living water being God's Holy Spirit (Mind) which they have received through belief in Jesus. John 7:38, 39. They know that the rivers of living water are rivers of grace and truth, for grace and truth are the fullness of God's mind. They see these rivers heal the Dead Sea of living that is prompted and controlled by the flesh mind and they see that wherever these rivers flow the life of God springs up. The abundance and force of these rivers of living water is as that of a river through which no man can pass.

God's temple built of stones and the waters that shall flow from under to heal the Dead Sea will be wonderful. But God's temple built of men and women pulsating with love and truth and sending them forth in rivers to heal man's life of selfishness and ignorance will be far more wonderful.—A. K.

INTERMEDIATE CLASS

Topic: Will the Right Finally Win?

God asked Ezekiel so often to warn the people of Judah of impending disaster because of their persistent waywardness, that one would think Ezekiel's outlook on life would have been dark. But we find scattered through his prophecies gems of hope, glittering like diamonds in the darkness. Here is one: "As a shepherd seeketh his flock . . . so will I seek out my sheep, and deliver them . . . when they have been

scattered . . . I will feed them in a good pasture. I will seek that which was lost." And another: "I will set up one shepherd over them . . . And I will be their God . . . And they shall dwell safely and none shall make them afraid."

From these and many others we learn that God will one day gather His people whom He has scattered and will reestablish them in their own land. His Son shall occupy the throne, (Isa. 9:6, 7) and peace shall finally hold sway over all the earth. Quite a contrast to conditions as we see them to-day!

What element rules and is most powerful to-day? Give the reason for this. The time is not far distant when right will conquer and the earth will be filled with God's righteousness. Hab. 2:14. Is not this incentive enough to cause us to desire to live amid such surroundings? Name some essential things we must do to realize that desire.—M. G.

JUNIOR CLASS

Topic: A Change in the Holy Land.

In a historical geography by George Adam Smith, we find this description of the land around Jerusalem, which God had promised to His people Judah. "From the hard limestone of the range on which Jerusalem stands, the land sinks swiftly and as it seems shuddering through softer formations desert and empty to a depth of which you cannot see the bottom—to the coasts of a bitter sea (Dead Sea) across this emptiness rise the hills of Moab, whose bare edge forms the eastern horizon of Judaea. The depth, the haggard desert through which the land sinks into it, the singularity of that gulf and its prisoned sea produce on the inhabitants of Judaea a moral effect such as, I suppose, is created by no other frontier in the world."

This district thus described forms no small part of the Holy Land, and now (the time our lesson describes) the time has come for God to give back the lost land to His people, and also the time for the changing of this barren plot. This is how Ezekiel describes it will be done: "a stream of water growing in size as it flows, shall proceed from the house of God and shall fertilize the land. Life shall be found now where only dead things were found before, even the Dead Sea shall be turned into fresh water. Fish can now live in this sea, and fruit trees shall be found on what was once barren shores. Some salt shall still be found by the margin of the Dead Sea."

These words were spoken by Ezekiel that these people might have hope of a most glorious land when they shall receive it back as their own when Christ shall come to be with His people here on earth. Rev. 22 describes the same river and conditions of that time.—V. C. T.

DOINGS AMONG THE CHURCHES

NEBRASKA AND HOME

Following the week-end at Holbrook the writer was taken northward to Moorefield, Nebraska, where services were held at the Union Church on Monday and Tuesday nights. We have a splendid group of brothers and sisters living in this community but no minister is working among them, they have no regular services of any kind, and the result is that interest in the church and the true feeling of responsibility toward the cause of truth are gradually diminishing. We earnestly hope that at the conference to be held at Holbrook in August some plans may be made for having a worker conduct regular services through these communities.

From Moorefield we proceeded eastward to Omaha, where we visited in the homes of some of the brethren, holding services on Thursday and Friday nights at the Dixon home. These brethren are laboring hard to hold aloft the banner of truth, in face of handicaps, and we know that their zeal will be recognized by the Father.

Saturday and Sunday were spent with the brethren at Blair. Bro. Giesler and family have been laboring faithfully and well there during the past year, and we were more than pleased to observe the progress that is being made. Good audiences were present for services on Saturday night and Sunday, and we enjoyed very much making the acquaintance of these good people.

An all day meeting was scheduled for Sunday, with picnic dinner in the park, and although the day was extremely hot it was one heartily enjoyed in fellowship by us all.

Following the week-end at Blair we returned to Omaha and from there eastward to Illinois, bringing to a close a trip through the churches of the west on which we traveled more than fourteen thousand miles in a little more than two and one-half months,—the longest trip both in miles and in time that we have ever taken.

Under the heading "Our Family," an article appears in another place in this paper, in which we endeavor to give a summary of our impression as a whole after making this trip.
F. E. Siple.

SUVERKRUBBE-JENKINS

On Sunday, June 30, just at the close of the forenoon services at Blair, Neb., as the clock passed high noon, a very pretty church wedding was solemnized, in which Sister (Miss) Ruth Jenkins became the bride of William Suverkrubbe.

Ruth, the daughter of Bro. and Sr. Fred Jenkins, and the granddaughter of Bro. and Sr. M. D. Newell, is a talented and attractive young lady well known and loved by our Nebraska church people. The groom, son of Gus Suverkrubbe of Calhoun, near Blair, is an industrious young farmer, held in high esteem throughout the community.

The church was neatly decorated for the occasion, and after an appropriate solo the wedding party filed in to the strains of the wedding march. The bride and groom were attended by bride's maid, best man, two flower girls and a ring bearer, and the double ring service was used. Following the solemn taking of their vows the young couple was informally introduced to the large audience who joined heartily in wishing for them the very best things that life contains.

F. E. Siple.

General Conference, Oregon, Illinois,.....July 30 to August 11

All local churches and state conferences urged to send delegates.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Texas Conference, Goldthwaite, Texas July, 5 to 14
Indiana Conference, No. Salem Church near Plymouth, Ind., July 9 to 21
General Conference, Oregon, Ill., July 30 to August 11
Illinois Conference and Bible School, Oregon, Ill.,.....July 30 to August 11
National Berean Conference, Oregon, Ill... August 5
Virginia Bible School and Conference, Mauertown, Va.....August 14-25.
Iowa Conference, Waterloo, Iowa..... Aug. 17 to 25
Nebraska Conference, Holbrook, Nebr., Aug. 18 to 25
Kansas-Oklahoma Conference, Arkansas City, Kans.,.....Aug. 24 to Sept. 5

MINNESOTA CONFERENCE

The 56th annual conference of the Church of God in Minnesota, came to a close Sunday evening, June 16th. This has been one of the best conferences we have ever had, with a very good attendance, and good spirit all through. Our ministers did the preaching.

Thursday evening Bro. Sydney Magaw preached; Friday evening, Ray Abbott; Saturday evening, T. M. Savage. At Sunday services these brothers preached again. Press Sweany, a visiting minister, preached Saturday morning. At other meetings Bible readings were held.

Saturday afternoon a business meeting was held at which the election of officers took place. They are as follows: President, Sydney Magaw; Vice President, Emil Fredling; Secretary, Mrs. T. M. Savage; Treasurer, Mrs. Ruth Hoskins.

We were glad to welcome Mr. and Mrs. Hilman, Mrs. Thomas and Mrs. Engelbreten of Clear Lake, Wis. We trust that they will come again.

We thank God for His goodness in allowing us to have these meetings that we might be

strengthened and encouraged.

Mrs. T. M. Savage, Sec'y.

INDIANA

Report for June

Sermons: Pl. View, 2; Rensselaer, 2; Plymouth, 1; No. Salem, 1; Burr Oak, 1; Hillisburg, 2; Brush Creek, Ohio, 2; St. Louis, Mo., 2; Blush, Mo., 5. Funerals, 1. Baptisms, 11.

Money received in Ind.: Pl. View, \$24.00; Rensselaer, \$30.00; Plymouth, \$15.00; No. Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$25.00; Sr. Minnie Porter, \$2.00; Conf. Board, \$.80.

Expenses, \$12.80.

J. H. Anderson.

On June 30 we had the pleasure of baptizing into Christ, Hattie and Blanch Roush, daughters of Bro. and Sr. James Roush, Fredricktown, Mo., and May Wag-ganer, daughter of Bro. and Sr. James Wag-ganer, Fredricktown, Mo. May God bless them in their new life. J. H. Anderson.

TEXAS

The meeting at Lystra began Friday night before the 4th Sunday.

On Sunday night our hearts were made glad when Wilma Roberts, after requesting us to preach on obedience, came forward, made the good confession and on Monday morning was baptized into Christ.

I was called home Monday, my wife being sick, and Bro. Drinkard continued the meeting over Sunday.

Next week we expect to attend our state conference at Goldthwaite. From there we shall go to Arkansas to attend conference, then to Dayton, Ohio, where we expect to begin a meeting July 24th, and from there to Oregon to attend the General Conference.

We are glad to have the opportunity of being at Oregon again and will certainly appreciate meeting those of like precious faith.
E. O. Stewart.

AN IOWA TRIP

Bro. F. E. Siple who recently completed an extensive tour of the churches through the West spoke at the home church, Oregon, Illinois, over the week-end of July 7, and departed for a trip through the Iowa churches on the 9th.

The schedule for this trip is approximately as follows: Koszta church, near Belle Plaine, 9th to 12th; Hickory Grove church 13th to 15th; Pleasant Prairie church, near Sac City, 16th to 19th; Stanhope, 20th and 21st; Gladbrook, 22nd, 23rd; Waterloo-Cedar Falls, 24th, 25th.

We are urging all who are located near any of these places to cooperate to the fullest possible extent in this work.

ILLINOIS BIBLE SCHOOL AND CONFERENCE

The call has been issued for the annual Bible School and conference of the Illinois brotherhood at Oregon, Ill., July 30 to August 11, 1929. Make your plans now to be present, for the time is almost here.

Bible classes will be held both forenoon and

**The Indiana Conference
will be held at
North Salem Church
near
Plymouth, Indiana
July 9th to 21st.**

afternoon, beginning Tuesday morning, July 30, and preaching services every night. The Bible classes will provide for all ages so that each person may find the class into which he properly fits and from which he may get the greatest benefits.

Some of the teachers who will have charge of the various classes are: G. Eldred Marsh, M. W. Lyon, Paul C. Johnson, Mary A. Gesin, Grace Laning, Edna Cooper, F. L. Austin and F. E. Siple. In addition to the above who are engaged for the regular class work there are expected to be present a number of our well known preachers from various parts of the country who will be placed on the program from time to time.

Meals are served in the spacious dining room and the large dormitory provides clean beds for a great many. No stated charge is made either for meals or for sleeping accommodations in the dormitory, but the expense of these is taken care of by voluntary contributions.

If private rooms in homes in the city are desired they can be obtained for about one dollar per day. In that event write Mrs. Mabel Andrew, Oregon, Ill., as soon as possible. Tell her when you will arrive, how many of you, and how long you wish the room, and it will be all ready for you upon arrival.

In case you cannot come, but wish to help meet the financial expense of the meeting and of the state work, send your contribution to Miss Anna Drew, 629 N. Galena Ave., Dixon, Ill.

For further information address, Mrs. Mary A. Gesin, Sec'y., or F. E. Siple, President, Oregon, Illinois.

BLAIR, NEBRASKA

Sunday, June 30th, was a real red letter day for the church here. Bro. F. E. Siple spent the week-end here and spoke to us Saturday evening, Sunday at 11 a. m., afternoon, and evening.

Bro. Siple is an able speaker and judging from the results here, there surely has been much good accomplished by him during his western tour. The church here was made to feel a closer relation to the general work

than had been felt in past and we feel that the good accomplished by having a field man is far above the expense.

Harvey Krogh, Jr., is to speak for us again Sunday morning, July 7th, and Bro. Richard Le Crone will be on the program in the near future.

We wish to get the Herald in the homes of every member of our local church here. You that know of any members in or around Blair that do not take the Herald ask them to subscribe for their sake. Go to church Sunday. You need the spiritual help, and the Master is calling for thee.

FONTHILL--NIAGARA FALLS

The brethren of Fonthill, Ontario and Niagara Falls, New York were very agreeably surprised on Monday and Tuesday, July 1 and 2 when Bro. and Sr. Marsh and Arlen drove over from the Michigan Conference on their return home to Dixon, Illinois. Most of the brethren were visited on Tuesday and they left the Falls on Wednesday.

We regret to report that Bro. Emmett Seburn of the Fonthill church has had two light strokes within a short time and it is necessary that he give up his work of farming. Sr. Seburn deserves a great deal of credit in keeping up a cheerful atmosphere in the home.

Arthur Fletcher is improving from his illness of some time past. We truly hope that he will return to his former health and strength.

Bro. Joe Fletcher and family are contemplating moving to California this autumn. This is probably good for Joe, but bad for the Fonthill church.

Vacation days are here but the interest has kept up remarkably in both churches so

* A prayer each morning *
* brightens the day. *

that there has been an average attendance to church and Sunday School.

Sr. Angelina Lent of the Falls church is keeping fair health but she mourns the loss of her elder sister, Sr. Elizabeth Lent, who fell asleep a short time ago.

May God's blessing dwell richly upon the faithful brethren of both churches.

Paul M. Hatch, Pastor.

HERALD RECEIPTS

Mrs. Lena Drew; H. W. Patterson; B. F. Headley; Frank Partlow; Mr. Randolph McPherson; Mrs. Sallie Dean; Jacob Christensen; Mable Drummond; W. E. Scott; Mrs. Maude Crosby; Mrs. Emma Main Scott; C. E. Mills; Mrs. Rosa McCurry.

SUBSCRIPTION FUND

Mary Jaeger.....\$1.83

OBITUARIES

ALICE K. SCOTT

Mrs. Alice K. Scott died in her home, 14 Maple Court, Battle Creek, Michigan at 9:15 o'clock Tuesday morning, June 25th, having been in failing health for some time. She was born January 11th, 1860 in Manchester, Wastanaw County, Michigan and married William N. Scott on November 14th, 1883, who died Feb. 21, 1913. She leaves two daughters, Mrs. F. A. Carr of San Bernardino, California and Mrs. H. L. Snyder of Battle Creek; three sons, Forbes A, Walter D., and Wesley B. Scott, all of Battle Creek; one sister, Mrs. T. B. Breck of Cleveland, Ohio, and three brothers: W. J., O. F., and V. J. Spencer, all of Cleveland, Ohio, and three grandchildren. Funeral services were held Thursday morning, June 27, at 11 o'clock at Hebble's Chapel in Battle Creek with the Rev. Carleton Brooks Miller in charge. Burial was in the Leroy Congregational Cemetery.

EZEKIEL'S VISION OF HOPE

(Continued from page 652)

NOTE BOOK

Page 1: Illustrate Ezekiel's dream.

Reverse side: Draw a map of the region described, and its changed condition.

Another prayer for your booklet.

SUMMER PRAYER

kindest Friend, we thank Thee now
 While our heads we lowly bow,
 For the summer sun, and shower
 For each bright and smiling flower
 For grass so green, and cloud so white
 For rosy morn, and dewy night.

Help me in my heart to thank Thee;

Help me with my lips to praise Thee;
 May I to each playmate be
 Kind, as Thou hast been to me.

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THE BODY—THE CHURCH

(Continued from page 650)

ually with the Lord. The class of Rev. 14:1-5 are celibates. So was Paul, and Paul preached celibacy for a certain class. 1 Cor. 6:3; 9:5; 7:1-8-17. Paul was as a child untimely born and protested the claim of certain brethren glorying in that which Paul had in Christ Jesus. 1 Cor. 15:8, 31; 1 Thess. 4:13.

When any man takes upon himself the responsibility of placing members of the body in the heavenly realm, that man assumes unscriptural authority and his teachings do violence to the ransom and restitution of all things.

Paul declares that he is a member of a class that will judge, examine, angels. How in the name of God can any man expect to be a member of a class qualified to examine fallen angels for celibacy, when he himself cannot make that sacrifice in which Christ Jesus Himself set the example, advocated it for a kingdom of heaven class, Matt. 19:12, and by which Paul was an imitator of Christ, (Phil. 3:17) entrusted with a gospel, and dispenser of same unknown to the twelve, spoke of it privately to them lest by any means his teachings should run in vain? Gal. 2:2.

Therefore we should not treat too lightly the possibilities of two classes of 144,000 each. The class of Rev. 7:4-8 is taken from Israel and the class of Rev. 14:1-5 is taken from among Gentiles and the nation of Israel. Celibacy was not taught until after Christ Jesus paid the ransom, which would leave out the class of Rev. 7:4 as developed and selected under the seal of circumcision and the law. Luke 16:16. Christ Himself spoke of it once during His ministry and plainly stated that he that is able to receive it, let him receive it. And the disciples He spoke to will sit on twelve thrones judging the twelve tribes of Israel. Compare Matt. 19:28-29 with Luke 22:28-30. The saints shall judge the world (age), but Paul is the chief of a class that will judge angels. 1 Cor. 6:14.

Mount Zion and the holy Jerusalem are embraced, or united, into the one kingdom which would indicate that the class of Rev. 7:4-8 will abide in the holy Jerusalem with the twelve apostles of the Lamb, sitting on the twelve thrones, Micah 4:1-3; Rev. 21:10-14, the class on top of Mount Zion with the Lamb, the Temple Class.

The general assembly of the ekklesia with the church of the first born takes place at Mount Zion. Likewise the spirits of just men made perfect, and to Jesus the Mediator of the new covenant. Here we have three classes in addition to the heavenly host of angels, Heb. 12:22-24: the general assembly; the ekklesia of the first born; and the spirits of just men made perfect. They all are in the body of Christ and are body members of Christ, and they all will have a body conformed to the image of Christ. Rom. 8:29-30; 1 John 3:1-3.

Therefore summing up the whole: the twelve apostles of the Lamb will be with the Lord, John 14:3; the 144,000 of Rev. 14:1 follow Him whithersoever He goeth; and the class of 1 Thess. 4:16, 17 are ever with the Lord. They

will all have a body and be body members of the Lord Jesus Christ. They shall see Him as He is and they shall be like Him.

The whole house of Israel raised from their graves and placed in the land promised them are bones, sinews, flesh, skin and breath. The whole house of Israel means all Israelites; not one left out, Rom. 11:26, 27, which is effective and has its beginning with the general assembly. Heb. 12:22-24. There are many members in the one body, but all body members do not hold the same office. So, the many are one body in Christ and severally members one of another, having gifts differing according to the grace that was given to the proportion of faith, Rom. 12:4-6.

God giveth the "it" a body according to the grace that was given to the proportion of the faith. 1 Cor. 15:38. We have no scriptural authority to place the body members in the ekklesia. God has already placed them there and the church, ekklesia, is composed of eight members in the one body, all holding different offices. 1 Cor. 15:27-28.

The general assembly of the body ekklesia takes place at Mount Zion and unto the city of the living God, the heavenly Jerusalem. It is there that the new covenant will become effective. Heb. 12:22.

A CHRISTIAN WRITER SAYS:

OUR SORROWS do not spring out of the ground. God doth not afflict willingly nor grieve the children of men' when He permits trials and afflictions. It is for 'our profit that we might be partakers of his holiness'. If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven.

"How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him! The trials of life are God's workmen to remove the impurities and roughness from our characters. This hewing, squaring, chiseling, and then burnishing and polishing, is a painful process. It is hard to be pressed down to the grinding wheel but it must be done before the stone is brought forth to fill its place in the heavenly temple."

—Selected by Lydia Chaplin.

Emphatic Diaglott

By Benjamin Wilson

We have at last been able to stock a supply of these books so much in demand by Bible students. Well bound and clear type. ...\$2.50

NATIONAL BIBLE INSTITUTION

OREGON, ILLINOIS



THE RESTITUTION HERALD

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THE JOINT HOMAGE OF NATURE AND MAN

SING TO JEHOVAH such a song as ye have never sung before: for, by his own peerless might, he has won a marvelous victory which has made it plain to all the world how he defends his people; for, to its furthest ends, the world has seen how mindful and true Jehovah has been to his love for Israel, his ancient people. So let the whole earth hail Jehovah as king with glad noise of shouting and music upon cithern and harp and trumpet and horn. Let nature too, join in the glad acclaim—the earth, with all her people, the roaring sea, with all that is therein, river and mountain—let them exult for joy in the presence of Jehovah; for he is coming, coming to judge the earth, to establish his righteous sway among the nations, and usher in the Messianic age.

—*Psalm 98 Rendered in Paraphrase by John Edgar McFadyen.*



EDITORIAL



F. L. AUSTIN, Editor

F. E. SIPLE, Assistant Editor.

Because of the absence of both editor and assistant editor the following is taken from a letter from Sr. Lottie E. Young who wrote from Rochester, Kent, England. Sr. Young is so well known and her letters are so interesting that Sr. Mary Renner of Golden Rule Home, who received the letter, thinks that all should be permitted to get some of the good therefrom.

11 King Edward Road
Rochester, Kent, England.
July 1, 1929.

Dear Aunt Mary:

You may be surprised to get an envelope on which the head of King George is pasted and not the familiar one of George Washington, and wonder who can be writing to you from across the broad Atlantic Ocean. I hope a glance at the signature will tell you who it is and that I have not altogether faded out of your mind as I assure you I have the pleasantest recollections of my visit at the Golden Rule Home two years ago, and the nice persons I found there. I only wish I had looked at my birthday list a little sooner so that this letter should have reached you in time for July 11th, but, even though my good wishes for that date may be a little late, please believe they are very sincere in wishing for you health and happiness after this milestone so far along life's way has been passed. I am sure you, with David of old, can say "Bless the Lord, O, my soul, and all that is within me bless His holy name."

When I look around me and see the helpless cripples, the blind, and those suffering from many other afflictions, I realize that the Lord has indeed blessed me exceedingly abundantly, and I utter a prayer of thankfulness for His mercies before leaving my bed in the morning. And I believe you feel the same. The poet sings "into each life some rain must fall, some days must be dark and dreary", but we who have tasted that the Lord is good know that the dark days in our lives only make the sunshine seem the brighter when it comes to us. A little verse I am very fond of reads thus:

"In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

"So, whether on the hill tops high and fair
I dwell, or in the sunless valleys, where
The shadows lie, what matter? He is there."

Possibly the news of my being in England has traveled

to the Home, but if not will just say that on May 25th I left Seattle for another look at this land where both father and mother were born, and where I had such a pleasant time five years ago. It took five nights and four days of constant travel to reach Montreal, where I took steamer, reaching Liverpool on June 8th, and three days later coming to this dear old city where people were living in the days of Jesus Christ. There is a cathedral which stands on ground covered by a church thirteen hundred years ago, and a ruined castle built about a thousand years ago, to say nothing of narrow little streets and stores which look tiny to an American.

I have found the people very kind and friendly and such lovely flower gardens they have! Roses are everywhere now and the sweet smelling white pinks, and as afternoon tea about half past four is such a time honored custom I think there would be a war if the king tried to stop it. As it is often taken on the lawn in the garden, one can feast his eyes as well as his "tummy". People here seem to have more time to themselves, and it is lovely to see the middle aged and old couples out for a walk after the tea things are cleared away. One sees plenty of old fashioned dresses and bonnets here and none need be ashamed to go out in something she had had full fifteen years.

I am hoping before I return to attend a conference of Conditional Immortality friends, and that will be the next best thing to going to Bible School in Oregon. I pray every day for the work and workers in the N. B. I. and trust the good seed sown may bring forth an abundant harvest. Please give my warmest love to the members of your household, and best wishes to Bro. Austin, Bro. Siple and Bro. Stilson. May the Illinois Conference be the best ever in spirit as well as work accomplished, and may you be able to attend all the meetings you want. God bless and keep you, my dear sister, until the King comes.

Yours lovingly,
Lottie E. Young.

THE SIGNS OF THE TIMES

PERHAPS NO ERA in the history of the "church" has seen such a deep desire for the coming of Christ, and a widespread discussion concerning it, or so general a feeling that the time is near. There have been occasions of more intense excitement, such as occurred in the year one thousand, or during the Millerite movement, or in

1914, when some freely predicted the rapture of the saints. But these were confined to comparatively small bands of believers, who based their belief on chronological computations which seemed to them infallible, but which were not received by the mass of those who love His appearing.

It is doubtless true that the present undereurrent is due in some measure to a similar cause. Though without any scriptural warrant, many imagine that the "times of the Gentiles" must be 2520 years in duration, hence must end somewhere within the next seven years. Others suppose that we are entering the seventh millennium from the creation of Adam, they take it, must be *the* millennium.

Such a tense state of expectancy is liable to lead to many extravagances. Not many months ago the air above us was filled with flying messengers of doom, dropped from an aeroplane, foretelling the exact day, as received in a vision by one who proclaimed herself a prophetess. Only today I received a postcard with the startling statement: "The day is near at hand. Jesus is coming. Tell the people. Pray the message will be heard through the world." Nothing else. No name or address.

The spirit of such warnings is false. The words may be true. At least we devoutly hope they are. But we are not dreading the coming of a *day*. We are not disturbed by its nearness. The only date we have ever set was "today", so that we are always on the alert and eager and expectant. However, we are not waiting for a *time* but a *Person*. Throughout this whole administration of God's grace believers have waited for the Son of God. His return has always been imminent. Nothing has ever been put between His saints and Himself. This expectation should be a continual source of joy and strength every day of our lives.

I do not wish to know the day, nor even the year, for it would rob me of the daily and hourly and momentary attitude of joyous expectation. Perhaps, if I were certain of its nearness, I would fall into feverish and futile preparations. Were it far off, I also like the slaves in the parable, might take advantage of His delay. In either case it would be an abnormal experience, and not that happy expectation which should be the constant companion of all who long for Him Whom they have learned to love, and yearn to be with Him.

Yet, while we do not depend on chronological miscalculations and signs of the approach of the next eon, we know that He will come for us *before* He comes to Israel and the world, and if that advent is near then His call for us is nearer. Whatever there is in the world or among His people Israel which indicates that the era of the end is nigh had a voice for us, bidding us lift up our heads, for our Deliverer is very near.

There is much in the world which presages His advent. Only recently has the universal empire of the end time become practicable. The whole earth can now be swayed as a unit. A single man can claim the attention of the continents in the course of a single day.

Moreover, the nations are seeking to unite as never before. **The machinery for a world empire is at hand.**

The public mind is becoming reconciled to the idea of a dictatorship. Since the war many men have seized the reigns, and have given a good account of their action. Notwithstanding all the efforts for peace there are constant preparations for war. The eastern nations are rousing from their lethargy and are determined to fight for their rights. Little, indeed, is needed, to plunge the world into the great struggle of the end time, out of which the Man of Sin will arise.

Much more significant and striking are the signs in Judaism. The return to Palestine, the rehabilitation of the land, the national spirit, the softening of the attitude toward the Messiah—these and a thousand details point to a national revival which can have no other object than the fulfillment of the prophecies which precede the return of the Son of Man.

Perhaps the most convincing sign of all is the place the apostate Jew is making for himself. He is getting a strangle hold on international finance and through it is already able to control the policies of many a nation. All of these things are more in keeping with the next administration of God's indignation, rather than the present grace. We are being crowded out. Often we wonder why God allows us to linger longer.

The early believers waited for Him. We not only have the same promise, but a world of external intimations of His return. How much more should we encourage our hearts by the prospect! He is waiting. It is not natural for us to be separated from One Whom we adore. It is not normal for Him to withhold Himself from us. Let us live each moment in joyful anticipation of that meeting. Let us exult that it will not only satisfy our longings, but fill His cup to overflowing just to have us with Him. That is the delight of love.—*Editorial in "Unsearchable Riches."*

HOLDING UP MOSES' HANDS

MOSSES WAS THE LEADER of Israel. He could not fight their battles for them alone, but he could direct them and help them in their operations. Very naturally, then, their success and his were directly associated and all depended upon their faithful cooperation with him.

Upon one occasion when the battle was raging it was observed that as long as Moses held aloft his hands to heaven the battle went in their favor, but if those hands were lowered the tide turned against them. But Moses was not physically able to continue holding his arms aloft indefinitely. It became necessary, therefore, for others to help by holding aloft his hands. And those who thus helped won the victory for Israel as much as those who swung swords at the front.

You may not be in position to preach the Word from the pulpit, but if you will help hold aloft the hands of those who are thus laboring, your part in the work is just as important as theirs. The victory depends on you!

—F. E. S.

THE REBIRTH OF A NATION

By Paul M. Hatch

ALL NATIONS that have existed have had their beginning, their growth in strength, their height of glory and their decline. Some nations have arisen suddenly in power, been given their death stroke and died; others have arisen gradually to an ascendancy in the world and declined to a death of corruption from within, or have lingered on in feeble health for several centuries: still others have been seemingly obliterated of a national existence and have come back to life. Babylon and Medo-Persia are examples of the first; Rome and Spain of the second; Poland and the Jew of the third.

Every nation can be likened to the life of a man. Every man that has ever been born into the world has had to have his progenitors, his begettal, his birth, his life and his death. These steps are also noticeable in the rise and fall of nations. Every nation in its begettal has had some motive that brought it to birth. These motives may be freedom from oppression, a growing national consciousness, or a thirst for power. In every case a new nation has been born of rebellion, and war; a birth of pain and anguish, not only upon itself but upon the nation or nations that have mothered it.

Let us now consider a nation to which all eyes have been drawn in the past decade and let us follow through the former mentioned steps in its development, decline and rebirth; i. e., the Jew, or Israel. The progenitors of this nation were Jehovah and Abram, and we find in the twelfth and seventeenth chapters of Genesis a covenant being made to bring forth a nation that was to be unique in its government and its rule among the nations. "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." The 17th chapter reveals that the land of Canaan was to be their eternal inheritance; so a nation was begotten in Abram and was carried through to his son Isaac and his grandson Jacob.

Jacob and his sons, because of a famine in Canaan, went down to Egypt to buy corn and there remained as a family. Afterward when they became a numerous people in the land of the Pharaohs, they were brought into subjection as slaves to the regal lord. The time came, however, when Jehovah was ready to bring out this people from Egypt to fulfill partially His covenant to Abram. So we now observe the birth of a nation; a time of great trouble upon Egypt and partial trouble upon Israel. Coming out of Egypt, Israel was as helpless as an infant, and so the Lord Jehovah watched over her and nourished her just as a father and mother now do with their children; helping them over obstacles and soothing them when hardship comes. Just as children needing nourishment

and raiment are unable to furnish such to themselves but are dependent upon their parents, so Israel was fed and cared for by Jehovah. We find that their raiment never wore out through all that rough journey in the wilderness, just as infants' clothing and shoes never wear out and are displayed by proud mothers even when the children are grown. These things Moses told them just before they entered into Canaan: Deut. 1:31, "And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place"; Deut. 29:5, "And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot."

Through that wandering Israel had learned many things and had grown from helplessness and awkwardness to the vigor of youthful nationalism. Now she began her conquest of the land that had been promised her, and through her youthful vigor and growing prowess of strength, overthrew many peoples greater and mightier than she. After she had gained the ascendancy in the land of Canaan, Jehovah ruled over her through judges. But in the rashness of youth many times she fell from grace of the Father and fell into captivity. Just as the father that is always considerate of his son's rashness and welcomes him back and forgives, so Jehovah brings Israel out of slavery and into His loving care until finally Israel breaks away from God altogether, and demands a king which God accedes to. Israel has gained her maturity and now strikes out alone, not, however, without the Father's love and watching.

Through the reign of three kings totaling one hundred and twenty years, Israel exhibits her age of wisdom and of remaining in the Father's counsel and guidance. The folly of her youth after that began to tell on her and she declines both in national and spiritual life, ever falling farther and farther away from the will of the Father, until finally she reaped the folly of her sins and died a national death. For many, many centuries Israel remained dead, but finally the call to a rebirth came forth and we have been observing for a few years past the fulfillment of Jer. 30 and Isaiah 66:5-10.

It has been the desire of this article to place before you national tendency of a nation that compares with the life of a natural born being. We are assured by the great Apostle that these things that happened to Israel were ensamples to us, on whom the ends of the world are come, according to 1 Cor. 10:1-11. Again in 1 Cor. 15:46, 47 these words occur: "Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven." This shows that the first birth is always natural and it results in a natural death, while the rebirth is a spiritual birth never

to result in death. Jesus explained this to Nicodemus in these words: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, 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. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:3-7.

We may look for the rebirth of Israel to be a spiritual one. A quick turning to her God of old and in fact a rejuvenation of her whole character. She has suffered long at the hands of her enemies, and now that a national consciousness is returning to her we will observe more and more her returning to the Father. The rebirth, or resurrection does not take long. The resurrection will come in an instant in comparison with the natural birth, and the rebirth of a nation will not take long to accomplish. Isa. 66:8 very aptly describes this in these words: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

We are on the threshold of the rebirth of not only Israel as a nation but also of the spiritual birth of all in Christ Jesus.

OUR CITIZENSHIP

ARTICLE No. 3

By Lyman Booth

WHEN PILGRIMS leave the place of their nativity they no longer claim any interest therein but are continually moving toward and looking for a better country. Thus Christians must be constantly moving toward and looking hopefully for a better, a heavenly city, to which they hasten. Therefore their citizenship should be in heaven. They have pledged eternal fealty to another King, and Him only should they serve. No man can be loyal to two kings at once, for he cannot serve two masters at the same time. He must therefore make a final choice. In making that choice he cannot afford, for any reason, to renounce his allegiance to the Prince of Life and Peace, the blessed and only Potentate, the King eternal, the only King who is abundantly able to save and keep His people safe from all danger and harm, the One for whom we should be constantly and earnestly praying for His return to establish a government of peace, and to subvert all other forms of government unto His own and rule them in equity and justice. The Christian has no desire to see the present form of government changed by human agencies which may employ cruel and devastating wars resulting in anarchy; not that at all, but by a higher

power, the power of the Most High, which now ruleth in the kingdom of men, and sitteth up over it whomsoever He will. It is His will to set His only begotten Son above all earthly powers, who shall reign without end. In this manner the Christian desires the overthrow of earthly rule. Then it will be said, "Thou hast put all things under his feet." Because of the extreme amount of sin, and oppression, and the misrule in every land, we are forced to say, "But we see not yet all things put under Him." But we know there is a time coming when the adversaries of the Lord shall be broken in pieces, when without human agency all earthly rule will give way for the King and Lord of lords. Beyond this will come a bright and glorious season of peace and harmony, and great voices in heaven will proclaim the kingdoms of this world are become the kingdom of our Lord and His Christ (His Anointed) and He shall reign forever and ever. Of that glad day we often sing, and with joy the lonely pilgrim loves to ponder on its beauties. 'Tis then his weary pilgrimage will end; then the long night of sorrow will end and he will find rest; then earth's burden of sin will be no more. The night of toil and sorrow will be followed by a bright morning that will usher in the day of glory, an era holier than earth has ever known, when the glory of God shall fill the world. If we view these things in their proper light our affections, our desires, and hopes will be centered on the glad day which will bring relief to a groaning creation, and restore the world to order and perfection.

We pray "Thy kingdom come; thy will be done in earth as it is in heaven." This we do by request of our Lord. Though brief, still it embodies the desire of every Christian. It foreshadows the establishment of Jehovah's government upon earth. It has become a universal prayer almost. It has been offered frequently and fervently by every child of God, since Jesus first taught it to His apostles. Infants have repeated it at their mother's knees; it has been uttered by manhood in its prime; grey-haired grandsires with faltering breath and stammering tongues solemnly rehearse it; and many times in faint and expiring breath it has been the last words spoken by the dying. For many centuries people have been praying, "Thy kingdom come," and they continue thus to pray. Shall we who have thus prayed and wished for the time to come when all earthly government shall give way to that glorious kingdom, be loyal citizens of any earthly kingdom or government? Not if our citizenship is in heaven and our minds centered upon it, because our treasure is not here, our affections are not here, our Lord is not here, but all are in heaven. And we are commanded to set our affections on things in heaven and not on things on the earth.

These things being true, what should our conduct be? The character of any country or community is plainly denoted by the conduct of its citizens. If every man coming from Italy should steal and murder we would hesitate about going to Italy for fear we might be robbed, or murdered, or both. The same would be true of any other class of crime. Thus we see the importance of right living. If we neglect doing right, the world will take

notice of our actions and judge us accordingly, and our professed citizenship will be the subject of reproach. On the other hand if our words and our conduct are pure and proper, the world will notice it and some may be lead to glorify our Father in heaven. Example is a very good teacher. If we would win others from earthly things, we must show them something better. No matter how low and degraded one may be he is ever ready to accept something better.

If, then, we would lead others who are tired of the strife and injustice of this world, we must lead them to believe that there is a better where all the people are good and loyal citizens. If we can succeed in doing this, the unbeliever will be more likely to regard the kingdom as the home of the pure and holy, the just and the good—he may view it as the “new earth wherein dwelleth righteousness.” In order to impress this view upon his mind the Christian should maintain, at all times, a just and dignified position. If we have done aught for which we feel ashamed, it should be corrected. If we should commit any act that would injure the reputation of our citizenship, we should hasten to remove the stain, for a true citizen is never ashamed of his country, nor should we ever blush to acknowledge the principles, the peace, the joy our citizenship affords.

A true and loyal citizen of any country is ever ready and willing to boast of the privileges and blessings of his own land. It is ever uppermost in his mind and is the joyful burden of his song and story. This is perfectly proper, for we are citizens of no mean country, because it has been bought with a great price, and therefore the Christian should hasten to show the world that he has something immensely greater and more valuable and glorious than the fleeting and perishable riches of the world. The Christian has the best of reasons to be cheerful and happy because of his hope in the unseen things of the Eternal City. With commendable pride he can journey onward with his eyes uplifted toward the object of his love, and away from beholding the vanity of this present order of things. He cannot afford to disgrace his name or profession, by engaging in the follies and vanities of this life, be they either social, political or religious. If tribulations overtake him, he accepts them joyfully. He must be subject to the powers that be. No foreigner or stranger has any right to violate the laws of the country through which he may be traveling. He must obey them, though they may be unjust and distasteful. Of course there may be exceptions where the laws of man conflict with the laws of God. In that case he shall not hesitate about what course he should pursue, because it is better to obey God than man. With these exceptions, every Christian should be subject to the higher powers, as Paul has declared in Rom. 13:1, or else be in danger of punishment, and we read in Titus 3:1 to be in submission to governments and authorities, to obey rulers, and to be ready for every good work. Diaglott. In 1 Peter 2:13 the Christian is enjoined to be submissive, not for the ruler's sake, but for the Lord's sake.

Strangers in passing through a foreign country must not violate its laws, but may at the same time expect pro-

tection to person and property. They must obey the laws, but have no voice in making them. They must be subject to its rulers, but have no voice nor legal right in choosing them. Thus it is with the Christian. He must be subject to those who administer the laws, who exercise rule and authority, but he has no right in choosing those rulers either by vote or otherwise, because he is a stranger in a strange land, and his citizenship is in heaven.

I am aware that many church people claim it is a duty to try to make the world better, and one way of aiding the work is to try to place the best men into office. They say if the church does not do it, it fails in its duty; that it is the duty of the church to improve society, to insure good government and finally to convert the world. To such sentiments we reply that in the matter of civilization and education much has been done in the way of improving society. But they do not bear a proper relation to God's standard of righteousness. Some of the worst crimes on record were committed by highly educated people. We can even refer back to Eden, when God created man upright. We find that man committed the first sin at the tree of the knowledge of good and evil. We may also look back a few centuries when some nations were barbarians. What have become of them? Have they been converted? No, not by any means. We admit they have made great improvement in arts and literature, but still they are reveling in voluptuousness and almost every form of pollution. The barbarians indulged in acts of the most beastly and licentious nature openly and in good conscience as a part of the worship of their heathen gods, and it is also true that in those same countries those acts are committed secretly and in violation of law and conscience, wherever the light of the gospel has shown. But be it remembered that this light increases the guilt of the present generation upon the principle that from him who has the most the more will be expected of him.

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THE TRUE MISSION OF RELIGION

THERE WAS A TIME when religion was not, and time will be when the Lamb of God shall have taken away the sin of the world, that religion will be no more.

But mankind's necessities are not individual only; they are social and national also. Society in its widest sense is sick—heart sick—“From the sole of the foot even unto the head *there is no soundness in it; but* wounds, and bruises, and putrefying sores.” Religion proposes to heal these—to regenerate the world, and to bless all nations in the seed of Abraham.

The gospel, which is good news to the nations, glad tidings of great joy to all people, to society as well as individuals, proclaims the medium of this blessedness to mankind, and in proclaiming this announces the purpose of Jehovah in terrestrial creation, and providential supervision.

It proclaims to us “the mystery of his will, . . . which he hath purposed in himself; that in the dispensa-

tion of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him." Eph. 1:10.

Who, then, need be in ignorance of the reason of things as they exist? The Lord Almighty did not form the nations, and set the bounds of their habitations for the behoof of the thrones, dominions, principalities and powers, which now possess and rule over them. They are the mere accidents of providence—provisional governments for the time being, until He shall appear in power and great glory on account of whom and for whom they were created. 1 Cor. 1:16. His purpose, then, is to aggregate all kingdoms, empires and republics, and all nations, languages and people into one vast dominion under the Lord Jesus as the Imperial Pontiff of the world.

To do this He must bruise the head of the serpent power; He shall bruise the head over a great land (Psalm 110:5), and subdue the nations under His feet. Psalm 47:2, 3.

"O let the nations be glad and sing for joy: for thou shalt judge the people (Israel) righteously, and govern the nations upon the earth." Psalm 67:4. The power of the oppressor will then be broken, and his enemies will lick the dust.

In His days will the righteous flourish; and in Him will the needy find a friend. All kings shall fall before Him; all nations shall serve Him, and call Him blessed.

Happy will the generation be that shall rejoice in these events. A just code and righteous government, the administration of Jesus and the saints will heal the nations and cause peace and good will to become the rule of society on earth. A divine socialism will then obtain, characterized by a liberty and fraternity in wisdom, knowledge and the truth.

The refuge of lies which now abuse the world will be swept away, and "the knowledge of the glory of the Lord will cover the earth as the waters cover the sea." What men cannot accomplish—even their own social regeneration—the Lord will have gloriously performed, and in perfecting His work will have wrought out for Himself a great name throughout the earth.

But of what individual interest to us is this prospective death may have laid us low and corruption have carried us down to the shadow of the pit. What interest, then, blessedness of the age to come? Before it shall supervene, shall we have in all that obtains among the living?

This question brings home the great salvation of the age to come to every one of us; for the future goodness of God invites us to repentance, on the ground that He hath appointed a day of one thousand years, a season and a time, in the which He will rule the world in righteousness by Jesus Christ, whereof He hath given assurance to all men in raising Him from the dead. Dan. 7:12; Acts 17:30, 31; Rom. 2:4. He calls you also to this kingdom and glory (1 Thess. 2:12), and invites you to share with Jesus in His joy. Matt. 25:23. He invites you on condition of believing what He promises concerning the kingdom and the age to come, and concerning the name of Jesus; and of becoming the subjects of repentance and righteousness

through Him.

He offers to make you heirs of all things terrestrial; joint heirs with the future Monarch of the world. He proposes to exalt you to an equality with the angels (Luke 20:36); to make you rulers over the nation (Rev. 2:26, 27; 5:10); to give you glory and honor and life eternal. Rom. 2:7. But you must become righteous men and women, heirs of righteousness which is by faith (Heb. 11:7), perfecting your faith by your works, after the example of Abraham, "the friend of God."

This is indispensable; for the kingdom to which you are now called is a righteous government, and needs to be administered by righteous and incorruptible men. It is to make you familiar with these things that we now present ourselves to you.

We do not seek to proselyte you to a theory or sect; but to show you the way of the Lord, that you may become obedient to the faith, and heirs of the kingdom of God.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." You need not, therefore, expect a multitude to cheer you on. Faith, hope, self-denial, patience and perseverance are the lines that fall to those who walk not by sight, but by faith in the promises of God.

The road is tedious and uninviting, but in the kingdom to which it leads there is honor and glory, riches and life for everyone. These are what we come to set before you; therefore while we remain here "lend us your ears" that ye may understand, believe and do.—*Dr. John Thomas.*

CHILDREN AS MESSAGE BEARERS

By Nellie Penrod

DEAR CHILDREN, there is a message in importance there is none to compare. We want those who have honor and courage, this message we have to bear. Tell others about our Savior, how He died that all might be saved, and do not be discouraged, though they say you are a little bit queer. A little bit queer for our Master? Who cares when we know the reward, to live and reign with our Savior through endless eternity? He wants a peculiar people, all zealous of good works, to do the will of our Father and His message to others give. Who cares though they say you are a little bit queer? Do not be ashamed to proclaim this message, that all may hear and know the great love of our heavenly Father, and His plans for sinful man, to give them a place in His kingdom, if they only accept his plan and pattern their lives by our Savior. Don't care though they say you are a little bit queer. The conflict may be long and weary. Take courage and patience much, but trust and live close to our Father, who loves and cares so much. Accept His plan of salvation and follow the way of His Son; though others scoff and revile Him, always keep steadfast and true. He will give you a place in His kingdom, will be glad you were a little bit queer.

BELIEVE IN THE LORD YOUR GOD

By Samuel E. Haney

THEREFORE I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*." Mark 11:24.

While these are our Lord's words, it is likely that not many of God's children obey this commandment, which is due to a lack of faith in God. Let us note the contexts between which our text is sandwiched; conditions prescribed which warrant success; e. g., faith and works: "And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." This is the faith phase. The works phase: "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

To some this removal of a mountain may seem like an exaggerated expression, an appeal to the psychological, but the fact that such is not the case makes manifest how little faith we have, and what privileges and blessings we are missing thereby.

James (2:21, 22, 26) harnesses faith and works together, as team-workers, showing they will get us nowhere singly: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . For as the body without the spirit ('breath', margin) is dead, so faith without works is dead also."

Belief vs. doubt are the contending forces of our subject. The race, even the best of us, has gotten so far from God that liberation from doubt has become a difficult task. Habit, of course, plays its heinous part. God desires us to be pre-rejoicers; not post-rejoicers; hence, when we pray for anything—there being no doubt in our hearts—we should rejoice, just as we would had we the things in hand. To postpone rejoicing until after our petitions are granted is to doubt. But we are prone to put more stress on one or more of our senses than upon God's Word. Some require ocular and auricular evidence to substantiate God's promises. And some even need the taste, touch and smell senses to be affected as evidence of God's fidelity. O how materialistic we have become! However, by following our Lord's directions we may not instantly receive, but receive we shall. Hence the pre-rejoicing, just as a child rejoices when its parent promises it a favorite toy tomorrow. The child does not doubt. It is too busy re-

joicing. All that faith should require, to render enthusiasm and serenity of soul is a recognition of God's promises.

The surest evidence of the fulfillment of God's promises—be they what they may—is, Psa. 119:89, "For ever, O LORD, thy word is settled in heaven." James says, "I will show you by my actions what faith is", Moffatt. When Jehoshaphat was facing three armies which, humanly speaking, would mean annihilation, his first command was, "Believe in the LORD your God"! Then he appointed singers to sing praises "with a loud voice on high", while the only evidence that their petitions were heard and would be granted was the Word of God, through human lips. The next day they went to battle singing. Result? Victory! They praised the Lord before—not afterward. 2 Chron. 20. Sarah judged God faithful who had promised; and she received strength to conceive seed, and was delivered of a child when she was past age. She rejoiced over God's promise. Results followed. Likewise Abraham acted as he did when everything physical seemed contrary to what God had promised. He considered God's promise, and not Sarah's barrenness. When Israel marched around the city of Jericho shouting praises, and priests blowing trumpets, the walls fell down flat, so that the victors went in and took the city. Praises went up to the Lord before the victory. About midnight while Paul and Silas were in prison, their feet fast in stocks and back bleeding, they sang praises unto God, and God *beat time with baton* until everything vibrated so that "all the doors flew open."

Brethren, no matter how high or thick the devil has his barriers constructed about us, we need only to praise the Lord, and the *walls will fall flat*; and those whom the enemy had used against us are likely to become fatally entangled in the debris. Deut. 33:27. As Jesus stood at the grave of Lazarus He first said, "Father, I thank thee that thou heard me. . . . he cried with a loud voice, 'Lazarus, come forth'!" Immediately after the ascension the disciples went up into an upper room and there "all continued with one accord in prayer and supplication". Then came the "mighty" Pentecostal blessing "like as of fire, and it sat upon each of them". The several testimonies recorded in Heb. 11 show that faith in every case had nothing but the naked Word of God as a basis of expectancy. David says (Psa. 50:14, 15), "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." Here David explains, that our appeals to the Lord in trouble (or any kind of distress) should be sequent acts, while thanksgiving and paying of vows should be prerequisites. We usually "get the cart before the horse". It is scripturally and spiritually impossible to praise God and self at the same time. In other words, can a man consistently praise God when his heart is full of self and the world?

How hysterically religious some Christians (?) suddenly become when shocked by a severe calamity making chaos of their idols and airy castles. O, how they pray, "Lord have mercy on me!" Such prayers are like blank cartridges, noisy, but make no impression on God, who, in such events, says, "I know you not." Noisy blank cartridges will be much in evidence now soon.

The thief on the cross is often quoted in defense of the "eleventh hour" repentance (conversion). But this is not a parallel case. The thief was getting what he legally deserved, under the Roman government (perhaps a taste of this law on present day bandits would have a salutary effect). Besides, Christianity had been unknown to him. This man repented, and was forgiven. But when a self-righteous Christian (?) gets a hard jolt he does not think of repentance. He sees himself in a jam and wants to get out, and if he succeeds he is ready for the "movies" or a "joy-ride" the next day.

The point is well illustrated by the man who just missed his train after a long run. "Pat," remarked the station master, "You didn't run fast enough." "No, that wasn't it," he replied, "I didn't start soon enough."

Praise God! because, "Faith without works (acts of praise, etc.) is dead". David's last words for us are, "Let every thing that has breath praise the LORD. Praise ye the LORD". That means, praise Him when we are sick or in trouble, not to wait until we are well or out of trouble. And since "every thing that has breath" is commanded to praise the LORD, it should, scripturally seem, that being out of breath is the only excuse for not praising Him.

THE KEEPER OF PROMISES

By Lydia Railsback

A KEEPER OF PROMISES, but what is a promise? Webster says a promise in general is a declaration, written or spoken, made by one person to another, which gives to the person to whom it is made a right to expect or to claim the performance of a specified act. Webster also says a promise is that which causes hope, expectation, or assurance.

If a man buys a farm of his neighbor, and does not have the cash to pay for it, he usually promises to pay in a stated way at a stated time. If he has the means to meet the obligation and he is reliable, the promise will be kept and the farm be paid for promptly; but if the man is not reliable nor has not the means to meet the obligation the promise will be of no effect. The seller of the farm had a right to expect the pay for his farm at the stated time; but man is mortal and cannot always do as he likes nor is he always stable enough to make his promise good.

Regardless of how stable or unstable man is, or how reliable or unreliable he is, there is One in heaven who is always stable and reliable in all His dealings. If the Father in heaven makes a promise, and many He has made,

He is abundantly able to fulfill that promise in every detail at the proper time. Num. 23:19, "God is not man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Joshua says in 21:45, "There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass." Coming down to the time of Kings we find in 1 Kings 8:56, "There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."

What has been done can be done again. The scriptures quoted above prove that God did keep His promises with Israel. He promised in the garden of Eden that the Seed of the woman should bruise the head of the serpent, and as He is not slack concerning His promises this will just as surely be fulfilled as were those made to Israel.

He has also promised that "He that believeth and is baptized shall be saved", and if we are His children, we shall be "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Therefore, since a promise gives us assurance, and God cannot lie, if we do our part we may expect and depend on the Father doing His part and fulfilling all He has promised.

144,000 SERVANTS OF GOD

REVELATION 7:4

By C. W. Dean

THERE IS A DIFFERENCE of opinion in Christendom concerning this class and the class of Rev. 14:1. Some believe they are identical while others believe that they are separate and distinct, yet the essential point they give to support their thoughts is rather confusing and the truth of the matter left in doubt.

The essential point of identification is found in the context and when searched thoroughly is rather surprising. The thoughts as herein expressed by the writer upon this subject may be just as popular in Christendom as the commandment of the Lord written by the Apostle Paul in 1 Cor. 14:34-37. And it may have required that commandment of 1 Cor. 14:24-38 to learn the essential point of identification between the two classes of 144,000 each.

The essential point of identification is celibacy. The 144,000 of Rev. 14:1-5 are celibates and are purchased out of the earth. They were not defiled with women; they follow the Lamb whithersoever He goeth; they were purchased from among men (all males) to be the firstfruits unto God and the Lamb; and they have their name and the name of His Father written on their foreheads. There is a cause and a purpose for the development and call of that 144,000 celibates and we first have to find the possibility of the cause and purpose before we can understand

the call and development of celibacy.

The essential point of celibacy is found in Gen. 6:1-4. These sons of God (angelic sons) sinned and were cast down to Tartarus, and committed to "chains of darkness, to be reserved unto judgment." 2 Peter 2:4. St. Jude furnishes the next link. "And the angels which kept not their first estate (their beginning, which was celibates), but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

Christ Jesus Himself gives us the next link, Matt. 24:37-39. The days of Noah must be repeated before the literal Parousia of Christ and the marrying and given in marriage refers us to Gen. 6:1-4 prior to the flood. In order that this prophecy may be fulfilled the antediluvian angels will be loosed unto the judgment of the great day and again mingle with the seed of man. Dan. 2:43-44. The angels and their leader must be cast out of heaven down to earth before the kingdom is set up and before the power and authority of Christ is manifested. Rev. 12:7-10.

Revelation 12:8. The angels that sinned are not allowed their former habitation. They fell from their original principality and left their proper habitation. Their place is found no more in the celestial, or heavenly realm, and if they are again occupied it will be a class of celibates. Every Gentile servant of Christ should rejoice at the possibility of this prize and the high calling of God in Christ Jesus, which is the mystery hid in Christ, not made known unto the sons of men in other generations. But the Apostle Paul, the prisoner of Jesus Christ, in behalf of the Gentiles was made dispenser and minister of the gospel of the mystery hid in Christ. Eph. 3:1-12. Paul is the chief of their class to be an example of Christ, 1 Tim. 1:16, which will judge angels for their celibacy. 1 Cor. 6:3. Paul protested that by that glorying of the other brethren which he had in Christ Jesus they came short of the sacrament. 1 Cor. 15:31. There were other brethren who had not hope in that class of firstfruits. 1 Thess. 4:13.

Paul rebuked the brethren for examining him with the example of apostles and Peter for celibacy. 1 Cor. 9:1-5. Paul went up to Jerusalem and laid before them of repute (Peter and James and John) the gospel of the mystery which he preached to Gentiles, and later at Antioch clashed with Peter. Gal. 2. Barnabas and Paul were working as celibates. 1 Cor. 9:5-6.

The mystery was hid in Christ who advocated celibacy for the kingdom of heaven's sake, Matt. 19:12, and the hundredfold class. Christ lived a celibate and said, "Verily I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist. Notwithstanding he that is least in the kingdom of heaven is greater than he", Matt. 11:11, which, if language means anything, leaves the law and prophetic age out of the sacrament of celibacy. Luke 16:16. This being true, then the class of Rev. 7:4-8 are servants of God under Moses, a testimony yet future, 3:5, and the class of celibates

are firstfruits unto God and the Lamb and are sons of which Christ is the Head.

The class of celibates will receive the highest reward and the better name and a name better than that of sons and daughters—an everlasting name which shall not be cut off—and they will receive a place in the home of Jehovah and within His walls, Isaiah 56:4, 5, 6, which was the mystery hid in Christ and what Paul preached. Eph. 2:11-22; 3:1-21.

Paul pressed forward to the mark of the high calling of God in Christ Jesus and admonished us to so mark him as an example. Phil. 3:14-17.

Peter was given the keys to the kingdom of heaven and authority of binding and loosing on earth and was assured that his acts would be ratified in heaven. Matt. 16:18-19. Yet Peter was not converted to celibacy. Matt. 19:12-27, 28, 29. Peter had to be sifted by Satan to be converted to celibacy. Luke 22:31; 1 Cor. 9:5. Then came the clash at Antioch. Gal. 2.

With these scriptural facts before us, let us read one of the last acts of the Apostle Peter, a converted servant of Christ, writing his two epistles of repentance to strengthen the brethren. Luke 22:31. He certifies that his beloved brother, Paul, has been given great wisdom and his epistles are correctly written and hard to understand. 2 Peter 3:15-16.

Celibacy is the mark in which is the prize of the high calling of God in Christ Jesus and the "holy brethren partakers of the heavenly calling, consider the apostle and High Priest of our profession." Heb. 3:1. Christ advocated it for the kingdom of heaven's sake, Matt. 19:12, and lived it. Their mystery hid in Christ for ages was given to Paul by revelations. He wrote it, preached it, and lived it. Isaiah foretold and prophesied it as the highest reward and the better name. Isaiah 56:4-5. John received it by revelation and wrote it in a book for the churches and it is certified in Revelation 14:1-4. The truth of the subject is that there are 144,000 celibates who made the sacrifice and they are worthy of that celestial glory. The Scriptures conclude that they will receive the prize of the high calling of God in Christ Jesus.

It is worth knowing, That "Abide With Me", according to a questionnaire, is the favorite hymn of both America and England.

The Way of Life Eternal

By Lyman Booth

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NATIONAL BIBLE INSTITUTION

OREGON, ILLINOIS

National Berean Department

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"HE THAT COMETH TO GOD MUST BELIEVE THAT HE IS".—HEB. 11:6.

AS WE SIT down to prepare the Page this week we look out the window at scenes far different than was the view from our window last week. The reason is that over a thousand miles have been traveled since we talked to you before, and we are spending our vacation at the old home in sunny Alabam'.

We are enjoying the pure air and water and sunshine which are so plentiful here. There are time and opportunity to just "drink in" the beauty of God's handiwork, so much in evidence on every hand. It is a real vacation, a marked contrast to the rush and roar of the city and the work of the office.

"God is"? Lyle Drew tells us in his article below that God really does exist, and as we meditate on these manifestations of His love we believe not only that He is, but that the depth of the riches both of His wisdom and of His knowledge cannot be fathomed.

Frequent contact with nature keeps us very close to God. As we marvel at the beauty of His work we have to ask ourselves if we fully appreciate His power to care for us as He clothes the lily of the field and grieves at the fall of the tiny sparrow. "Shall he not much more clothe you, O ye of little faith?" were the Master's words to His disciples.

Not only will God provide us with the necessities of daily life now if we come to Him, but He will in the future clothe us with the beauty of immortality, if we believe.

Ask yourselves, Bereans, do you believe that God is, and that He is a rewarder of them that diligently seek Him?

Have you sent in all the reports called for in last week's Page?

The following contribution comes from one of our young Junior Bereans of the Dixon, Illinois church and is an example of the sincerity and studiousness of that fine group of young people.

GOD IS

God is: to the Hebrew the name God meant the Revelation of His nature, hence the various names in the Old Testament are very important, because they show the various conceptions of the Deity held by them in the successive stages of Revelation. God is a supreme Being.

The name God the beginning of which is uncertain, we give to that perfect all powerful Being, the Creator of all things.

God is a person, He made man in His own image. Gen. 1:27. To look all around nature gives us proof that there is a God. The true God is a person, and when we go to Him in prayer He will help us, and an idol cannot, for it is without power.

God, our Father, is, also the only One who can give us our reward, and if we serve Him the best we can through His Son we will receive our reward.

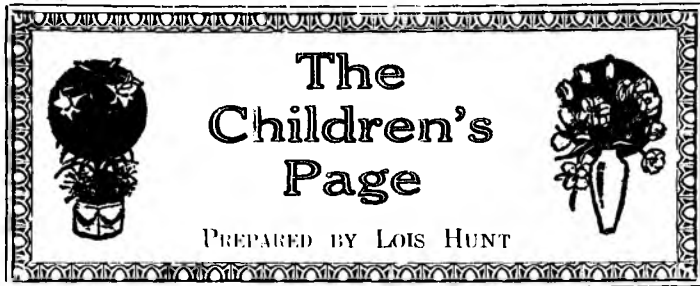
Man is a mortal being; God is immortal. 1 Tim. 1:17. Man is subject to death and God is not. If we are willing to obey God, and believe in Him, we will find grace in His sight.—Lyle Drew.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

"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.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

"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."



THE STORY OF DANIEL

NEBUCHADNEZZAR was a great king who had his kingdom near the land of Judah, where the children of Israel lived. This king made war on the land of Judah. The children of Israel fought long and bravely, but Nebuchadnezzar was too strong for them. He killed their men, carried off their king and some of the golden cups and basins that were kept in the house of God. He also took a great many of the children of Israel away with him for slaves.

Nebuchadnezzar, the king, said to himself: "What shall I do to the land of Judah, so that they will know that I am their king, and, so that they will never fight with me again?" And he thought long about it.

At last he said, "I know what I can do. I will choose out the boys of all the best families, all over the land of Judah. I will take the king's son and the sons of all the greatest and richest men. And I will keep them here with me in my palace. They shall be my servants, but I will treat them kindly and give them a place with all of my own great men. Then the people of Judah will never fight me any more, for they will see that the boys of their own greatest men are here with me."

So Nebuchadnezzar the king said to his chief servant: "Bring in the best and noblest boys in all the land of Judah, the sons of the great men and the rich men. They must be beautiful boys, tall and straight and strong. Then bring teachers for them to teach them our language and all the things that men must know who are to live in the king's palace."

The king's chief servant sent out and took the boys from the children of Israel, boys who were strong in body and mind, and who could learn to stand before the king. And he sent for teachers to teach them the language and all the wisdom that they must know in order to be wise men.

Then Nebuchadnezzar said to himself: "I must take good care of all these boys. They shall have the very best things to eat so that they will be fat and good looking when they come to stand before me."

So he told his servant to take meat and wine from the king's own table, the very best there was, and give it to the boys from the land of Judah.

Now one of the boys was Daniel. Daniel was a fine, strong boy about sixteen years old. All his life he had been told that it was not good for him to drink wine and to eat rich food like the food that the king ate. So

Daniel said to himself, "It would be a wrong thing for me to take this food that is sent from the king's table, and to drink the king's wine. What shall I do about it, for the king himself has sent the food and will be angry if I do not eat it?"

Then Daniel went to the king's chief servant and said to him: "All my life I have been taught to eat simple food and not to drink wine. And now I must drink the king's wine and eat the rich food from the king's table. Will you not let me do as I have always been taught?"

The king's chief servant answered, "What shall I say to the king, for he sends the best food and wine from his own table? And when he finds that you are thin and pale, and not as strong as the other boys, then he will say to me, 'Why is Daniel so thin and pale?' And I will have to tell him. He will be angry with us, because we have not done what he told us to do."

Daniel replied to the king's chief servant, "It is not true that rich food and wine will make us fat and good looking. It would be better for us to have simple food and water."

But the king's chief servant answered: "How shall I know this?"

Then Daniel said, "I have three friends here among the boys who are kept in the palace of the king. They are like me, and they have always eaten simple food; so let it be tried for ten days. Give simple food and water to me and my three friends, but rich food and wine to all the other boys. At the end of ten days we will see who are the fattest and finest looking."

The servant said to himself, "This will be a fine thing, for if it is true as Daniel says, then it will be much cheaper to get simple food and water for the boys, and I can use the rich food and wine for myself."

So the servant tried it for ten days. He gave simple food and water to Daniel and his three friends, and rich food and wine to all the other boys. And when the ten days were over, the servant of the king called all the boys together and said, "Let us see who is the fattest and strongest." And the four who ate simple food were the fattest and strongest.

All this time Daniel and his three friends were learning a great many things. They grew very wise and God was with them. And after a while they knew everything that the king had said they must know.

At the end of the time the boys were all brought before the king. The king talked to them to see how much they knew. And of all the boys none knew so much as Daniel and his three friends. So the king said, "Daniel and his three friends know more than all of my wise men and all of my magicians. They shall stand before me and be my wise men and magicians. And I will make them all very great."

Nebuchadnezzar, the king, gave new names to all of the four boys. He gave to Daniel the name of Belteshazzar. The other three were changed from Hananiah, Mishael, and Azariah to Shadrach, Meshach and Abed-nego. And he made them rulers in his kingdom. But because Daniel

(Continued on page 672)

With Our Sunday Schools

LESSON IV.—July 28, 1929

THE STORY OF DANIEL

Daniel 1:1-21; 2:13-19; 4:19; 7:28; 8:15-18;
9:20-23; 10:1-19; 12:9.

Devotional Reading: Psalm 46.

GOLDEN TEXT

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.—Dan.
12:3.

A STUDY OF THE SUBJECT

Topic.—Character and Career of Daniel.

Outline.—I. Preparing for a life work. II. The source of Daniel's wisdom. III. Faith and its rewards.

Daniel was a prophet to heathen Babylon; Ezekiel, to chosen Israel. The character of Daniel is revealed by the strong stand which he took for God and the strong opposition which he made against those who opposed God. His career was determined by his character.

I. PREPARING FOR A LIFE WORK.

Dan. 1 and 2. Daniel's captivity did not blight his faith in God. It could not. Daniel knew that God was God. He did not esteem his own personal feelings and wishes as of more importance than God's plans and purposes. At once, in youth, regardless of all adverse surroundings, he wholly committed himself to God. This was his preparation. His whole life work grew out of this preparation.

II. THE SOURCE OF DANIEL'S WISDOM.

2:23, and others. "O thy God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee." God was the source of Daniel's wisdom. Cf. 8:19; 9:20-23; 10:11-14; 12:9.

Daniel was rewarded by gifts of wisdom, exaltation before the king, authority in the royal house, later revelations, visits from the angel, deliverance from his enemies.

PRACTICAL APPLICATIONS

Qualities of Enduring Worth. God chooses great men for great service. Daniel possessed those qualities of character that would insure success in any position in life. Faith, courage, steadfastness, and a love of truth are among the elements upon which success is built. When Charles A. Lindbergh was examined for promotion by army officers, they made the following notations on the records of the Militia Bureau of the War Department concerning him: He was "intelligent," "industrious," "energetic," "dependable," "purposeful," "alert," "quick of action," "serious," "deliberate," "stable," "efficient," "frank," "modest," "congenial," "a man of good moral habits and regular in all his business transactions." The training afforded in a Christian home, the church and the Sunday school, develops those traits of character which assure a fruitful and successful life.—G. E. M.

THE GOLDEN TEXT

"And they who make wise, shall shine like the shining of the expanse,—and they who bring the many to righteousness like the stars to times age-abiding and beyond." Dan.

12:3, Roth.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58.

We are given a work to do in this age if we wish to appear in the future age, in the condition described in the golden text. One of the most important things is to teach or bring others to the Savior that they may know His love and mercy which endureth forever.

Christ gave His life on the cross for others, but He came forth again, shining with glory and was then able to bestow unto others the gift of eternal life. Through His sacrifice, we shall all come forth at the time of resurrection shining as the brightness of the stars, if we have dedicated our lives that others have been lead to know Christ.—V. C. T.

SENIOR AND ADULT CLASSES

Topic: Preparation for Service.

Isaiah, Jeremiah, and Ezekiel were all mediums through which God made definite revelations of Himself. They were made such mediums by visions of God's power and wisdom that put them on their faces before Him and by a subsequent flowing in of His Spirit that stood them on their feet. Without this experience they could not have testified of God, no matter what other fitness they may have had.

The record of Daniel's preparation for service reveals the kind of heart and mind to which visions of God and His will come. "From the first day that thou didst set thine heart to understand and to chasten thyself before thy God thy words were heard and I am come for thy words." Dan. 10:12, the angel's words to Daniel.

He who would lead people to God must first be sure that he has definitely set his heart to understand. Then he must know that he has been made to fall on his face before God and to stand on his feet by God's Spirit entering in. This experience need not have come miraculously, as it usually did when God's written word was not as full as it is today. It may come through study, guided by prayer from a heart that is set to understand.—A. K.

INTERMEDIATE CLASS

Topic: Preparing for a Life Work.

The next three lessons concern a character who has always been much admired by all young Bible students. Let us see if we can find the reason for this great attraction.

During the reign of Jehoiakim, the people of Judah were conquered by the Babylonian king, Nebuchadnezzar, and many were

carried away captive; also a part of the furnishings of the temple sacred to the worship of Jehovah were profaned by use in the worship of idols. This must have caused deep sorrow to those who were still faithful to God. Nebuchadnezzar also looked with envious eyes upon the young men of Israel who belonged to the king's family, for he knew they would be desirable additions to his court. So he ordered one of his overseers to take captive some of the finest of these and have them live at the palace and educated at the best schools.

Among these was a young man named Daniel, who soon became a great favorite with the overseer because of his manly character and likeable disposition, as well as for the fact that he was a very fine specimen of manhood and would eventually be a valuable member of the king's household. Whom had Daniel worshiped from childhood with unfaltering purpose? Would this tend to produce fine manhood or womanhood? Why?

Surely we find in Daniel a wonderful preparation for a life work that has had a telling effect upon the world for centuries because he used his talents to honor the One who had bestowed them upon him.—M. G.

JUNIOR CLASS

Topic: Daniel Dares to do Right.

Daniel was a Hebrew boy who was taken from Jerusalem to Babylon by Nebuchadnezzar, the king of Babylon. The Babylonians and people of Judah had engaged in war at Jerusalem, and the Babylonians were victorious; so the king gave these orders: "Select some children from among these Hebrew people, that I may carry them back to Babylon with me." Read v. 4 of the lesson to find out just what kind of children the king wanted. Daniel was one of these children who was selected. There were three others whose names may be found in Daniel 1:6, 7.

The king had Daniel's name changed to Belteshazzar. He ordered that Daniel as well as the other ones should be fed meat from his table, and that they be given wine to drink. They were to be well cared for; then in three years he knew they would be very, very, bright boys.

But Daniel did not care for the food and wine that the king provided. Daniel had been taught not to use those things so he said, "We do not want the food and wine that the king provides; give us pulse (vegetable food) to eat and just water to drink."

The king sent for Daniel and his friends, and when he had examined them he found them ten times better than all the magicians and astrologers that were in his land.

Can you think of any reason why these boys were so wise? If not, read Daniel 1:16-17 for answers.—V. C. T.

DOINGS AMONG THE CHURCHES

Word has been received at the office that Sr. M. A. Woodward is sick in bed at Dutton, Mich., with bronchitis and a weak heart. I am sure she would be glad to receive a few words of comfort and cheer from her many friends all over the country. Address her at Dutton, Kent County, Michigan.

MT. STERLING, ILLINOIS

Our appointment, which is generally on the third Sunday, will be postponed till the fourth Sunday, July 28th, this month, on account of Bro. Siple not being able to come till then. This also is the month for our annual picnic and business meeting, at which time we make plans and pledges to finance the work for the coming year.

Would like to have all present, but if there are any who feel they cannot be with us and would like to help financially in our Master's work, they may notify the secretary on or before that day.

If weather is favorable we hope to have with us our members from a distance who do not have an opportunity of meeting regularly and for their benefit we will observe the communion service. So if the Lord wills let us, all "come" and spend a pleasant day together once more, for truly the time of service for our Master is limited. May God bless our efforts. Tessa Laning, Sec'y., Mt. Sterling, Illinois, Route 5.

TO THE IOWA BROTHERS

Our state conference will soon convene. Will all those who are interested in the work throughout the state during the year and at conference time please pay up your subscriptions as we need the money?

Will those who have not subscribed any certain amount kindly help us by sending a donation as soon as possible?

Thank you. T. J. Ellis, Treas., 319 Cutler St., Waterloo, Iowa.

EDEN VALLEY, MINNESOTA

Bro. Tom Savage spoke Sunday morning, June 30, for the Eden Valley congregation. From the compliments given, which Tom didn't hear, we can assure him his effort was appreciated and that we want him again.

Wednesday, July 10, the Sunday School went to Rice Lake for an all day picnic, the first time for an all day outing of this kind, but, we hope for even a better one next year.

June 27 the local Ladies Aid served an ice cream social, using the profits in paying off the last of the bills for the replastering and inside painting of the church.

Sydney E. Magaw, Pastor.

INDIANA

On July 7th after Sunday School the Hillisburg Church of God congregation went to the Kokomo Park and had a picnic dinner with the Kokomo Church of God people. There were about 103 in all who ate at the table. Bro. Cantwell Drabenstott, minister of the Kokomo church, offered prayer. After the dinner some strolled through the park, others went to the swimming pool, while the little ones played on the slides and in the swings. Everyone enjoyed the day.

The Hillisburg Church has a fine Sunday School. Eight were baptized a week ago and it is hoped that more will come soon. Bro. J. H. Anderson preaches every fourth Sunday. Geo. Finney, Supt.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

- Indiana Conference, No. Salem Church near Plymouth, Ind., July 9 to 21
- General Conference, Oregon, Ill., July 30 to August 11
- Illinois Conference and Bible School, Oregon, Ill.,.....July 30 to August 11
- National Berean Conference, Oregon, Ill., August 5
- Virginia Bible School and Conference, Mauertown, Va.....August 14-25.
- Iowa Conference, Waterloo, Iowa..... August 17 to 25
- Nebraska Conference, Holbrook, Nebr., Aug. 18 to 25
- Kansas-Oklahoma Conference, Arkansas City, Kans.,.....Aug. 24 to Sept. 5

PUYALLUP, WASHINGTON

For the encouragement of the household of faith will say that on Sunday, June 9th at the morning meeting, six people came forward for baptism. Their names are: C. A. Kelley, Anna Kelley, Helen Ridley, Hazel Kelley, Curtis Rankin and Idabelle Rankin.

These were baptized in Clark's Creek, and we all feel grateful to our Heavenly Father for the increase in our membership here, and hope that others will soon follow their good example. A. L. Corbaley.

CALIFORNIA

Recently Bro. and Sr. O. J. Allard moved from Long Beach, Calif., and may now be addressed at San Diego, Calif., Station B.

Bro. S. G. Elton and wife of Pasadena are caring for a large house in San Marino this summer. Their address is 1590 Circle Drive.

On the last Sunday in June Sr. Ida Orem of Redlands, Calif., was in attendance at the services in Los Angeles. Her presence was much appreciated.

Bro. and Sr. H. J. Edmister and son, Stanley, of the Los Angeles church are at present visiting at the old home in Eldorado, Illinois. They report a pleasant trip across the country.

Bro. C. F. Harding, who was baptized by Bro. Siple on his recent visit to Los Angeles, is at present located in a little store at 5911 1-2 Pasadena Ave., Los Angeles. Bro.

 General Conference, Oregon, Illinois,.....July 30 to August 11
 All local churches and state conferences urged to send delegates.

Harding is one who heard the truth in his early days in and about Rensselaer, Indiana.

On Wednesday evening, June 25, a goodly number of people gathered at the home of Bro. and Sr. E. C. Railsback. The first part of the program was a short talk by Bro. Arthur Johnson. Then there were a few games, after which Bro. Paul Johnson was given a token of the well wishes of the Los Angeles Church as he departed for Illinois. The final part was the unique announcement of the engagement of Sr. Mildred Railsback to Mr. Seth Stanchel.

A PLEASANT JOURNEY

On Sunday evening, June 30, after our last service with the Los Angeles brethren, we started on a long journey across the country in company with our brothers Arthur and Raymond and Bro. Cecil Smead.

Several stops had been planned. The first one was at Tempe, Arizona, where we stopped with Bro. and Sr. S. J. Lindsay. A meeting had been announced so we had the pleasure of meeting quite a number of the brethren. They gave us a very warm reception.

The next lap of the journey took us to Goldthwaite, Texas, where the Texas Conference was just getting under way. They seemed to be disappointed because a longer visit could not be made, and after associating with a few of them for two days we could see that it would have been pleasant and profitable if the stay could have been longer.

On Saturday night, July 6, we departed for New Orleans and Hammond, Louisiana. One night while there we had the privilege of addressing a goodly number at the Happy Woods Schoolhouse near Hammond. Archie Alexander joined our party there to take his first trip into the North.

Several hundred miles more took us to Eldorado, Illinois, where a meeting was held at the church on Thursday evening. Bro. Arthur stopped there to hold services over the following Sunday.

Friday afternoon we arrived in Oregon where all seemed glad to see us and we were indeed glad to see all of them.

Associating with the church people in different parts of the country is very encouraging. Hospitality is found everywhere. We hope some day to see these brethren again.

Paul C. Johnson.

CLEVELAND, ATTENTION!

All members of the Church of the Golden Rule, Cleveland, Ohio, are requested to be present at a short business session to be held at 10:40 A. M., Sunday July 21 (this coming Sunday). It will be held at the close of the preaching service. I am taking this method of notifying you to save writing personal letters. This is all the notice you will get. I urge you to come if you possibly can.

M. W. Lyon, Pastor.

AN IOWA TRIP

Bro. F. E. Siple who recently completed an extensive tour of the churches through the West spoke at the home church, Oregon, Illinois, over the week-end of July 7, and departed for a trip through the Iowa churches on the 9th.

The schedule for this trip is approximately as follows: Koszta church, near Belle Plaine, 9th to 12th; Hickory Grove church 13th to 15th; Pleasant Prairie church, near Sac City, 16th to 19th; Stanhope, 20th and 21st; Gladbrook, 22nd, 23rd; Waterloo-Cedar Falls, 24th, 25th.

We are urging all who are located near any of these places to cooperate to the fullest possible extent in this work.

ILLINOIS BIBLE SCHOOL AND CONFERENCE

The call has been issued for the annual Bible School and conference of the Illinois brotherhood at Oregon, Ill., July 30 to August 11, 1929. Make your plans now to be present, for the time is almost here.

Bible classes will be held both forenoon and afternoon, beginning Tuesday morning, July 30, and preaching services every night. The Bible classes will provide for all ages so that each person may find the class into which he properly fits and from which he may get the greatest benefits.

Some of the teachers who will have charge of the various classes are: G. Eldred Marsh, M. W. Lyon, Paul C. Johnson, Mary A. Gesin, Grace Laning, Edna Cooper, F. L. Austin and F. E. Siple. In addition to the above who are engaged for the regular class work there are expected to be present a number of our well known preachers from various parts of the country who will be placed on the program from time to time.

Meals are served in the spacious dining room and the large dormitory provides clean beds for a great many. No stated charge is made either for meals or for sleeping accommodations in the dormitory, but the expense of these is taken care of by voluntary contributions.

If private rooms in homes in the city are desired they can be obtained for about one dollar per day. In that event write Mrs. Mabel Andrew, Oregon, Ill., as soon as possible. Tell her when you will arrive, how many of you, and how long you wish the room, and it will be all ready for you upon arrival.

In case you cannot come, but wish to help meet the financial expense of the meeting, and of the state work, send your contribution to Miss Anna Drew, 629 N. Galena Ave., Dixon, Ill.

For further information address, Mrs. Mary A. Gesin, Sec'y., or F. E. Siple, President, Oregon, Illinois.

HERALD RECEIPTS

Harold Starbuck; Wesley Stephenson; Walter Wickhouse; Theodore Minor; J. Forest Ranken; Mrs. J. E. Laurence; N. Goodrean; L. D. Decker; O. A. Decker; Mrs. Wesley Kirkpatrick; M. W. Perrine; James Tilton; John Moyer; John B. Raish; Ella H. MacDonald; H. S. Hunt.

JAKIE MARION DRIVER

Jakie Marion Driver was born at Eden Valley, August 30, 1902, and died in the Litchfield Hospital June 28, 1929, resulting from an automobile accident.

Mr. Driver spent his life near Eden Valley and in later years near Litchfield, where he had been farming with his father until this spring when he started farming for himself.

He was married April 2, 1929 to Miss Helen Fisher of Corvuso, Minn. Besides his wife, he leaves to mourn his death both parents: Mr. and Mrs. Jacob Driver; three brothers: Charlie, William and Ralph; two sisters: Mrs. Hattie Sullivan of Annandale, Minn., and Doris still at home. One younger brother, Walter, preceded him in death.

Funeral services were conducted from the home near Litchfield and from the Church of God in Eden Valley by the writer on Sunday, June 30. Words of comfort were given the bereaved from the 103rd Psalm. The death being so unexpected, it brings an added burden to those that mourn, but we trust that in God's promises they may find comfort and courage.

Sydney E. Magaw, Pastor.

OBITUARIES

MRS. RACHEL ROACH

On Tuesday at 3:00 p. m. funeral services were conducted from the local church for Mrs. Rachel Roach of Onamia, Minnesota, formerly of Eden Valley. Mrs. Roach was born in Danville, Illinois, August 26, 1864, and died June 15, 1929 at the age of nearly sixty-five years. She is survived by her husband and four children. The children are: Mrs. P. W. Inman and Mrs. Myles Shepherd both of Brainerd, Minnesota; Mr. Charles Roach of Onamia, Minnesota; and Mr. Bert Roach of St. Cloud, Minnesota. Her husband resides also at Onamia. Prior to her death Sr. Roach requested that she might be buried from the Eden Valley Church of God, where she had at one time worshiped, and though her life was one with many sorrows we trust that her faith in Christ will eventually bring her untold joys in the kingdom of God. Sydney E. Magaw, Pastor.

MRS. MORTON McIRVIN

On June 20th I was called to Astoria, Oregon to conduct the funeral service for the beloved wife of Bro. Morton McIrvin.

How sad is the condition when in the full bloom of life the loving mother is taken away when she is so much needed in her gentle and patient way to give to the little son and daughter the instruction that they need at this time of life! May her life be an inspiration to her neighbors and relatives.

The funeral services were conducted from the funeral parlors of Carlson & Co., of which Bro. McIrvin was a member. Bro. A. L. Corbaley assisted. A. W. Darby.

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TEACHING

TEACHING by object lessons is a most impressive method, but the following incident in which a priest used a more appropriate illustration than he designed, shows the necessity of having every detail well chosen:—'A neat story is told of a Catholic priest down South whose sermons are usually of a practical kind. On entering the pulpit one Sunday he took with him a walnut to illustrate the character of the various Christian churches. He told the people the shell was tasteless and valueless—that was the Wesleyan Church. The skin was nauseous, disagreeable, and worthless—that was the Presbyterian Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut and found it rotten! Then his reverence coughed violently and pronounced the

benediction."—Selected by Rufus A. Curtis from "The Present Truth."

A correspondent asks, "Will there be marriages in heaven?"

My answer is, "No." And not meaning to be irreverent nor facetious shall add, "For various reasons, one in particular, no form of lottery is permitted in heaven."

—S. E. Haney

There are 2,225 daily newspapers in the United States. We assume that all these are secular papers. What a boon it would be to Christianity and to myriads of saddened lives were these dailies to suddenly become sacred issues, proclaiming "good tidings of great joy, which shall be to all people!"—S. E. Haney.

THE STORY OF DANIEL

(Continued from page 668)

was the wisest of all, he made him a wise man and magician, and kept him in the king's own palace.

After a while the king began to have bad dreams. He sent for his wise men to explain the dreams and none of them could explain them. At last the king dreamed a dream that frightened him very much, but when he woke up he had forgotten what it was about.

The king sent to his wise men, and said: "I have dreamed a dream that frightens me. Tell me now what it means." The wise men answered, "What was the dream?" But the king could not tell. So the wise men said: "We cannot say what the dream means until we know what you dreamed."

This made the king very angry, for he did not like to have his wise men say that they would not do what he wished, so he answered, "None of you are any good. I will have you all killed, and get other wise men."

Then someone came and told Daniel and said, "The king is going to kill all his wise men, because they cannot tell him about his dream."

So Daniel arose and went to the king and said, "Why did you not come to me about your dream? It is a dreadful thing to kill all those men just because they cannot guess what you dreamed about. For the things that you dream when you are alone on your bed, how should anyone know what they are? But I have been shown your dream, and I will tell it, for it is a message from God to you, O king."

Then the king said, "Tell it to me, Daniel." And Daniel said, "O king, you saw in your dream a great statue. It was very bright and very terrible. The head was of fine gold, the breast and arms of silver, the stomach of brass, the legs of iron, but the feet were of clay. And you saw that a stone came and cut through the feet of the statue and it fell. And the wind blew it all away."

The king said, "O Daniel, you have told me the dream, but what was the meaning of it?"

Then Daniel answered, "The statue is your kingdom. You, O king, are like the golden head, very rich and very great. But after you there will come another king, and he shall be like the arms of silver. He shall not be as great as you. And the third kingdom shall be like brass, and shall be over all the earth. And the fourth kingdom shall be strong as iron. But the fifth kingdom shall be like clay, and a strong king shall come against it and shall break it to pieces. And then the kingdom will be scattered all over the earth, as if the wind had blown it, and it shall never be seen again."

The king said, "O Daniel, there is no one so wise as you. You shall be chief among my wise men." So the king saved the lives of all of his wise men; but he made Daniel greatest among them all, because Daniel had told him his dream.

Many other dreams and interpretations God sent to Daniel, and Daniel always kept his faith in God and His mercy.—*Boys and Girls of the Bible.*

REMEMBER

God strengthens and gives wisdom to those who have faith in Him.

Reward comes to those who remain true to God and His ways.

SOMETHING TO DO

1. Read the Daily Readings of Lesson IV in the quarterly.
2. Read Daniel 10:1-19.
3. What have been the four kingdoms of the statue?
4. Make a list of simple foods that are good for you to eat.
5. Learn Daniel 1:8.

WHERE FIND

"Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

NOTE BOOK

Page 1. Copy: Jehoiakim—king of Judah. Nebuchadnezzar—king of Babylon. Ashpenaz—chief servant to Nebuchadnezzar. Daniel — Belteshazzar — Israelite prophet to heathen Babylon. Hananiah—Shadrach. Michael—Meshach. Azariah—Abd-nego.

Reverse side—Draw a picture of the dream statue, and name its parts.

UNHAPPY MAN

Mr. Edison has told the world that he "has never met a happy man", which is not at all surprising. A previous statement from the great inventor was to the effect that he did not believe in a personal God. No one with such a conception can be happy. I have never met a person denying the existence of his Creator satisfied, and a dissatisfied person is rarely happy. Were Mr. Edison to become acquainted with God and His Word, and get His Son Jesus Christ into his heart he would discover the source of perpetual happiness, i. e., "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God". Psa. 146:5. ". . . whose trusteth in the Lord, happy is he." Prov. 16:20. "Happy is the man that findeth wisdom, and the man that getteth understanding". Prov. 3:13.

Were Mr. Edison to acquire this godly "wisdom" and "understanding" he would see a "happy man" every time he looked into a mirror, and he would also discover the sad fact that he had been lacking one thing that is vastly more important than all his research and inventions.

—Selected.

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THE JOY OF CONFESSION AND RECONCILIATION.

Psalm 32

RENDERED IN PARAPHRASE BY JOHN EDGAR McFADYEN .

O HOW HAPPY is the man whose transgression is forgiven, whose sin is covered! How happy is the man who confesses with sincerity! for Jehovah imputes no guilt to him.

“So long as my lips were sealed against confession, I wasted away with my ceaseless crying. Day and night thy hand lay heavy upon me; my life was dried up like a brook in the summer heat. But the moment I resolved to confess my sin openly and hide it no more, that moment didst thou remove the guilt thereof.

“Knowing as I do the joy of forgiveness, I would fain urge every godly one to pray to thee in time of trouble, that he may not be overtaken by the rushing waters. To them, as to me, thou canst be a shelter, preserving them from danger and bringing deliverance on every side.

“There comes to me, too, this assurance from my God: ‘I will give thee wisdom’, he says, ‘and teach thee henceforward the way thou shouldst go, with my gracious eye steadfastly upon thee.’”

“But, if God is to forgive, men must gladly yield themselves to the discipline divine, nor must they rebel like the senseless brutes, which have to be controlled by bit and bridle, else they cannot be brought nigh.

“So the secret of blessedness is trust in God. He whose trust is in him will experience the love of God on every hand, while the godless have sorrows many. Be glad therefore in your God, and rejoice in him, O Israel; yea, shout for very joy.”—*Selected by S. E. Haney.*

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

In all Thy ways acknowledge Him, and He shall direct thy paths.—Prov. 3:6.

A PRAYER OF VISION AND PRAISE

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!—Psalm 8.

AN INSPIRED COVENANT

For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. 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~~ *the grace of God should taste death for every man.* For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—Heb. 2:8, 10-18.

O Lord, my God, I will give thanks unto Thee forever.—Psa. 30:12.

WALK, AND KEEP ON WALKING

HOW CAN ONE best overcome the things of the world?" was a question recently asked by one of a group of Bible students. A number of suggestions were advanced. Does not Paul give a pointed answer when he states to

the Galatians, 5:16, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh"? Again, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (The italics are ours.)

"Cannot" is a stubborn word. But if one is *walking in the Spirit*, which walk takes him "contrary" to the flesh, how can he be doing the "contrary" thing? The moment one stops to serve the "lust of the flesh" that moment he stops "walk(-ing) in the Spirit". His pause will continue till he resumes his onward walking. And if one pauses to serve the flesh—which is a service of the world—how can he during such pause be doing the "contrary" thing, namely, "walk in the Spirit"?

The more one *walks* in the Spirit and the farther he walks, the more he avoids the things of the world.

"Walk in the Spirit".

Keep on walking.

Open to me the gates of righteousness: I will go in to them, and I will praise the Lord.—Psa. 118:19.

LOVE DRAWS

IF A MAN LOVE ME, he will keep my words". Jesus is the Speaker. He spoke with authority. This statement in verse 23 is but a repetition of what He stated otherwise in verses 15 and 21 of this same 14th chapter of John. There are no "ifs" and "ands" about it. There is neither place nor room for apology. It is just a plain statement of a plain and simple truth—"If a man love me, he will keep my words", "my commandments".

Love, not fear, draws to true and anxious obedience. Never does it seek to avoid service to the One loved; always does it search for knowledge, ways and means to increase service. Love never faileth.

Walk in love, as Christ also hath loved us.—Eph. 5:2.

FAITH INSPIRES

ACCORDING to your faith be it unto you", was our Savior's word to the two blind men seeking His aid. It was Daniel's faith in His God that gave him confidence

to pray to God, even against the command of the king. It was the woman's faith in Christ that inspired her to touch the hem of His garment. "Thy faith hath made thee whole", was the Savior's explanation. Only by faith of such degree was she prompted to crowd through to where she could reach Him. It was Peter's faith that gave impetus to step out from the boat upon the bosom of the lake.

Confidence in Him who is over all, and above all, is the one reason for any man to launch out upon the sea uncharted by human experience, even contrary to human reason, and commit himself to the guidance and oversight of the unseen and untouched God. But however unreasonable it may appear to humans, faith, which is "the confidence of things not seen", moves a Saul to reverse his ways and to proclaim, in the face of death, Him whom he had been persecuting; it prompts an Ethiopian to forsake his ways and to be baptized into the name of Jesus; it is all sufficient reason for an Abraham to sacrifice his son upon the altar and for the Son of God to commit Himself upon the cross.

Faith is the one only rudder able to turn the face of man from the port of Self Reliance across the uncharted expanse to the port of Reliance upon God. According to his faith he undertakes, progresses and succeeds.

Ye are not redeemed with corruptible things . . .
but with the precious blood of Christ.—1 Pet.
1:18, 19.

OBEDIENCE TALKS

JUST AS "the heavens declare the glory of God and the earth sheweth forth his handiwork", so is man's attitude toward God "declared" by his working obedience unto Him. "Actions speak louder than words" is true in no other matter more than in the matter of one's consecration to God. He who obeys from the heart every known will of God declares in unmistakable voice his inmost thought of Him.

It is not God who, by such declaration, is convinced of one's faith. It is man himself: both he who works the work of obedience and he who observes the obedient brother. Perhaps in no other walk of life does man need to convince himself by talking to himself, as in his walk before God. And in this his only really convincing speech is his works of obedience.

Does God command to grant forgiveness? He who obeys declares his recognition of God's wisdom. Does Christ command one to love his enemy? He who obeys declares his submission to his Lord's directions. Does the Master command baptism? He who obeys declares to himself and to all others his acknowledgment of his Master's authority.

Every man needs to know himself. More important than all else he needs to know his true position before his

Maker. In no other way can he speak to himself so convincingly as by his own works. Works witness to one's faith; they verify one's love. Therefore,
"Bring forth works meet for repentance."

To obey is better than sacrifice.—1 Sam. 15:22.
Lo, I come to do thy will, O God.—Heb. 10:7.

SEARCH THE SCRIPTURES

THE RECENT TEXAS CONFERENCE held a morning hour for the study of different Christian subjects and problems. In one of these studies the matter of benefit derived from daily Scripture study and daily prayer was brought to the fore. It was the consensus of judgment that much is lost to the Christian by his neglect in daily prayer and daily reading of the Bible. After that several had urged that a definite hour be set aside by each family for daily devotion, an expression was taken of those present as to their thought on this subject. All were gladly surprised because of the goodly number who indicated that they would endeavor to hold daily devotional exercises in their several homes.

The editor of the Herald called attention to the great benefit that could be derived could this movement be spread throughout the land. It requires upward of four hours for the sun to travel across the United States; that is, any given hour of the clock is four hours different at the Atlantic seaboard than at the Pacific. This difference in time becomes even greater as we cross the oceans. If all readers of the Herald, those in the United States and those on the opposite side of the earth would engage daily in prayer to God for individual guidance and for guidance in the activities in the church as a whole one could lift his thoughts at practically any moment of the day and feel that somewhere a Christian brother or sister was raising a prayer to God for His guidance of our labors everywhere. What a wonderful impetus and strength to our workers this would be.

Again, it was suggested at this Texas gathering that if all could read the same scriptural selection on a given day (adding such other selection as might be wished) another common benefit would be derived.

Inasmuch as a number of readers have at different times expressed hearty appreciation of the daily Scripture readings that were for a year published in the Herald, the editor proffered to the Texas gathering that he would be glad to cooperate with this movement by publishing weekly daily readings for the week, offering such comments and explanation as might appeal to him helpful to the readers and students of these scriptures. Accordingly, in the next Herald we will begin, God willing, to publish selections which we suggest for daily readings. For the present these selections will be taken from different parts of the Bible.

AND BAPTIZED

By T. A. Drinkard

"After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. . . . (Though Jesus himself baptized not, but his disciples)". (John 3:22; 4:2.)

WHY BAPTIZE these people? Just before Jesus baptizes the willing ones of this outcast nation John the Baptist is seen engaged in the same work. John 3:23. In order to baptize these people John had to have "much water." And, too, the word "also" of verse 23 carries the same thought that it took the water in order for the disciples of Christ to baptize.

It took much water for John to baptize; consequently, we must have much water even to-day in order to carry out this command. Was it necessary in those days to observe this command? If so, is it less necessary now to obey the command to be baptized?

It seems unwise to affirm that baptism is not necessary in this day and time in so far as man's relation to God is concerned. If such be true, why allow it a place at all in the great economy of God? Why not class it as a non-essential? Does God have non-essentials?

The new (?) style of placing the argument is to say the command to be baptized does not refer to water but to the Spirit. Such human philosophy cannot withstand the sunshine of revealed truth, in view of the fact that no man was ever commanded to be baptized with the Holy Spirit; neither were the apostles ever commanded to baptize anyone with the same. Just how could you baptize with the Holy Spirit? What effect would such baptism have upon people? We note the actions of people who *claim* they have been baptized with the Holy Spirit. Surely such actions are not of heavenly origin, because they claim that water baptism is not necessary for pardon. Would the Holy Spirit at one time issue the command to be baptized, then veto that command? There is something in this question that has baffled the wise (?) men of the world through the travail of many years, and it still baffles them, all because they are not willing to speak as the oracle of God.

THE IMMORTALITY OF THE SOUL

THE BELIEF in the immortality of the soul is almost universal. It has been so inculcated in the minds of men that even people who profess to believe in "the Bible and the Bible only" accept this theory, when strange to say, the Scriptures do not teach this doctrine.

Then whence comes this belief? The ancient philosophers taught it—Socrates and his colleagues; the Hindus—in fact, all the Orientals believe the soul cannot die, and without this belief pantheism, Buddhism, all the cults and sciences, "divine" and otherwise, would fall flat.

A Chinaman will not tread on a bug for fear of hurting his honorable ancestor. All are believers in the immortality of the soul; the transmigration of the soul idea is a by-product of the immortal soul theory. If it were not for this "claim," many would have no way of "passing on," and the spiritualistic seances would have to go out of business. The "divine" cults would have to be content with common sense, and people would be reduced to reading their Bibles.

Satan is the originator of this theory. He told Eve that if she partook of the fruit of the forbidden tree she would not die, but be like God, although God had distinctly told her she would die (not pass on, or evolve, or transmigrate), if she dared to eat of that tree. Later, when death claimed the bodies of man, Satan had to establish an alibi, so he explained that the old body wore out—shuffled off the mortal coil, you know, but that the soul could not die. And God says, "The soul that sinneth it shall die."

Had God endowed man with an immortal soul in the beginning, He could not have destroyed a sinner if He wished. Immortal means incapable of death, but the far-seeing eye of Jehovah knew of the possibility of man's sinning, so He made man mortal—gave him conditional life, plus the power of choice. God could have created an automaton Adam incapable of sinning, but instead He made man a free moral agent. God wants implicit obedience, but also willing obedience. "He who will, let him come," is the divine invitation. Obedience or homage that is rendered through fear, or by compulsion, is slavery; and God wants to be a Father to His children, not a slave master.

The Bible states emphatically, "God alone hath immortality." The word "soul," or its equivalent, "spirit," is used in the Bible about seventeen hundred times, but never in conjunction with the word "immortal."

It is all so simple. In Gen. 2:7 is the first reference: "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."

And when the breath leaves the body, man is a dead soul.

Job 33:4: "The spirit of God hath made me, and the breath of the Almighty hath given me life, (not immortality)."

Psalms 146:3-4: "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 two component parts of man are mind and body. God says his thoughts (the mind part) perish, and in Gen. 3:19, we find, "For dust thou *art*, and unto dust shalt thou return." Therefore, if the thoughts perish and the body returns to dust, where does immortality come in? True, God gave life and He takes it away, and He can restore it, but the restoration is conditional.

This may not be very flattering to most people, but the only difference between man and the animal kingdom, is that the former was endowed with a mind; he was made

in the image of God, both in body and in mind. Animals, no matter how intelligent they may be, have no minds, and are not moral agents as are men. Therefore, animals will not be held to "strict accountability." They have no obligations to perform and, therefore, no reward awaits them after death. This is plainly taught in Eccl. 3:19-20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above the beast: for all *is* vanity. All go into one place; all are of the dust, and all return to dust again."

Eccl. 9:10: "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Eccl. 12:7: "Then shall the dust return to the earth as it was: and the spirit (breath of life) shall return unto God who gave it."

He gives, and He takes away, but He also promises life everlasting to them that overcome.

Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

—Louise S. Quackenbush.

"I AND MY FATHER ARE ONE"

JOHN 10:30.

By J. T. Auld

To prove that God and His Son, Jesus Christ, are not the same Person we quote the following scriptures.

THEY ARE ONE in spirit and purpose, as He admonishes His church, His body, to be one. So we read: "And the King shall answer and say unto them (in the day of judgment), 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. "I and *my* Father are one." John 10:30. Not that Jesus is God, for the former was born of a woman and God had no beginning. "For as we have many members in one body, and all members have not the same office: so we, *being* many, are one body in Christ, and every one members one of another." Rom. 12:4, 5. "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." 1 Cor. 3:8. "Know ye not that your bodies are the members of Christ? . . . What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." 1 Cor. 6:15, 16, 17. It would be the height of nonsense to say that man and wife are one and the same person. When we become Christians by adoption, then we are members of Christ's body. "But he that is joined unto the Lord is one spirit." "But to us (true Christians) *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him." 1 Cor. 8:6.

Reader, please notice when the candidate is immersed into Christ he becomes a member of His body and has changed his relationship and nature of his first Adam and is now a brother to the second Adam, the Lord Jesus Christ. And when He returns from heaven, then what will happen, Lord? At that time of His second coming the true Christian will receive immortality, a gift for righteous living. So Paul reasons thus: "So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul (not an immortal soul); the last Adam (Christ) *was made* a quickening spirit . . . Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (yes, changed from mortality to immortality). 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. 15:42-54.

The reader can see, upon a close study, that God and His Son and the church of God, the body of Christ, are all one as members of the one body, the body of Christ. So you see it is one faith, one hope, one Lord, one baptism, and God, the Father of all. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." 1 Cor. 12:12-14. "But now in Christ Jesus ye (Gentiles) who sometimes were far off are made nigh by the blood of Christ. . . . For through him we both (Jew and Gentile) have access by one Spirit (God's Word) unto the Father." Eph. 2:13-18. "*There is* one body, and one Spirit (God's Word), even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all." The church is the body of Christ. 4:4-6. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15. "For *there is* one God, (not three in one godhead, as some would have us believe), and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. "For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name (God's name) unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me," Heb. 2:11-13.

The reader will notice that God, the Father of our Lord Jesus Christ, hath given the church, His children, the body of Christ, to His son. They are taken out of the world and they are all called one, the same as God and His Son are called one, but are not all the same persons. They are members of Christ's body. We, the church, are the "body of Christ and members in particular." 1 Cor. 12:27. In the epistle to the Corinthians is the message given, Second Corinthians 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."

This class, God's children, are all one in Christ Jesus, as Christ and God our Father are one, but the whole family of God are different persons but all one body in Christ.

"EXCEPT A MAN BE BORN FROM ABOVE". WHEN?

By Alex. C. Biggs

JOHN 3:1-9

FOR THE REASON that the truth "as it is in Jesus" is of supreme importance to your valuable paper, I feel sure you will bear with me in a few words of reply to my friendly opponent on the subject of the "New Birth". It is of very great consequence that we should not misapply the words of Jesus on this vital subject of life and death. To me the words of Jesus are as of one sent of God, (His Father), as the Messenger of the new covenant, the same being a spiritual ministration of God's love, called "the kingdom of God". He came, also, to fulfill the seventieth week of Daniel, and to confirm the new covenant with "many" by His blood, as He said, "This is my blood of the new covenant shed for many for the remission of sins". Can we, therefore, as viewing Him in His threefold relationship as Messenger, Slain Lamb and Mediator of this covenant of the Spirit, imagine that He made any mistake as the Anointed of God, "the Messiah", in expressing the means of our relationship to Him, as becoming the children of the new birth now in this life? I do not think so, as He was, evidently, speaking to Nicodemus of "heavenly things", using "earthly things" as an illustration.

Now we shall be compelled to return once more to the philology of John 3:5, because our friend states, "Do we not all believe that all vital fundamental truth should be

expressed in plain language that may be literally understood?" Surely, our friend does not intimate by these words that all Scripture must be understood literally. If not, then why these words of Jesus? Are we not remembering that Jesus was speaking to Nicodemus of "heavenly things", things of the Spirit?

On excellent authority we have of the Greek words in John 3:5, "*gennethe exhudatos kai pneumatos*" rendered in the exact English equivalent, "born of water and Spirit", denoting one act. Our authorized version shows "of" to be in italics, hence not in the original. This Greek rendering excluded "the", hence we have "born of water and Spirit", the philology of which is one act and not two, and is all accomplished in this life. The subject must be born of water and Spirit to make possible his or her entrance into the kingdom of God. To say that one may be born of water in this life and be born of Spirit at the resurrection of the dead, the Scripture gives no warrant, and in effect denies what a number of clear testimonies set forth; viz., that people are now born and have been "born again", and as the apostles say, "saved by the washing of regeneration and renewing of the Holy Spirit". Tit. 3:5. Again, "Therefore if any man be in Christ, he is a new creature", 2 Cor. 5:17, which could not be without a birth. These so born are the children of God.

There are several passages in the Scriptures which affirm that believers have been "born of God", "born again". We refer you to these passages, John 1:13; 1 John 2:29; 1 John 3:9; 1 John 4:7; 1 John 5:1-4 and 18, all of which refer to present life activities in Christ Jesus, our Lord, and since these passages are clear that persons had been "born of God", since God is Spirit; therefore, to be born of God is to be born of Spirit.

CONCERNING THE DEVIL

By J. A. Van Horn

PERMIT ME TO REPLY to a question about the dragon that old serpent called the devil and Satan and Lucifer, worshiped by spiritualists under the name of Lucifer and king of Babylon, king of Tyrus, prince of this world, prince of the powers of the air, etc. The first question is an accurate account of this creature's existence, second, his residence, third, his activities and fourth, his sex.

First, the devil was created by Jehovah, created an angel of light, the anointed cherub that covereth, an overseer, in fact the choir master of heaven, a morning star. We have read and heard enough about movie actresses to understand what is meant by stars. Ezek. 28:13, 14, 15.

Second, his residence is or was in the constellation, Orion, the greatest and most prominent constellation known to astronomy which is located in the sides of the north, right next door to Pleiades, Jehovah's headquarters called Mount Zion on the sides of the north, the city of the great King. God is known in her palaces for a refuge. Psa. 48:2, 3; Isa. 14:13, 14. Orion and Pleiades are

located in the sides (notice, sides, plural) of the north close together, nothing between them. This is my opinion that Orion is the devil's headquarters and Pleiades is God's home or headquarters, is called Mount Zion, and means Jehovah's organization or the house of the Lord, as the house of Tudors means the kings of England.

Third, as to his activities, that is a big subject and would require the whole of *The Restitution Herald* for a month to print so I will only refer to a few of his activities the least known or referred to by the clergy. The first activity of which we have record is when he sang a duet with the other morning star angel at the laying of the corner stone of the earth when all the sons of God shouted for joy. Geologists tell us it must have been 15 or 20 million years before Adam was created. Job 38:6, 7.

The next instance is in the garden where in the guise of a serpent he beguiled Eve to take of the forbidden fruit, when he told the first great lie that the soul of man is immortal and cannot die. Again we find him presenting himself among the sons of God when they came together. Some think they came together as a convention or a conference, representatives from different planets representing the government of heaven. Be that as it may, Satan was there and it seems God did not recognize him as a delegate, so He asked him, "Whence comest thou"? And he said he was just loafing in the earth and his lies got Job in a lot of trouble. Job 1:6-7.

When the children of Israel had been delivered from Egyptian bondage Jehovah gave His law from Mount Sinai because He wanted a better class of men to live with Him in eternity than the wild men of Borneo or the Hottentot of Africa or the I. W. W. of America for God wants and will insist on a class of men who will square their lives by the ten commandments, for Jesus says, "Judgment shall lay to the line and righteousness to the plummet" in His kingdom. As soon as this law began to function the devil began to try to counteract the influence of the law and to turn the people from the worship of Jehovah by introducing the worship of Baal. This is too big a subject to discuss in this article, but I must refer to some of the activities of his satanic majesty recorded in prophecy which are yet future to be revealed in due time. In Rev. 12 we have a woman symbolizing the church, or God's organization called Mount Zion, which is represented as bringing forth a man child who is to rule all nations with a rod of iron.

Now notice I am taking exception to all comments that I have read heretofore on this prophecy that Jesus is this man child. Jesus cannot be the man child. First, Jesus was born years before the prophecy was written; second, Jesus was a real, flesh and blood baby, born of a real, flesh and blood woman; third, this man child is born of an institution, Mount Zion symbolized by a woman. Therefore this man child must be an institution similar to the mother. What is it?

Prophets have been prophesying for years that Jesus

is coming to rule the nations. Gen. 49:10; Psa. 2:7-9; Isa. 9:6, 7; Dan. 2:44. Preachers have been preaching the kingdom of God for years. Christians and church members have been praying, reciting the words, many not knowing what they were talking about. Matt. 6:10.

SOMEWHERE, SOMETIME this kingdom will begin to function and Jesus will be the KING, this kingdom is to rule all nations with a rod of iron and the saints are to help. Rev. 2:26, 27. The first thing for the King to do when His kingdom begins to function is to oust the devil who is the prince of this world, John 14:30, whose headquarters are in heaven, in Orion. "And her child was caught up unto God, and to his throne," Rev. 12:5, to greet his father a few minutes and gather a few volunteer angels and proceed to Orion. Isa. 14:15. "Michael and his angels fought . . . and the dragon fought and his angels, and they prevailed not; neither was their place found any more in heaven." Rev. 12:7, 8. But he was cast out into the earth and his angels with him. Rev. 12:9; Isa. 14:15. The angel says, "Woe to the inhabitants of the earth for the devil is come unto you." His next activity or inactivity is when the angel binds Satan and locks him in the abyss. Rev. 20:1.

Fourth, his sex is neutral; he is as the angels who neither marry nor are given in marriage, nearly always referred to as masculine. Rev. 12:9.

And now, dear readers, remember the words of Paul, "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27. Therefore you are a part of Mount Zion and should be enjoying the blessings of such relationship and should be able to break the bands of the devil. Job. 38:31.

IF WE WOULD run well in the race of life we must lay aside all things which tend to hinder our Christian progress. We must lay aside all secular work that hinders the free work of the Holy Spirit in the heart and life; we must lay aside all self-indulgence which in any way tends to injure the physical being; we must lay aside all worldly amusements which tend to steal the heart away from God and His great love; we must lay aside all greed which will surely stifle our appreciation of heavenly things; we must lay aside all false humility which makes us hypocritical in spiritual matters; we must lay aside all trifling and become good soldiers for the Lord Jesus Christ.

—A. P. Ferrell.

NOTHING EVER "happens" to the Christian. Everything that enters his life is sent or permitted to come by an all-wise and all loving heavenly Father, and is designed for the perfection of character, and the fitting up and enlargement of capacity for service. The rocks and rough places on the mountain side are the things we climb on. Even failures, if taken rightly, may be stepping stones to higher ground.

—Selected by Sr. Chaplin from "Bible Readings,"

"THIS SAME JESUS"

By Frances R. Havergal

"This same Jesus!" Oh, how sweetly
Falls those words upon the ear;
Like a swell of far-off music,
In the night-watch still and drear.

He who healed the helpless leper,
He who dried the widow's tear;
He who changed to health and gladness
Helpless suffering, trembling fear;

He who wandered poor and homeless,
By the stormy Galilee;
He who, on the night-robed mountain,
Bent in prayer the wearied knee;

He who gently called the weary,
"Come, and I will give you rest!"
He who loved the little children,
Took them in His arms and blessed;

"This same Jesus!" When the vision
Of that last and awful day
Bursts upon the prostrate spirit,
Like a midnight lightning ray,

Then we lift our hearts, adoring;
"This same Jesus," loved and known—
Him, our own most gracious Savior—
Seated on the great white throne.

For this word, O Lord, we bless thee;
Bless our Master's changeless name;
Yesterday, to-day, forever,
Jesus Christ is still the same.—*Selected.*

abiding city, that hath the foundations (Heb. 11:10; 13:14; Rev. 21:14). It is a lovely, heavenly country, a land of far distances and of eternal health (Isa. 33:17, 24; Heb. 11:14, 16). *It is a paradise*, filled with every beautiful thing (Isa. 35:1, 2; Rev. 2:7; 22:2). It is a kingdom established under the whole heaven and whose glory fills all the earth (Dan. 7:27; Matt. 25:34); a kingdom which it is the Father's delight to give to the followers of Jesus (Luke 12:32); a kingdom in which both the King and His people reign jointly, a royal democracy (2 Tim. 2:12; Rev. 22:3-5); where the dream of equality comes true, and every son is a servant, and every servant a son and a joint heir with the Christ-King, who Himself is both Son and Servant of the great Father Almighty.

It is an "inheritance," "incorruptible, and undefiled and that fadeth not away" (1 Peter 1:4). As Alford, of blessed memory, beautifully comments, "In *substance* incorruptible; in *purity* undefiled; in *beauty* unfading" (cited in J. F. B.). It is a "whole creation," delivered from the slavery of corruption and the curse, and brought into the glory and liberty of the children of God, redeemed in body, soul and spirit (Rom. 8:19-23). While this blessed "Home-Land," will be permeated through and through with the glory, presence and power of God, and filled with every dreamed and undreamed of delight, we believe it will be as literal, as real, as substantial as anything that God has ever made, or we have ever enjoyed, or hoped to enjoy. A real home for a real people.

II. WHERE?

What will be the location of the home of the redeemed? Some say it is idle to ask, it makes no difference. We answer, if the Bible teaches anything about it, indifference is both unnecessary and unnatural. It is best for all concerned to teach as the Bible teaches, and to "hold fast sound doctrine." Where? The popular voice would say, "In heaven, of course!" Suppose we inquire a bit. The words "heaven, heavens and heavenly" are found in the Bible nearly 700 times.

Considerable is said about Christ having gone to and being in heaven, something about the angels in heaven, a great deal about God and His throne being in heaven; but where is the passage that speaks of the believers' home being in heaven, that they are to be gathered there, to inherit heaven, or to receive their reward there?

The writer has read and studied the Holy Scriptures for over fifty years, and he has yet to find such a section or verse. Prof. H. Lummis, a most diligent Bible student and scholar, in an address delivered some years ago, before the Boston Methodist Ministers Meeting, said: "In no single instance, either in the Old Testament or the New, can a case be referred to in which man is said to be in heaven. This is a remarkable fact." Why then should folks believe, preach, sing or talk of heaven as the home of the saved? Plainly the Scripture saith, "The heaven of heavens is the Lord's, but the earth hath he given to the children of men" (Psa. 115:16). And our Lord said: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). If this latter passage said heaven, instead

THE HOME OF THE REDEEMED

THE REDEEMED are the children of God, and they are never to be left Fatherless, or homeless. To be "at home," and "forever with the Lord," is the assured and joyful hope of the followers of Jesus.

In considering this theme, let us raise three questions: What? Where? When?

I. WHAT?

Of what nature will be the home of the saved? Will it be super-spiritual, ethereal, simply a state or condition, a mystic, beautiful "Isle of Somewhere?" Or will it be a place as real as our present homes, and far more real and abiding? Wisdom of old desired to cause those who loved her to inherit substance (Prov. 8:21), and Jesus said to His loved disciples, "I go to prepare a place for you." That "place," is revealed to us in various terms. It is an

of earth, all expositors ancient and modern would apply it to the home of the redeemed. Forsooth, since it says earth, it must have a mystical, present application, for every one knows that the meek are not among those who in any real sense inherit the earth in the present order of things.

I have no prejudice in the case; would as soon believe the final home to be in heaven as anywhere, think I would enjoy it there exceedingly, but when my Bible says earth, and the voice of the whole church said the same, until these modern times, I cannot substitute heaven in its place. It becometh us children of the dust to accept the blessed inheritance, according to covenant and promise, and to be mighty thankful there is to be anywhere an eternal home for the blood-washed, for redeemed sinners! We could fill the whole issue of sixteen or thirty-two pages with quotations from able scholars and writers in support of the old faith, but space forbids.

III. WHEN?

To all absent from home, on land or sea, vacation or visit, business or pleasure, one question, at times at least, surmounts all others, "When are we going home?" And be it ever so humble, "There is no place like home!" In spiritual life, and in the great Christian hope, this question is perfectly natural and right. And the Scripture makes clear, full answer, and that teaching when accepted, completes a harmonious system of Biblical doctrine that challenges faith and reason, and gives blessed comfort. Twice at least in St. Matthew's Gospel, Christ states the time when the righteous shall inherit, and shine forth in the kingdom of their Father (Matt. 13:43; 25:34). With this agree the words of Christ, and of St. Peter and St. John, regarding the resurrection and the time of rewards, in too many passages to be here cited.

According to the Scriptures, the saints of God, of Old Testament times and New, come to their inheritance and rewards following the advent of Christ, the resurrection and judgment (Dan. 12:2, 3; Heb. 11:39, 40; Rev. 11:18), and this is a reasonable order indeed. For, why should crowns and rewards be given before judgment, or why should judgment follow, after they have been given? The home going is for all, and once for all, and forever! What a glorious home time that will be!

"I see them on the fair, green lands,
That skirt the sands of time's bleak shore;
At home, amid the blood-washed bands,
To tread these rugged paths no more.

"At home, where enemies come not,
From which no friend shall go away;
At home, where death is all forgot,
And night is lost in endless day.

"And God will bid them welcome there,
And Christ shall smile their tears away,
And angels wait their bliss to share,
Throughout the everlasting day."—*D. T. Taylor*

—*The World's Crisis.*

OUR CITIZENSHIP

By *Lyman Booth*

ARTICLE NO. 4

IF WE LOOK over the world we will find a vast difference between the condition of men in our own fair land and some of the dark places of earth. While America boasts of its culture, its moral and religious attainments, we find it far in advance of some other lands, but in reality is it so much better than they? There was a time in America when people were adjudged as witches and burned. At another and much later date men were fined and also imprisoned if found harboring and feeding a runaway slave. Are we more just than they when a man is imprisoned for stealing a loaf of bread, while another is sent to Congress for stealing millions? Babylon cast three Hebrews into a fiery furnace, and Rome threw Christians to the wild beasts to be torn asunder and devoured for the pleasure of her rulers and the entertainment of the populace, but was that much worse than the prize fights and the Spanish and Mexican bull fights? While we have much in common in our land that is commendable, still there are some things that cast a dark and shameful mantle over the social and moral and religious societies of America. If this be true of America what shall we say of other lands which are full of the haunts of cruelty and shame.

Talk of the church converting the world! How can this be when the divine decree has gone forth, "Thou shalt break them with a rod of iron"; also, "As the vessels of a potter shall they be broken to shivers"? This is the final doom of earth's kings and kingdoms. They who are found worthy to escape it are not of this world but have been chosen out of the world and made citizens of the heavenly city.

Christianity never has converted the world and never will. It will be a vain attempt for Christians to unite in an effort to convert the world. One of the most powerful empires of the world, possessed the wealth of the world and the Caesars, was given the opportunity of converting the world, but failed to do it. Instead of the church elevating and converting the people the empire well nigh crushed the church, and as a consequence paganism followed and imposed itself upon the proud and worldly system of Christianity. Those were the darkest hours of the church's history. These facts and the story of the prophets show plainly that evil will prevail during the Gentile dispensation.

It should be the business of the church to preach the gospel for the purpose of converting men and women, not nations. It is to select out of the nations a certain few to confer upon them the citizenship of a better country. If we admit that the church improves the world is that any just reason why Christians should unite in the administration of the laws of earthly governments? Not at all, but they should earnestly desire the coming of the King of the heavenly kingdom and bring to them their

citizenship.

Paul has written, "But as touching brotherly love ye have no need that I write unto you; for ye yourselves are taught of God to love one another." So also you are taught to desire the coming of the kingdom of Christ. This desire has possessed holy men from the earliest ages. Even Abraham longed to see the glad day of the Heir of promise.

If Christians are truly strangers and pilgrims, are they manifesting their pilgrimage to the world? If so, let not men mock and deceive themselves by thinking they can cling to the world with one hand and to the heavenly with the other. The wisdom of God has ordered it otherwise, and has designed but one world at a time for men, though they are given the choice of two. Every moment of the Christian's life should be at the disposal of the Lord, and we should guard against arranging our affairs as if we were to be here in our present state forever. If we are really and of necessity strangers and pilgrims, we should not do anything carelessly, but labor as earnestly and diligently as if we and our labors were to endure always. We know we cannot endure thus always, but we can do enduring works. For this reason we should employ our time and talents to the best advantage in everything we do. We should be deeply impressed with the conditions of our pilgrimage. We should be like Paul: while staying here we should be ready at all times to depart.

The life of faith is that which breathes the atmosphere of eternity, and looks after the unseen and eternal, and at the same time beholds the glory of God. As the heavenly citizenship is ours by promise while walking on earth, so also the eternal life is ours. In the midst of sorrow and cares, toil and labor, conflict and struggle, we know we have a more real possession, even the hidden life in Christ, in which there is no change, no end, but perfect rest and peace that passeth all understanding. We cannot use the present well except we use it for the preparation for the future. True, earth must have much of our thoughts for our present needs. That much is permissible. We must labor with our hands to provide those things necessary to keep ourselves in as good condition as possible that we may be the better able to attend to the heavenly matters. One may be willing, yea, he may rejoice, to stay amid his trials, and labor in this world of sin, in the hope of working for God and fitting himself for everlasting life.

The saints of old experienced this sentiment and rejoiced therein for they looked steadfastly for "a city which hath foundations." They recognized God as their portion, and in turn He was not ashamed to be called their God, their Protector and Guardian. Well might they call Him their God, for He had prepared for them a city on purpose for their habitation, which they were to receive in exchange for tabernacles, in which they moved from one place to another. They were to have a settled and permanent home, instead of a dwelling among strangers; a dwelling among the best and truest friends instead of frail and lonely tents; a populous city instead of a residence without security; a share in that safe commonwealth,

that heavenly polity, over which God will forever reign.

If we are loyal citizens of this world then we may drive the same trade, but seeing we are chosen and called into a new society, made free citizens of another city, and are here only as travelers passing through to our own country, there should be this difference between us and the world: while we live as if we were at home, our deportment should be that of wise strangers living wisely and soberly as we journey homeward, all the while suspecting snares and dangers in our way, and so "walking in holy fear," as the Hebrew word for fear imports; we are to abstain not only from serving the flesh in things forbidden, such as unjust gain or unlawful pleasures, but also from immoderate desires for earthly things.

The surest way to shorten our days is to lengthen our nights.—*Haney.*

TOBACCO POISONING

"Let us cleanse ourselves from all filthiness of the flesh." 2 Cor. 7:1.

IN THE Revue d' Hygiene, M. Bourrier, inspector of meats for the city of Paris, described his experience with meat impregnated with tobacco smoke. Some thin slices of beef were exposed for a considerable time to the fumes of tobacco and afterwards offered to a dog which had been deprived of food for twelve hours. The dog, after smelling the meat, refused to eat it. Some of the meat was then cut into small pieces and concealed within bread. This the dog ate with avidity, but within twenty minutes began to display the most distressing symptoms, and soon died in great agony. All sorts of meat, both raw and cooked, some broiled, roasted and boiled, were exposed to tobacco smoke and then given to animals, in all cases producing symptoms of acute poisoning. Even the process of boiling could not extract from the meat the nicotine poison.

No wonder that the cannibals of Fiji used to spare the lives of captives who were soaked with tobacco juice—such flesh as that was too much for the stomach of a cannibal.

But what about delicate women and sensitive infants and frail little children, who are compelled to live, breathe, work and sleep in an atmosphere polluted by this deadly poison?

"It is no use for you to turn your face away, you are drunk clear through!" said the wife to her tipsy husband. And in like manner the slaves of tobacco are poisoned clear through, and are the means of sickening, enfeebling, poisoning and of destroying their delicate wives and children, besides paying millions of dollars a year, estimated at about ten dollars for each man, woman and child in the United States, for the privilege of making themselves a nuisance to healthy and decent people.

—*Publisher Unknown.*

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"LET NO MAN DESPISE THY YOUTH; BUT BE THOU AN EXAMPLE OF THE BELIEVERS".

—1 TIM. 4:12.

THIS WEEK finds us still in the land of the sunshine, enjoying our period of resting and visiting to the fullest extent. Vacation is drawing to a close, however, and by the time you are reading this we will be back in Rockford again prepared for another year's work.

Over and over again in our Christian experience is impressed upon us the need that we young people should make our faith the first and foremost vocation of our lives. The many different writers of Scripture were urgent in their appeals, for the consecration of the youth and bloom and strength of life to the service of God. So much of the future of God's church depends upon the stand that you and I take to-day.

As we contemplate these things, it is interesting to note how early some of the men of whom we know have thoroughly consecrated their lives to the cause of truth. We would like to give you some resolutions of Jonathan Edwards, a well-known American writer of the eighteenth century. These resolutions were formed when he was just a twenty-year-old boy, and the depth of thought and earnest sincerity that prevail throughout are worthy of emulation by us in this modern age.

A YOUNG CHRISTIAN'S DIRECTORY

Being sensible that I am unable to do anything without God's help, I do humbly entreat him by his grace to enable me to keep these resolutions, so far as they are agreeable to his will, for Christ's sake.

Resolved, that I will do whatsoever I think to be most to the glory of God and my own good, profit and pleasure, in the whole of my duration; without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved, to do whatever I think to be my duty, and most for the good and advantage of mankind in general. Resolved, so to do, whatever difficulties I meet with, how many soever, and how great soever.

To be continually endeavoring to find out some new contrivance, and invention, to promote the forementioned things.

Never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God, nor be, nor suffer it, if I can possibly avoid it.

To live with all my might, while I do live.

Never to do anything, which I should be afraid to do, if it were the last hour of my life.

When I think of my theorem in divinity to be solved, immediately to do what I can toward solving it, if circumstances do not hinder.

If I take delight in it as a gratification of pride, or vanity, or on any such account, immediately to throw it by.

Never to do anything out of revenge.

Never to suffer the least motions of anger toward irrational beings.

Never to speak evil of any one, so that it shall tend to his dishonor, more or less, upon no account except for some real good.

To live so at all times as I think is best in my most devout frames, and when I have the clearest notions of the things of the Gospel, and another world.

Never to do anything which, if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

Whenever I do any conspicuously evil action, to trace it back, till I come to the original cause; and then both carefully endeavor to do so no more, and to fight and pray with all my might against the original of it.

Never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer, which is so made, that I cannot hope that God will answer it; nor that as a confession, which I cannot hope God will accept.

In narrations, never to speak anything but the pure and simple verity.

Never, henceforward, till I die, to act as if I were in any way my own, but entirely and altogether God's.

On the supposition, that there never was to be but one individual in the world, at any one time, who was properly a complete Christian, in all respects of a right stamp, having Christianity always shining in its true lustre, and appearing excellent and lovely, from whatever part and under whatever character viewed: Resolved, To act just as I would do, if I strove with all my might to be that one, who should live in my time.

Always to do that which I shall wish I had done when I see others do it.

Let there be something of benevolence in all that I speak,—Jonathan Edwards.



BELSHAZZAR'S FEAST

BELTESHAZZAR and Belshazzar! How very similar! Two men with names very much alike. Two men with characters far different!

Beltshazzar was our own true Daniel. Belshazzar was the Babylonian king who had succeeded Nebuchadnezzar. He was not a good man and did not believe in, nor fear Daniel's God.

One day the king gave a great feast and invited a thousand of his lords as guests. Of course, wine was served. All at once an idea came to Belshazzar. He would do something clever, something unusual, something shocking! He called his servants together and had them bring the golden vessels that Nebuchadnezzar had brought from the Hebrew temple back in Jerusalem. The vessels were then filled with wine, and served to the guests, and the king's wives and concubines.

Imagine the jokes and fun the drinkers made, and the toasts they drank to their heathen gods! Hitherto, these vessels were used in worship only. But now they were being defiled by wine and the use made of it. In truth the whole affair was an insult to God, and a defiance to His power.

Suddenly a man's hand appeared mysteriously writing strange words on the wall. The king saw the hand. His face fell, he became frightened. He was so scared that he shook until his knees knocked against one another! What could the hand and the words mean?

Belshazzar cried out, "Bring in all the men that know anything about magic—the astrologers, the Chaldeans, the soothsayers! Whoever can read these words and tell me what they mean shall be clothed in scarlet and have a golden chain about his neck, and shall be third ruler in the kingdom."

He was in a great hurry and willing to pay any price! The wise men arrived, but they could not read the writing, nor give its meaning. The king was worried, and so were the lords.

Then the queen recalled the time, years before, when Daniel had interpreted dreams for Nebuchadnezzar. And when she spoke about it to Belshazzar he immediately sent for Daniel.

The situation was quickly set before Daniel, and the king repeated his offer for an interpretation.

Daniel said, "Keep your gifts, or give them to another, but I will read the writing for you, and tell you what it means."

Daniel began by calling the king's attention to the greatness of his father's kingdom. He reminded him how God had given him his kingdom, and all glory, and honor, and power. Yet, Nebuchadnezzar became so full of pride that his heart was lifted up and his mind hardened. So God took him from the throne and made him to live as beasts lived—until he was humble and ready to acknowledge God.

"Now," said Daniel, "you have not humbled your heart, though you knew all this. You have defiled God and desecrated His holy vessels. Now God has sent this hand to tell you what is to happen to you. "The words are, 'Mene, mene, tekel, upharsin.' *Mene* means—God hath numbered thy kingdom and finished it. *Tekel* means—thou art weighed in the balance and found wanting. *Peres*—thy kingdom is divided, and given to the Medes and Persians."

Belshazzar could scarcely believe Daniel! Was not Babylon safe from any enemy? Great, thick walls—wide enough for four chariots to be driven side by side, surrounded the city. Outside the walls were wide, deep ditches. Great towers and brass gates added their protection to this great city. No wonder Belshazzar felt confident no enemy could surprise his guards, nor overcome his soldiers.

Yet, at that very moment the Persians were marching into Babylon. They had digged a new course for the river which flowed through the city, and when the water was carried off another way the men could come in on the drained river bed.

Thus, the interpretation came true almost immediately. That very night Belshazzar was slain, and Darius, the Median, took over the kingdom.

Remember: Pride cometh before a fall.

SOMETHING TO DO

1. Learn the mysterious words and their messages.
2. Read Proverbs 23:29-35.
3. Did Daniel receive the king's gifts?
4. What do people mean when they say they can read the hand writing on the wall?

NOTE BOOK

Page 1.—Copy the words of the message and their meanings. Dan. 5:25-28.

Reverse side—Draw pictures to illustrate this story.

On another page copy the following:

"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? If I forget thee, O Jerusalem let my right hand forget *her cunning*. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.'" Psalm 137:1-6.

With Our Sunday Schools

LESSON V.—August 4, 1929

BELSHAZZAR'S FEAST

Daniel 5:1-31.

Devotional Reading: Psalm 1.

GOLDEN TEXT

And be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5:18.

A STUDY OF THE SUBJECT

Topic.—Reveling and Ruin.

Outline.—I. Belshazzar's ancestry. II. Babylon, the great. III. The impious feast. IV. Daniel, the true. V. Found wanting.

Daniel, in agreement with secular history, informs us that the city of Babylon was taken during a drunken revel in which not only the king but his lords, his wives, his concubines, and the whole city engaged. History shows that whether a man's affairs pertain to state, to commerce, or to private interests, revelry and drunkenness are sure to ruin.

I. BELSHAZZAR'S ANCESTRY. The Encyclopaedia Britannica, 11th Ed., Vol. 3, Pages 7-11, tells us of the inscriptions which Sir H. C. Rawlinson unearthed in 1854, the text of which recited Nebuchadnezzar, Nabonidus, and Belshazzar as the three successive kings of Babylon. Until this finding, profane history was confused as to the accuracy of the Bible relative to these kings.

IV. DANIEL, THE TRUE. Daniel, whose Babylonian name was Belteshazzar, was in striking contrast to the king, Belshazzar. So true and faithful was he to God that he refused all meat and drink denied by God. For over 70 years he has now served God truly, in heathen Babylon. His greatness at the age of about 87 is witnessed in this lesson when he is called in to interpret the hand writing upon the wall.

One, and only One, has ever been weighed in the righteous balances of God and found perfect. Because of His perfection, Christ has been exalted above every name in heaven and earth, Eph. 1:20-23; to Him has been assigned the throne of the world, Rev. 11:15, the dominion of all nations.

PRACTICAL APPLICATIONS

Danger from Intemperance. It was not until drunkenness robbed him of his usual judgment that Belshazzar ventured to send for the sacred vessels of the temple of Jerusalem and profane them in his feast of revelry and sin. All standards of morality and right are drowned in drink. Respect for law, sacred and profane, ceases when the brain is deadened with the effects of alcohol. More true courage is shown in refusing to take part in lawless practices or in questionable forms of so-called amusement than is exhibited in facing the enemy's charge on the battle-field. Daniel stood fearlessly in the presence of the king and reproved him for his pride. His faith in God had held him to a life of sobriety and steadfastness, and prepared him years in advance for this great test, of character. Even the worldly king honored Daniel for his boldness in standing

for what he knew to be right. While the world may not imitate, it but seldom fails to show respect for the one who will not stoop to that which is dishonorable or profane. —G. E. M.

THE GOLDEN TEXT

"And be not getting drunk with wine, in which is dissoluteness, but be getting filled in Spirit." Eph. 5:18, Roth.

Wine when taken into the body in large enough quantity produces strange effects. It sometimes causes individuals to act unnatural, producing crime in many instances. Therefore, we are warned against the use of strong drink.

But should we become filled with the Spirit of God it produces effects also, but just the opposite from the effects of wine. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22. Compare these with the fruit of the excessive use of wine and it will not be hard to see the wonderful found in Dan. 5. The condition found in those days is very similar to that of to-day, and will bring the same punishment. A life spent for the gratification of self will always end in disaster, but a life spent in honor to God and in service to those about us always brings a rich reward, real happiness now and in the ages to come, life everlasting.

Let us choose the right course in life and then, like Daniel, let nothing swerve us from it.—M. G.

JUNIOR CLASS

Topic: Daniel as an Interpreter for the King.

Belshazzar, son of Nebuchadnezzar, was now king of Babylon. One night he gave a great feast for a thousand of his lords. As they were drinking wine, Belshazzar ordered the gold and silver vessels, that had been carried from the temple of God at Jerusalem by his father, to be brought. What do you suppose he wanted with them? The king and his guests drank wine from them, and praised their idol gods.

He called for his wise men, and said, "To the man who can read this writing to me, I will have him clothed in scarlet; have a chain of gold about his neck; and he shall be the third ruler in this kingdom." None of them could read it. The queen came into the banquet room. She told the king to send for Daniel. The king sent for Daniel and Daniel said he could read the writing. Daniel described to Belshazzar how the wickedness of his father Nebuchadnezzar caused him to lose his kingdom and power. He said to Belshazzar, "Now you knew all the things that happened to your father, but still you failed

to do the right things; now you must surrender your kingdom also." Read Daniel 5:25-28 to see the writing that was on the wall and how Daniel interpreted it. So Belshazzar's kingdom was captured by Darius, a Median.

In verse 23 of the lesson you will find a list of the things Daniel told Belshazzar that he had done, but verse 17 brings out a point that shows something about the character of Daniel.—V. C. T.

blessings received when one is truly filled with the Spirit.—V. C. T.

SENIOR AND ADULT CLASSES

Topic: Men of Israel and God's Blessing.

God covenanted Himself to Abraham to bless all nations through him and his seed. The one great blessing, justification by faith, is to be dispensed through the one Seed, Christ. But from the time of Abraham on, God made His name and His power to be recognized by man through men of Israel, prepared by Him for that purpose.

Through Daniel, the great king of Babylon, Nebuchadnezzar, was made to acknowledge that the most high God ruleth in the kingdom of men. Dan. 5:21. And through Daniel, his son was made to realize that failure to glorify the God whose hand held his breath meant that his kingdom must pass from him. Thus through Israel God has made and is making Himself to penetrate into the consciousness of mankind. This penetration is not in itself the blessing God has covenanted Himself to pour out on all the families of the earth. That blessing is the Christ, whose power in government and all phases of service shall bring faith and love into the hearts of all men. But God making Himself acknowledged as the One, the supreme Power among men is the stepping stone to that blessing. And God has used men of Israel mightily to lay these stepping stones.—A. K.

INTERMEDIATE CLASS

Topic: What Drink Leads to.

Last week's lesson introduced Daniel, a young man upon the threshold of life, with a wonderful future before him. To-day's lesson takes him through adult life, and gives us a glimpse of the opportunities presented to one who had been a captive of war in a strange land, but who eventually was more powerful than the ruling monarch.

Review in class some of the events of Daniel's life thus far. Give a reason why, though things often looked very dark for him, eventually they always worked out for his good. Describe the kind of life lived by the king and his attendants. Dan. 5:1-4. Did Daniel participate in these things? Why? Tell the story of the feast of Belshazzar

DOINGS AMONG THE CHURCHES

KANSAS-OKLAHOMA CONFERENCE

The Kansas-Oklahoma conference will be held at Wilson Park beginning Sunday morning, Aug. 25th, and closing Sunday evening, Sept. 1. There was a mistake in the first notice given the Herald.

Brother Sydney Magaw of Eden Valley, Minn. and F. E. Siple of Oregon, Ill. will be the speakers for the conference. There will also be Bible classes conducted each day for the adults and juniors.

Free beds will be supplied by the church people of Arkansas City for all who may attend. Dining room accommodations will if possible be provided. If it should be impossible, other plans will be made to take care of our visiting members.

We will ask all who have so kindly donated vegetables and fruit for the support of the tables to still bring in their offerings, remembering we are all one family and what our hands find to do, do it with our might. Many are going down the valley and there is no divine wisdom, knowledge or work in the grave whither we are fast going.

Plan your vacation so you can spend it at the conference, and enjoy the feast of good things in store for us.

Let every member in Kansas and Oklahoma plan to spend all or a part at least of the week of the conference here. We will be looking for you, God will be looking for you. It is His week set apart to worship Him. Come! Odessie Coulson, Sec'y.

MICHIGAN CONFERENCE

The Michigan conference convened at Dutton, June 28, 29 and 30. We were pleased to have Bro. Marsh and family of Dixon, Ill. with us. Bro. Marsh preached some interesting sermons, some of his texts were as follows: "The Transfiguration"; "Souls in Evolution"; and "Why We Pray 'Thy Kingdom come'." These conference meetings bring us together as a church family where we may exert one another to faithfulness and good works.

After the Sunday afternoon service the question was asked, "How many here to-day were present at the dedication of the Dutton church forty-three years ago?" Nine responded.

We wish to thank the brethren for their liberal offerings the past year and at this conference meeting.

The following resolution was passed: "Whereas the following of our church family, Srs. Weinberg, Harper, Hartley, Scott, Jackman and Bro. C. Austin have been claimed by the enemy death,

"Be it resolved that we express our sorrow in their loss and extend our sympathy to the bereaved."

Officers elected are as follows: Pres. L. Bridegam, 101 W. Hall St., Grand Rapids; 1st Vice Pres., Geo. Coats, Hastings, R. B. 7; 2nd Vice Pres., Arthur Richardson, Hastings; Sec'y., Wm. Hanson, 1840 Union Blvd., S. E., Grand Rapids; Treas., Sr. Nellie Blakely, 1037 Lafayette Ave., S. E., Grand Rapids.

Wm. A. Hanson, Sec'y.

FIRST WEEK IN IOWA

Leaving home on Tuesday, July 9, we made our way westward across the Mississippi River into the state famous for its tall corn. Our

first stop was with the brethren at the Koszta church where we held services from Tuesday night over Friday. Right in the middle of haying it was an extremely busy time, but the audience enlarged each night so that full houses greeted our last two services. We have some very splendid brethren through this locality and are thankful for the zeal on the part of some which keeps the cause alive. A splendid group of children and young people is in evidence and for their sakes still more intense interest should be taken and more work done. Our brethren there should have a church building of their own in which their young folks could take a real, live interest.

On Saturday, July 13, we went to Maxwell, Iowa, to preach over the week-end for the brethren of the Hickory Grove church. Continuous rain Saturday and Sunday dampened things in general, almost spoiling the planned picnic dinner and cutting down materially on the attendance. All services were held Saturday, Sunday and Monday, however, and we had a very pleasant time together. Sr. Fish had arranged for us to speak at the union meeting in Maxwell Sunday night, and a good audience greeted us there in spite of the rain which continued to fall. Two carloads from Stanhope were down for the day, too.

On Tuesday we traveled toward the north-west part of the state, and this is being written while we are with the brethren of the Pleasant Prairie church near Sac City. Many changes have taken place here since our previous visit of nine years ago, but we are glad to see the different ones remaining true to the faith.

Three more stops are scheduled for this trip, which will take a little more than another week. F. E. Siple.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

- General Conference, Oregon, Ill., July 30 to August 11
- Illinois Conference and Bible School, Oregon, Ill.,.....July 30 to August 11
- National Berean Conference, Oregon, Ill., August 5
- Virginia Bible School and Conference, Manertown, Va.,.....August 14-25.
- Iowa Conference, Waterloo, Iowa,.....Aug. 17 to 25
- Nebraska Conference, Holbrook, Nebr., Aug. 18 to 25
- Kansas-Oklahoma Conference, Arkansas City, Kans.,.....Aug. 24 to Sept. 5

GRAND RAPIDS

We are glad to be able to report Sr. Woodward improving. She is receiving splendid care and enjoys the visits of her many church friends.

General Conference, Oregon, Illinois,.....July 30 to August 11

All local churches and state conferences urged to send delegates.

Carol and Ione Patrick graced some of the church services recently by their presence. It seemed good to have Carol and Ione with us again.

Sr. Hall piloted her Berean class out to one of our lakes about twenty miles distant and gave them a party royal one evening as "day was dying in the west."

Last Sunday was a "day of days" with us. We had the use of our basement and we were not in the least unthankful for this blessing.

Sr. Kenyon has been confined to her bed for some time and according to medical advices must remain there for at least two months yet. We pray the Father's richest blessing to attend her.

While the pastor was away on his vacation, the pulpit was supplied by Rev. Courson of Grandville. His message was well ordered and heartily received by the audience.

RIPLEY, ILLINOIS

We are urging all to bear in mind that the July appointment for the Ripley church, near Mt. Sterling and Rushville, Ill., will be held over the fourth week-end instead of the third. The date is July 27 and 28. The writer hopes to fill this appointment, and since this is the first trip there for many months he is anxious to meet all the brethren and friends again. We understand that a picnic dinner is planned, so let's make it a real family reunion.

F. E. Siple.

EDEN VALLEY, MINNESOTA

Bro. and Sister Clyde Randall, and son, Celsine and Bro. Lawrence Bridegam of Grand Rapids, Michigan who recently were visiting the former's relatives at Mora, Minn. also drove down to Eden Valley on July 8th, visiting with the Wm. Ruhn family. Mrs. Wm. Ruhn is a sister of Mr. Randall. Though we would have enjoyed hearing Bro. Randall preach for us, and also to have been able to stay longer, still we were glad even to meet them again.

On Sunday afternoon, July 14, three of our young folks were obedient to the gospel, following the Master's example in baptism. They are Miss Iva Hoskins, Miss Irene Bennett, and Mr. Peter Starkey.

These three young folks have been faithful members of the Sunday School, and we are glad to welcome them into our church membership. Sydney E. Magaw, Pastor.

THE TEXAS CONFERENCE

The annual conference of the Church of God in Texas began at 8:00 o'clock Friday evening, July 5, 1929, with a sermon by Bro. Paul Johnson of Los Angeles, Calif. Bro. Johnson also spoke Saturday evening. The speakers Sunday were Bro. Austin and Bro. Stewart.

Beginning Monday morning the schedule was as follows: 10:30 a. m. Bible Study.

Adult Leader, Bro. Austin; Intermediate Leader, Bro. Stewart; Primary Leader, Sr. McCullough. In the afternoon Bro. Austin

and Bro. Stewart alternated classes. Bro. Austin spoke each evening at 8:00 o'clock.

The officers elected were: E. W. Moses, 845 Gazin St., Houston, President; Will Hall, Sweetwater, Vice President; L. L. Leeper, Sweetwater, Treasurer; Sybil Guthrie, Mullin, Secretary.

The 1930 Texas Conference will be in Mullin, Texas. A State Berean organization was effected with the assistance of Sr. F. L. Austin.

We were made glad to have Bro. T. A. Drinkard confess that he had been misinformed as to the real character of the work done by Texas Conference, and ask to be admitted as a member. We were also very glad to have the visitors from California—the Johnson brothers and Cecil Smead—and trust they may make a longer visit sometime.

This was the most interesting, helpful, and harmonious meeting we have ever had. May we each work faithfully and untiringly throughout the coming year. Sybil Guthrie, Secretary.

(In endeavoring to supply Bro. Leeper's initials, I fear I may be in error. But I feel sure that any who may wish to send money forthwith to the treasurer may safely remit to L. L. Leeper till further notice. Ed.)

TEXAS FELLOWSHIP

I have just returned again from the Texas conference. I feel that this has been by far the best conference which it has been my pleasure to attend in Texas. The attendance was smaller than in former years, but the deep spiritual tranquillity that prevailed throughout the entire meeting bore the characteristics of a deep moving stream toward a large goal. There seemed to be something in the undercurrent of this meeting that gave promise to much better work in the future.

For some reason not well understood by myself there has been a division in the Texas work for the past two years. This division has been a great handicap to those who would see the work furthered. But this year there was a spirit of earnest, devoted service to the Father, throughout. Everybody present seemed to enjoy the meeting thoroughly and heartily.

On Sunday afternoon two young people, Miss Nell Guthrie of Mullin and John C. Price of Goldthwaite, were immersed into the all saving name of Jesus.

Those unfamiliar with the distances and conditions in Texas can hardly appreciate the disadvantages that the workers are sometimes put to. For instance, it is not as far from Chicago to the boundary line of Texas as it is from that point on the boundary line to a point across the state south-westernly to the opposite boundary line; or, it is not as far from Omaha to Detroit as it is across the state of Texas. Thus the different local churches in the state are in many instances widely separated by many miles. This increases the expensiveness of conducting the evangelistic work throughout the year. It also increases the expense of attending the conference. It is doubtful if some of the other states put forth as much effort to make their conferences successful as do the brethren of Texas.

One thing was again emphatically brought to my attention; namely, the church everywhere is greatly in need of efficient leaders. By leaders I do not refer alone to speakers in the pulpit. They, too, are the better if they are leaders. More particularly I refer to leadership that is able to size up the situation in the local fields and take hold of the work in a real, effective, businesslike, yet, spiritual way and conduct it forward. Leadership seems to be one great need in the body of the Church of God. It requires as careful, as prayerful, as diligent a leadership to properly conduct a church or a conference as it does to conduct a bank, or a manufacturing enterprise. The difference is that the conduct of the church should be managed along spiritual methods rather than along methods that are inspired by selfishness or any other fleshly lust. I cannot urge too strongly that our young men and young women will give careful, earnest, prayerful and diligent study and preparation that they may become strong and effective leaders in the future church of this denomination.

My wife, who accompanied me on this trip to Texas by auto, enjoyed the meetings with me. We have many kindly remembrances of the people and of the activities put forth by the conference. F. L. Austin.

Sister Leila Whitehead's face is radiant with joy these days because of a four weeks' visit which she is enjoying from her brother who is a ship physician traveling between New York and Buenos Ayres. It has been five years since Dr. R. Whitehead visited his old home in Chicago.

HERALD RECEIPTS

Mrs. Garfield Gruber; Owen Barney; Mrs. A. W. Oliver; Elizabeth Rose; Mrs. Geo. Rahn; Mrs. Bart Vincent; Mrs. J. B. Gaspar; Mrs. Jessie Artley; Mrs. E. C. Railsback; Earl Reinhard; Mrs. Vern Todd; A. J. Eychaner; I. O. Rogers; Martha Field; B. H. Carpenter; F. Smalley; Ruth E. Anderson; De Witt Barr.

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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 consecrated life as essential to salvation.

THE TWO TESTAMENTS

By Amos R. Wells

GOD GAVE an Old Testament sturdy and true, God made an Old Covenant massive and strong, that all of His people might hold it in view, their guide to the right and their bar from the wrong. God cut the Old Testament deep in the rock, God sealed the Old Covenant firmly with fire, that no one should scorn it and no one should mock, but tremble at penalties solemn and dire. God built the Old Testament out of the law, God wrote the Old Covenant redly in blood, and kings sank to earth when His glory they saw, nor conqueror ever His power withstood. God gave a New Testament loving and kind, God made a New Covenant graciously near, release to the captive and eyes to the blind, and hope to the heart overladen with fear. God

wrote the New Testament deep in the soul, God made the New Covenant sweetly in life, that billows should never invincible roll, that spirit should never be yielded in strife. God made the New Testament out of the Old, but broadened and deepened and wondrously sweet, God's hand reached to mortals to grasp them and hold, to lift them and strengthen and make them complete. For the law came through Moses, the mouth of the Lord, but grace came through Jesus, God's glorious Son, God's truth and God's love and ultimate Word, both Testaments joining forever in one!—Selected.

“A false balance is abomination to the LORD: but a just weight is his delight. When pride cometh, then cometh shame: but with the lowly is wisdom. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.” Proverbs 11:1-3.

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THE RESTITUTION HERALD

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NUMBER 44

Make This Your Conference

THE ILLINOIS BIBLE SCHOOL and State Conference, the Illinois Berean Society, the National Berean Society and the General Conference of the Church of God convene at Oregon, Illinois, today, July 30.

Reports indicate a large attendance this year. At this writing ten different states are expected to be represented. This number will likely be much increased.

The gathering will continue over Sunday, August 11.

The National Bereans convene for business on Monday, August 5; the General Conference, on Tuesday, August 6; the Illinois State Conference on Friday, August 9; the Illinois Bereans, on Saturday, August 10.

The daily prayers of those remaining at home and of those attending, that the work may redound to the glory of God, are earnestly solicited.

EDITORIAL

F. L. AUSTIN, Editor

F. E. SIPLE, Assistant Editor.

A PRAYER BY PAUL

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, 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: 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-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 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. 1:15-23.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.
Psa. 91:1.

GOD'S PROGRESSIVENESS

IT IS A LONG WAY between the beginning, when God made the heavens and the earth, and that point of which John said, Rev. 21:1, "I saw a new heaven and a new earth." That all this and more was envisioned in the mind of God from before the beginning of the world, is not doubted. There seems, however, to be doubt at first thought on the part of some that God develops or perfects His work step by step.

When Christian students can come to realize that the calling of Abraham was simply another step of God in **advancing** His work; that the marching of Israel toward the promised land was another such step; that the birth of Christ was still another; the return of Christ yet another: then they can begin to enter into the spirit of the ever maturing plans and purposes of God. These various steps forward are not in any sense changes or alterations of God's plan. They are like the steps of a master builder as he advances his erection work from the foundation stone

to the frame of steel, to the enclosing roof, to the perfected interior. And just as the master builder in the finishing of each several step of his work reveals evidences that he is about to advance to the next step, so, as God is about to advance from one phase of His purpose to another, He reveals Himself.

The Bible, in addition to teaching the individual the way of salvation, also teaches the race of man as to the general plans of God. It reveals to him through the prophesied word of God what those conditions will be when he can expect God to advance in His work.

THE WORK OF THE RETURNED LORD

There is certain work which God intends to complete, which He has told again and again can be completed only by His returned Son. Just like a young, inexperienced lad, man overestimates his ability and feels certain that he could establish and operate the millennium. But God has instructed otherwise. God has shown that the ways of man, even under man's good will and best of effort resulting therefrom, is sure to end in sad disappointment.

Our day is one in which we see evidences, that a step forward will soon be taken, multiplied upon every hand. The tremendous increase of knowledge in the last half century by which man apparently understands the universe as never before and which should only advance man materially, has, because of the lust for money and the lust for pleasure, been utilized to perfect sin and crime almost beyond belief. The repudiation of God's laws as they pertain to home, business and worship has undermined the very foundation upon which the social structure of the race is built. Accordingly, today we have in every direction a certain confusion and distress and hopelessness of life which, if not rectified, and that soon, must of necessity result in a devastating upheaval.

Christ alone is the only One who can make such rectification. For this the sun of His day must soon rise. True, according to Scripture, there will be much distress and perplexity at that time, but this distress and perplexity will be forced in by those who are in deadly opposition to God's appointed King of kings. That He will be able to overpower them and to bring God's ways to a victorious end is vividly portrayed in the Scriptures.

It is the step introducing this change or this advancement which we must expect in the near future. It is not an end of the world. It is not the crowning of a few and the destruction of all others. It is that step by which the faithful will become associated with Christ and, under Him, will march forth to fill the earth with the glory of the Lord, eradicating therefrom all them which oppose

Him.

For this step we ardently wait and pray.

I will say of the LORD, he is my refuge and my fortress: my God; in him will I trust.—Psa. 91:1.

WILL LIVE AGAIN

MY ATTENTION was recently arrested, while reading Lev. 18:5, by the comment in the Companion Bible of the word "live" in this text. If the comment is true, then it reveals a line of teaching in the Old Testament that I had hitherto been disappointed in my search for same. Commenting on the word "live", the Companion Bible says, "Equals 'live again' in resurrection life." It then refers the reader to Rev. 20:5. Continuing the comment adds, "The Chaldaic paraphrase equals 'shall live by them to life eternal'." While Solomon Jarchi is quoted as understanding the text, "Live in the world that is to come". The comment further continues by saying, "Other passages where 'live' is used in this sense are Ezek. 3:21; 20:11; Luke 10:28; Rom. 10:5; Gal. 3:12; Neh. 9:29; Hab. 2:4; Rom. 1:17; Heb. 10:38, etc."

That is to say, God's teaching was that if a man shall keep His statutes and judgments, he would be brought to live again under more perfect environments under them. This at least is in agreement with the teaching of Scripture that they which today live by faith unto Christ will be brought forth unto immortality with Him; they will be fashioned like unto His glorious body. Under His direction they will rule with Him. They will rule over nations of the earth. Nations will be assorted before Him. Matt. 25:31 et al. Various nations will go up to Jerusalem, Isa. 2:3, to learn of His way and walk in His paths. Such obedient nations will cultivate their own vine and fig tree. Micah 4:4, 5.

We pass the thought on to Herald readers for their consideration.

He that shall save a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—Jas. 5:20.

DR. CAMPBELL MORGAN ON GENESIS 2:7

IN "SEARCHLIGHTS FROM THE WORD," a most admirable book, Dr. Morgan has the following comment on this verse:—

"That statement contains an account of the nature of man, from which no Biblical teaching ever departs. In the previous chapter we were told the fact of his creation, and that he was created in the image of God, and placed in dominion over the restored order. Here we

are distinctly told how God did the work. Glance for a moment at the last sentence: 'Man became a living soul.' The Hebrew verb rendered 'became' (*hayah*) is always emphatic, and means 'came to be', or 'came into existence'. The statement is not that man, already existing, was by some act of God changed into a living soul. The words 'a living soul' describe man as God created him. The sentence would perhaps be clearer if written thus: Man became—a living soul. In his creation God employed dust, and the Breath of lives. Thus man is composed of the material and the spiritual. The physical is not all of him; neither is he complete as a *disembodied spirit*. His body is of the dust. His spirit is of the Breath of God. Nothing is told us here of the condition of the dust when God breathed into it. What processes were included in the forming, are not declared. It is a simple statement as to the original material of the physical. Let it be remembered that dust is also a Divine creation, and no particle of it is ever lost, though it may pass through many changes, as did the body of our Lord in resurrection."

It is a great thing to have so profound a student of the Word telling us that the statement of this verse concerning man's creation is never departed from throughout the Bible. The Bible we know is entirely consistent from beginning to end. And we can have no quarrel with what he tells us as to the process that God adopted. It is Scriptural. But one's eyes open with surprise when one reads that the incoming of the breath of lives makes man a spirit-being. For surely Dr. Campbell knows full well that the Bible assures us that the beasts are also the recipients of this same breath of lives. Gen. 7:21, 22 tells us that "all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man: *all, in whose nostrils was the breath of the spirit of life*, of all that was on the dry land died." That word "all" is in apposition to all the preceding classes of being as well as man, and cannot be read as referring to man alone. So that if the breathing of the breath of lives into man's nostrils caused him to become a spirit-being, it is necessary for us to predicate the very same for even the "creeping things." The way even honest and clever students allow themselves to juggle with language is truly surprising. Dr. Campbell seems to think that writing breath with a capital B makes it in some way peculiar so far as man is concerned. Does not he also know that the word "soul" means only "creature," "person," "individual," and it is as true of the animals as of man? Man's superiority above the beasts is not to be found in the possession of soul or spirit, but in his direct relation to God who works His own wonderful life in him.—*Selected from Words of Life.*

CHILDREN OF GOD

- are led by the spirit of God;
- are new creatures in Christ Jesus;
- keep themselves unspotted from the world;
- not only know, but live the truth;
- live in peace and are peacemakers.

YOU HAVE A MESSAGE TO GIVE

By Angela Morgan

You have a message to give to the world.
Deep in your being its pattern is curled.
Oak in the acorn, seed in the pod,
Roots pushing up through the passionate sod,
All gathered close in the bosom of God.
Down in the deeps where your spirit is stirred,
Lo, you may find the mysterious Word—
That which your Maker willed you to say,
You may discover and speak it to-day!

You have a message, I have a message,
All have a glorious message to give.
Why should you wonder, why should you fear?
Cry it aloud that the people may hear,
Cry it abroad that the hungry may live—
You have a message to give.

You have to give—do you know it?
Love at the heart of you yearns to bestow it.
Shackled and burdened and worn you may be,
But utter the word, and your spirit is free.
You with your suffering, cruel to bear;
You, with your problem and you with your care,
Caught like a bird in this prison of clay,
Find but the message God wants you to say.
Fettered and fevered and hurt though you are
Speak and you shatter the prisoning bar,
Speak and you soar to the uttermost star!

You have a message, do you hear it?
Scorn of the multitude, why should you fear it?
Down in the depths where you suffer and bleed.
Cry it aloud that the whole world may heed.
Only *your* spirit may know as you know—
You and you only that word may bestow.
Speak with your might while you suffer and
live—
You have a message to give.

SHEOL AND HADES

By Samuel E. Haney

“*Hell and destruction are never full; so the eyes of man are never satisfied.* (‘*Sheol and Abaddon are never satisfied*’, R. V.), (‘*Hades and destruction are not satisfied*’, Roth).” *Prov. 27:20.*

IN REV. 9:11 we read, “And they had a king over them, *which is the angel of the bottomless pit, whose name in Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*” Apollyon is defined (Funk & Wagnalls): “A spirit of evil; the destroyer”; Apollo,

“destroy.” Paul does not leave us in darkness as to whom or what is the “destroyer”: “. . . deliver such an one unto Satan for the destruction of the flesh (‘body’, margin; ‘the whole of man’s earthly nature’, Wey.), that the spirit may be saved in the day of the Lord Jesus.” 1 Cor. 5:5. “Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan (‘adversary’, Emph. Diag.), that they may learn (‘be taught’, margin; ‘by punishment’, Wey) not to blaspheme.” 1 Tim. 1:20.

I think the Herald readers are quite generally conversant on the words, “sheol” and “hades”—synonymous terms, Hebrew and Greek respectively. A volume would be required to give details, but just a few words to “stir up your pure minds, etc.” 2 Pet. 3:1. “Sheol” appears sixty-five times in the Old Testament. With the exception of two or three times being rendered “pit”, it is translated in A. V. “hell” and “grave” about equal. “Hades” appears eleven times in the New Testament—once “grave” and ten times “hell”. “Sheol” and “hades” simply mean to cover out of sight. He helled his potatoes. He **thatched (roofed) his house.** A dead animal’s body (of man or beast) is placed in a grave and covered. Oblivion should be an equitable definition. I have no personal knowledge of my great grandfather; neither have you of yours Oblivious! “Who knoweth (can prove that) the spirit of man (of the sons of man) that goeth upward, and the spirit of the beast that goeth downward to the earth?” “. . . the dead know not anything.” Eccl. 3:21; 9:5. “All (‘all flesh’) in whose nostrils was the breath of the spirit of life”. Read Gen. 7:21-23, Roth. “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psa. 146:4. A certain judge in Philadelphia in addressing the jury said, “You need not consider the evidence of . . . as his testimony is false as hell.” Evidently his honor knew his Bible as well as the philosophy of jurisprudence.

This confusion of agreement is clearly the work of the Devil, the father of the original lie which he adroitly introduced, and is a commonly accepted doctrine; e. g., inherit immortality. Gen. 3:4. Had Paul’s advice been adhered to all should “speak the same thing” and there should be no divisions among us; all in the same mind and judgment. 1 Cor. 1:10. But the *waters* shall overflow the enemy’s and man’s covenants and hiding places: “. . . And your covenant with death shall be disannulled, and your agreement with hell (‘sheol’, R. V.) shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it”. Isa. 28:15-18.

One cause of man’s inexorable plight is thus explained: “Thus saith the LORD; Curseth *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.” Jer. 17:5. With an infinitesimal minority mankind is thus depicted in the presence of his Creator; reckoned as dead (1 John 5:12); cursed (damned), without hope of life beyond sheol (the grave) except in a resurrection, which is exclusively the work of Jesus Christ. John 5:28, 29; 11:25.

Cursed and damned—and derivatives—are interchangeable terms, and, like “hell”, are considered profane and

vulgar expressions. But sin necessitates their frequent use in the Bible. I overheard a man calling his son (about a dozen in the family) on a Sunday morning to get up and go to church: "Get up! Every damned one-o-yees-been to mass but you". This man said more than he is aware of. While dining in a restaurant, I was striving to select a text as a basis for an article when a man dropped into a chair near me. In reply to the waiter's question, "What shall it be", he said, "Any damn thing. I'm hungry as hell". Instantly Prov. 27:20 flashed into my mind; also how little the customer knew of the true significance of his remarks; not from a profane sense of the word, but the condemnatory. Hence the elaboration of my thoughts, which I am passing onward. "Sheol", "hell", "grave", "pit"—call it what you may—is ever hungry, eagerly gaping for more; "any damned (divinely execrated) thing" in human form that is not in Christ Jesus, the only Way of life regardless of creed, nationality, color or anything else.

We have briefly considered the effect wrought to the race during the Devil's regime, which, thank God, is nearly terminated. Now let us take a glance at man and his environment, when "the LORD shall be king over all the earth: . . . one LORD, and his name one", Zech. 14:9, when everything shall be the antithesis of the above. But first let us chronologically locate ourselves on God's *chart*. It is seen—by those who have "eyes to see"—that there is a pronounced inception of the Lord's intervention in the affairs of men; particularly those who are Spiritually associated with God, a condition that will increase manifestly until the divinely set time for Christ and His glorified saints to visibly take over the earthly governments, and reign supreme.

The exchange of rulers of the affairs of the race is so imminent that the unbiased Bible student can easily visualize the two powers clashing—a clash that will soon terminate in Armageddon. Rev. 16:16. On the enemy's side is seen civility, lewdness, banditry and all manner of lawlessness increasing by leaps and bounds. Nationally is seen statesmen of all nations giving paramount thought and action to preparedness for war: munition plants given first consideration. On the Lord's side we have space to note but a few of the innumerable blessings in reservation for the obedient after, "the dragon, that old serpent, which is the Devil, and Satan," is bound for a thousand years (Rev. 20:1-3): blessings—foretold by all the prophets from Samuel, and those that followed, Acts 3:19-24—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this," Isa. 9:6, 7. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe

away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it." Isa. 25:7, 8.

"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: and they shall see his face; and his name *shall be* in their foreheads." Rev. 22:3, 4. Then shall have come to pass, "O death, where *is* thy sting? O grave (margin, 'or hell'), where is thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, *my* beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15:55-58.

OUR CITIZENSHIP

By Lyman Booth

ARTICLE No. 5

THE QUESTION has been asked, "Is it right for Christians to join in social, political and religious services of the world?" Upon this subject various opinions have been advanced both for and against. The true answer can be found only in Scriptures. God once had a chosen nation to which He gave specific instructions for their mode of worship. This nation was a fitting type of His chosen ones for heavenly citizenship. Not that Christians are under obligations to observe all instructions given to Israel, but in the sense of being entirely different from all others, Israel had certain laws to keep and certain forms of worship to observe. They were to be a peculiar treasure unto the Lord above all people. Exod. 19:5. In Deut. 14:2 we read, "For thou *art* a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth." The Psalmist testified, "For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure." Psa. 135:4. They were forbidden to worship the idols of other nations, but still they forsook God and served Baal, a Phoenician idol (Judges 10:10), for which they were severely punished.

Peter in exhorting the early Christians said, "But ye *are* a chosen generation, a loyal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

We should remember that if we are called unto God's marvelous light, that it is He who hath called us; if we be His chosen generation, it is He that hath chosen us; if we are His royal priesthood, it is He that anointed us; if we are a holy nation, it is He that hath sanctified us; if we are a peculiar and purchased people, it is His Son that hath purchased us at great price, even to the supreme sacrifice of His life. Let us remember that all who are in His precious calling form a holy community, a holy body,

and only they who are in true, living and loving fellowship with Christ are its members. All others, though they may have the outward appearance of belonging to it are counted in it, but are not of it. They are like the tares growing in the field with the wheat. They are like the chaff on the threshing floor, endured for a time, but in the end to be cast off from among the good.

This calling means a separation. Abraham's calling was a separation from home and kindred; Israel's calling was a separation from other nations; so, also, the Christian's calling means a separation from worldly affairs politically and religiously. Paul exhorted the Colossians to: "touch not; taste not; handle not" those things of the world which perish with the using." Col. 2:21. If we join with others in their worship and endorse the same, are we abstaining from those things that pollute the doctrine of Christ? If we unite with them in their sports, are we denying ourselves the pleasures and lusts of the flesh? These are questions for each one to answer. While I may say "No", others may say, "Now you are drawing the line too tight. Didn't Christ attend a wedding at Cana, and didn't He change water into wine?" Certainly He did, but the quality of that wine was the very best. It was not the same as that of the present day product. It would not produce any ill effect. Because of its superior and wholesome quality He did a good deed. Though He was present no mention was made of His engaging in any unseemly act. The miracle He performed was not done for any personal benefit to Himself, but it was for the honor and glory of His Father, He who made the first marriage in paradise, bestowed His first miracle through His Son upon a marriage in Galilee. I dare say that the ceremony was performed under greater solemnity than marriages of our day. Yes, He was present and His acts were pure and holy. One's presence and deeds are very different. One may be present when a murder is committed and still be innocent of murder, but if that one by his presence and voice should consent to the murder then he would be guilty of the crime. In that case his absence would have been better than his presence. Thus it is with the Christian. His presence at improper worship is not a sin, but his sanction of that false worship would certainly constitute a grievous wrong. Our presence at the commission of a bad deed has an ill effect upon our morals; hence the injunction to "abstain from all appearance of evil", 1 Thess. 5:22, or better "from every form of evil." As all forms of worship are either good or evil, it is the duty of Christians to determine by the Scriptures the true form from the false, the good from the bad, and to enter into the true whole-heartedly and to refrain from the false. Otherwise we will endanger our prospects of a citizenship in the city of God.

Christians are called into a holy citizenship to a heavenly government, by the Lord of glory, with the promise of enjoying eternal blessings, not because He is a respecter of persons, but because they have the disposition to obey and serve Him, while here. Peter makes this plain in Acts 10:34, 35, "Then Peter opened his mouth, and said, Of truth I perceive that God is no respecter of

persons: but in every nation he that feareth (serves) him, and worketh righteousness, is accepted with him." While God is more than willing to confer His eternal blessings upon this select company, we must not assume a "more holy than thou," attitude, but remember that the blessings that will be bestowed upon Christians will be the means of fitting them for the glorious work of blessing the whole world. That great privilege will be given them when, with Christ as the King, they shall receive their inheritance in that better country and shall be organized into His divine government. They are then united with Him and are a part of the seed of Abraham through whom the promise was given to be made a blessing unto all the families of the earth, Gen. 28:14, for they shall be made kings and priests. Rev. 1:6. More than this, the Psalmist has declared the saints will have the honor of executing "vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord." Psa. 149:7, 8, 9. All the emoluments, the honor and the glory of earthly offices are as nothing when compared with that which the saints will receive. The one is enjoyed but a few years at most, the other eternally. It has been said of earthly kings, "Uneasy lies the head that wears a crown." Troubles of various kinds disturb their rest, both night and day. Fear for their own personal safety cause them to spend many anxious hours, even under the watchful protection of a body-guard. But the King of kings and Lord of lords, and His retinue of glorified kings and priests, rest securely. They will ever dwell in peace, contentment and joy, for in that delightful realm there will be naught to harm or make afraid. Then they who attain unto this highest of all positions of honor and dignity and glory will be blessed above all others, not only in receiving God's choicest blessings, but also in that they will be the chosen messengers to carry His blessings to every family of earth's suffering millions. This will be the work of King Emmanuel and His worthies until the whole world will be filled with the glory of God. Words of pen or tongue cannot picture to our minds the eternal beauties of that day, for Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. They are wisely hid that they should not flow in streams of beauty before our eyes, or pour forth their melody upon our enraptured ears.

All these things being true, is it not worth the Christians' complete separation from the world and worldly things? Should they not, like Moses, deny themselves the pleasures of sin and suffer affliction with pilgrims and strangers, that they might eventually enjoy God's blessings, and to receive from Him, through His Son, the most precious gift of eternal life?

It is but natural for all men to be looking ahead for a good time to come and especially is this true of the strangers and pilgrims who are traveling toward the city that has been prepared for the pure and holy; those who

are weary and sick of sin, of cruel oppression and who earnestly sigh for rest. They are tired of the injustice and misrule of earth's kings, and are longing for the glad day to dawn when He that ruleth over men shall be just, ruling forever in the fear of God. Then shall all who are fellow-citizens with the saints be gathered to their fair city, even unto the city of the living God. Then will their sorrows cease, their pilgrimage will be completed, their griefs consoled, their tears wiped away, their enemies conquered, their brethren reunited, their fellows gathered together, their King on His throne, their crowns bestowed, their voices joined in the sweet melodies of that better land. Then they will enter into the joys of their Lord, and sing the new song, saying, blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Amen.

THE END.

PRAYERFULNESS

By Louis Newton

WHAT WOULD YOU SAY is the greatest sin of the average Christian? Perhaps many would suggest ingratitude. Others would think that indifference should be placed first. And still others would say preoccupation was the chief sin of the average Christian. What about prayerlessness? Does not prayerlessness include well nigh every point of weakness of the Christian? We have little faith because we cease to think of God. We have little power because we cease to rely upon God.

Mrs. Helen Barrett Montgomery has said: "I imagine that when we get to the kingdom the sin that will smite us most, as we look back on our earthly pilgrimage, will be our prayerlessness; that we have counted it a weariness, that we have gone to sleep saying our prayers, that we have found no time for our prayers, that we have not believed very much in prayer, and that we have prayed little Lilliputian prayers when we might have prayed great world-shaking prayers."

And when one stops to think of his impotency without God, he is brought to deep humiliation as Jesus says to us: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Are you a parent burdened with deep concern for your daughter or son? Are you a business man, burdened with some problem? A young person, wishing to know the right direction for your life? An invalid, suffering from loneliness? A pastor yearning for lost souls? Why not take Jesus at His word? Why not ask? Ah! but you say it is hard work to pray. Yes, but Jesus says it pays. It cost the highest price the human heart has ever confronted. But it is not too much to pay. Abraham halted, but he was willing at last to pay, and Abraham prevailed.

Jacob pondered the price of prayer, but he saw it was the only way to victory. David tried everything else, and then he talked to God. Jeremiah and Elijah and Ezekiel and Daniel prayed, and they prevailed. Jesus prayed more than He did anything else throughout His life in the flesh.

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 ground 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 sometimes 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?

"It is required in stewards, that a man be found faithful." And the best way for the Christian to be faithful is to be in constant companionship with God, to walk with God, to talk with God, to commune with God.

—The Canadian Baptist.

God's mill grinds slowly but it grinds fine, as the transgressor inevitably learns when he gets between the millstones.—Haney

Usually a person is proud and overbearing in proportion as his knowledge is rudimentary.—Haney.

JOY SHINES RADIANT THAT SHINES THROUGH SADNESS

RECENTLY in the state of Florida a large banking concern failed. Over two dozen associates and dependent banks have been affected to the point that they likewise have failed. Two of the Herald readers, an aged couple with very little of this world's goods, writing to Mrs. M. A. Woodward that the little they had saved up was in one of the banks that had failed, add this word, "I hope most of our treasures are laid up in heaven. There is one thing we have to be thankful for in connection with that and that is the money had been tithed so the Lord's money was not lost. That shows the beauty of tithing your money as soon as you get it. I consider it to be the only true time to do it."

How many thousands and millions of dollars are lost to Christians which have never been tithed to their Master! How much more pleasant the reminiscence of this aged couple who realize that even the little had been tithed and that they were not losers of their Lord's money!

PREPARATIONS FOR THE COMING STORM

By Mrs. H. H. Kent



HAT THIS WORLD is fast ripening for the greatest judgment that has ever come to the children of Adam, cannot be questioned by those watching and waiting servants to whom the Lord's message was given when He was here on earth. Every past age has ended in judgment and the judgment at the end of this age which is to precede the establishment of the kingdom of heaven will exceed that of any past age. This is not alone due to the fact that the conditions will be world-wide because of the territory it will cover, but mainly because the world has rejected the only source of peace and lasting comfort that can ever come to the human heart.

In John 3:19, Wey., we read, "This is the test by which men are judged that light has come into the world and men loved darkness more than they loved the light, because their deeds were wicked." And for this reason we read that, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18. The Bible teaches that the Christian life is a growth which leads to spiritual perfection, but the world has a very wrong conception of God and of the Christian life for the people of the world are seeking fleshly perfection, worshiping the creature more than their Creator. Rom. 1:25. The Bible teaches that the flesh should be used as a servant by the spirit. They are ignorant of God's righteousness, hence they are trying to establish their own, and many are the snares that Satan is leading them into.

The eye of faith sees the storm coming, but to the world it comes as a thief. 1 Thess. 5:4. Yet we must all patiently watch and await development of God's plan. Many Christians still have much of the creature haste which must be trained and handled by the great master Builder who is preparing the lives and characters of the Christians that they may be able to fill the place they are to take when the Lord comes to establish the kingdom. Rev. 22:12. We are receiving chastening and judgment now, so that when Christ comes for His body, those who are His at His coming will fit in and occupy their respective places, just as the stones that were used in Solomon's temple received their hammering in the wilderness, so that not so much as the sound of a hammer was heard in Jerusalem.

God's Word is plain and clear to the faithful and honest heart but to the disobedient it is confusing. It must be lived in order that we may understand it rightly. The deep and hidden truths do not appeal to the superficial reader who does not read it with an open mind, and with a desire to please God. Many are influenced by the doctrines and commandments of men and are not willing to dig deep to find the hidden treasures, hence they miss much and they will find that they will suffer much when the Lord comes.

In Eph. 4:18, we learn that "ignorance" is "deep-

seated" (Wey.) among those who do not know the Lord and the power of His Word. This scripture came as a comfort recently when a lady came to my home and after picking up and examining Weymouth's New Testament warned me that she was afraid that it would lead one away from the Word of God for she feared this book was as bad as Mary Baker's book, *The Key to the Scriptures*. At such times, how good it is to cling to the blessed Book and the Rock of Ages! An explanation under the circumstances seemed unnecessary for past experiences had proved that it would only lead to an unpleasant argument. How could we stand under such severe criticism and opinions of men if we were not rooted and grounded in the truth that makes us free? I believe it was Phillip Brooks who said, "If anyone attempts to offend my feelings, I raise them so high that the offence cannot touch them." Everything is being shaken that is not founded upon the Word of God, and we must turn to Him daily if we would be prepared for the storms that we must face. Christ said, "Unless I wash your feet (ways), you have no part with me." So we should abide in Him, so He can show us our mistakes.

God is still long-suffering, but it will soon be over. The truth of God is being marvelously revealed and God will make a short work of righteousness. God is preparing and fitting the true church with a garment of imputed righteousness and when the last member of that church is ready and when all God's plans are carried out, we may expect the trumpet to sound and the body of Christ will be caught up to meet the Lord in the air. Dear reader, if you are not ready, hasten into the secret chamber that God may prepare you, for a great blessing will come to you if you are ready and also to this world through the manifestation of the sons of God. Read Rom. 8:21-23. Let us be faithful under trial and tribulation, looking to Jesus, the Author and Finisher of our faith.

Even worldly people see a great crisis just ahead and know there is to be a time of trouble such as never was. Daniel 12:1. Paul tells us that it is to come because people do not have a love of the truth that they might be saved. 2 Thess. 2:10. We know also that God must cleanse this world and the present order of things for the coming reign of righteousness. The enemies of God cannot be permitted into the kingdom of heaven, or we would have the same condition as we have on earth now. From every source we see the storm coming.

God has told us in His Word so often to "watch", "wait", "pray", so it may be that the true church is here during most of the trouble, or those words of admonition would not have been given so often. In Psa. 27:5, we read, "In the time of trouble he shall hide me in his pavilion." It is while we are sheltered and in the "secret place of the most high" that we are taught of God and stripped of all error.

How the details of God's program will be worked out, we must wait to see, for we cannot go ahead of God. We know, however that there will be much resistance to the truth, which is bound to expose the present order of things in God's good time. Daniel said, "At the time appointed, the end (of this age) shall be." Enough warning has been given and we know that we must remain in the secret chamber, the only place of refuge from the coming storm. May we all be faithful as He who called us is faithful.

CELESTIAL BODIES

By C. W. Dean

IT IS VERY EVIDENT that little is said concerning celestials in Scripture and there are several reasons which suggest themselves.

First, celestials deal with celibacy and immortality which was hid in Christ. Second, our innate inability to understand what is not human and the language of fallen mankind is not a fit vehicle for celestial things. The testimony of Christ is sufficient proof to that fact. John 8:12. Third, our conception of the proclamation of Christ to the fallen celestials in prison, 1 Peter 3:19, is very limited and our inborn inability has caused erroneous traditions to pass on through the ages.

Scripturally, it is not God's plan at present that we should know much of the affairs of the celestials, but rather that they should learn the lesson of His dealings with us. Iniquity was found or existed in Satan before sin began in the garden of Eden. John 8:44.

The earth is the stage on which the tragedy of the ages is enacted. No other place can claim the beastly acts of Satan; no other place has sunk so low in sin and that on account of celestials, Gen. 6:1-4, for it repented and grieved God in His heart, Gen. 6:6; and, no other place can claim Golgotha.

As the account of creation proceeds we soon learn that it is practically confined to the earth, physically and soulful. The sun, moon and stars are mentioned, but only as they are related to their position, and their purpose of light to the earth.

Apart from Gen. 6:1-4 and occasional visits such as Gen. 18:2 and 19:1 and the celestial session, Job 1:6, the Scriptures of the circumcision are concerned with the earth. Only as celestials visit the earthly sphere are we apprized of their visits and existence. Prophets and apostles are all concerned with the earth and the restoration of their kingdom. They anticipate a place in the earthly kingdom and the new creation, which is a fulfillment of the prophecy of Ezekiel 37:1-11.

The mystery of the celestial body was hid in Christ, which in other generations was not made known unto the sons of men, but by revelations was made known unto the Apostle Paul of which he became dispenser. Eph. 3:1-10. Later, unfoldings of God's conian purpose has been read back into earlier revelations which, at the time of their

writing, were absolutely unknown and unthought of. Therefore it is not expected that the thoughts herein expressed on celesial bodies with celestial glory will be readily accepted.

Paul makes it evident that the principalities and authorities among the celestials are even now aware of the grace which is ours in Christ Jesus our Lord, Eph. 3:10, and declares that he is made a spectacle both to angels and men. 1 Cor. 4:9. In three contexts "on-heavenly" is set in contrast to "on-earthly". John 3:12; 1 Cor. 15:40; Phil. 2:10. In John 3:12 it is used by Christ Jesus Himself and unto those who lay claim to the new birth. They should walk accordingly, or else get a better scriptural understanding of that new birth.

For one like Nicodemus, expecting to enter the kingdom by physical generation, it would be quite a blow to demand spiritual regeneration. We are utterly helpless in regard to our physical generation. We can do no more to accomplish our spiritual generation. It is the sovereign work of God's Spirit. If anyone is in Christ Jesus, there is a new creation. 2 Cor. 5:17. In spirit we skip the era of the kingdom, the regeneration, and enter the new creation over a thousand years later. A new birth will fit them for a life on earth. The new creation fits us for a celestial destiny. One receives a rejuvenation of the faculties; the other, changed at resurrection, will receive powers and capacities far beyond our present possibilities.

In 1 Cor. 15:40 "on-heavenly" (celestial bodies) are set in contrast to "on-earthly" (terrestrial bodies) and in Phil. 2:10 "on-heavenly" things with "on-earthly" things. Paul makes it evident that he is to be a member of a class that will judge angels, 1 Cor. 6:3, or celestials. Paul also protested of the glorying of others which he had in Christ Jesus our Lord as they came short of that sacrament, 1 Cor. 15:31, and there were also brethren which had no hope to be partakers of that glory. 1 Thess. 4:13.

It is therefore very evident that a partaker of a celestial body with a celestial glory would have to learn something concerning the fall of celestials from their plane of creation before he would be qualified to judge them for their sin or crime. It is absolutely evident that Jehovah God would not judge a celestial being with or by an inferior being, and if we are not acquainted with their fall and sin, we surely know nothing of the sacrifice required to become judges of fallen celestials which Paul declares that he and others shall judge.

Turning to Gen. 6:15 we learn that celestial sons of God left their principalities and own habitation, St. Jude 6, and came to earth and cohabited with the daughters of the terrestrial sons (daughters of men) "and they bare children to them, the same became mighty men." The wickedness was so great that it grieved their Creator at His heart and for that sin God commanded Noah to build the ark as He would destroy them with the earth. Noah was the only one of the human race perfect in his generation. Gen. 6:9.

The judgment of these disobedient celestials (who are
(Continued on page 704)

DAILY SCRIPTURE READINGS

AS NOTED in last week's Herald, we are commencing with this issue a series of daily Scripture readings with the suggestion that Herald readers throughout the country, as much as may be convenient, will undertake to set apart a definite hour or period of each day preferably in the morning, in which to read the Scriptures and follow with prayer. There is an immense amount of good that is to be derived by the family and the individual who will daily consecrate a portion of time for the study of God's Word and for communication with God in prayer.

Believing that most of our readers receive the Herald by Saturday night of the week of publication, we are beginning our daily readings to date Sunday morning, August the 4th. We request that daily prayer will be made which shall guide to His honor and praise the doings of the General Conference. The first selection suggested is that of Daniel's heart-wracking prayer to God.

SUPPLICATION AND CONFESSION

Sunday, August 4, Daniel 9:3-19.

Note particularly the outpouring of Daniel's heart to God. Note his deep and contrite confession, note his supplication to the Father for mercy, for forgiveness. Study well this prayer. Stop to realize how far this prayer may parallel the real needs of your own life. Stop to realize that while you are reading this scripture perhaps hundreds of others throughout the land are accepting this same suggestion and are reading it likewise.

With this thought in mind, also follow the reading by a prayer of deep contrition and supplication to the Father in your own behalf. Do not forget the work of your conferences. Do not forget the General Conference. Do not forget the laborers everywhere and make the supplication to the Father for His guidance and for His direction in all of the labors in the gospel field.

WITNESSING HIS TRUST IN GOD

Monday, August 5, Daniel 6:1-17.

In reading the introduction of this section, try to note carefully how that the king was assenting and agreeing with the intriguers against Daniel. Notice what a complete trap they had laid for this man of God. Then notice at verse 10 how that Daniel, knowing all that had been done, stood faithfully as a witness to the God of heaven.

Remember that as long as there is time, there is opportunity for Christians to witness of God and of Christ. There is hardly a day that passes, but what every Christian may have some sort of an opportunity to witness favorably and solely for his Master.

GOD'S WATCHCARE OVER THE INDIVIDUAL

Tuesday, August 6, Daniel 6:18-28.

Remember that the same God looks down upon you, dear brother, sister, as looked down upon Daniel. Remember that God is no different now than in Daniel's day.

He is still anxious to guide, assist, protect and care for His own. Daniel, by his great service of faith and trust, made it easy, opportune, for the Father to sustain him. There was no doubt but that Daniel was completely resigned to God and that he fully and thoroughly committed himself to the Father's watchcare.

May this lesson be an incentive to every reader throughout the broad land to place himself more completely under the care and guardianship of the Father in heaven.

GOD LEADS

Wednesday, August 7, Ezra 8:21-36.

Here we find Ezra, after leaving the great Persian government, stopping with all of his company at the bank of the river Ahava and asking the Father's guidance and protection throughout the journey to Jerusalem. Note well how that the Father led this company of regathering ones free from all danger, giving them safe arrival in the city of His own choosing.

There is more than one individual today who readily bears witness to the fact that God still guides in life's travels. Whether by rail or by boat or any other way, he who labors and travels in service to God has a right to look to the Father for the Father's guidance and the Father's blessing. In your prayers that follow the reading of this section do not fail to ask the Father's guidance and watchcare over you throughout the day's journey and over others who are traveling here and there in the Father's service.

WITNESSING FOR JESUS

Thursday, August 8, Acts 4:13-20.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Is not the answer to this question the one thought that was prevalent in the minds of Peter and John. Should not that thought be the one thought prevalent in the mind of every Christian person. He should remember that every day he is serving either man or God. He is either catering to the ways and wishes and programs of man, or he is catering to the ways and wishes and program of God. Peter and John witnessed solely for their Lord and Master.

Do not content yourself, brother, sister, with the mere reading of this chapter. Rather aid yourself and bring yourself nearer unto your Master, nearer to that point where you can witness constantly for Him by engaging ever so faithfully in prayer to the God of heaven through Jesus Christ.

THE NON-CHRISTIAN HAS EYES

Friday, August 9, Acts 16:16-40.

It was not enough in Paul's estimation that he should merely declare the words of God. His duty was to witness to the truthfulness of those words in life-action which he lived in the presence of others. He rebuked the spirit of divination that was being manifested in the damsel in the presence of all and he implored Christ's

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"WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD."—1 COR. 10:31.

THIS WEEK finds us back at work again after our southern trip, having spent a very enjoyable two weeks' vacation at home. Illinois State and General Conferences now will soon be under way, and we anticipate some pleasant meetings with Bereans there.

Some thoughtful meditations in the last few weeks, inspired by reading reports of our church work over the country, by observation of conditions prevailing in different localities and among different people, and by personal experiences, have led us to believe even more strongly in conclusions which have been reached before.

We have often stood looking up at a stalwart tree and admired the formation of its leaves and branches. We have stooped to upturn the heart of a rose and breathe its delicate fragrance and wonder at its beauty. We have lain beneath the blue of heaven and tried to pierce its depths with our understanding, that we might know more about the Creator who formed all these things. Yes, we come to marvel at the infinite wisdom and power that created the things of nature and set them in perfect order.

In considering the handiwork of God's universe sometimes I wonder if we think of the organization of the Christian Body in its true rank. The human body was the crowning achievement of the Father's work back in the days of creation, but the spiritual body, today known as the church, or the body of Christ, will surpass all creation for perfection of organization and for beauty of holiness. I know that we forget sometimes that these things are true, and that to be a member of this body, recognized of God, is the supreme privilege that it is. If we just could realize the importance of our own individual responsibility and faithfulness!

There is a friend of mine who is suffering at present from a fall which threw her knee out of joint and which makes walking temporarily impossible. She was remarking how unfortunate it is, when she is otherwise in perfect health, that this little weakness should disable her so completely.

The application of a great truth struck me quite forcefully. One little bone out of its place and the whole body is unable to perform its work! The members of the

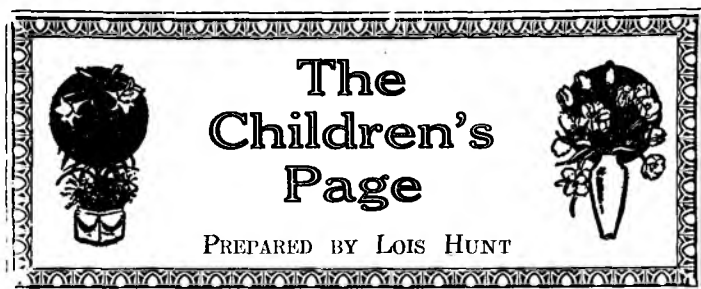
spiritual body have their functions to perform just the same as do those of the physical body. Don't you think we fail to grasp the need of functioning smoothly in our own little places at times?

We consider the requirements laid down in Scripture for a perfect church, for growth and strengthening of the different members and development of the body as a whole. Oh, how much we need to grow! And the outstanding truth of it all is that the welfare of the body depends on and begins with you—and with me. It may be true that I am only a little ligament to support a bone, but if I am weak the bone slips out of place and the whole body is crippled.

As a church body we are made up of many different kinds of parts, or members, and who can say that the hand is more important than the foot, or the right hand than the left, or the thumb than the finger? The body has need of them all. Therefore take heart, you who have little of this world's goods and feel that there is nothing you can give. Remember that the poor widow received the Master's commendation not for the amount that she gave, but for the fact that she gave what she had willingly. Cheer up, you who fear that your labor is unappreciated in the Lord's vineyard because perhaps you are simply raising a family and do not get time for outside work. For what is Mary, the mother of Jesus, known? The fact that the Lord Jesus Christ called her "mother" was recommendation enough. Do not become discouraged, you who are separated from those of like faith. There are many isolated ones of our membership whose steadfastness and zeal in the face of difficulties are a constant delight to the Father and an inspiration to weaker members.

Yes indeed, there is work for us all, and there is a crying need for faithfulness, however small the task may be.

As we take stock of ourselves and the needs of our church body at the various gatherings this conference season, may the Church of God be impressed upon our minds as the most wonderful organization of the Father's creation. And as members of this organization may we each pray for strength to take the task at hand, and do it well.



DANIEL AMONG THE LIONS

“Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known.”



THAT is just the way Daniel lived. He was so just and honest and faithful that he became chief of the wise men. The other wise men became jealous of Daniel. They plotted to have him lose his power.

They hunted for something that Daniel did that was bad, so that they could tell the king Darius and have Daniel killed. But they could not find anything bad that Daniel did. He loved God and did whatever God told him to do.

Finally one of the wicked men said, “I know what we can do. Daniel is one of the children of Israel and he prays to God. We will go to the king and have him make a law that no one shall pray to any god except the king for a whole month. Then we will see if Daniel will do as the king says.”

So they went to the king, and the idea pleased him. “I will be the god of all my people. Whoever shall pray to any god except the king for the time of a whole month shall be thrown *into the den of lions.*” So the law was written out and Darius signed his name to it. And it was sent through all the land in every direction.

When Daniel heard that the king had made this law, what do you suppose he did? He did just as he had always done before. Three times every day he went up to his house, and opened the windows towards his own home country—Judah and the beloved city, Jerusalem, with its temple. Then he knelt down and prayed to God to take care of his country. And he thanked God for all the kind things that He had done for him, and for making him so great before the king.

Now, the wicked men hid themselves where they could see Daniel praying. And as soon as they saw that Daniel was not keeping the king's law, they went to the king.

They reminded the king of his law and the punishment to be administered to anyone who broke the law. The king said, “The law cannot be changed. Is there any man who has not kept the law?”

The men replied, “O King, there is Daniel, of the children of Israel from the land of Judah. He has disobeyed you. He prays three times a day to his God. We have all seen and heard him.”

Darius was very sad, for he loved Daniel and saw how very foolish he had been to make such a law. He knew that Daniel was a good man, and that Daniel loved him better than all these wicked men did. He realized now that these men had made the law on purpose to kill Daniel. So all that day, till the going down of the sun, the king tried to save his friend.

At evening time all the wicked men came to him and said: “O King, the law is written down and cannot be changed. The law of the Medes and Persians cannot be changed.

The king told his servants to bring Daniel. And the king said to Daniel, “My heart is very sad within me, for you have been a true servant of the king's. But the law is written and cannot be changed. And if I had known how it would happen, I would never have written such a foolish law. But now perhaps your God will save you from the lions, for you have been very true to Him.”

So the king went with Daniel and the wicked men to the door of the lions' den. The gate was closed and fastened with the king's own fastening, so no one else could open it and look in.

All night the king stayed in the palace, and he could not sleep. He did not have any feast or any music. He would not see any of the wicked counsellors.

Morning came at last! Darius rose up early and went to the den of lions. What thoughts and wonderings he must have had!

As soon as he came near the den and opened it, he called out with a loud, sad voice, “Oh Daniel, servant of God, is the God that thou servest able to deliver thee from the lions?”

And what do you think he heard? The voice of Daniel answered from the den: “O King, God has saved me from the teeth of the lions. All night long have I been here and they have not harmed me.”

Then the king was very glad and commanded his servants to take Daniel out of the lions' den. And what do you think Darius did with the wicked men? He had them thrown into the den. But Daniel was given the place next to the king—*Parts from “Boys and Girls of the Bible.”*

REMEMBER

God rewards those who do what they know to be right.

SOMETHING TO DO

1. Hunt pictures of this story.
2. Write a prayer like Daniel must have said.
3. Read Ephesians 6:10-20.
4. Learn the poem “Consider.”

WHERE FIND

“I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name.”

NOTE BOOK

Page 1. Copy the verse at the beginning of the story.
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With Our Sunday Schools

LESSON VI.—August 11, 1929

DANIEL AMONG THE LIONS

Daniel 6:1-28.

Devotional Reading: Psalm 91:9-16.

GOLDEN TEXT

The angel of the LORD encampeth round about them that fear him, and delivereth them.—Psa. 34:7.

A STUDY OF THE SUBJECT



TOPIC.—The courage of Faith.

Outline.—I. Daniel, the statesman. II. A wicked plot. III. A test of faith. IV. Faith's deliverance. V. The meaning of true courage.

I. DANIEL, THE STATESMAN. Throughout the last day of the survival of the Babylonian nation in supremacy, Daniel was active in the affairs of the king. Babylon fell to the Medes and Persians. Usually when one nation falls to another, its statesmen fall with it. To say the least they are in disrepute with the incoming power. Not so with Daniel. He was in high favor with the victor nation.

At about 16 years of age, Daniel's training for statesmanship began. For 70 years his power had been felt in Babylon. He is now placed immediately as one of three presidents under the king over all Medo-Persia. Dan. 6:3.

II. A WICKED PLOT. The record reveals no just cause why Daniel should have been plotted against. It was evidently a case of those high in authority conniving to oppose the king's desire, and to please themselves by causing the death of Daniel. Little did the plotters realize what Daniel meant in the purposes of God to Medo-Persia, and to the world in after centuries. Man proposes but God disposes.

III. A TEST OF FAITH. This is the first testimony indicating that Daniel particularly was the subject of hatred, and that his person was in special danger. He had manifested his faith in proclaiming the acceptable message to the king, Dan. 2:37; in interpreting the king's later dream, 4:8; in reading the handwriting on the wall, 5:25; but now Daniel's own person is affected. In a test of faith, Elijah offered his sacrifice before the prophets of Baal, 1 Kings 18:31; David met Goliath, 1 Sam. 17:46. (See also Heb. 11.) Likewise with Daniel, the real test of faith came when he committed himself to God in constant service, even in the face of apparent bodily harm—harm that might apparently be averted by simply using a little policy or common sense (as some now urge) and by pretending to heed the king's command.

PRACTICAL APPLICATIONS

The Courage of Faith. When David faced Goliath the mighty champion of the Philistines, he did so with courage born of faith—not in his own strength and skill, but faith in the God of Israel. "This day will the LORD deliver thee into mine hand." 1 Sam. 17:46. When cast into the lions' den Daniel stood among those ravenous beasts without fear. His courage also was the re-

sult of faith—not in himself but in Jehovah. The writer of the Hebrew letter asserts that through faith kingdoms have been subdued, armies put to flight, and the mouths of lions stopped. Heb. 11:33-34. Courage that is the outgrowth of faith in God will remain steadfast and unmoveable regardless of the nature of the danger that threatens. "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" Psa. 27:1. —G. E. M.

THE GOLDEN TEXT

"The messenger of the Lord encampeth around them who revere him." Psa. 34:7, Rth.

When Daniel was thrown into the den of lions, the angel of the Lord shut the lions' mouths, for Daniel had loved God, and had done nothing for which he could be condemned.

When the Hebrew boys were placed in the fiery furnace because of their sincerity to God, and their refusal to bow before the image, the angel of the Lord came, and they were taken from the furnace unharmed.

Jesus said on one occasion that He could ask the Father and He would send twelve legions of angels for His protection if He so desired.

"If God be for us, who can be against us?" Here is protection promised to us. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." Psa. 91:2. Here we are safe from the fury of life's battles and storms, if we but abide under the shadow of His wings.—V. C. T.

SENIOR AND ADULT CLASSES

Topic: Israel's God Acknowledged.

Through Daniel, two kings of Babylon were made to bend under and acknowledge Israel's God. And through Daniel, Darius and Cyrus, kings of the Medes and Persians that succeeded the Babylonian kings in world dominions, were made to bend the knee to God. Because Daniel believed in God and was not hurt in the lions' den, Darius sent his decree into all the earth that all men should fear and tremble before Daniel's God, the living God, whose kingdom shall not be destroyed. This acknowledgment of Israel's God is not even touched by that acknowledgment that comes into the heart through Christ. This we know because Darius had the plotters against Daniel and even their wives and children cast into the lions' den, which act proves that he did not conceive of God as He is revealed in Jesus the Christ.

But these acknowledgments, fleshly though they were, (and of necessity fleshly since the

kings had no idea of the Christ even in type) have had and are still having a part to play in bringing mankind to the feet of Jesus.—A. K.

INTERMEDIATE CLASS

Topic: The Meaning of True Courage.

The lesson of last week took Daniel through adult life and this lesson deals with his old age. Review the most important points in his life, showing how his faith in God kept him in the most trying circumstances. What was the most outstanding trial of his old age? Why did it result as it did for Daniel? Dan. 6. Tell the result it had on the king. Daniel's courage on this occasion was not unusual for it had been displayed many times before, though not in quite so striking a manner. What was the foundation for this courage?

There are two kinds of courage, physical and mental. Often mental courage means more than physical courage. When Daniel persevered in worshipping Jehovah in spite of the king's decree, what sort of courage did it require? Name instances of each kind of courage. Does it take courage sometimes to tell the truth? Does it pay in the end?

Remember that God is just as watchful of His obedient children to-day as He was of Daniel.—M. G.

JUNIOR CLASS

Topic: The Bravery of Daniel.

When Darius became king of Babylon, he appointed one hundred and twenty princes to rule over the kingdom. Then over the princes he appointed three presidents.

Daniel was one of these presidents, and as he was by far the wisest and best of the presidents and princes they began to plot against him. They tried every possible means to find fault with him, but not one thing could they find.

Now these men knew Daniel was faithful and prayed to God every day, so they tried this scheme. They went to the king and persuaded him to sign this decree which they had made: "Whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." Of course the king had no idea of what they were trying to do, or I'm sure he would never have signed the decree.

Daniel, knowing of the decree, went into his house; then into his room and with the windows opened, knelt down with his face toward Jerusalem and prayed to God just as his custom had been three times each day.

Read Dan. 6:26 for the effect of Daniel's daring to do what was right on the whole kingdom.

If God saved Daniel, will He save us.

—V. C. T.

DOINGS AMONG THE CHURCHES

GATHERING FOR THE BIBLE SCHOOL AND CONFERENCE

Already people are beginning to gather for the Oregon Bible School and Conference which will convene on Tuesday of this week, the day the Herald is mailed. We are looking for a large attendance this year and as several new features are promised in the program, we are looking for a season of study and worship that will be very edifying.

As heretofore, the Illinois Bible school will have its regular sessions each day and a portion of each day will be set aside for Bible study under the auspices of the General Conference.

The ministerial gathering for the study of problems peculiar to ministers will be held up from day to day. I also understand that some time during the week little sectional conferences for the purpose of studying the particular problems in church activity will be engaged in—such as the study of the Sunday School problem, the study of the Berean matters, the study of the problems of isolated members, evangelization, etc., etc.

General Conference Business Meeting

We are anxious that all delegates and all who are expecting to attend the business meetings of the General Conference will be on hand on Tuesday of the second week, August the 6th, when the General Conference business will begin. Business session will be adjourned from day to day over Wednesday and probably Thursday. The regular Bible school classes will conduct their studies as usual even upon these days unless it be that excessive amount of business should make it necessary to use a portion of such time.

Let us all remember that the work done at these gatherings will be felt throughout the year in the churches throughout the country. Let us every one put forth earnest, prayerful effort that the same may be done properly to God's honor and glory. Those who are obliged to remain at home and cannot be present at these gatherings, are urged to petition our Father in heaven day after day for His kind guiding care of the work that is done here during this time.

F. L. Austin.

ANOTHER WEEK IN IOWA

We were in the midst of our stay at the Pleasant Prairie church, near Sue City when we wrote last week. Four days and nights were spent with the brethren there, and we appreciate very much the hearty cooperation which they gave.

On the 20th we went to Stanhope where services were held at Saratoga church on Saturday night and three times Sunday. In addition to those of the neighborhood we were glad to welcome two car loads from Maxwell on Sunday. There are some splendid brethren at Stanhope.

The next stop was Gladbrook, and this was our first visit to that church. Bro. Williams, the state evangelist lives there, and it is easy to see that he has done a very acceptable work among the brethren. The church building has been recently worked over, and is very neat.

The last stop was for a couple of nights in Waterloo and Cedar Falls, the meetings being conducted at the Christadelphian church in Waterloo. The weather was extremely hot, but we enjoyed the opportunity of meeting again with these brethren whom we know

so well.

A very kind spirit was found in all the places visited, and it was with feelings of appreciation that we headed homeward to take up some other duties. F. E. Siple.

A COMMUNICATION

I want to say a word about Bro. Siple's visit to the Northwest Conference. The trouble was he did not stay long enough. He gave us some good talks. He put on a new dress, but still the truth shown out in its beauty.

Now I think the idea of a speaker coming around and visiting the different parts of the country rather under the direction of the General Conference is the thing to do. It keeps us in touch with the brethren all over the country and the General Conference would have a better understanding of conditions. It would have a tendency to a more united work. I am for it. A. W. Darby.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

General Conference, Oregon, Ill.,	July 30 to August 11
Illinois Conference and Bible School, Oregon, Ill.,	July 30 to August 11
National Berean Conference, Oregon, Ill.,	August 5
Virginia Bible School and Conference, Maertown, Va.,	August 14-25
Iowa Conference, Waterloo, Iowa,	Aug. 17 to 25
Nebraska Conference, Holbrook, Neb.,	Aug. 18 to 25
Kansas-Oklahoma Conference, Arkansas City, Kans.,	Aug. 24 to Sept. 5

EXPLANATION

It seems necessary to make some kind of statement as to my attitude toward the conference work in Texas, inasmuch as there are so many reports being circulated. There is a feature in reports that is wrong, and that is, "I am right, you are wrong." The condition in Texas existed long before I came into the state, and because of misunderstanding reports have gone forth. I am perfectly willing to carry my load of the blame, and will gladly do so regardless of whether the other brother does it or not. A report is, that I came into the state, was hired by, and worked under another church name. I have never during my past nineteen years of service worked under any church name except the Church of God. Our plan to move to Texas had been made long before any agreement was made to hold meetings in the state, but because I came to the state when I did and because I held meetings in places that had been more or less in the regrettable trouble of the past few years, many have drawn wrong conclusions as to my attitude.

These matters were considered in the Texas conference just closed, and I appreciate the Christian spirit shown by these brethren, and by agreeing to work together in Christian service. Yours in the Christ, T. A. Drinkard, Clyde, Texas.

BLAIR, NEBRASKA

Sunday School, 10:00 a. m.; morning worship 11:00 a. m.; Berean class 7:00 p. m.; evening service 8:00 p. m.; prayer meeting Wednesday evening; Sacrament, first Sunday in August.

Sunday August 4th, is our monthly sacrament day. May all the Blair members be present. Sacrament services will be held directly after the morning service.

Go to our state conference at Holbrook if possible. You will find a fine bunch of loyal brethren there that will give you a hearty welcome.

Visiting brethren always welcome at the Blair church. Meet with us on sacrament day. United fellowship is sweeter than the honey in the honeycomb.

REPORT FOR JULY

Sermons: Pl. View, 2; No. Salem, 3; Bible Lessons, 20; Baptisms, 7.

Money received, Pl. View, \$18.50; Con. Board, \$37.20; Gideon Logan, \$15.00; Mabel Alexander, \$15.00.

Expenses, \$10.70.

Services held during con. year, closing July 20, 1929, 248, baptisms, 35. J. H. Anderson.

SLAYMAKER-CRONBAUGH

Harold Slaymaker, of Ladora, Iowa, and Miss Norma Cronbaugh, of Belle Plaine, motored to Gladbrook, July 10, and were married at three o'clock at the home of J. W. Williams, pastor of the Park Hill church and of the congregation at Koszta, from which the young couple came. They were accompanied by Owen Slaymaker, brother of the groom, and Miss Frances Heller, who acted as groomsman and bridesmaid. The groom is a farmer near Ladora and the bride was a teacher in her home county. They are beginning married life on the farm. Both have devoted their lives to the Lord, and it is therefore hoped that their union will be a blessing to themselves and a service to those surrounding them. The good wishes of their many friends and of the church go with them. J. W. Williams.

IOWA REPORT

Three were baptized at Koszta, July 21. They were Lester, Doris and Wilma Cronbaugh, one each from three families; all young people. Sister Kiger is doing a good work of leadership at Koszta. The attendance is good, and much enthusiasm shown. Sunday School is held regularly, and the members are taking a more active part in discussions on assigned topics.

At Gladbrook our number is not increasing any, but our percentage of attendance is high. Our weekly Bible lessons are well received. The U. B. pastor did attend several times and commended the work highly. He is a strong believer in the Lord's coming. The members of our congregation were the chief ones to profit by the union revival meeting held in May. Our brethren were commended for their attendance and our preaching was very favorably received, so much so that several asked for special sermons at our own church later and came to hear. But ordinarily the public do not come, though they are cordial to us all. An effort was made to combine

the U. B. and the M. E. with our congregation, but so far it is hindered by too much allegiance to denominationalism. The writer was to have been the paster, and though the effort failed it meant much to us, and was very gratifying as indicating the favor in which we stand in the community. Our proposal was that all abandon everything denominational and just be the biblical church.

At Stanhope the same faithfulness and good attendance and interest continue, though there, as at all our appointments, there is seldom opportunity to preach to any but our own families.

I was at Lake View the last Sunday in June, and we had good meetings at the Pleasant Prairie church, though in the evening a coming rain interfered. Sister Petty of Sac City pleased us all by being able to be out. Sister Sonnichsen, of Lake View, continues to be in very poor health, as does also our esteemed Sister Edna Allard of Fort Dodge. The writer continually feels the loss of her husband. His place is hard to fill, though it is taken somewhat by our good friend, Ray Allard, of Gladbrook, who is so similar to Greenleaf in many ways.

At Hickory Grove we hold our regular monthly appointment, with the usual fair attendance of the church families.

Bro. Siple is just closing his trip among the Iowa churches, and good reports come to us of his preaching.

Conference time is near. Will not all of our churches try to be present in good numbers, through the week, as well as on Sundays, to enjoy the truth presented, and to help us confer on the coming year's work?
J. W. Williams.

FONTHILL, ONTARIO

We take great pleasure in presenting to the brotherhood, Sr. Elsie Florence Jones of Welland, Ont., who took on the name of Jesus Christ, Sunday, July 21st, in the water of baptism. Florence, avowing her faith, was baptized by Bro. Paul M. Hatch in the water of Lake Eric, where two others of Lancaster, N. Y., also avowing their faith in the all saving name at the Fonthill May Meeting were baptized. May she and the others be worthy of the trust they have taken and be richly rewarded by the Master in the resurrection of the just.

On Friday evening, July 26th, the brothers and sisters of Fonthill gathered at the home of Sr. Lilian Railton in a party of farewell to their temporary minister, Bro. Paul M. Hatch. All had a good time and every minute was enjoyed.

Bro. Hatch in his quiet way has done good work while here, and we are very sorry to part with him. We expect Bro. and Sr. Grover Gordon to permanently locate here at Fonthill in August.

We ask for your prayers in our work. Your sister in the faith, E. M. Seburn, Sec'y.

Word reaches us that the annual Omaha gathering will convene this year from August 24 to September 1. We have no information as to the place of the meeting, but as we understand that the regular meetings are held at the home of Bro. and Sr. Emery Dixon, 5035 Browne St., we suggest that any one wishing to know about this gathering phone or write them for accurate information.

HERALD RECEIPTS

Mrs. G. L. Bates; Mrs. R. S. Knight; C. N. Adams; Clindt Scott; T. F. Elliott; W. A. Hall; C. H. Horton; G. C. Price; Helen Ridley; Mrs. Emory Van Slyke; Mrs. Lillie H. Willis; Mrs. Anna Smith; Mrs. C. H. Nye; Mrs. Lester Travis; Mrs. Frances McCrodan; Mrs. Wm. Chandler, Jr.; Abbie H. Fiske; Mrs. Mary E. Allard; Wm. Mann; J. S. Owens; Wallace Woolf; Oscar Simon; Lottie Haney.

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DAILY SCRIPTURE READINGS

(Continued from page 698)

assistance upon her. The change that resulted in the damsel was such as to bring great financial losses to those who were using her services for their own gain. Paul did not seem to hesitate as to what was right in the matter. It was evidently not his wish to injure his fellowmen, but it was rather his wish that he might honor his God and benefit the girl whom they were enslaving to their own mercenary gain.

Each one has great opportunity to apply the principle in this lesson to individual life. Ever and anon in the individual experience there is opportunity to stand out firmly for the Father. Not that we must always find occasion when by standing firmly for God we can stand in definite opposition to fellowmen, no, not that, but rather that you and I should practice, habituate ourselves to live faithfully for God. Such habit of life will establish us in the way of true Christian service.

That God will help and aid all those who would thus perfect life's habits goes without question. Let us all engage in prayer that the Father will guide and direct us to be faithful witnesses for Him in the eyes of men.

CHRISTIAN PREPARATION

Saturday, August 10, Ephesians 6:10-20.

Whether it be the opossum or the porcupine, the spider

or the elephant, every form of life has its God-given means for providing for self and also for protecting self. The means provided to the Christian for aiding himself is the Word of God and his communion with God and His Son. The means of protection is for him to clothe himself with God's provided armor. This armor of God is definitely itemized in this section suggested for today's reading. There is no part of this armor that is not necessary to the protection of Christian life; not the protection of individual as such, but of him as a Christian. God, who gave the opossum his manner of deception, who gave the porcupine his barbed quills, who gave the spider his enmeshing web, who gave the elephant his mighty strength, knows what to prescribe to the Christian that the Christian may be thoroughly equipped for the service of the Father and protect himself in his faith against adversaries on every side.

Do not forget that you and I, this day as ever, need the Father's daily blessing. Let us go to Him in prayer for His protecting care in all Christian labor. In our prayers, let us remember those gathered together in different places for the advancement of Christian truth. May the united prayer of many go far in sustaining and directing not only the individuals praying, but those gathered together in service and devotion to God and in the prosecution of the work of the gospel.

The whole continent of Europe is approximately the same size as Canada.

CELESTIAL BODIES

(Continued from page 697)

in prison) depends largely upon the proclamation made unto them by Christ, 1 Peter 3:19-20, which assures us that they are spirit beings in prison under the bondage of darkness, 2 Peter 2:4; St. Jude 6), and not human beings in the tombs under the bondage of death. John 5:28-29; Heb. 2:14.

The future destiny and powers of the celestial class, 1 Thess. 4:15-17, depend also upon the proclamation Christ made unto the fallen celestials in prison. In His resurrection He demonstrated that death had no power over Him nor others in His presence, and to press the thought upon the proclamation He made to the fallen celestials in prison, would be without precept or wisdom. However, we can rest assured that it contained good news to those spirits in prison and no doubt concerned their release unto judgment. Isaiah 42:7; and 61:1.

If it required celibacy for the kingdom of heaven's sake, Matt. 19:12, it is reasonable to assume that it requires celibacy to be made equal unto the angels, or celestials. Luke 20:34-36. If it required celibacy to judge the twelve tribes of Israel with terrestrial glory, Matt. 19:28; Luke 22:28-30, it will certainly require celibacy to judge angels who fell from that plane of creation. 1 Cor. 6:3; St. Jude 6.

Paul, who was made minister of the gospel of the mystery, Eph. 3:1-7, pressed forward toward the goal unto the prize of the high calling of God in Christ Jesus, said, "As many as be perfect be thus minded (otherwise minded), and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereto we have already attained, let us walk by the same rule, . . . be followers together of me, and mark them which walk so as ye have us for an ensample." Phil. 3:14-17.

One of the examples we have to examine is that of 1 Cor. 9:4-5 compared with Gal. 2:1-15. The example of Peter caused the dissimulation of Barnabus, who was separated to work with Paul. Acts 13:2; 1 Cor. 9:6. Peter had been admonished by the Lord that Satan had asked to have him to be sifted for a purpose, Luke 22:31, and after his conversion Peter declares that his beloved brother, Paul, has been given wisdom. Also the epistles of Paul speak of things which some of them are hard to understand. 2 Peter 3:15-16.

Another example is given in 1 Cor. 15:31, and that sacrifice pertains to the high calling of God in Christ Jesus. Paul obtained mercy that in him as chief might Jesus Christ use him as an ensample of His longsufferings for the believer unto eternal life which deals with incorruptible and invisible life hid in Christ. 1 Tim. 1:16-17.

Paul, as chief (first, 1 Cor. 15:8) of a class that will judge angels, lived a celibate and in the gospel of the mystery taught and preached it as the mark of the high calling of God in Christ Jesus. After rebuking the apostle and Peter for deceiving sisters (or women) that were believers, 1 Cor. 9:5, Paul likens the prize of the high

calling as a race course and all run that they may obtain, but the winners only receive the prize. And every man that striveth in the games exerciseth self control in all things. They do it to receive a corruptible crown. But Paul was striving for a crown incorruptible. 1 Cor. 9:24-25. Three times Paul writes the admonition, be ye immitators of me even as I also am of Christ. 1 Cor. 11:1; 4:16 and Phil. 3:17.

Christ Jesus is the Ensample set before us. He lived a celibate and advocated it for the kingdom of heaven's sake. The greatest and grandest exhibition of the powers of the celestial body is seen in the ascension of our Lord Christ born of a woman, made in the likeness of sinful flesh, condemned sin in the flesh, put to death in the flesh, raised a vivifying Spirit, gloriously changed, rose without an effort to ascend from the earth and vanish in the clouds. Likewise the class of 1 Thess 4:15-17 will be gloriously changed and ascend from the earth to vanish in the clouds and meet their Lord in the air and they shall ever be with the Lord.

It is the desire of the writer that the readers of this article be advised that I make no claim to become a member of the celestial class, for the gifts and calling of God are not repented of. Let each man abide in that calling wherein he was called, which the apostle Paul fully explains in his epistles.

By the grace of God let no man think of himself more highly than he ought to think, but think soberly according as God hath dealt to each a measure of faith. For even as we have many members in the one body, all the members have not the same office, so we who are many are one body in Christ and severally members one of another, having gifts differing according to the grace given to the proportion of faith.

There are bodies celestial and bodies terrestrial but they differ in glory. The celestial body and celestial glory are the high calling of God in Christ Jesus and with them celibacy and immortality.

DANIEL AMONG THE LIONS

(Continued from page 700)

Reverse side—Cut out pictures of lions or of this story.

CONSIDER

Consider

The sparrows of the air, of small account:

Our Lord doth view

Whether they fall or mount—

He guards us too.

Consider

The birds who have no barn nor harvest
weeks;

God gives them food—

Much more our Father seeks

To do us good."—*Christina G. Rossetti.*

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"WATCH YE THEREFORE"

By Samuel E. Haney

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly (*unexpectedly*, *Emph. Diag.*) he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.

MARK IN THIS CHAPTER gives the Lord's account of His second advent, which, briefly stated, consists of two features. First, events (signs) presaging a period leading up to His coming. And second, His actual re-appearing. The significance of these eventualities is not recognized by the world, nor correctly understood but by a few Christians, and a still smaller number are giving effectual credence thereto.

The text concerns the return of our Lord and Master, and events involving the whole chapter. The parable of the fig tree, v. 28, succinctly depicts the contents of the foregoing verses, and the "it" of v. 29 refers to the same. In v. 23 Jesus cautions: "But take ye heed: behold, I have foretold you all things". This precludes excuses on our part. Vv. 32 and 33 relate exclusively to Christ's return, "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". Educated people, even some preachers, frequently quote these verses to prove (?) that no one shall know the time of Christ's return, which to me savors satanic. A person who never saw a grammar book should know that these sentences are in the present tense. V. 34 tells of His "far journey" to His Father in heaven: "Who left his house (church), and gave authority to his servants, and to every man his work, and commanded the porter to watch". V. 35 is also in the present tense, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." V. 36, "Lest coming suddenly (*unexpectedly*) he find you sleeping". Commas should follow "lest" and "suddenly". This verse conveys the same thought as Luke 17:24 A. V.: "For as the

lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man in his day ('so will be the PRESENCE ('presence', Roth.) of the Son of man', Matt. 24:27, *Emph. Diag.*)." "And what I say unto you, I say unto all, Watch". And Peter would have us "Be sober (not drunken, and in the dark), and watch unto prayer", 1 Peter 4:7.

The object of watching, which covers the entire Christian era, has been to detect the first phase of Christ's return, which is elaborately explained in the gospels. Paul says, 1 Thess. 5:2, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night"—to the drunken world. "But ye, brethren, are not in darkness (if you are sober, and watching), that that day (during the first phase) should overtake you as a thief".

It is quite manifest that the watching period is the final preparation time to meet Him, that His "sudden" appearing may not overtake us "unexpectedly", as it will the world, and lukewarm, indifferent Christians. "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. Inferentially, there is to be a precursor of some kind immediately preceding His "sudden" appearing, which will be recognized and understood by His faithful watchers. They shall thus know the "hour" of His glorious, august presence.

The shortening days which we are now experiencing well simulate our subject: the daily change not being perceptible to the unobservant. People are usually *blind* to great changes in the political or social world until the accomplished events are forced on their attention. It was this human weakness that Christ had in mind when He said, "When it is evening, ye say, *It will be fair weather*: for the sky is red. And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye
(Continued on page 711)

EDITORIAL

F. L. AUSTIN, Editor

F. E. SIPLE, Assistant Editor.

PRAYERS OF PRAISE

BY UNNUMBERED ANGELS AND REDEEMED ONES

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Rev. 5:12.

BY UNNUMBERED CREATURES

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Rev. 5:13.

THE JOY THAT WAS SET BEFORE HIM

THE ABOVE PRAYERS give the Bible student a faint vision of the rapture of redeemed ones and of angels as they look upon the great redemptive work by Jesus Christ in its consummation. Their praise to the Lamb was not the joy that our Master foresaw, if I can rightly understand Him. Rather, the great joy that was placed before Him was the joy of perfecting such redemption and of establishing such conditions as the Father was about to qualify Him to accomplish.

What joy there is even to mortal man in bringing some great slum problem or condition to the light of day and establishing beauty and gladness, and strength, and greatness where once there was not but the opposite. Even so with Christ our Lord. As He looked forward to the great, wonderful strength and power that was to be given to Him out of which He was to develop the restitution, the grand perfection, the grand consummation, it was a joy before Him undoubtedly unspeakable.

For such destiny, for such great result in the future He could endure the pain and suffering and shame of Calvary to the end that He might consummate the great purposes of the Father.

BY HIM ALL THINGS CONSIST

HEREIN IS undoubtedly to be found much of the joy mentioned in the foregoing article. The Emphatic Diaglott translates these verses as follows: "Because in him were created all things,—those in the heavens, and those on the earth; the visible and the invisible, whether thrones,

or lordships, or governments, or authorities; all things have been created through him and for him. And he precedes all things, and in him all things have been permanently placed." Col. 1:16, 17.

Have been permanently placed is the thought. All things permanently abide in Christ. All things future are dependent upon Him. In fact all things past or future come to their permanency only by Christ Himself. Even the earth and the heavens of the past will pass away. Why? Because they were not standing in Christ.

In speaking of this word "consist" of Col. 1:17, the Companion Bible explains thus: "Cohere, or hold together." That is to say, all things that are created for permanency or eternity cohere or hold together; stand, consist by and in Christ our Lord and Master.

What wonderful joy, what wonderful gladness, that Christ could contemplate that He by His righteousness, by His beautiful godliness could become the very Head, the very Leader, the Establishment of all eternal things.

Nor was this joy to be computed from the fact that He was the One in whom this was all to be done, but rather to be computed or reckoned upon the fact that all things else would come to enjoy the great things He was about to be able to accomplish. The pleasure of others, the richness of life in others, the great eternity of godliness for earth itself: what joy for one to look forward to all this and to realize that He would be able to consummate it by the great power given to Him by the Father Himself.

CHRIST THE CREATOR

THE 16TH VERSE of Col. 1 should be carefully studied in many of its individual words. "By him were all things created" carries a very different thought and meaning when one stops to study the word "by". In the tongue in which Paul spake, that word had the meaning of "originating in him and proceeding out from him". That is, by Christ, in the sense that the things created spring out from Him unto new creation. They are not created in advance of Him, but are created as a result of Him, and follow Him. The second word "by" of the 16th verse is a very different word than the word "by" in the close of the verse, "created by him". This last word "by" is *by* in the sense of "through him"; that is, whatever God created in this way was through the medium or the instrumentality, the agency of Jesus Christ. The word "by" in the 17th verse is the same as the word "by", the second word of the 16th verse. That is, it originates

so far as man is concerned in Christ. It proceeds forth from Him.

Let us again look at this phrase "by him all things consist". The word "consist" carries with it the meaning of standing or falling together. That is to say, they stand or fall with Christ. If Christ falls, they fall; if Christ stands, they stand. But this again must be carefully studied.

The things that will endure for eternity are the things that proceed out of Him, that are created through Him, that are like unto Him, righteous, true, just. It is in this sense that all are created by Him. They are brought together, they are established, they are made permanent, they are made eternal by Christ, they are made thus in that Christ Himself is the One that gives them of His character, of His likeness of the Father. Apparently there is nothing so far in creation that shall abide unto eternity. Nor can there be anything that will abide until it is created anew by and in Christ, the Creator into and unto righteousness of everything that is created by Him.

The text is not teaching that Christ created the heavens and earth of four thousand years ago, but that Christ is Creator of the heavens and earth that shall abide, of all things that shall continue to eternity—the Creator, not of those things that are ephemeral, sin wrapped, but the Creator of all abiding, of all eternal things in the Father's great universe.

Thus we find every thing knitted together with Christ. If He in His purity and strength of righteousness and godliness, stands, abides throughout all times, then all those things that by Him are likewise made righteous, godly, pure and perfect are made eternal. By Him, that is *with Him*, knitted together with Him, they stand or fall; they "consist". They "cohere" with Him and abide as He abides.

MIRROR OF THE BIBLE SCHOOL AND CONFERENCE AT OREGON

SIXTY-FIVE were present at the convening of the Bible School this year upon Tuesday morning, July the 30th. That number increased by leaps and bounds. We are enjoying the best attended Bible School in its history. The spirit, interest, earnestness and unity could hardly be surpassed.

The school is divided into five large classes. The preaching is being divided up among the following ministers present: G. E. Marsh, F. E. Siple, E. O. Stewart, E. E. Giesler, M. W. Lyon, G. Gordon, P. C. Johnson, J. A. Johnson, P. Hatch, and F. L. Austin. Other ministers are expected to arrive the first of the coming week.

A ministerial conference is held every morning at 8:30; the classes take up their work at 10:00 o'clock each morning and again at 1:30 each afternoon. At 3:15 each afternoon the whole assembly gathers in a general Bible conference at the church at which time any and every subject is taken up and conferred upon with Bible in

hand. Each evening at 7:45 a sermon is presented in the church.

In the ministerial meetings the various questions that concern the good of the church are being considered as rapidly as possible. It is impossible to mirror all of these matters here but a number of them will be reported later, in part at least, through the Herald. The ministers present are deeply interested in a more spiritual, active and devoted church. There is so much for the Church of God to do in these closing days of the age that the ministers, at least, yes, and many others throughout the country, are deeply concerned as to the activities and earnestness that should be pursued.

Monday of the coming week will be used entirely by the National Berean Society. The Bereans will put on conferences throughout the day, holding their business meeting in the afternoon. In the evening a sermon will be delivered in the interest of the Bereans. On Tuesday, following the Bible classes, the General Conference will open its business sessions at 3:15. There are many things which should be talked over and decided upon in these business gatherings. The State Berean Society and the Illinois State Conference will hold their business sessions on Friday and Saturday afternoons.

DAILY SCRIPTURE READINGS

THE DAILY FAMILY ALTAR can do more for the strengthening and enlarging of the influences of the church than perhaps any other thing.

One of the world's greatest religious workers, one who is most busy, has said that unless he took time for daily reading and prayer he would not have time to perform his daily duties. In other words he believed that by his devotion and allegiance to the Father and Christ that he was led to perform his work more economically in the point of labor and time and means.

The daily family altar is the making not only of parents but also of the family.

THE CHRISTIAN WARFARE

Sunday, August 11, Ephesians 6:11-24.

Outstanding Truth: Preparedness essential to readiness for action.

In this section of scripture the apostle is indicating to the Christian people how they should all prepare themselves and hold themselves in constant preparation for Christian service and Christian duty. The apostle further indicates that it is utterly impossible for the Christian to expect to be victorious in his Christian activity unless he clothes himself with those things which the Father has prepared for his successful operation. In reading this scripture the reader should recall that the writer is directing for spiritual activity rather than for carnal. Just as the spiritual and the carnal are opposite one to the other, so are the preparations necessary for success opposite to those preparations necessary for the suc-

(Continued on page 714)

SPEAK A KIND WORD WHEN YOU CAN

There is many a heart that is longing for love,
Many lives that are under a ban,
Who know not the blessings that come from
above;
So speak a kind word when you can.

There are many whose heart-strings with sorrow
are wrung;
Whose downward course early began,
For want of some kindness while yet they were
young;
So speak a kind word when you can?

Your kindness shall weave you a garland more
fair
Than flowers from the valley or lea;
Devotion shall yield you a treasure more rare
Than pearls from the depths of the sea.

G O D

By Arlen Marsh

ONE OF THE most important requisites of any exposition is a concise explanation of the subject under discussion; but there are some terms which, owing to their numerous complexities, cannot be so treated. Law is one of these—God is another. Even Paul declared that God cannot be wholly understood by mortal man.

Nevertheless, despite this admitted inability to completely comprehend the Deity which we worship, it is advisable to consider what He is in as great a measure as possible. Cudworth defines Him thus: "A perfect conscious understanding being, existing of itself from eternity, and the cause of all other things." God does, therefore, become an immortal personality, incapable of any wrongdoing whatsoever.

But God is not only a faultless Being who exists "from everlasting to everlasting", He is a Being omniscient, all-wise. In Romans 11:33 we read, "O the depth of the riches both of the wisdom and knowledge of God"; and from Solomon come the words, "For the ways of man are before the Lord, and he pondereth all his goings." Proverbs 5:21. His law is declared to be flawless, His judgments without fault—such perfection could come only through unequaled knowledge and wisdom.

Further, Jehovah (which, in its Hebrew form, *Yahveh*, means "the existing one") is all-powerful. Fifty-six times is the term "almighty" used in the Bible either as a synonym for or in apposition with "God," and "almighty" may be defined as "omnipotent."

Moses and the Israelites, while they sang praises unto Him, asserted that God was glorious and that no one was

like Him. Later, He was declared to be gracious, merciful, long-suffering, just, compassionate. *Yahveh's* characteristics are also said to be immutable; hence, we may conclude that He is still that which He was three thousand years ago.

Yet, with all this, we have barely begun our study. Jehovah's omnipresence we may assume without biblical proof: even a dying atheist admitted the existence of some Being greater than any man and who "fills heaven and earth." Faithfulness, memory, "jealousy" (or solicitude)—all are attributed to God by some biblical text. The Christ Himself asseverated that "there is none good but God," and in 1 John 4:8 and 16 we find that "God is love."

So, through all the powers and virtues known to man, we trace the attributes to Him whom Horace calls, "The great Disposer, and the mighty King," and discover that we, because of our finite comprehension of the infinite, plead of necessity with Boethius,

"Give me, O Father, to Thy throne access,
Unshaken seat of endless happiness!
Give me, unveil'd, the Source of Good to see!
Give me Thy light, and fix mine eyes on Thee!"

BORN AGAIN

By R. H. Judd

TO COMPLETE the answer to the request made by our Brother Peck, we will now give brief explanation of the passage 2 Cor. 5:17. Much the same remarks apply here as to the verses which we recently considered in Romans 6. I think I correctly state the thoughts of all, yes our brother included, when I say that the "new creation" (see R. V., margin) in reference to those in Christ is inseparably linked with the new heavens and earth of GOD'S great redemption day. It is then that we shall be actually "new creatures"—when this mortal shall have put on immortality, and we shall be "like unto the angels" who "cannot die any more."

If we go back to verse 14 we shall find there an expression very similar to the one in Rom. 6:11, and which brings it into the same category as Rom. 4:17. Here it is; "For the love of Christ constraineth us; *because we thus judge* (italics mine), that if one died for all, then were all dead: and *that* he died for all, that (for the purpose that) they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh . . . therefore if any man *be* in Christ, *he* is a new creature: old things are passed away; behold, all things are become new." A question of apt and vital importance here presents itself; "Does the Christian experience of any one of us actually conform to the experience here related? Are we not still subject to the weakness of the present creation, both within and without, at least in some measure?" Surely Paul would have

us in our dealings with each other seek to live as though that day had already come when we "shall awake in his likeness".

But there is another viewpoint which is presented to some minds by a careful analysis of this verse of such intense interest to us all.

It will be noted that in both the A. V. and the R. V. the words "he is" are in italics, thus confirming the fact that these words are not in the original, and a reference to the marginal rendering of the R. V. (and the marginal readings of the R. V. are preferred by many of the best Greek scholars) points to the fact that it is the *outlook* on life that is new,—“there is a new creation”, the “old things are passed away; behold *they* are become new.” These variations lead to other interesting thoughts along these lines which we cannot stay to consider.

It seems to me that we cannot successfully dispute the fact that our Savior, Himself our Example, was not “born again” until He became “the firstborn from the dead”—“the *firstfruits* of them that are asleep” (R. V.).

So much of Scripture has partial, or perhaps we might say prophetic fulfillment at one time, foreshadowing a fuller, more actual and complete fulfillment later. It is unquestionably true that those whose trust is in the Lord Jehovah, who have come to the Father through the one Mediator, that their whole outlook on life, even now, has become vastly changed, being an earnest of things to come which GOD has prepared for them that love Him.

—o—

THE SIGN OF HIS “PAROUSIA”

By C. W. Dean

MANY FAITHFUL souls are led astray by the various doctrines whose foundation is the signs of the times. Therefore in order to avoid strife and contention, the writer will express his thoughts on the “presence of Christ” (parousia) and let the brethren and friends and readers search the Scriptures upon the thoughts expressed and decide for themselves.

The first literal parousia of Christ is found in John 14:3 when He comes to receive the twelve Himself. Then again Paul said the Lord Himself shall descend to some point in the air, 1 Thess. 4:16; however, many things will come to pass before this presence.

Recorded in John 14:16 His parousia will be manifested through the stewardship of the Comforter to the age, or *aion*. This scripture is very important to the fact of His parousia manifested, so we will not contend with a lengthy argument of Scripture quoting, but will positively state that the word “Comforter” is never applied as an influence emanating from God. It is translated from the Greek *Parakletos* and means “one called”, or “a helper”, or “advocate” and is always applied to a personality, 2 Sam. 10:3; 1 Chron. 19:3; Job 16:2 in the Hebrew Scriptures, as well as John 14:16-26; John 15:26; and 16:7 in the Greek Scriptures.

Holy Spirit (*hagion pneuma* in Greek) is a power of the Most High, Luke 1:35, and when the Holy Spirit comes upon a personality, there is divine power manifested and miracles performed.

The Holy Spirit was not given until after Christ was glorified. John 7:39; Acts 2:33, and that power was first manifested (after given) at Pentecost, Acts 2:14, which was the baptizing of the apostles. Acts 1:5. Afterward they received power. Acts 1:8.

The Comforter is the Spirit of truth. He is to guide “into all truth: for he shall not speak of himself; but whatsoever he shall hear *that* shall he speak: and he will show you things to come.” John 16:13.

Now listen friends and readers, if this verse indicates an influence emanating from God, then He is not allowed to speak from Himself and He can only speak from the source of others that which He hears. (Imagine such thoughts applied to Jehovah!)

The first manifestation of His parousia through the stewardship of the Comforter was to John in the Isle of Patmos, Rev. 1:1, and “*one* like unto the Son of man (another Comforter).” Rev. 1:13. Christ Jesus did not descend from heaven to John in the Isle of Patmos. It was an angel that showed John the revelation, Rev. 1:1; 19:10; 22:8-9, certified by Christ in Rev. 22:16, which was a fulfillment of the parousia of John 21:22. Christ plainly told Peter with what death He would glorify God. John 21:18-19. Then Peter desired to know what would happen to John and the answer was that he, John, will “tarry till I come” and from that statement a saying went about that John would not die. John understanding the subject of the Comforter (to whom it was entrusted) corrected that saying. John 21:23-24.

Considering the fact that only two angels hold the circle of truth, Dan. 10:21, and that the stewardship of the Comforter is to guide John into the truth and show him things to come, it is reasonable to conclude that one of those angels, Michael or Gabriel, is the angel of Rev. 1:1 and 22:16, which is the promised Comforter endowed with the Holy Spirit, power of the Most High. With these Scriptural facts before us we now proceed with the literal parousia of Christ according to His testimony and prophecy.

We now turn to that famous chapter which is so frequently used and abused in the doctrine, “The signs of the times”, namely, the 24th chapter of Matthew, the third verse. The disciples asked Christ three questions: “When shall these things be? and what *shall be* the sign of thy coming, and of the end (consummation) of the world?”

Space will not permit a discussion of the three questions, but let us note carefully the 4th and 5th verses; likewise the 36th verse most carefully, then turn our attention to the 37th and 38th verses and learn of the time that will mark His literal presence, or parousia. And “as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and

knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

We have to turn back to Gen. 6:1-4 to learn who was marrying and giving in marriage in the days of Noah before the flood. Now we hear someone say, "You do not believe the angels will again cohabit with the daughters of men." Surely I believe it. Christ said those days will be repeated. Luke 17:26-27 and Matt. 24:37-38 are Scriptural testimony of the prophecy of Christ. And the Prophet Daniel foretold it, Dan. 2:43-44, which is in harmony with Rev. 12:9-10.

The antediluvian angels kept not their own principality (beginning, celibates), but left their proper habitation (celestial) and took wives (marrying and giving in marriage) as they chose. They kept in age lasting bonds of darkness unto the judgment of the "great day", St. Jude 6, and when we compare the great day of their wrath, Rev. 6:17, with that of Rev. 12:10 we can see possibilities of the true prophecy. "The days of Noah" (before the flood) will be repeated, then followed by the days of Sodom and the manner (sign) of the day that the Son of man is revealed. Luke 17:29.

Christ Jesus must remain in heaven until the times of restoration, Acts 3:20-21, and the times of restoration, will not begin until the enemies are made the footstool of His feet, Psalm 110:1, and His enemies are not made His footstool until their leader (Devil) is bound. Mark 3:26-27; Rev. 20:1-2. Then Christ will enter his house (world or age) and despoil him by his goods.

Christ Jesus is not limited to a thousand year reign. The limit is applied to those who reign with Him for a thousand years. Rev. 20:4. Christ Jesus must reign until death is abolished. 1 Cor. 15:26. Death is not abolished at the end of the thousand years, as Satan is loosed for a little season and gathers a great army from among all nations and tries to destroy the camp of the Saints. Then fire comes down from heaven (days of Sodom) and devours the army of the Devil, and the Devil that deceived them is cast into a lake of fire for the ages unto the age. Then comes the great white throne, resurrection and judgment and the abolishing of death. Rev. 20:7-15. After this comes the "new heaven and a new earth in which death is abolished." Rev. 21:1-4. The reign of Christ Jesus is limited only to the prophecy of 1 Cor. 15:28, which is ages after the thousand year reign. Rev. 20:10.

Therefore, dear friends and readers, the "parousia" (presence) of Christ is manifested through the stewardship of the Comforter (the guide to all truth) "and the things to come to pass" before the literal "parousia" of Christ are ushered in like a thief in the night. And when he (the Comforter) is come to the world, he will convict the world, or age, in respect of sin and of righteousness and of judgment: of sin because they believe not on Christ; of righteousness because Christ ascended to the Father and the age beholdeth Him no more (a new age at His parousia); of judgment because the prince of the world is judged. And be it known unto all readers, it is the angel of Christ, Rev. 1:1, that executes the judgment of binding

the Devil, Rev. 20:1-2; Rev. 22:16. Therefore, let no man deceive you. Search the Scriptures, John 5:39, is the admonition of the greatest Prophet, and work out your own salvation, the admonition of the greatest imitator of that great Prophet.

THE GREATEST THING IN THE WORLD

1 CORINTHIANS 13

EVERY ONE has asked himself the great question of antiquity as of the modern world: What is the *summum bonum*—the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?

We have been accustomed to be told that the greatest thing in the religious world is faith. That great word has been the keynote for centuries of the popular religion; and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told that, we may miss the mark. I have taken you, in the chapter which I have just read, to Christianity at its source; and there we have seen, "The greatest of these is Love." It is not an oversight. Paul was speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains and have not love, I am nothing." So far from forgetting he deliberately contrasts them, "Now abideth faith, hope, love," and without a moment's hesitation the decision falls, "The greatest of these is love." And it is not prejudice. A man is apt to recommend to others his own strong point.

Love was not Paul's strong point. The observing student can detect a beautiful tenderness growing and ripening all through his character as Paul gets old; but the hand that wrote, "The greatest of these is love," when we meet it first, is stained with blood.

Nor is this letter to the Corinthians peculiar in singling out love as the *summum bonum*. The masterpieces of Christianity are agreed about it. Peter says, "Above all things have fervent love among yourselves." *Above all things*. And John goes farther, "God is love." And you remember the profound remark which Paul makes elsewhere, "Love is the fulfilling of the law." Did you ever think what he meant by that? In those days men were working their passage to heaven by keeping the ten commandments, and the hundred and ten commandments which they had manufactured out of them. Christ said, I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you love, you will unconsciously fulfill the whole law. And you can readily see for yourselves how that must be so. Take any of the commandments, "Thou shalt have no other gods before me." If a man love God, you will not require to tell him that love is the fulfilling of that law. "Take not his name in vain." Would he ever dream of taking His name in

vain if he loved Him? "Remember the sabbath day to keep it holy." Would he not be too glad to have one day in seven to dedicate more exclusively to the object of his affection? Love would fulfill all these laws regarding God. And so, if he loved man, you would never think of telling him to honor his father and mother. He could not do anything else. It would be preposterous to tell him not to kill. You could only insult him if you suggested that he should not steal—how could he steal from those he loved? It would be superfluous to beg him not to bear false witness against his neighbor. If he loved him it would be the last thing he would do.

And you would never dream of urging him not to covet what his neighbors had. He would rather they possessed it than himself. In this way "Love is the fulfilling of the law." It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.

Now Paul had learned that; and in this noble eulogy he has given us the most wonderful and original account extant of the *summum bonum*. We may divide it into three parts. In the beginning of the short chapter, we have love *contrasted*; in the heart of it, we have love *analyzed*; toward the end, we have love defended as the supreme gift.—Henry Drummond, *Chapter 1. Selected by Anna L. Perrine.*

"WATCH YE THEREFORE"

(Continued from front page)

hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:2, 3. These men were *blind* because their minds were controlled by the human phase of life, which would not have been the case had they watched, and heeded their prophets—David (Psa. 22), Isaiah (53) and others. They are myriads today calling themselves Christians who seemingly are totally *blind* to prophecy and the infallible signs of the times. They are in a similar position as was their typical predecessors. So engrossed are they with self, and in the customs and habits of the times that they fail to recognize the gradual change, and thereby make themselves unworthy "to escape all these things . . . and to stand before the Son of man," Luke 21:36, at the termination of the change: worldwide chaos. Please read prayerfully Matt. 24:30-51.

Some have the erroneous idea that Christ's reappearing is to be silent and unobservant. Some even think He is now present: apparently eager to "crowd the mourners." But Christ and the holy angels give an entirely different version, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye

gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner." Acts 1:10, 11. And God's revelation of Jesus Christ on the Isle of Patmos, showing unto His servants things which must shortly come to pass (Rev. 1:7) bears out the above. "Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen". No, Christ's return is not going to be a misnomer, nor an optical delusion like the Devil's works have been.

But there is another feature to this subject which concerns the Christian exclusively; e. g., the watching of his thoughts, words and acts to discern whether he is ever "walking" in the narrow way which alone "leadeth into life", and whether his life, regardless of circumstances, is always pleasing to his heavenly Father and blessed Redeemer, who says, John 14:23, Wey.: "If any one loves me he will obey my teaching; and my Father will love him, and we will come to him and make our home with him (margin, 'or, by his side')." Glorious companionship! Always pervaded and environed by the Spirit of our Creator and Redeemer! It is thus that the Holy Spirit becomes efficacious to our spirit, soul (life) and body: keeping all phases of our sentient being "swept, and garnished".

It is also vitally important, both spiritually and physically, to know whom we watch, the Devil or God. Many make the mistake of watching the wily enemy as he attacks us from within (our bodies—and old physical nature), and from without (through human instrumentality). But by watching God, and obeying His Word, the Devil's efforts become negligible (1 John 5:18, 19, Roth.). "We know, that whosoever hath been born of God, is not committing sin, nay, he that hath been born of God, he keepeth him, and, the wicked one, doth not touch him. We know that, of God, are we; and, the whole world, in the wicked one, is lying".

VENTILATE YOURSELF

MANY PEOPLE ventilate their rooms and neglect to ventilate themselves. What I mean by self-ventilation is breathing in fresh air, thinking pure thoughts, and doing uplifting actions.

Ventilate your minds. Open the windows of your thoughts: drive out all jealousy, envy, and revenge. They are the impure microbes which destroy your thoughts of generosity, liberality, and gratitude.

Fill your brain cells full of fresh thoughts of honest impulse. Crowd out fear of disease, anger, resentment, with fresh thoughts of love, charity and faith.

You will by ventilating your mind find that you are cleansed and refreshed and made ready to absorb fresh thoughts and store them in clean brain cells.

Remember: resentment and fear are the most dangerous microbes that clog the brain.—Selected by Leta Osborn.

“WE SHALL SEE HIM AS HE IS”

Lord Jesus, Thou'rt coming in glory so soon,
It may be at midnight, it may be at noon;
Give each of us grace to be looking for Thee,
With hearts full of longing Thy glory to see.

Lord Jesus, Thou'rt coming in glory so soon,
Thou'rt coming in glory Thy people to own!
Nought, nought can impede Thee, or dim the
glad hour
When thy saints shall be raised by omnipotent
power.

Lord Jesus, Thou'rt coming in glory so soon,
Not to sow but to reap what in weakness was
sown;
Thou'rt coming in glory out-shining the sun,
To gather the spoil that in battle was won.

Lord Jesus, Thou'rt coming in glory so soon,
Not with countenance marred, not with thorns
for a crown;
Not to stoop to the cross, but to sit on the
throne,
The fruit of Thy travail, thou glorious One,

Lord Jesus Thou'rt coming in glory so soon,
To show how with Thee all Thy members are one;
And circling from Thee as the centre of bliss,
All creation shall own Thee, Thy glory confess.

—Unknown.

LEAVEN

By Lyman Booth

LEAVEN is any substance that produces fermentation. The word is used in the New Testament scriptures as an appropriate symbol of that which in itself is corrupt, and though small in quantity infects with like corruption all it touches. In Luke 12:1 our Lord cautioned the apostles to beware of the leaven of the Pharisees, in which He undoubtedly meant their doctrine, the chief element of which was hypocrisy which led from one moral defect to another till all sense of rectitude would be lost. In Matt. 13:33 He employs it to represent a good thing. By the leaven in this instance we are to understand the word of the kingdom was meant.

As the mustard seed out of which was a mighty tree to grow, though it was the least of all seeds, so the leaven is also apparently of little concern and yet mighty in its operation.

Till the whole is leavened, foretells the final and complete triumph of the kingdom over the nations and to purify and ennoble all life. It may be considered as a promise and an assurance that the word of life, when re-

ceived into the heart of any person, shall not cease its most noble work till it has brought the whole being into obedience to its requirements so that the person shall be a new creature in Christ Jesus.

In the process of leavening it is not the substance but the character of the meal that is changed. It is even so with the effect of grace. It did not give John his warm affection for his Lord but it centered his love upon his Master. Neither did it give Paul his wonderful genius, his masterful logic, but it fixed and concentrated them to the cause of Christ.

The spread of the kingdom over the whole world is beautifully typified in this figure of the leaven. It is like fire that kindles and spreads fire; like love that begets love; it is the manifested Christianity that spreads Christianity.

This parable was addressed to the disciples as those who had found the “hid treasure”, “the pearl of great price,” and they were then warned of its surpassing value, and that for their future glory they should joyfully renounce all worldly things. When one renounces the things dearest to him, when the lover of money ceases his covetousness and the indolent man his ease, and the lover of pleasure his pleasure, and the wise man his reliance and confidence in the wisdom of the world, then they are selling that which they have that they may buy the field which contains the great treasure.

This parable was based upon a custom among those people and which His disciples must have known. Their country had been the scene of many wars and invasions by other nations. Owing to the insecurity of property at such times and owing to the poor facilities of securely keeping valuables, the inhabitants resorted to the practice of hiding precious utensils and ornaments, money and jewels. They were often hidden in some place built in the walls of the house. Many times they were buried in fields or gardens. It sometimes happened that the owner would die without revealing the place where his treasure was buried. In such cases if some one chanced to find those treasures it was difficult and dangerous to remove them, but if the party finding the treasure bought the field he could wait until he had taken possession of the field and then he could remove the treasure with safety.

It has been related that the great fortune of the Rothchilds was started in much the same manner. It was said of the founder of this great wealth that he was considered by all of his acquaintances to be an absolutely honest man. The ruler of the province in which he lived was wealthy, and he had a large amount of money on hand when an army was invading the city and to save his wealth he entrusted it in the care and keeping of Mr. Rothchilds who, not having time to bury it, hid it under a pile of rubbish in his back yard. The owner never called for the money supposing that the enemy had taken it from Mr. Rothchilds. After peace was restored Mr. Rothchilds used the money in such business lines as he liked until it was more than doubled and then he returned the original amount to its owner.

The treasures and pearls and valuables of this world

are subject to theft and destruction no matter how well they are protected. Even moth and rust may consume them and despoil a person's fortune. They are no longer absolutely safe in the best built vaults even while armed guards are watching. But the Christian's treasure is laid up where thieves do not and cannot break through and steal, and where moth and rust cannot corrupt it. It is in perfect safety. Though he may die it is reserved in heaven for him and will be given him when the Lord of life and love pays His faithful depositors their dues.

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LOYALTY

By Lydia Railsback

A CITIZEN of the United States, in order to be loyal to his country, must obey all laws of the land, pay the taxes assessed against him, live a respectable life and if need be help protect the country from the ravages of enemies.

Although we say, "We live in a free country", no one has the right to take another person's life, or injure him nor his property in any way. 'Tis true, many take this liberty, but when they do, they are practically taking their lives into their own hands and must suffer the consequences.

Paul in his Ephesian letter, which was written not only to the saints at Ephesus but also to the faithful in Christ Jesus, Eph. 1:1, says, 2:19, "Now therefore (speaking to Christians, as I understand it) ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God".

A person, after he has faithfully fulfilled all the requirements of a loyal American citizen, has the right and privilege of claiming protection not only to himself, but to his household and to his property. Just so it is with the Christian. After one has fulfilled all the requirements as given us, we have the right to expect and claim the promises left on record for us.

Many of our laws are based on laws of the Bible and it is imperative to keep them; just so with the laws given to Christians. In olden times the Father was very particular that His laws be kept as they were given and I see no reason why He should expect less of a Christian than of the Israelites.

Christians are required to be loyal to their King. We are looking for Him. When He comes it will be only those who are loyal and true that have any promise to claim the blessings He will bring with Him. How easy it is to keep the laws of the land and how great the reward for so doing! With Christians the trials may be greater and the struggle harder, but the gift from the Father is so much greater that there is no comparison.

Loyalty to King Jesus will pay a hundred fold in this life and in the world to come, life everlasting.

BIBLE LESSON

WE ANNOUNCED that on a certain evening we would preach on the nature of man, or the soul. The ministers heard of it, and said to many that if that Advent preacher could tell what the soul of man was, he was the smartest man of the age. They came to the meeting. The dear Master gave us great liberty in presenting the truth and showing the fallacy of trying to save and get others to save something that none could tell what it was. A minister in Illinois told us that it was a problem that had been rolling down the ages as to what the soul of man was. We replied, "Dear brother, have you not been trying for twenty years to get souls saved, and have you not yet learned what it was that you were trying to save?" Smilingly he replied that he had never learned what the soul to be saved was. Then we illustrated the thought by a supposed incident on a vessel. A man stands looking over the rail into the surging water, and cries out, "Save it, save it!" Men came rushing up with "Save *what*, a man overboard?" "No," is the reply. "What then, a woman?" "No, no, not at all." "Then it must be a child." "Not by any means; it is not a child." "What then, can it be?" "I cannot tell." "Well, what does it look like?" "I do not know, it has never been seen." "What form is it?" "Can't tell, for it has no form." "How large is it?" "Why, it has no size." "Well, about how much will it weigh?" "O, it has no weight." "Will it perish in the water?" "No, no, but save it, save it."

We remarked, no wonder that one-half of the intelligent men of the town were skeptical, when not a minister or Christian individual in Muscotah could tell what it was they were urged to save, when the Master has said, "For what is a man advantaged, if he gain the whole world, and lose *himself* or be cast away?" Luke 9:25. And if we could not tell them, and so plainly that a child of ten years could answer the question, we would bow our heads in shame and leave the town by the next train.

—Elder McCulloch.

Selected by Rufus A. Curtis from "The Faith" magazine, which had reprinted it from "The World Crisis."

—o—
These are days when actions speak louder than words: when people acquire the *habit* of talking one way and *acting* another way—Haney.
—o—

Emphatic Diaglott

By Benjamin Wilson

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NATIONAL BIBLE INSTITUTION
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DAILY SCRIPTURE READINGS

(Continued from page 707)

cess of the carnal.

REFUSAL OF GOD DEFEATED SELF

Monday, August 12, 2 Chronicles 36:14-23.

Outstanding Truth: God's righteous judgment concerning unrighteousness of the heart reveals man's utter weakness.

The priests evidently did not transgress the messengers of God because that the messengers brought evil word; rather because their own hearts inclined toward waywardness from God. The result was that God brought upon them the king of the Chaldees, overthrew their worship and many of their vessels of the tabernacle were taken into captivity. Thus their godly armor was much depleted.

The same principle is true with reference to the Christian. While the activity of the Israelite was carnal, that of the Christian is spiritual; therefore, the Christian's armor must of necessity be spiritual to conform to his works. But he who would neglect that armor will evidently fall even as did Israel fall in her position.

GOD REMEMBERS THOSE IN PUNISHMENT

Tuesday, August 13, Psalms 137.

Outstanding Truth: Whom He loves He chastens.

This Psalm was probably written by one who had been in Babylon in captivity. Whether it was the seventy year captivity or not makes little difference. The scripture brings to us the truth that when one sits down in the dungeon of the jail, or in his captor's country, or in the dungeon of his own conscience and when he begins to fully analyze himself, there is hope that he will turn in repentance to God almighty. This Psalm reveals that the joys and glories of Jerusalem made conspicuous by God's own strength ever stood in the writer's eyes even though he himself was in Babylon's country. He could not forget Jerusalem, yea, he could not forget the God of Jerusalem. His repentance led him to that extent that he exclaimed, "Let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Will not the true Christian be brought to largely the same position? Discovering his offense toward God, will not his repentance bring him back to exclaim and to pronounce Christ to be the joy over all in his life? The lesson of God upon Israel is worthy of the Christian's consideration with reference to his own conduct before his Master and before God His Father.

RETURNING FROM CAPTIVITY

Wednesday, August 14, Jeremiah 29:10-23.

Outstanding Truth: God welcomes the repentant back to Himself.

The beauty of this section of Scripture will be better understood if read in connection with Daniel 9:1-20. History verifies the fact that the seventy years prophesied by Jeremiah were fulfilled to the letter. Judah did return

from her captivity. God did keep His word. God's word is always dependable.

Even while in captivity God spoke to His children. See v. 20. Christianity repeats the experiences of Israel. Many fall under temptation. Chastening must of necessity attend. God is willing and anxious, more than anxious, to forgive and to welcome the repentant one into the fullness of fellowship with Himself and His Son.

GOD'S WAYS ARE NOT MAN'S WAYS

Thursday, August 15, Ezra 1:1-11.

Outstanding Truth: If God be for us who can be against us?

How strikingly are we here informed of the fact that God has ways and agents to perform His work unknown by man. When the young man's eyes were opened by the side of Elijah, he was enabled to see ten thousand upon the hill standing for God. These were not seen with the natural eye. So it is in so many of life's affairs, especially in the affairs of the Christian. God has ways and means for accomplishing His work unknown to you and me. The thing He asks of us is faith in Himself. He is able. He wants us to be one with Him that we may enjoy the fruits of His almighty power, knowledge and grace.

JOY IN THE LORD OUT-DISTANCES ALL OTHER FORMS OF JOY

Friday, August 16, Psalms 126:1-6.

Outstanding Truth: The Lord hath done great things for us.

This Psalm, one of the Songs of the Degrees arranged by Hezekiah upon the occasion of God prolonging his life, breathes forth the true joy that is in the heart of him who finds himself renewed in the favor of almighty God. Its truth is just as applicable to the Christian of this dispensation as it was to the Israelites of the former dispensation. While it is given with reference to them, yet its every thought and every blessing may be accepted by the Christian of today.

JEHOVAH: THE KING IN HIS GLORY

Saturday, August 17, Isaiah 35:1-10.

Outstanding Truth: God's name exalted by the righteous standing of His people.

This chapter shows the reader the great marvelous results accruing from the people observing God's ways. Not only the individual, but the whole surface of the land, the whole area of the country, the beast of the field, everything is brought to a condition for rejoicing because of man's service obediently to the Father.

The truth of this lesson is no greater in the physical world than it is in the spiritual. That is to say, it is no more to be applied to Israel literally than it is to the church in her spiritual undertaking. That person who follows the Father most fully, most truly will be blessed most completely with the Father's mercies and favors from day to day as he travels along the pathway, and in the age to come in the fullness of his reward, he shall receive even of the blessings and joys and greatnesses of the Father which in turn will honor the Father yet the more.

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

"—AND SO MUCH THE MORE, AS YE SEE THE DAY APPROACHING."—HEB. 10:25.

FROM CALIFORNIA

IT IS ALWAYS encouraging to read reports of work being done by various local Berean Societies in this column. I thought you might like to know something about the work of the Los Angeles Class during the past year.

We have a class membership of 42, with an average attendance of about 30. We meet Wednesday evening of each week and as Brother and Sister Railsback's home is centrally located most of the meetings are held there.

That the children might share profitably in the meetings Sister Railsback has volunteered to give them Bible Stories. During Brother Johnson's stay here his willing assistance in the lesson studies helped a great deal in keeping up the interest. The Berean Outlines were completed in June. Since then, different members are asked to prepare lessons, which they see are most needed. Collections have been taken the first meeting of each month to cover dues and assist in the relief work.

To be so widely scattered in a community like Los Angeles makes it difficult for some to attend regularly. The signs of the times indicate the hour of our Lord's coming is fast approaching. How faithful we should be in "occupying till he comes", knowing as we do, so many of the attending joys of that happy day.

Anna Hammon, Secretary.

WHY IS CHRIST COMING AGAIN?

WHEN CHRIST LEFT the earth we read in Acts 1:11 that an angel appeared and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven".

The first great purpose of Christ's coming is to establish God's kingdom. In Ezekiel 21:25-27 God told Israel that He would overturn, overturn, overturn the kingdom: and it should be no more, until he comes whose right it is; and I will give it him. Christ will establish the kingdom and sit upon his throne when he comes from heaven as we read in Matthew 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. 2 Timothy 4:1: "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom." In Luke 19:

12-15 we read in the parable of the pounds, "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him . . . that he might know how much every man had gained by trading." This is compared to Christ's coming. When he left the earth he gave the people all a certain talent or work to perform and he will come again to see what they have accomplished.

Christ's second great reason for coming again is restitution. In Acts 3:19-21 we read that Peter is telling the people to repent and be converted so that their sins may be blotted out, when the time of refreshing shall come from the presence of the Lord. Christ is staying up in heaven until the restitution time shall come when God shall wipe away all tears from the people's 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. Christ has told us he will make all things new. Rev. 21:4, 5.

Christ's third great reason for coming is the resurrection. In 1 Corinthians 15:22, 23, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."

Isaiah tells us in Isaiah 33:24 and 35:3-6 the fourth reason for his coming is to heal the sick, open the eyes of the blind, unstop the ears of the deaf, make the lame man leap, and the dumb speak.

Matthew 16:27 tells us that Christ will come in the glory of his Father with his angels; and then shall he reward every man according to his works. Rom. 6:23 says, "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Carrie M. Benney, Grand Rapids Berean Society

"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. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,"



THE RETURN FROM CAPTIVITY

AT LAST the great day arrived for the captive Israelites in Babylon! Isaiah had told them of future restoration; Jeremiah had looked forward to a day far ahead; Ezekiel had given them hope. And now they were going back home! They were going back to their loved city of Jerusalem!

Cyrus was king of Babylon. He had been very successful in war and ruled many kingdoms. The Bible says God put it into the heart of Cyrus, king of Persia, to let the Jews go back to Jerusalem and again build a temple, because the enemies had destroyed Solomon's temple and carried off its gold and silver treasures.

Cyrus issued a decree throughout all the Jewish colonies that liberty and freedom from tribute would be granted to all who would return to Judah. Zerubbabel, a grandson of a former Jewish king, was appointed leader, and a strong guard was granted for protection along the way.

All was done in order and system. A census, or numbering, was taken of those who volunteered to return. Each person had to know exactly to which tribe he belonged. When the census was complete, it was found that 42,360 stood ready to go on this dangerous journey. Besides these there were 7,337 servants.

Also, all the Jews were asked to help. The heads of the families and the priests visited all the Jewish colonies, and received the freewill offerings. There were "vessels of silver, with gold, with goods, and with beasts and with precious things."

A most touching scene took place at this time. The splendid vessels of gold and silver which Nebuchadnezzar had taken from the temple at Jerusalem, and carried to Babylon to be placed in the temples of his gods, were given back to the Jews by Cyrus. He had his treasurer bring them out of the heathen temple, and give them into the keeping of Zerubbabel, prince of Judah. It was a ceremony of form. There were no less than 5,400 vessels of gold and silver. What memories would the sight of those sacred objects bring up to the devout old Jews! They were all that was left of the holy temple.

At last the returning Jews—most of them born in Babylon—started on the long, tedious journey of 800 miles. Dangers, heartache and weariness were met, but at last, they reached the home city. How discouraged many of them must have been! Far different from their dreams of a splendid city were the ruined walls, deserted heaps of stones, and vineyards choked with weeds.

It was a tremendous work those order loving Jews found awaiting them. But they went at it courageously and in our next stories we shall see how much they accomplished.—Notes from "Building of a Nation."

REMEMBER

The Lord hath done great things for us.

SOMETHING TO DO

1. Read the first five Daily Readings.
2. Learn Psalm 126:5.
3. In an encyclopaedia read the life of Cyrus.
4. Read of the census—Ezra 2.

NOTE BOOK

Page 1. Copy Cyrus—king of Persia. Zerubbabel—leader of first returning Jews. 42,360 returned.

Page 2. Copy some of the tribe names from Ezra 2. Draw pictures of golden vessels and write 5,400.

Copy in your note book the following Psalm in contrast to the other one copied:

Psalm 126:1-6.

"When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them. The LORD hath done great things for us; whereof we are glad. Turn again our captivity, O LORD, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

WORK

Oh God, please give me sight to see;
Give wisdom clear that understands
The fine high-hearted dignity
Of work I do with my two hands.
No matter what the task may be
I'll not complain or ever shirk,
But strive in all sincerity
To love my good and helpful work.

While I am young, help me to know
That work is good and effort fine.
They make my soul and body grow,
And I will take true pride in mine.
Teach me to love my work to-day
And even look for things to do
That may help others on their way,
Thus working, God, I work with You.
—John Martins Magazine, for Children

Happiness is a by-product. Happiness is rarely achieved by those who purposely seek for it. Those who care least about it but busy themselves in good works, are the happiest.

With Our Sunday Schools

LESSON VII.—August 18, 1929

THE RETURN FROM CAPTIVITY

Jeremiah 29:10-14; Ezra 1:1-11; Psa. 126:1-6.

Devotional Reading: Psalm 124.

GOLDEN TEXT

The LORD hath done great things for us; *whereof* we are glad.—Psa. 126:3.

A STUDY OF THE SUBJECT

Topic. Historical Significance of the Return.

Outline. I. The fact of the return. II. God, the Leader. III. Cyrus as an agent. IV. Judah, the beneficiary.

I. THE FACT OF THE RETURN. Nehemiah, in chap. 7:5-69, names and enumerates the return of many of those who "went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar, the king of Babylon had carried away, and came again to Jerusalem and Judah, every one unto his own city". This enumeration corresponds with that of Ezra 2:1-67. The return was literal. It was actual. It was at the end of 70 years of captivity. Jer. 29:10; cf. Dan. 9:2. It marked the termination of another one of God's punishments upon Judah for her heart of rebellion against Him. It terminated the period of rest for the land, for Judah had hitherto failed to keep her yearly sabbaths. Cf. Jer. 25:8-11; 2 Chron. 36:21.

II. GOD, THE LEADER. It cannot be emphasized too strongly that in all this God's word was being verified. The return was not by chance, nor was it by the grace of man. Read Jer. 29:10-14. Note there what God will do: "I will visit you, and perform my good word toward you, in causing you to return to this place"; "I will be found of you"; "I will turn away your captivity"; "I will gather you from all the nations"; "I will bring you again into the place whence I caused you to be carried away captive".

Concerning Cyrus, who authorized Ezra and Nehemiah, it was God, Isa. 45:1-4, who foresaw and called him even before his birth unto this great service.

Surely God here once again showed Himself, proved Himself as Leader and Director of His chosen people. Nor has He ever indicated by His word but that He is still the willing Leader of all those who are willing followers of His word.

God's help and guidance is as active to-day as in times of yore.

PRACTICAL APPLICATIONS

Prophecy the Foundation of Faith. "The exact fulfillment of prophecy is one of the unanswerable arguments for the inspiration of the Bible", declares the Practical Lesson Commentary. And we may add that the exact fulfillment of prophecy is an absolutely solid foundation for faith in God. The fulfillment of prophecy proves that God is! It proves that He keeps the promises He has made. Surely if He has proven thus faithful to Israel, He will be equally faith-

ful in His dealings with us. Jeremiah plainly foretold the exact duration of the captivity of the Jews in Babylon. When that period terminated, in fulfillment of the promise of the Lord they returned to their own land. God has told us plainly that the "wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Just as He called the Jews back from the Babylonian captivity, so will He also call back from the captivity of death those who are His, at the exact appointed time!

—G. E. M.

THE GOLDEN TEXT

"The Lord hath done great things with us, We are full of joy." Psa. 126:3, Roth.

The people of Israel had returned from captivity, to their homeland, therefore they could sing, "The Lord hath done great things for us, we are full of joy." They soon forgot these "great things" and failed to give praise to God for them.

"Count your blessings" and see if God has not done great things for you and me. The greatest blessing He gave to us was His Son Jesus. May we never forget what God has done for us, and may our lives be so fashioned that we may receive not only blessings in this life, but the gift of eternal life with Christ in the future age.—V. C. T.

SENIOR AND ADULT CLASSES

Topic: God's Patience with Israel.

People who do not regard Israel as being today God's specially chosen people through whom He has yet a great work to perform, say that she has sinned away the privileges and honor God offered to her. But Israel's history and the prophecies concerning her, tell a different story. She has had and will have no "second chance." But she is being put through and will finish her one chance, which is forgiveness, until seventy times seven. The God who chose her foreknew her stubbornness, and His wisdom was equal to planning and controlling her environment and national life so that repentance and forgiveness until seventy times seven would occur (and occur on schedule time) and accomplish the Lord's work in her, making of her a people who shall be true witnesses of Him and His power.

No nation or individual has a "second chance," but "no second chance" does not set aside the principle of forgiveness until seventy times seven. And it is well that it doesn't, for no one can be saved unless it operates, not even you and I who are such true and loyal believers.—A. K.

INTERMEDIATE CLASS

Topic: Making a Fresh Start.

The first six lessons of this quarter deal with the scattering and the captivity of the

people of Judah. Why were they scattered and carried captive? The last half of the lessons tells of their return and their attempts at rebuilding their country and re-establishing their temple worship.

How long were they captive at Babylon? Jer. 29:10. Why did the Persian king, Cyrus, decide to permit them to return to their homeland? Ezra 1:1. How did those help who did not return to Jerusalem? By thus doing, they were assisting the Lord's work as much as those who actually went. What was one of the first things they did on their return? Ezra. 1:3. What had happened to the vessels of the Lord's house during the captivity?

The people of Judah who were permitted to return and rebuild their homes must have been very happy, for there is always a great satisfaction in making a fresh start in life. If we are sincere in our love for God and His Son, the past is forgiven and we may start out with a clean page before us. Let us not forget that God is anxious to guide and direct us into paths of happiness and service if we will only trust Him.—M. G.

JUNIOR CLASS

Topic: A Time of Rejoicing.

Jeremiah in his prophecy had said that after the people of Judah had been in captivity for seventy years they should be permitted to return and rebuild Jerusalem and the temple.

The seventy years were now ended. Cyrus of Persia was king. Would he permit these people to return?

In the first year of his reign, the Lord touched his heart and he said, "The Lord hath given me a great kingdom; and he wants me to build him a house at Jerusalem." To the people of Judah he said, "You may go back to Jerusalem now, and build the house of the Lord." He not only told them they could go, but also had gold and silver, goods and beasts, and good will offerings given them to assist them to go build this house.

How do you suppose these captives must have felt? V. 5 in our lesson tells of their return and v. 6 tells how the people helped them. Cyrus, the king, gave them all the vessels of gold and silver which Nebuchadnezzar had carried away and from which Belshazzar and his guests drank wine. These they were to put into the temple of God when they rebuilt it. For a complete list of things read Ezra 1:7-11.

The latter part of our lesson, Psa. 126:1-6, describes the feelings of these captive people when they knew they could return. Had you been one of that number, tell just how you would have felt. Was God or Cyrus responsible for their return?—V. C. T.

DOINGS AMONG THE CHURCHES

The editor took a trip to Dutton, Mich. last Monday morning to visit his mother, Mrs. M. A. Woodward, who has been sick in the home of a neighbor since about the first of July. He is glad to report that she is slightly improved over the serious attack of bronchitis which has been bothering her. Her constant coughing has had some effect upon the heart, but as the bronchitis is easing up the heart difficulty is taking care of itself. We are hoping that she will be out again in a short time. For the present she can be addressed at Dutton, Mich., although correspondents will need to have patience as writing tires her too much for her to answer many correspondents. She is always glad to hear from different ones.

RIPLEY, ILLINOIS

At the close of our morning service at the Ripley church on Sunday, July 28, the hearts of all were made to rejoice when three stepped forward to witness their faith in Jesus the Christ. In the afternoon we gathered at the water where they were buried in the likeness of their Lord's death, burial and resurrection. We take pleasure now in presenting to the brotherhood Mrs. Wm. Fey; Miss Margaret Cooper and Miss Thelma Lewis. They have consecrated themselves to the Master's service, and we pray that they may prove faithful and worthy of the crown of life. F. E. Siple.

GRAND RAPIDS

The annual Sunday School picnic was held at Garfield Park last Saturday afternoon. The attendance was not as large as last year due to inclement weather conditions during the forenoon, but weather conditions cleared in mid-afternoon and a glorious time was enjoyed by those attending.

Another future employee for Bell Telephone Co. came to bless the home and lives of Bro. and Sr. Harold Sampson, Saturday, August 3. The young gentleman will be known as Curtis James.

Sr. Gladys Mixter has been confined to the bed with acute appendicitis the past fortnight. She is on the gain at this writing.

Sr. Woodward is still suffering from a stubborn bronchial cough, which has affected her heart. The prayers of the church should ascend in her behalf.

NIAGARA FALLS, NEW YORK

Bro. George Rennard had the misfortune of falling with a ladder on Saturday morning of July 27, breaking his right arm and fracturing his right leg. He expects to remain in the hospital for another ten days at least. Bro. Rennard has been an earnest worker in the Niagara Falls church and his absence from service on Sunday, July 28 was quite noticeable.

My short stay with the brethren in Ontario and New York State has given me a deeper significance of the needs of church work and especially of the spiritual uplift that brethren

can give among themselves, and the impartation of the spiritual fervor to those not within the fold, that is the all attracting power to God. In some measure those impressions have come and I feel deeply indebted to those brethren for their loving kindness and their spiritual earnestness that they have imparted. On my own behalf I am asking God's blessing to rest upon them abundantly and that with prudence they dispense the heavenly gift in those communities. Paul M. Hatch.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

General Conference, Oregon, Ill.,	July 30 to August 11
Illinois Conference and Bible School, Oregon, Ill.,.....	July 30 to August 11
National Berean Conference, Oregon, Ill.,	August 5
Virginia Bible School and Conference, Mauertown, Va.,.....	August 14-25.
Iowa Conference, Waterloo, Iowa.....	Aug. 17 to 25
Nebraska Conference, Holbrook, Nebr.,	Aug. 18 to 25
Kansas-Oklahoma Conference, Arkansas City, Kans.,.....	Aug. 24 to Sept. 5

During the past week car loads of people from all over the country have been rolling into Oregon, some of them in a hurry, some taking their time. One car left Dayton, Ohio at 2 a. m. and reached Oregon in time for the noon meal—even if the speedometer did slip around to 73 once in a while. Guess the pilot must have been hungry.

Sixty-five reported for Bible study at the morning session of the first day—a wonderful opening. Each day since has brought its new comers until we are enjoying the largest and best Bible School in history.

SALEM CHURCH

Salem church, near Marshall, Illinois, had the pleasure of receiving three splendid discourses from Bro. G. E. Marsh during the last week-end of July. Attendance and interest were fairly good.

Osby Claypool, Sec'y.

DISCUSSION REPORT

To the readers of The Herald and to the Brothers and Sisters of the one Faith:

I was Bro. Weaver's moderator in the discussion between him and Elder E. F. Thorp on the great subject that was announced in the Herald some time back in regard to the keeping of the seventh day sabbath in this gospel age.

I want to say in the beginning that Bro. Weaver and Elder Thorp certainly showed a Christian spirit and all manner of love towards each other from the first to the last. Each one taught or contended for the truth as he understood the Scriptures to teach.

We had a large crowd each night, fine order and the best interest I ever saw. Each one used the best of language that could be used. There was no strong language used at all. Everybody was benefited by hearing this

discussion, for it is a subject that many good Bible readers or students are bothered over. I want to say that it would have done the world good to have heard this discussion. Many good things were brought to light.

I want to say again that those six nights contained hours of great learning. It would have been a great treat to any of the brethren of our faith, to every heart, and any of our Arkansas preachers. Each of them contended for the truth; so I remain in the one faith of the Church of God in Christ. John Mott.

GOLDEN WEDDING ANNIVERSARY

On Sunday, July 28, 1929, Bro. and Sr. Almus Adams celebrated their fiftieth wedding anniversary at the home of Bro. Dixon in Omaha, Nebraska.

Bro. Almus Adams was born at Monmouth, Illinois, August 12, 1854, removed to Hardin County, Iowa, landing there April 12, 1855, where he grew to manhood. He was educated in the common school of that day, but took advantage of it and is practically a self-made man. He was united to Jane Wilson July 27, 1879. They engaged in farming for five years, then removed to Furnis County, Nebraska, where they took up a homestead. Before leaving Iowa Bro. and Sr. Adams heard the glad tidings of the kingdom of God and were baptized by Bro. Ramsey. In 1886 he helped to organize the Nebraska State conference and the following year, 1887, was elected state evangelist and has held that position until the present, having been elected consecutively by the same conference. He has organized more churches and added more members than any other minister, having evangelized in seventeen states, and he is still active in the work. Sr. Adams has shared in all these years of sacrifice for the Master. They have seven children living, all present except one, which resides in California. There are two dead, both having reached majority.

At 10:00 a. m. there was a Bible lesson led by Bro. Rob't. Anderson of Iowa, by request of their teacher, Richard Le Crone, followed by a sermon by Bro. Adams. After this a bounteous wedding dinner with a huge wedding cake trimmed in white and gold was served. After dinner Bro. Cunningham gave an appropriate talk and in behalf of the brethren presented them with a little box containing \$182.00 in gold and they received many other nice gifts. Bro. Adams responded with a few remarks, thanking the brethren for the gift, and said he felt like Paul when he addressed Timothy as his son. He said that nearly all present had been brought into the truth by his preaching and he felt like they were his sons and daughters, and closed by saying he hoped all would be present at the great wedding feast, the marriage of the Lamb.

Brethren were present from Blair, Benson, Bennington, Irvington, Kennard and Omaha, Nebraska and those out of the state were Sr. Gould of California, Bro. and Sr. Robert Anderson and three children of Lawn Hill, Iowa and Srs. Inez and Hazel Titus of Letcher, South Dakota. It was a day long to be remembered.

MANY THANKS

"Mom" Jackson of Golden Rule Home reports that she received one case of blue cherries from H. E. Turner of Boise, Idaho for the use of the Home.

HERALD RECEIPTS

Andrew Broberg; Thomas Davis; Mrs. Stephen Cronkhite; Mrs. Sue Williams; Mrs. Ida Murray; R. H. Judd; R. B. Evans; Fred C. Smith; Mrs. Bertha Logan; Miss Gertrude Logan; Mabel Kiger; Mrs. D. Cronbaugh; W. W. Cooper; Mrs. Ray Cronbaugh; Mrs. Lillian Starbuck; Mrs. Anna Hogan; Mrs. Herman Lewis; Mrs. John Walrath; J. J. Handley; Mrs. I. H. Brown; Mrs. Lola Clark; Lewis D. Romine; F. W. Huber; Earl Gesin.

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 General Conference, Oregon, Illinois,.....July 30 to August 11
 All local churches and state conferences urged to send delegates.

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 Virginia Conference and
 Bible School
 will be held at
 Maurertown, Virginia
 August 14 to 25

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.

 ATTENDING THE ILLINOIS BIBLE SCHOOL AND CONFERENCE
 OREGON, ILLINOIS, JULY 30 to AUGUST 11, 1929

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|--------------------|----------------------|---------------------|------------------------|----------------------|----------------------|
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| Edna H. Wood | Mrs. W. S. Tomlinson | Richard LeCroye | Mrs. William J. Eckert | Jeannette Romine | Meredith Bechtel |
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| Mildred Cox | Verna Thayer | William Birkey | Grover Gordon | Mrs. John A. Railton | Mrs. Harold Reis |
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NATIONAL BIBLE INSTITUTION :: OREGON, ILLINOIS

THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, AUGUST 13, 1929

NUMBER 46

—≡ ECHOES ≡—

From Illinois Conference and Bible School and General Conference

IN THE HISTORY of our country many battles have been waged that have changed the course of succeeding events. In the fight of faith in which all Christians are engaged, many battles are being waged which daily change the course of human lives. In the battle on Calvary our Savior waged a fight and won a victory that changed the course of events for all the world. Let us ever keep in mind this great victory of our Lord and Master, and fight the fight of faith with unfaltering courage. — *F. L. Austin in a pre-conference sermon, July 28.*

As the multitudes were one day putting their offerings into the treasury our Savior sat quietly by and watched them. The rich gave much out of their abundance, but the widow gave only two mites, but she gave her all, and the Savior said she gave more than all the others. God does not ask of you what you do not possess; He does not require you to contribute of your neighbor's ability, either physically, mentally or financially. All He asks is that you give of your own, of yourself—*F. E. Siple in the opening sermon, "Consecration."*

Jesus offered Himself a ransom to lift the load of sin and sorrow from the human race caused by the results of the transgression. The night of sorrow was brought upon man by Adam. The morning of joy will be brought about by the atoning work of Jesus our Savior, who will undo all the effects of transgression and reward the faithful. Let us ever be looking forward to that wonderful day. —*E. O. Stewart, "The Night of Sorrow and the Morning of Joy."*

The greatest Nobleman of all time, Jesus Christ our Savior, has gone into a far country and has asked His servants to occupy till He returns. The best way in which we can obey this injunction of our absent Lord is to let our light shine out in the dark places of this world, doing

our part in His vineyard to the best of our ability. The world does not read the Bible, it reads us and approves or condemns accordingly. Let us walk worthily, and occupy till He comes.—*E. E. Giesler, in a sermon on "Stewardship."*

Christianity stands head and shoulders above everything else in the universe. That Christian who does not fight a fight never gets to the end of the race. Victory comes only by close and careful preparation. The battlefield is found in our inmost thoughts—that hidden enemy, the greatest enemy of all. Gain the victory over self and the battle is won. Let those who are gathered here take back with them the decision to exalt the standard of faith above all others.—*M. W. Lyon in a stirring address on "The Fight of Faith."*

We find in Esther a most striking type of the Christian of today. Favored by the Ruler of the universe, selected from all people to be the bride of Christ, given the promise of life eternal, the true Christian should give in return a service of unselfishness, for he that would be greatest shall be servant of all. We are called to carry to a suffering and ignorant world the glorious gospel of Christ. If I fail to make the effort I stand in danger of losing my own life as did Esther, and deliverance will come from another source, for God's purposes will be accomplished. Will you and I live up to our opportunity and have a part in His work?—*G. E. Marsh, an appeal to service, in "Who Knoweth but Thou Art Come for Just Such a Time as This."*

Have faith in God, have "God-faith." Our Savior manifested that faith in the many wonderful acts He performed while on earth. If we have "God-faith," He will do more for us than He did for the hungry, the lame, the blind. He will forgive our sins and grant us life eternal

(Continued on page 730)

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountain of Zion: for there the LORD commanded the blessing, even life for evermore.

OUR CLOSING CONFERENCES

BY FAR the largest attendance ever experienced at the Illinois and General Conferences combined, is enjoyed this year. The largest attendance from different states is one of the pleasing features of the conferences. Also, an unusual attendance is present from Illinois. More than 300 names are registered. Fifteen different states are represented. As many as fourteen have assembled in our morning ministerial meeting.

More than all, the words of the Psalmist David, "Behold how good and how pleasant it is for brethren to dwell together in unity", has been experienced anew throughout the sessions. The manifestations at these gatherings bear testimony to the indication that has been revealed through the mail and by personal testimony that the Church of God has made great advancement in these particulars. There is great reason for rejoicing.

At the close of the service on Monday evening last four young men, in response to an invitation, consecrated themselves to the service of the Lord, preferably in the ministry. Two of these are yet in High School, one is on the ground intending to begin the Bible Training Class this fall, and the other has had one season of work with the class. Also, three young ladies and one young man consecrated themselves to service or labor for the Lord in other lines than the ministry.

All of these things speak clearly of the influence that is being felt from the General Conference labors to the present.

The future looks greater and grander than ever before. Never before has there been such encouragement to press forward for greater service to our Lord and Master, and the spirit of the people seems to be ready to enter into the open door and into the open field of opportunity. There is no limit to the opportunity for the Church of God. Its privileges are the entire field of the world. The degree and strength of service that will be rendered depends alone upon the amount of devotion that will be rendered to the Master.

Faithful and constant labor, preceded and accompanied by faith and prayer, will bring forth to the honor of God and His Son that witness and testimony that shall best exalt Them before man.

Let us with true heart, hearts of faith, and hearts of prayer, enter upon the labors of another year in honor of our Creator and to Him who died that we might live.

NO RESTITUTION HERALD NEXT WEEK

SINCE THE ESTABLISHMENT of The Restitution Herald, it has been the custom and rule that there should be fifty-one issues only per year. It has been customary to omit one issue at the time when the conferences impose the greatest amount of conference labor upon the office. Accordingly there will be no issue of the paper next week.

CHOICE TEXTS AND THOUGHTS

YOU WILL WANT A COPY of Choice Texts and Thoughts. Turn to Page 727 and read about it. Act today, there will be no delay. Write plainly.

IN MEMORY

August 7, 1929.

National Bible Institution:

Find enclosed Bank Draft for \$100.00 which is a part of the money left us by Orval, and which we want to give in memory of him.

Yours in Christ,

Mr. and Mrs. M. Feters and Family.

In the name of the National Bible Institution this gift in memory of Bro. Orval, aged 19 years, is acknowledged. An effort will be made to use this sum in some serviceable way that may bear the name of this young brother now at rest to the encouragement of others to live true to the Lord from early youth.

MINUTES OF THE GENERAL CONFERENCE

AUGUST 6, 1929

GENERAL CONFERENCE called to order at 3:15 p. m. by President G. E. Marsh. President asked for number of prayers, then gave short talk on growth of the General Conference in the last year, cooperation and good will of churches not otherwise possible; works of publishing plant; beneficial results of Bible Training Class, etc., and the aims and things to be emphasized in the future.

Minutes of preceding year read and approved. The report of the Credentials Committee received and marked "Exhibit A." Those on Credentials Committee were Bros. C. E. Randall, chairman, S. J. Stedman and Earl Thayer.

Report of Secretary called. Secretary F. L. Austin gave verbal report on work of past year, including progress of Golden Rule Home, Print Shop, Training Class, Field Work, etc. He felt that from the standpoint of the field as a whole, the work has advanced more during this year than during any former year.

Report of Treasurer called. Treasurer F. A. Stilson, by request of F. E. Siple and others, gave a summary of the year's work instead of an extended report. He gave an extended report of the first six months' work in 1929. Six months' report marked "Exhibit B." Discussion followed. Mary A. Gesin moved that report of Treasurer be accepted. Seconded by E. O. Stewart. Unanimously carried.

Everyone invited by F. L. Austin to visit all the properties of the National Bible Institution before meeting tomorrow.

Moved by Bros. F. L. Austin and F. A. Stilson that meeting be adjourned until 1:30 p. m. tomorrow.

F. L. Austin, Sec'y.

AUGUST 7, 1929

ADJOURNED MEETING called to order by President at 1:30 p. m. President asked for number of prayers. Minutes of preceding meeting were read and approved. Letters to the conference from M. A. Woodward and D. K. Lehman were read by the Secretary.

F. E. Siple asked for discussions from different ones as to the best ways and methods of getting in touch with the brotherhood everywhere and unifying them. E. O. Stewart told of the need of organization in Texas. M. W. Lyon spoke on advisability of each member of the conference paying in so much every year for dues. Discussion followed. One way of keeping in touch with the people, as suggested by F. E. Siple, was through the mail, and he suggested that all correspondence be answered promptly. The question of the need for field work for the encouragement and strengthening of the brotherhood everywhere was discussed by F. L. Austin, F. E. Siple and others.

The conference then proceeded to the election of

officers. The following nominations for President were made by ballot: G. E. Marsh; F. E. Siple; F. A. Stilson; F. L. Austin; P. C. Johnson.

Election resulted as follows: G. E. Marsh, 715; F. E. Siple, 201; F. A. Stilson, 1. Total, 917. Bro. Marsh, having a majority, it was moved by F. E. Siple and P. C. Johnson that the vote be made unanimous for Bro. Marsh. Carried.

Nominations by ballot for 1st Vice President resulted as follows: M. W. Lyon; C. E. Randall; F. E. Siple; F. L. Austin; Mrs. Tomlinson; F. A. Stilson; L. E. Conner.

Election resulted as follows: M. W. Lyon, 189; C. E. Randall, 467; F. E. Siple, 70; F. L. Austin, 1; Mrs. Tomlinson, 43; L. E. Conner, 86. Total 856. It was moved by M. W. Lyon and F. E. Siple to make the vote unanimous for Bro. Randall. Carried.

Nominations for 2nd Vice President were then made by ballot which resulted in following names: M. W. Lyon; Lydia Railsback; Leila Whitehead; F. E. Siple; Mrs. Tomlinson; Wm. Lansbery; L. E. Conner.

First election ballot for 2nd Vice President resulted as follows: M. W. Lyon, 382; Lydia Railsback, 116; Leila Whitehead, 187; F. E. Siple, 233; Mrs. Tomlinson, 2. Total, 920.

As it was necessary for one person to have at least 461 votes before elected a second ballot was cast. Before this was done, M. W. Lyon gave a short talk, stating that he had had too much work to do in the past year to really do justice to his congregation in Cleveland and that he thought some of the officers should live near the office of the General Conference. He urged that as Bro. Siple had received the next highest vote and as he lived in Oregon, that the ones who had voted for him would transfer their votes to Bro. Siple. F. E. Siple answered by saying that he might not be in Oregon this coming year and that the office as 2nd Vice President would not call for much extra work.

Second election ballot for 2nd Vice President resulted as follows: F. E. Siple, 580; M. W. Lyon, 276; Leila Whitehead, 64. Total, 920. It was moved by M. W. Lyon and A. J. Hoke that vote be made unanimous for F. E. Siple. Carried.

Nominations for Secretary made by ballot were as follows: F. L. Austin; P. C. Johnson; F. E. Siple; L. E. Conner.

Election ballot resulted as follows: F. L. Austin 868; P. C. Johnson, 44; F. E. Siple, 2; L. E. Conner, 2. Total, 916. Moved by F. E. Siple and P. C. Johnson to make vote unanimous for Bro. Austin. Carried.

Nominations by ballot for Treasurer were: F. A. Stilson; Mrs. Esta Starbuck; P. C. Johnson; Leland Hanson; F. E. Siple.

Election resulted as follows: F. A. Stilson, 715, Esta

(Continued on page 725)

SUBMISSION

For our light affliction which is but for a moment worketh out for us a far more exceeding and eternal weight of glory.—Paul.

Father, 'though my heart is breaking,
I accept Thy holy will.
E'en the hour of Thy forsaking
I will meet and trust Thee still.

Howling tempests rage around me;
Moonless, starless is the night.
Stern affliction's hands have bound me,
While I struggle toward the light.

There was One who met unshrinking
All Thy billows strong and wild;
The full cup of anguish drinking,—
He, Thy well-beloved Child!

These afflictions "for a moment"
Vail the radiance of His face;
"Light and passing" is the comment
Written in His Word of grace.

An exceeding and eternal
Weight of glory lies before,
And I press to the supernal
Over on the other shore.

EXCEPT A MAN BE BORN AGAIN. WHEN?

By R. H. Judd

IT WAS not my intention to go further into this subject of the "new birth", which has called forth considerable comment from various readers of *The Restitution Herald*, and to whom credit is due for the kindly Christian spirit that each and all have sought to maintain, but on reading and re-reading the brief and pithy rejoinder by our Bro. Biggs it would seem desirable that some comments be made.

Not having on hand a copy of my article to which our brother makes reply, I am obliged to fall back upon memory. I do not, however, think I am mistaken in saying that, when quoting my words,—“Do we not all believe that all vital fundamental truth should be expressed in plain language that may be literally understood”—had the context of those words been duly considered, the intimation that I considered “all Scripture must be understood literally” could not have been gleaned. Indeed the sentence quoted places distinction on “vital fundamental truth.”

As to the philological aspect of the question, our brother mentions “excellent authority” (but gives no

name) that the Greek words used denote one act, forgetting that “excellent authority” (human) can be quoted on either side of many Bible topics. Seeing that neither he or myself wish to base our final exegesis of Scripture on human authority, desirable as that may be on occasion, I too, will refrain from quoting names of repute who do not share our brother's conviction with reference to the words “born of water and spirit” in John 3:5.

In conformity with the view that these words denote one act, in earlier articles our brother has labored to show that “born of water” (by which he understands baptism) and “born of spirit” (to quote the last words of his article) occur simultaneously, and are one act. This has been his underlying argument—his basic argument in all his articles including this last. That a manifestation of the Spirit does in many instances occur at baptism, the writer has not been slow to allow, but if as contended the *action is one*, then under no conditions whatever would it be possible for one to occur apart from the other. I think readers will see that such a conclusion is *inevitable*.

In this connection, therefore, I would ask our readers to turn to Acts 8 and they will find not a single instance only, but many of those who believed and were baptized into the name of the Lord Jesus, but had *not* received the Holy Spirit. Particular notice is drawn to the fact that Simon also believed and was baptized. But that he did *not* receive the Holy Spirit at baptism is abundantly evident in that he sought to obtain it by purchase. Further, the words of Peter at least imply that if Simon did not repent the result would be that he would fail of forgiveness, and both he and his money would “PERISH”. Every Bible student is aware that there are many Scripture passages where a word not actually in the original is supplied of necessity by the translators, because it is already implied. The writer repeats it as his confirmed conviction that verse 6 is our Lord's commentary on verse 5. In that, it will be noticed, both preposition and article occur—“born of the Spirit”—thus giving strong presumptive evidence that the A. V. translators were correct in supplying the word “of” but placing it in italics.

Following his remarks on the philology of the phrase our brother (unintentionally) makes an incorrect presentation of the writer's position in this matter, when he says, “To say that one may be born of water in this life and be born of the Spirit at the resurrection of the dead, the Scriptures give no warrant. . . .” I have never contended, nor do I know of any except those who hold the view advocated by our friend, that one may in any sense be “born of water” *IN this life*, but rather being “born of water” is the *means* of entrance INTO this life, just as being “born of the Spirit” (verse 6) is the means of entrance INTO *the life to come*,—a very different matter. With regard to the latter half of the sentence I have in previous articles abundantly proved that the Scriptures do warrant the belief that both Christ and His followers are born of the Spirit at the resurrection of the dead, Christ Himself being the “*firstborn* from the dead”, “the

firstfruits of them which are asleep”.

Reference is made to 2 Cor. 5:17 which has already been considered in answer to the request of Bro. Peck.

With reference to Titus 3:5. I would call attention to the *tense* of the R. V. in 2 Cor. 2:15: “*being saved*” which is expressive of what the apostles say on this matter and is confirmed by the context, in verse 7, of the passage under consideration,—“that being justified by his grace, we might be made *heirs* according to the hope of eternal life.” (R. V.).

Comment has previously been made on the last paragraph of our brother’s article in which he calls attention to the phrases “born of God” and “born again”. In every one of the passages he names, except the first, viz. John 1:13; 1 John 2:29; 1 John 3:9; 1 John 4:7; 1 John 5:1-4 and 18, the Revised Version has substituted the word “begotten” for the word “born” and has given it as a marginal reading in John 1:13, which in the writer’s opinion has definite reference to the nativity of our Lord.

NO HERALD NEXT WEEK

TRY, TRY AGAIN

GREATER LOVE hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.” John 15:13, 14.

Do you know, dear reader, that Jesus did not come into the world to look for faults or shortcomings in you, nor yet to condemn you? Praise God, He came into the world to save you. You may wrong some of your loved ones and then get forgiveness, but they will remember the wrong. But listen, sinner man or woman, Christ does more than that. He forgives and He forgets. Your sins shall be remembered against you no more forever.

Are you saying: “I have tried this salvation once, but I stumbled and fell”? Listen, let me liken you to a child taking his first steps in learning to walk. He knows he is doing something new. His little legs are weak and he is afraid. But mother is only a step away with her arms outstretched, smilingly saying, “All alone, now, all alone.” Reassured and encouraged, the baby gets faith to take a step. Many times he stumbles and falls, but through mother’s love and outstretched hands, he gets new courage and tries again and again until finally he learns how to walk without stumbling.

Dear one, it is the same with your learning to walk with God. You may stumble and fall many times, but remember Jesus is standing with His arms outstretched, loving and encouraging you. He wants you to trust Him and rest in Him. He will help you up, and with undying patience train your feet to walk the narrow way as He sees you keep trying.

Today He stands at the door of your heart, knocking, knocking. Will you open the door and let Him come in? Think about it, dear reader. He knocks now but He may not knock again.—*Selected by Madeline Gardiner.*

MINUTES OF THE GENERAL CONFERENCE

(Continued from page 723)

Starbuck, 45; P. C. Johnson, 2; Leland Hanson, 155. Moved by L. Hanson and Esta Starbuck that vote be made unanimous for Bro. Stilson. Carried.

The election resulted in the placing of the following members on the board for the coming year: President, G. E. Marsh; 1st Vice President, C. E. Randall; 2nd Vice President, F. E. Siple; Secretary, F. L. Austin; Treasurer, F. A. Stilson.

G. E. Marsh and F. E. Siple expressed appreciation for the way things were conducted during the meeting.

Moved by Leila Whitehead and Leland Hanson that meeting be adjourned to call of chair.

F. L. Austin, Sec’y.

AUGUST 8, 1929

MEETING CALLED TO ORDER at 3:15 p. m. by President G. E. Marsh. Prayer by Bro. C. E. Randall. Minutes of previous meeting read and approved.

President asked if there was a further report from Credentials Committee. There was none.

Secretary read minutes of board meeting held Aug. 7, 1929; also read results of board meeting held Aug. 8, 1929. The board asked the Secretary, F. L. Austin, to continue as manager under the title—Executive Secretary.

F. E. Siple spoke on importance of field work. He explained that it would strengthen the brethren all over the country and draw them into closer unity; in fact, from every standpoint it would be a distinct advantage to the cause.

C. E. Randall stated that we needed to increase and enlarge our evangelistic effort and that we needed the backing of the people.

President asked for encouragement and criticism on this phase of the work. Discussion followed. F. L. Austin asked if the General Conference is warranted in sending a man to a church which is not affiliated with the conference and doing field work with the members there. Discussion followed. E. E. Giesler and M. W. Lyon stated that that was the only way to get the truth of the general work before those people and that the conference should by all means strive to get in touch with our members everywhere. It was also stated that those people do not understand that the General Conference is for the good of the whole church everywhere.

Pres. G. E. Marsh requested Bro. F. L. Austin to speak on organization. F. L. Austin stated that he thought the churches should be organized as a whole and individually. F. A. Stilson suggested a printed handbook on correct organization to be given to our churches.

M. W. Lyon asked why it would not be possible to require that names and addresses be furnished from each state before delegate can have voting power in the conference.

C. E. Randall, chairman of Credentials Committee, named those states which had furnished names and addresses and those that did not.

Discussion followed on how to keep mailing list of members up to date more thoroughly. Organization suggested.

Moved by F. L. Austin that this conference go on record as being in favor of the most thorough and practical organization. Seconded by M. W. Lyon. Unanimously carried.

Moved by C. E. Randall that the General Conference be more active in assisting the developing of all phases of our church work, both state and local. Seconded by Leland Hanson. Unanimously carried.

Communication from Bro. T. A. Drinkard read by Secretary. Same was marked "Exhibit C." Moved by F. L. Austin that it be the voice of this conference to receive Brother Drinkard again into its membership. Seconded by J. Arthur Johnson. After full discussion pro and con the motion was unanimously carried.

Letter from John Fiske, Jr., read. Marked "Exhibit D." Moved by F. E. Siple that the chair appoint a committee of three to take into consideration the suggestions of Bro. Fiske and if they see fit, to present notice in ample time so that this matter can be acted upon at our next annual conference. Seconded by C. E. Randall. Unanimously carried.

The President appointed following three names to act on this committee: F. E. Siple, chairman; C. E. Randall; F. L. Austin.

Letter from Bro. and Sr. Arthur Hornaday read by the Secretary. Bro. Banning of Avery, Nebraska sent greetings and best wishes for all undertakings to the conference. Moved by F. A. Stilson that secretary be instructed to respond to these letters and to express our appreciation for the messages and for the interest in the work. Seconded by Bro. E. E. Giesler. Unanimously carried.

Moved by C. E. Randall and M. W. Lyon that we adjourn to call of chair.

P. S. No further business meetings were held, but on Sunday afternoon the Secretary presented the names of Paul Hatch of Harvey, Ill. and Bro. Grover Gordon of Holbrook, Nebr. to the President and to the conference for recognition for ministerial commendation. The same names had been acted upon favorably by the executive board. The consecration service followed, commending these two brethren to the people of the Church of God and all united in prayers of consecration.

F. L. Austin, Sec'y.

EXHIBIT A

SR. RAILSBACK, Ind., 18; Bro. Giesler, Nebr., 31; Elmer Goekler, Ill., 23; Bro. Lyon, Ohio, 36; Sr. Blakely, Mich., 62; C. E. Randall, Mich., 62; E. O. Stewart, Texas, 200; Bro. Stilson, Ind., (155½—11½) 154; Sam. Bottolf, La., 28; Bro. Hatch, N. Y., 80; Illinois, (218—5½) 212½; Bro. Siple, Ill., 42; Sr. Whitehead, Ill., 42; Anna Drew,

Ill., 42; Mary Gesin, Ill., 45; Leland Hanson, Ill., 42.

EXHIBIT B

THE PRACTICE has been followed of making an accurate financial statement at the end of the calendar year, December 31. That report was published in The Restitution Herald of February 19, 1929. It is necessary to close books on this date rather than June 30, to comply with the law requiring a government income tax report. Hence, on account of not having inventories an accurate statement of current date cannot be made. However, we are able to make statement of the following facts as of June 30, 1929.

Resources: Real Estate, \$31,563.01; Cash, \$179.53; Accounts Receivable, \$3,073.10; Notes Receivable, \$3,233.41; Bond Investments, \$5,500.00; Inventories (see yearly report) Print Shop Equipment, \$4,290.89.

Mortgage Bonds Payable, \$12,000.00; Annuity Bonds issued, \$4,550.00; Notes Payable, \$9,400.00; Unpaid Salaries, \$2,075.00; Accounts Payable, \$1,438.37; Contributions received in first six months of 1929, \$2,172.23. According to the budget published in connection with the yearly report of the amount necessary to finance the current operation of the office and its labor, there is a deficit in contributions of about \$900.00 for the first six months.

EXHIBIT C

To the General Conference

Dear Brethren:

It has been suggested that I offer an explanation concerning my past attitude and opposition toward the General Conference and its activities should I desire to work in harmony therewith. I am told that my opposition has cost many dollars. I have always endorsed the idea of General Conference, but I have opposed certain policies that have cost the brotherhood many hundreds of dollars. Some of those policies were discontinued in 1925.

Because I have been open in my opposition I have received more or less criticism. I have tried to be sincere, and honest in those convictions, and yet so many have misunderstood me. I am willing to carry my part of the blame for any mistakes I have made, and want to see others carry their part in the place of asking me to carry it for them. If it is your desire I shall be willing to cooperate with you in gospel service through the General Conference effort to the end that unity may prevail.

I fully realize the uselessness of division and see the need of a more united brotherhood that more good may be accomplished for the Master. I pray that God will bless your efforts to please Him during the present Conference.

Yours in the Christ,

T. A. Drinkard.

Clyde, Texas. July 16th, 1929.

EXHIBIT D

The paper marked "Exhibit D" was referred to a
(Continued on page 730)

CHOICE THOUGHTS AND TEXTS

AS A SOUVENIR of value that shall be of interest for years to come we are publishing a booklet of Choice Texts and Thoughts by those attending the conferences at Oregon together with their photographs. Those at-

tending are being photographed in groups similar to the accompanying cut. Each of the more than 300 persons registering have been requested to write a Choice Text or Thought over his or her name and address, for print in this booklet. Thus the booklet will contain the photographs of approximately 300 people together with their names, both associated with a choice religious thought.

Old and young will value this booklet very much. Especially will younger people be glad to look often at the photos of the many new acquaintances.

The book will be printed on paper adapted to receive these half-tone cuts. The pictures will be much clearer than it is possible to bring them out on the quality of paper which The Restitution Herald is printed. The booklet will be mailed at 60c per copy; 4 or more to one family at 50c per copy.

Many others will also want copies of Choice Texts and Thoughts. It should be of value to all. We will wait a few days before printing that all wishing may have time to order. We will print only enough to fill advance orders.



If, while we defer printing, others desire to mail in a short choice Text or Thought we will be glad to include same.

Write at once.

The following are sample extracts of this booklet:

"I can do all things through Christ which strengtheneth me." — Phil. 4:13.

MARGARET J. LYON
535 N. CENTRAL AVE.
CHICAGO, ILLINOIS

And let us not be weary in well doing; for in due season we shall reap, if we faint

not.—Gal. 6:9.

ICEL STEDMAN
ARAPHOE, NEBRASKA

I will say of the Lord, "He is my refuge and fortress: my God; in him will I trust. . . . A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee.—Psalm 91:1, 2.

MRS. IDONA ROMINE
1126 LINCOLN WAY E.
SOUTH BEND, INDIANA

We are largely the product of our own thoughts. Therefore, meditate often on Christ and grow up in Him.
F. A. STILSON

PRODUCE YOUR MISSING LINK

DR. AUSTIN H. CLARK, biologist of the Smithsonian Institution, has issued a challenge to evolutionists to produce the missing links between major forms of life which they believe originated from common forms. The announcement of his new supplementary theory to Darwinism is the most outstanding challenge to evolution that has come from scientific circles in years. It is possible that the question of the development of life will be reopened with new evidence and consequent greater knowledge.

"There is no evidence," Dr. Clark declared, "which would show man developing step by step from lower forms of life. Man appeared in the Pliocene age, just preceding the ice age. He appeared suddenly and in substantially the same form as he is in today. There is not the slightest evidence of his existence before that time."

He further asserted that there is no such thing as missing links, and the scientists have never been able to explain the gaps between different groups of animal life.

Dr. Clark is receiving many letters asking for additional information, and some of them commend him for his position. However, he seems to stand almost alone, so far as scientific opinion is concerned. A number of scientists have said that the new theory is too fantastic to provoke widespread discussion, but it will be unfortunate if the challenge is allowed to die without the most scrutinizing study that science can make.

Science is devoted to ascertainment of truth. But there is danger of science becoming crystallized, as any other branch of learning may do. It is commendable to find a biologist, who differs in opinion from all his fellow investigators, come out and announce his theories boldly for the whole scientific world to dissect and refute if it can.

—Selected.

SIGNS OF THE TIMES

By Norman McLeod

FOR, BEHOLD, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:1, 2, 9, 10.

David Starr Jordan, former president of Stanford University and lecturer on biology, before the late World War went throughout the land making speeches in favor of universal peace. He had gained quite a reputation for wit because of a felicity of speech which he has. Several brilliant statements of his are used by various speakers: "Where everyone is loaded, someone is going to go off"; "We are all in one big yard, we must get along", and many other such sayings.

In his speeches he set forth four definite reasons that another great war was impossible. First, there were so many socialists, particularly in France and Germany, that it would be next to impossible for nations to recruit armies. Second, the financial fabric of international affairs was so complex that no nation would dare to upset it by declaring war. Third, the rulers of nations were too sane to start a war on modern lines because war was too devastating and terrible. For this reason a great modern war could last only a short time for the world would be depopulated. And, fourth, that the brotherhood of man had reached such a point of development that the statesmen could not stir up a war among peoples who were too friendly to hate one another. These statements were made by Dr. Jordan in June of 1914 only a week or two before the greatest war of all times burst upon the world. Let us see why the conclusions he reached were false.

Most of us nowadays are socialists. Perhaps not the variety found in reddest Russia, but nevertheless, socialists! We believe in workmen's compensation for accidents received in work for large corporations; if not in women's suffrage, at least in women's rights; form relief; public ownership of public utilities; and many hundreds of other measures which are socialistic. But recall how simple it was to raise an army in any country, and most of all in France and Germany. The hotter the socialist the quicker he sprang to arms. And it is still so today.

Anybody who has studied or taught economics knows that the problems of international finance are the most

complicated of all. The intricate mechanism of credits, paper, and payments is further complicated by the part played by banks with their checking and drafts. The slightest false move on the part of any diplomat or "money king" will cause a panic. But the fear of bankruptcy does not keep a nation from war. Germany and France were both to all intents bankrupt before the end of the year 1914; the South was bankrupt long before the close of the American Civil War; and in the Japanese-Russian War both sides were on very unsound financial bases for most of the period of the war. But bankruptcy did not stop nations from fighting.

The fear of new machines of destruction caused most of the movements for peace which we have known in the past. But the most destructive engines of war are not so deadly as advertised. Even now people talk much about terrible gases which would make future wars very short because of the depopulation of the world. If one would look at the condition of the regions in France known as "no man's land" he would wonder how anything could live anywhere near the region. But thousands of men lived in those regions without receiving even a slight wound. So we see that the first three of Professor Jordan's propositions fall down. Let us examine the operation of the "brotherhood of man."

Modern improvements in means of transportation have made the world shrink so much in size that Hindoos, nor Chinese, nor Russians could be looked upon as foreigners because they are right in our back yard. We would find out that we will have to like them because of their very nearness. But many things lead to counteracting feelings. Let us look at the map for a few of these influences. In Isaiah, the eighteenth chapter, we read about a land that is going to send ambassadors to a nation "whose land the rivers have spoiled." If we examine the text carefully we will see that the nation is beyond doubt Israel. Rather than actual rivers spoiling the land of Palestine they are all that make life possible in the whole region. But, the history of that region will show that nation after nation, empire after empire, have used the land for an avenue to and from Egypt, Babylonia, and various other sections of the near and far East. It, in common with such regions as Belgium and Poland, has been the site of countless battles in the world's history. And in our own day Syria-Palestine still stands near or on the paths which Great Britain uses to tie itself to its dominions. And these paths are a constant point of discord.

A German, Scheidemann, and a Frenchman, Champollion, became interested in the story of the Greek siege of Troy. They dug in the site of Troy and found six cities one on top of the other on the site. This shows that there were other reasons for "the Trojan War" than

NO HERALD NEXT WEEK

As advertised, The Restitution Herald is printed 51 weeks per year. Accordingly, there will be no paper issued next week.

the private life of Helen of Troy. In the province of Uprania on the north shore of the Black Sea is one of the richest wheat regions in the world. No one knows when wheat was first raised there, and it still produces more wheat than all of Canada. And during the latter part of the World War Germany's control of that region kept her supplied with petroleum products. Russia has always sought to gain control of Constantinople so as to have a route to the open sea. In the early days of history Troy grew up at the point near the Bosphorus because it controlled that same route. Crossing that route at Constantinople in modern times is the famous Berlin-to-Bagdad-Railway. Germany and Austria with their allies, Turkey and Bulgaria controlled this entire route with the exception of the end near the Persian Gulf which was held by Great Britain, and the portion which traversed Serbia. The latter nation was Russia's security for her route to the sea, and so it was no accident that the World War began in Serbia.

A newer area of conflict has come into being since 1894 and is now occupying a great deal of attention. Following the defeat of China by Japan, 1894-5, all the nations began to grab pieces of Chinese territory and concessions. Germany, Italy, and the United States were new nations, and so lost out in the race; so Great Britain got Tibet, Hong Kong, the Valley of the Yangste Kiang, and the town of Wei Hai Wei on the Peninsula of Shantung. France took large pieces of territory in Indo-China and the south generally. Russia began to encroach on Manchuria and outer Mongolia. Her lease of the peninsula on which Port Arthur is located so that she might build a branch line of the Siberian Railway to it and straight across Manchuria to Vladivostock brought on the Japanese Russian War. Japan has thus spread its Empire from the Island of Sakhalin in the north to Formosa on the south and inland to Korea and the new maritime province of Russia. The United States came into the field by acquiring the very important strategic Philippine Islands which guard one of Great Britain's routes to India. All this bustle in the far East calls to mind the following passage: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16:12.

Numerous other areas such as Africa, Persia, Afghanistan, and the Balkans might be further elaborated but enough has been dealt with to show how Dr. Jordan's theory has and will not bear fruit. But the poor deluded Professor shortly after the close of the World War set out on another tour making almost the identical speech with the same four points.

To us the thought expressed in Joel, quoted above, is sufficient proof of the falsity of Dr. Jordan's premises, for, "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

DAILY SCRIPTURE READINGS

GOD'S HOLY TEMPLE

Sunday, August 18, 1 Cor. 3:16-23.

OUTSTANDING TRUTH: God revealed Himself to mankind through His temple, rather through the people of His temple.

Paul, in addressing Christian Jews of Corinth, was speaking to people who were familiar with the temple. He called attention to the disciples of Christ that they themselves, as individuals, were to represent the Father. God was revealing Himself not only to them, but through them, to the people around and about them.

Should they as individuals defile themselves, either in body or in mind, they were guilty before God, and Paul urged them that they thus expose themselves to destruction by the Father equally as had God allowed the destruction of the temple of Solomon.

This temple is entirely under the direction and supervision of Christ, the Great High Priest. The Christian in this new Christian temple is dedicated to Almighty God.

THE REBUILDING OF THE TEMPLE IN THE DAY OF EZRA

Monday, August 19, Ezra 3:1-7.

Outstanding Truth: Where God's temple is, there is God.

Ezra was one of the captives in Babylon. He returned to Jerusalem, in its waste condition, for the purpose of directing the rebuilding of the temple. One of the first things done by Ezra was to set up the altar and inaugurate anew the sacrifices ordained of the Father.

These offerings of daily sacrifices, and of intermittent sacrifices, were ways in which the people were directed to bring their repentances and confessions, and also their worship unto the Father of Heaven.

THE LAYING OF THE TEMPLE FOUNDATION

Tuesday, August 20, Ezra 3:8-13.

Outstanding Truth: The people diligently engaged in the service of Almighty God were increased with joy and gladness.

After years of captivity and sorrow, the people who were permitted to return to Jerusalem and engage in the rebuilding of the temple of God are seen to be very emphatic in their expressions of gladness and joy. Note carefully that the people did not see Jehovah, did not feel His hand any more than formerly, but, through their years of sorrow, they were brought to a recognition of Jehovah as they had never been brought in the days of their sojourn in the land of promise.

Their shoutings were unrestrained. Their joy was all but unspeakable.

Is it not true that those most diligently, most earnestly, most heartily engaged in the service of God today are those who are most gladdened by their services?

(Continued on page 736)

MINUTES OF THE GENERAL CONFERENCE

(Continued from page 726)

committee for consideration. When the paper shall have been given full consideration by the General Conference it should then be in order to publish it.

To General Conference assembled and those of like precious faith Greetings:

May it please the Father to bless and lead your efforts while in general assembly, that your work and influence may be felt and prove beneficial to all wherever those are, and with all that in every place call upon the name of Jesus Christ our Lord; that in everything you may be enriched by Him, in all utterance and in all knowledge. Trusting all may be found blameless in the day and coming of our Lord, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption, so that he that glorieth might glory in the Lord. Amen.

Your brethren in Christ,
Mr. and Mrs. Arthur Hornaday.

West Milton, August 2, 1929.

Dear ones in Christ Jesus:

My heart's desire is to have met with you in person and share in the feast of spiritual things, but circumstances did not grant me the privilege of being with you in person but I am with you in spirit. May God's richest blessing attend you all throughout the conference is my sincere prayer. May all that is said and done be done to the glory of God and those assembled in conference.

Dear brothers and sisters remember me in your prayers. Let us pray one for the other that we may hold out faithful to the end, for the promise is to them that prove faithful to the coming of the Lord. Watch and pray lest we fall into temptation for the carnal mind warring against the spirit and watching to spy out the weaker part and in a moment most unheeded quickly throws his fiery darts. So dear brothers and sisters ask God for His guidance to overcome. Christ said to "be of good cheer. I have overcome the world." What a blessed thought! Remember it is to Him that overcometh that a crown of life is promised. O dear ones, it is worth striving for. Let us one and all reconsecrate ourselves anew to serve our God in spirit and in truth is my prayer. I hope to meet you all in the kingdom of God in the near future where parting will be no more.

Your brother in Christ,
D. K. Lehman.

To the faithful in Christ Jesus, assembled at Oregon, to glorify the name of our dear heavenly Father and His beloved Son, Jesus the Christ, Greetings:

Not an hour is passing but I am asking God's blessing

upon this gathering of His saints, that a spirit of unity, sacrifice and holy love may be the forces that will meet the Holy Spirit influence, to stir your hearts to earnest, hearty effort in this most glorious work. Do not be afraid, dear hearts, to shout if the Spirit moves you thus. Lyman Abbott says: We never know for what God is preparing us in His schools—for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.

We cannot do our work well, without the Holy Spirit's power, and we will not have much of that wonderful help without prayer—not just a few words carelessly said asking for God's help, but real earnest, intercessory prayer. Think of Jesus, *pleading*, yes pleading with His Father all night on the mountains for help to do the work He knew was awaiting Him on the morrow. Let us not be afraid to stay at the place of prayer long enough to plead, intercede, implore God's blessing on His work. We need so many things to carry this work on to perfection. Do not be afraid to ask Him about it and be sure while you are asking that your prayer will be answered, for the fervent, mind you, the fervent, effectual prayer of the righteous availeth much. Pray earnestly, plead fervently for money to meet all outstanding debts, for we would not like the blessed Master to come and find us in debt to Him, but we would love to hear Him say, "Well done, thou 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." Would we think with a shout of joy over the sacrifices we may have made for Him, as we enter into "the joy of the Lord"? Beloved, that joy may be within our reach, for Jesus is on the way to gather the faithful ones home. God grant you all a place in that number.

I have had to rest many times while writing this, but I could not let this meeting pass without your knowing how my heart and prayers were with you. This is five weeks I have lain in bed trying to rest a tired heart because I could not stop a stubborn bronchitis cough. Bro. Austin, my beloved Fred, is praying with many others for me and earnest prayer will prevail.

Yours in His name,
Mary A. Woodward.

ECHOES

(Continued from front page)

in that home that shall know no sins or pain. God is building His church today of those who are manifesting "God-faith" in Him and in His Son. Let us who are gathered here from one end of the country to the other; have such faith that we may have part in His building. —F. L. Austin in the Sunday morning sermon, August 4.

Before God's kingdom can be established on earth there must be a class of people to bear His name and

(Continued on page 735)

National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

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621 S. Fellows Street
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14317 Darley Ave.,
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For Berean Literature address, "The National Berean Society," Oregon, Illinois

"BEHOLD, HOW GOOD AND HOW PLEASANT *IT IS* FOR BRETHREN TO DWELL TOGETHER IN UNITY!"—PSALM 133:1.

AS WE CONSIDERED the subject for this week's Page, the happy idea came to us of collecting thoughts and comments from some of the young people who are gathered here at conference this week. It is an inspiration to look upon faces from east and west, from north and south, and to read upon each the message of friendship and close Christian fellowship that is manifest. We trust it will also be encouraging to you to observe the sentiments these expressions convey.

Since we cannot give space this week for all the thoughts received, we will continue in the next issue of the paper the observations of different young people in attendance.

We are all one great family gathering together here at the conference, from sunny California to the eastern coast, for the one great purpose of standing as witnesses for the truth of God's Word for which we so earnestly contend.

—Cecil A. Smead, California.

We need to separate ourselves more and more from the world and draw into closer fellowship with Christ and with each other.—Leila Mae Siple, Illinois.

Berean friends, like unto Christ who gave His life for us, may we join in a band of love and friendship so deep and strong that we, too, would be willing to lay down our lives for each other. Let us ever help and serve, that we may press forward toward the prize of the high calling of God.—Louise Brewer, Ohio.

If faith is the assurance of things hoped for, most of us are possessed of little faith.—Arlen Marsh, Illinois.

Associating with people of like precious faith and studying together, we find that searching the word of God is one of the most wonderful privileges that a Christian person can have.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word

of truth." 2 Tim. 2:15.

"Search the scriptures; for in them ye think we have eternal life". John 5:39.

Then you can say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.—Zola Stedman, Nebraska.

MARSHALL, ILLINOIS

The Salem Berean Society near Marshall reorganized July 7, 1929. The officers elected were: president, Harry Goekler; vice-president, Ivan Veach; secretary-treasurer, Edna Wood.

The class has had good interest during the past year. We hope, with God's help, to increase our interest and attendance this year. Edna H. Wood, Secretary.

NATIONAL BEREAN CONFERENCE

On August 5, 1929, the National Berean Society met for its sixteenth annual conference at Oregon, Illinois. In the course of the business meetings, it was decided to eliminate the Tract Committee, the Literary Committee (replaced by the Editor), the Program Committee, the Organization Committee, and the Committee for Isolated Members. The Social Correspondence Committee (Junior and Senior), the Relief Committee, and the Home Study Committees (originally the Extension Committees, Junior and Senior) were retained. The Lesson Book Committee is now known as the Publishing Committee, and the Distributor of Literature as the Sales Committee. As a result of this action, the By-Laws, Article Two, were almost completely revised. Other phases of the Constitution and By-Laws, to be reported later, were also changed.

The following officers were elected: President, Melville W. Lyon; 1st Vice-President, C. E. Randall; 2d Vice-President, Leland Hanson; Secretary, Arlen Marsh; and Treasurer, Sybil Guthrie. A single officer now occupies the place formerly held by the Corresponding and Recording Secretaries.

On the further activities of the Conference, a more lengthy and detailed report will be rendered later.

Arlen Marsh, Secretary.



REBUILDING THE TEMPLE

HOW LONG had the people of Judah been in Babylon? Seventy years! Seventy years had they longed for their old homeland, and the beautiful temple at Jerusalem.

Then, at last, the captives came back to their loved land, but, alas, how different it was to what they had remembered. Their houses had been burned, the temple torn down, trees growing wild, streets filled with ruins, and everything so desolate that wild wolves and jackals chased each other over the ground.

But these staunch people did the best they could. They built little homes, or lived in tents near Jerusalem and began to repair the walls and houses of the city. In the midst of all this trouble and hard work they stopped to build an altar on the site of the old altar, and held service of praise and thanksgiving to God.

However, it was not until in the second year after their home coming that they really entered upon the work of rebuilding the temple itself. "They were not lacking in means. The rich offerings of their countrymen in Babylon, and the temple treasures which Cyrus had delivered over to them, had been placed in the king's treasure house in a neighboring country for safe-keeping. They had the power to call on the workmen of the Persian king to bring cedars from Lebanon, and other material. Besides, there were freewill contributions of the Jews themselves when they saw the ruins of the old temple.

"The old foundation, as solid and massive as it had been, was not fit to build a new structure on, and the ruins had to be cleared away to the bottom. Vines and shrubs and trees were dug out, and crumbling stones carried away.

"The new foundation was begun amid great rejoicing. The workmen proceeded to the sound of music and praise. When the builders laid the stones, the priests with their trumpets, and the Levites with cymbals, praised God.

"The singing was responsive. 'Give thanks unto Jehovah, for he is good, for his lovingkindness endureth for ever toward Israel' was sounded back and forth across the temple site.

"The work was no heavy, unwelcome task, but a labor of love. The workmen were inspired as well as the many young, and old, who could only stand around on the temple mount, and cheer the laborers.

"When the foundation was completed, the people raised a great shout of joy. The temple at last was rising from the ruins."

When the corner stone was laid they had a great celebration. The priests wore blue, scarlet and purple robes, with gold and gems. Trumpets were blown and choirs sang as King David and King Solomon had had them. How they did praise and glorify the Lord!

"But there were those who did not shout for joy. They were the old men with stooped figure, and long white hair and beard, who were always honored by the younger Jews. They had seen the temple of Solomon in its majesty and matchless beauty, and the difference filled them with sorrow. While others were shouting for joy they wept with a loud voice, so that the voices of gladness and of grief were heard at a great distance."

News of the rebuilding attracted neighboring tribes, who wanted to help with the work. But when their offers were refused they grew angry, and tried to annoy the workers in every way.

Other discouragements followed. Crops failed in drouth, or were destroyed by mildew and beaten down by hail. Gradually, the people lost their enthusiasm for temple building. The new Persian king had been influenced by the false reports of the enemy, and he issued an order that the work should be stopped, and the people dropped back discouraged.

Sixteen years passed. Then some of the prophets began to urge the temple builders to resume their task. The prophets Haggai and Zechariah, came to them with splendid vision of the new temple. They said it was to surpass the old one in glory.

Finally, the men began to hope again, and went back to their work. Then another difficulty arose.

"The Persian governor came to visit Jerusalem, and he was surprised to find the people working on a great temple.

"It appeared such a stronghold on that high hill, that it might just as easily become a fortress. He was not sure that the people had any right to build anything which looked so threatening, and he asked by whose authority they were doing it.

"When the Jewish leaders informed him that Cyrus the Great had given them permission, he dared not do anything to hinder the work, but, as a faithful officer, he felt he must report the matter to the present king, Darius II."

The Persian king hunted for the decree Cyrus had granted, and finally found it. Then he sent a letter to the governor telling him not only to let the building continue, but even to give them all the aid they needed.

Under such encouragement the people worked hard, and in four and one-half years the temple was ready for dedication. Never was any temple dedicated with greater joy and thankfulness. Now God's presence could be with them again in the holy meeting place.—Notes from "Building of a Nation" and "Child's Own Book."

REMEMBER

"Let us go into the house of the Lord."

(Continued on page 736)

With Our Sunday Schools

LESSON VIII.—August 25, 1929

REBUILDING THE TEMPLE

Ezra 3:1 to 6:22; Psa. 84:1-12.

Devotional Reading: Psalm 122.

GOLDEN TEXT

I was glad when they said unto me, Let us go into the house of the LORD.

—Psa. 122:1.

A STUDY OF THE SUBJECT

Topic. Builders of the House of God.

Outline. I. The importance of the house. II. The time with relation to the rebuilding of Jerusalem. III. The builders. IV. The result.

I. THE IMPORTANCE OF THE HOUSE. It should always be remembered that first the tabernacle, afterward the temple, were placed in Israel to be an habitation for God in the midst of the nation. This house was not for mere appearance. It was for the purpose of placing God's presence in the midst of His people. There was no other place provided by God where His high priest should make atonement for the sins of Israel. This house was the only place where the priest could approach God to obtain His blessing upon the nation. The house had been completely spoiled of its furnishings and razed to the ground when the city was overthrown 70 years previously by the Babylonians. Therefore Israel's first work after the walls of the city had been sufficiently repaired was to rebuild the house of God on its former site.

IV. THE RESULT. God was thus invited to again dwell in the midst of Israel. The blessings of God were again drawn unto the people. More than this the people by their actions had confirmed themselves more fully in their consecration to God.

It takes actual work and sacrifice upon the part of the worshiper to really fit himself for true devotion to God. As then, so now, the harder one labors with true heart toward God, the more he develops unto godliness. Every effort of man in service to God is a witness to self and to all of his stand for God.

PRACTICAL APPLICATIONS

Temples of God. All that went into the construction of the temple in Jerusalem was of the highest quality, for it was to be a holy place, set apart and dedicated unto the Lord. After the return of the Jews from captivity, it was necessary that the entire building should be renovated thoroughly and consecrated anew to the service of Jehovah, for it had been made "unclean" by the foot of the unbeliever. So it is with those who have given themselves to Jesus Christ through faith in the gospel and obedience in baptism, but who have permitted the world to enter into their lives with its profaning influence. They, too, must be purified through the Mediatorship of the Son of God in order that they may become again a building fit for the Master's use. But how much better it would be for them never to "defile the temple of God" (1 Cor. 6:19; 3:16-17), but remain at all times a "holy temple" for the Lord's service.—G. E. M.

THE GOLDEN TEXT

"I was glad, when they were saying unto me, Unto the house of the Lord let us go!" Psa. 122:1, **Roth.**

The house of God was a place of reverence and worship, a place where the Word of the Lord was read to the people. They rejoiced over this privilege. Christ purified the temple that it might be a place of worship rather than a house of merchandise.

We should be very grateful over the fact that we have the privilege of houses in which we may worship unmolested; a place where we can feel we are in closer communication with the Father. We should say as did David, "I was glad when they said unto me, Let us go into the house of the Lord."

—V. C. T.

SENIOR AND ADULT CLASSES

Topic: Israel's Worship.

When Israel returned from Babylonian captivity the people gathered as one man in Jerusalem to re-establish their system of worship through burnt offerings, feasts, etc.,—even before the foundation of the temple was laid—because they feared the peoples around them. Their order of worship was flesh. The motive power was fear—fear of the people, not primarily of God. It required mediums of expression that could be seen and tasted—burnt offerings and feasts and altars. It was a worship that could be grasped and rendered by the flesh mind.

God designed this flesh order of worship for His people and accepted it from them, for at any given time God works with man on the level to which man has developed. But God never leaves man on the level where he began working with him. Israel's forms and ceremonies and feasts shadowed forth a worship that is direct communion between God and man.

This concept gradually found lodgment in varying degrees in various minds of Israel, and finally came to full fruition in Jesus who worshiped without form or ceremony or fear, but in complete understanding and love—in truth and in Spirit. And this perfect Fruitage began at once to sow the seed of perfect worship in the hearts of men. Both the Fruit and the seed are incorruptible and virile, and will find their way into the hearts of mankind bringing all men to the Father. "And I, if I be lifted up from (out of) the earth will draw all men unto myself." John 12:32.—A. K.

INTERMEDIATE CLASS

Topic: Building God's House.

For seventy years the people of Judah had been strangers in a strange land. Now that the ruling monarch, Cyrus of Persia, had decreed that those who desired might return, great was their joy. How many returned

at this time? Ezra. 2:64, 65. What was their first work of reconstruction? Ezra. 3:3-6. In the second year of their return, they commenced the rebuilding of the temple for the worship of God. What effect did the sight of the foundation of the temple have upon the people? Ezra 3:10-13. What did the people roundabout desire to do and with what result? Ezra 4:1-5. Tell about the letter they sent to the king and the answer they received. Ezra. 4:11-22.

What does opposition often develop within us? Is it sometimes good for us or the opposite? If we are intent upon a true and honest purpose opposition will often cause us to keep more determinedly to the right path. Thus it was in the case of Judah. Tell the story of the search for Cyrus' proclamation and the result. Ezra 6. What were the feelings of the people when they viewed the results of their labors? Ezra 6:16.

What a wonderful privilege is ours to-day to be partners with God in the advancement of His work!—M. G.

JUNIOR CLASS

Topic: Home Again!

Home again! Back from captivity the people had come to rebuild the temple of the Lord. But before they started to build the temple Ezra 3:1-6 tells us they build altars, worshiped and praised God; keeping the feasts He commanded them to keep. No doubt, this was because they were so glad to be in their homeland again.

The work of the temple was commenced. How happy the people were as they watched the building of the temple! Vv. 10-13 in our lesson describes this rejoicing. But their work on the temple was interrupted by some enemies who dwelt near by. They tried to persuade the king to stop this work, telling him these people had been rebellious, refusing to pay tribute and toll. They also asked him to investigate the records of these people to find if such was not the case.

Work was delayed for some time, but finally the people at Jerusalem made an appeal to the King Darius and he examined the records. He found the decree that Cyrus had written, asking these people to return and rebuild the temple. Read Ezra 5:7-17. This is the letter that was sent to Darius asking permission to continue the work on the temple. Darius found the records, and permitted the temple to be completed. He also ordered those who were opposing the people to assist them by furnishing them with things they needed. Ezra 6:6-10.

Home again! The temple completed! What a time of rejoicing for these people! If this was a time of rejoicing, how much greater will be the rejoicing when Christ shall come to set up His kingdom on the earth!—V. C. T.

DOINGS AMONG THE CHURCHES

Bro. Paul C. Johnson will be the speaker at the Grand Rapids church on August 18 and 25, the two Sundays of Bro. Randall's absence.

Brief word has reached the office that Sr. Aldrich of Blanchard, Mich. is seriously sick in the hospital nearby. A new born son is at her side.

Bro. and Sr. Grover Gordon left Oregon upon yesterday morning by auto enroute to their new field of activity, Niagara Falls, N. Y., and Fonthill, Ont. They departed with the good wishes of those present heartily attending them.

Mrs. M. A. Woodward was still weakened by a persistent bronchial cough, which compels her to keep her bed at Dutton, Mich. a good deal of the time.

Sunday p. m. and Monday morning at the conference hall was both a happy and sad time. Many were leaving for their homes and others were joyfully bidding them God-speed, happy in the fact that so many new acquaintances had been made and so many encouragements for Christian activity had been enlarged. As we write these words, the auto tracks and railways are carrying from this point into every direction of the compass those who have been in attendance at our recent best of all meetings.

COMMUNICATION

Dear Editor:

I will write a few words to our paper that I love so well. I have been a reader of "The Restitution Herald" for about fourteen years and do not feel like I could do without it. I also want to tell the whole household of faith just how I enjoyed our state conference that closed a few weeks ago which was held at Goldthwaite, Texas. I had a grand time. It was my first trip to conference, but it will not be my last, the Lord willing. While there I met some of the faith that I had met before but many more I had never seen. Though strangers, they did not seem like strangers, for I soon learned to love them all. It is just great to meet and worship God together. I would say to every one of the household of faith, attend your state conference each year if at all possible. I am away down here in south Texas and very isolated. I am trying my best to live a Christian life, but I some times fear, as most of us do at times, and when I get sad and lonely as I some times do I just begin singing:

"When upon life's billows
You are tempest tossed,
Never be discouraged
Thinking all is lost.
Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord has done."

I will close, asking the prayers of all,
Your sister in Christ,
Mrs. Newton Davis, Harwood, Texas.

NEBRASKA ANNUAL CONFERENCE

The Forty-second annual conference of the Church of God in Nebraska will be held Aug. 24 to Sept. 1 in the commodious City Hall

Florence Addition, Omaha, Nebr.

Dear brothers and sisters of the Church of God, in these momentous times we should make special effort to be at conference and decide to be there to enjoy the feast of spiritual things.

CLEVELAND, OHIO

Bro. C. E. Randall, pastor of the Grand Rapids, Mich. church, will fill the pulpit of the Church of the Golden Rule, Cleveland, O., the last two Sundays of this month, Aug. 18 and 25, while the pastor of the latter church is absent at the Iowa state conference at Waterloo. Cleveland members are asked to cooperate at this time to give him a warm welcome and to push forward the work as much as possible.

CONFERENCE CALENDAR

We announce here the dates of summer conferences and conventions as we come to know them. We will gladly add others as soon as the information is received.

Virginia Bible School and Conference, Mauertown, Va.....	August 14-25.
Iowa Conference, Waterloo, Iowa.....	Aug. 17 to 25
Nebraska Conference, Holbrook, Nebr., ---	.....Aug. 17 to 25
Kansas-Oklahoma Conference, Arkansas City, Kans.,.....	Aug. 24 to Sept. 5

BRUSH CREEK CHURCH OF GOD

The church here had the pleasure of a visit, with Bro. E. O. Stewart of Sweetwater, Texas, from July 23 over the 28th. Bro. Stewart gave some very interesting discourses and the church will profit there by. The attendance was not as good as usual owing to the busy threshing season.

On Tuesday, July 29, Bro. A. J. Hoke and son, Samuel, accompanied with Bro. E. O. Stewart, Harold Pearson, and the Misses Louise Brewer and Janice Jones went to Oregon to attend General Conference.

Srs. Helen Doll, Doris Doll, and Bro. and Sr. Chas. Pearson also are in attendance at conference and the church here will be expecting a good report on their return.

Edna Brewer, Sec'y.

ILLINOIS CONFERENCE AND BIBLE SCHOOL

As this goes to press, we are nearing the completion of the best and most representative Bible School and Conference of our history. The register shows an attendance of over three hundred at this writing, including people from many states both far and near, as well as the best representation of Illinois people we have ever had.

The first business session was held Friday afternoon, August 9. The minutes of the secretary and report of the treasurer were read and approved. F. E. Siple gave a report of his work in the state which occupied the time from August 8 to October 30, and G. E. Marsh followed with his report of work as Evangelist from November 1 to July 31. These reports were most encouraging. Eleven churches reported by special blanks furnished for this purpose, and the Evangelist reported verbally for other churches. Several

points in the state are in need of more services and difficulties were discussed which are peculiar to these localities. The board will be glad to receive suggestions to help in furthering such work.

Bro. F. E. Siple stated that in view of the fact that he had held the office of president for seven years and that his plans for work for the coming year were not as yet completed, a new president should be elected. He therefore proposed the name of Bro. Paul Johnson. The election resulted as follows: Pres. Paul Johnson; Vice-pres., Leila E. Whitehead; Sec., Mary A. Gesin; Treasurer, Anna E. Drew; members of the advisory board, Zenas Murphy, Frank Laning, Glenn Birkey, Leland Hanson. A rising vote of thanks was tendered by those present in conference assembled to Bro. F. E. Siple for his long labor of love and service among the brotherhood of Illinois.

Five young people have already made the good confession. They are: Genniel Carpenter, Marjorie Siple, Janice Jones, Arlene Reis, Don Murphy. Several others are contemplating making their decision.

Among the speakers present are M. W. Lyon, E. E. Giesler, C. E. Randall, Grover Gordon, G. E. Marsh, F. L. Austin, Paul Hatch, E. Cedric Pope, E. O. Stewart, J. W. Williams, F. E. Siple, a representative number of ministers who are proclaiming the gospel to us each in his own way every evening.

Bro. and Sr. L. E. Conner surprised everyone by coming in Saturday afternoon. Bro. Conner gave one of his very interesting and encouraging sermons Sunday morning to a large and attentive audience.

INDIANA QUARTERLY CONFERENCE

A quarterly conference gathering is being planned and will be held in Plymouth, beginning Friday evening, Sept. 13 and will continue over Sunday.

F. A. Stilson, Pres.

VIRGINIA

Bro. J. H. Anderson arrived in Winchester on Thursday, July 25, to visit his daughter, Mrs. Julian Rogers. This was his first visit to her home since he moved away eight years ago. He could stay but a few days and needed all of his time for visiting and resting, but we, in our selfishness, would not be content to have such an able speaker so near and not have him speak to us. We put in a claim for part of his time and he responded by giving us an excellent sermon on Friday night. Sunday we had an all day's meeting and he gave us two more sermons of the same quality. Then to "heap coals of fire" upon our heads he came back Monday night with another fine message. He departed Tuesday morning for the Carolinas, where he will take the bread of life to the brethren there.

His messages were enjoyed by all, if we can judge any by the comments that continue to reach our ears. It was a real pleasure for the writer to welcome Bro. Anderson back to his former pulpit and pastorate. We certainly want Bro. Anderson to visit his daughter real often. Harry A. Sheets.

INDIANA CONFERENCE

The people of Indiana have again been blessed with another good conference. In attendance it compares favorably with pre-

ceding ones and ministers, both visiting and home, spoke of the harmony and good fellowship that pervaded throughout this meeting.

Bible classes were taught by Bros. Anderson, Patrick, Marsh, Long and Srs. Leta Osborne and Alexander. Perhaps we were also made more spiritually minded by the devotional services held early each morning and before retiring and we are particularly indebted to Bro. Marsh for his splendid inspirational talks each morning.

In the business meeting Bro. Anderson was selected to be the state evangelist for another year and the following conference officers were elected: Pres., F. A. Stilson; 1st Vice Pres., Vernon Boggs; 2nd Vice Pres., Mr. Harvey; Sec., Verna Himmelright; Treas., J. J. Snodgrass.

The following, several of whom have been in attendance at Bible School previously, were baptized: Mrs. Cowby, North Judson; Aleta Logan, Lakeville; Marguerite Zechiel, Culver; Mrs. Mary Burch and Wilma Senff, Bremen; Mary Ruth Byall, Hartford City; Jean Pickeral. We pray that with God's help they may continue to grow in Christian grace and with all of us strive to live more as our Master would have us live.

It was decided to have Quarterly Conferences in Indiana this year, the first to be held in Plymouth over the 3rd Sunday in September. Verna Himmelright, Sec.

CHOICE TEXTS AND THOUGHTS

You will want a copy of choice Texts and Thoughts. Turn to page 727 and read about it. Act today, there will be no delay. Write plainly.

HERALD RECEIPTS

Lydia Railsback; Curtis Vance; C. A. Nokes; J. H. Taber; David Elliott; Mrs. E. L. Elliott; Mary Yates; Henry Cooper; Mrs. R. W. Thompson; Geo. F. Scott; Mrs. Art Ammerman; Mrs. Elizabeth D. Betts.

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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 consecrated life as essential to salvation.

ECHOES

(Continued from page 730)

to rule and reign with Him. God is choosing that people today. Many of the faithful are now asleep, and the King is not now on earth. All the elements of the kingdom must be assembled, which necessitates the return of Christ and the resurrection of the dead. If we are patient unto the end we will see and have a part in these wonderful works.—*E. O. Stewart, "Thy Kingdom Come", Sunday afternoon, August 4.*

The gospel of our salvation is the same one the Savior proclaimed when on earth and which He commissioned His disciples to carry to all the world. And wherever the disciples went, wherever the Savior went, the message of healing went also, because this was the gospel of the kingdom. The message that Jesus desires us to carry to the world today through the instrumentality of the General Conference and the State Conferences is the same message—the message of the glorious kingdom soon to come.—*G. E. Marsh in an inspiring appeal to "Proclaim the Gospel".*

The people of Berea did not search the Scriptures because they doubted, but because they desired to open the way of action in life. Our Lord and Master would never have saved the world if He had not put into action what He had in mind to the end that He might save you and me. All these centuries God has been putting into action His ideals for the future. The Bereans, looking into the future with a vision of the young people of your home and mine, have been searching the blessed truths of the Bible, and putting into action the ideals formed therefrom. Dear young people, as you go forward follow the pathway into God's great field of thought, build yourselves by your action into an ideal of service and devotion.—*From the*

Berean sermon by F. L. Austin which led several to consecrate themselves to service.

The word "spirit" in the Scripture is often misunderstood and declared mysterious, but it is a simple word if we will trace its meaning through God's Word. Spirit is energy, power, that force which impels me along a certain path in life. The spirit that guides me determines my activity. If I am led by the spirit of the world, I follow its dictates, but the pathway leads to death. If I am led by the Spirit of God, I will strive to follow His dictates, obey His commands, do His will. Choose this day which you will serve.—*From a sermon by Paul Hatch, August 6.*

Throughout the history of the world there have been many instances of those who have banded themselves together with a common purpose and have dared even death itself to pursue their aims and ideals. We may draw a lesson from these men and from the lives of the apostles who endured to the end though sufferings and persecutions followed them all through life. The bond of fellowship which we experience when we labor together in the Master's vineyard, is a wonderful inspiration to be true to each other and to our Leader until He comes.—*E. Cedric Pope, in a sermon on "Fellowship."*

If it is not right for a man to eat who does not work secularly, neither is it right spiritually. The man who isn't interested enough in the religion of Jesus Christ to live it, isn't capable of proclaiming it. A half-hearted attitude to the business of our Heavenly Father will never inspire others to enlist in His service. No matter what your success in your vocation in life, if you fail in your labor for the Master, you fail in all. The Master wants workers and as long as there is an individual near you who has not heard the message, you have a duty to perform.—*In a forceful sermon on "Faith and Works" by C. E. Randall.*

DAILY SCRIPTURE READINGS

(Continued from page 729)

ADVERSARIES GET BUSY

Wednesday, August 21, Ezra 4:1-6.

No sooner did the returned captives to their own city and own land begin the reconstruction of the temple than the adversaries of God and of Judah got busy to hinder Ezra and his people in the work. Zerubbabel, who was one of the leaders in this work, answered them in the name of his people in behalf of Almighty God. At once the people rose up in definite opposition against the labors.

Human nature is no different in this age than in all past ages. The one mark of true loyalty to Almighty God and Jesus Christ is for the individual servant to press on in his service and be loyal to the One whom he is following regardless of any and all opposition to his efforts. God is not needing the work of your hand and mine, but God is needing hearts that are loyal to Him in the face of any and all opposing efforts. He needs hearts that are brave, hearts that are true and loyal, that in every condition of life they stand for Him whom the individual professes.

DARIUS AIDS THE JEWS

Thursday, August 22, Ezra 6:6-13.

Outstanding Truth: As the heavens are higher than the earth, so are God's ways above man's ways.

Darius, successor of Cyrus, after looking over the records of the edicts of Cyrus, gave commandment to the governor of the palace that he would let the Jews alone in their effort to rebuild the temple of God. Thus we see God's hand in influencing the king of a Gentile nation to aid these captive Jews in rebuilding the temple of worship which had been torn down by Nebuchadnezzar when he destroyed the city of Jerusalem. God has many ways in which to accomplish any necessary work.

The same is true today. God has ways in which to aid, whenever necessary, the individual Christian whose heart is devoted to Jesus, God's Son. God never asks for success in the physical way, but He does ask for true loyalty of heart to the end of one's activity.

FAITHFULNESS REWARDED

Friday, August 23, Ezra 6:14-22.

Outstanding Truth: God prospers His people.

Some of the ways of God are so pleasingly referred to in this scripture as to warrant special notice. God did not prosper His people especially for the sake of the work. Undoubtedly God prospered his people because of their true heart service toward Him even when faced by all difficulties. That prosperity is noticed when it comes to the dedication of the temple: they had many bullocks

and rams and lambs for their dedication service.

In return for God's prosperity to them the people of the Jews returned a large portion of that prosperity to God in that they sacrificed of those things unto God.

The Christian should do no less. God is abundantly able to prosper His followers even in this day. Should not those followers be willing and glad to return unto God an ample portion indicative of their pleasure and thankfulness for God's prosperity.

THE SACREDNESS OF GOD'S TEMPLE

Saturday, August 24, Mark 11:11-18.

Outstanding Truth: Things dedicated to God ought not to be profaned by man's unspiritual activities.

The temple in the day of Jesus did not stand for anything in itself. In that it had been dedicated to His Father it stood for God and God only. When Jesus entered the temple dedicated to Jehovah and found the people there desecrating the temple by their profane activities He at once directed them to leave the temple.

A thing once dedicated to God cannot be retaken to self without robbing God. Apparently too few people recognize this truth. The individual who dedicates his life to the Father and then knowingly diverts that life from the Father is really taking from God that which has been given to Him and which belongs to Him only. No man has a right to take that which he has given to another man, and no man has a right to take that which has been given to God. God honors the man who stands by his word, stands by his oath even though he finds that oath hard to live up to.

The individual Christian should also remember that anything which belongs to him and which he gives or dedicates to Almighty God is God's forever unless God returns the gift to the individual. Too much cannot be said to emphasize this important truth.

REBUILDING THE TEMPLE

(Continued from Childrens' Page)

SOMETHING TO DO

1. Read Ezra 4, 5, 6.
2. Read Psalm 84:1-4.
3. Learn the 4th verse of Psalm 84.
4. Find out how many temples were built at Jerusalem.

NOTE BOOK

Page 1. Draw a picture of a foundation and a temple. Copy Psalm 84:4.

Reverse side. Copy, Persian Kings, Cyrus — Darius — Artaxerxes. Jewish Prophets, Haggai — Zechariah.

WHERE FIND

"I will dwell in the house of the Lord for ever."

NO HERALD NEXT WEEK

As advertised, The Restitution Herald is printed 51 weeks per year. Accordingly, there will be no paper issued next week.

THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, AUGUST 27, 1929

NUMBER 47

THANKSGIVING FOR DELIVERANCE

THE SECURITY OF JEHOVAH'S OWN CITY

PSALM 46

OUR GOD IS OUR REFUGE and strength, who graciously and abundantly helps in time of distress. Therefore we will not fear in the direst confusion; no! not though the earth should change her place, and the mountains totter into the sea. Though the waters rage and foam, and the mountains shake with the swelling thereof.

Jehovah of host is with us; a fortress sure is the God of Jacob.

Despite the assaults of the angry sea, the city of God is gladdened by the gentle river of his grace—the city which he has saved and hallowed. Because he dwells in the midst of her, she can never totter. The dark night is sure to pass; and God helps her at the turning of the morning. Confusion reigned throughout the world: nations raged and kingdoms reeled: earth melted before Jehovah's angry voice.

But Jehovah of hosts is with us; a fortress sure is the God of Jacob.

Come and see what he has done—the dreadful work which proves his might. The Lord of hosts has stilled the battle-strife across the world, breaking the bow, and snapping the spear, and burning the shields in the fire. What folly then to fight with such an one! “Cease your foolish warfare,” he triumphantly cries to the foe, “learn that I am Jehovah, Israel's God, to be exalted the wide world over.”

Well may Israel, encouraged by the sight of Jehovah's omnipotence, utter this song more loudly than ever: “Jehovah of hosts is with us; a fortress sure is the God of Jacob.”—*Rendered in paraphrase by John Edgar McFadyen.*



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

HEZEKIAH began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah. And he did *that which was* right in the sight of the LORD, according to all that David his father had done. He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites; sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*. For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this. Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense."—2 Chron. 29:1-11.

WALK WORTHY OF THE VOCATION WHEREWITH YE ARE CALLED

THESE STRIKING WORDS uttered by Paul, "the prisoner of the Lord," were addressed, 4:1, "to the saints which are at Ephesus". Those people were called to the service of Christ for a purpose. The tremendous labor of redeeming the world from the curse resulting from the sin of Adam, and from sin itself, rests on the heart of God's well beloved Son. Unflinchingly He has set Himself to the task. First, He withstood every temptation and endured every test. In the accomplishment of these He unhesitatingly submitted Himself to the death of the cross, "being made a curse for us". Gal. 3:13. Triumphantly He was raised out from death and was by the Father seated at His own right hand till Christ's enemies should be

made His footstool. Now, from that seat of victory He is calling the world around for followers who, with that devotion of consecration that ever wells forth from living faith, will enter His own vocation of redemption and walk worthy of the same. Victory is assured to every one who enlists with Christ, the Victor, in this great crowning work of the Creator.

One after another throughout the centuries, God has called men to service. Abram was called. From Ur of the Chaldees with nought but faith for his compass, he stepped out upon the desert path toward the unknown land of promise. Worthy walked he to the end of the God-guided journey of life. Moses was called. His activities must differ from those of Abram, but, nevertheless, his too was a vocation for God. He, too, walked worthy. Joshua, Samuel, David, Isaiah, Daniel, John the Baptist, Peter, Paul, and a host of others, like the tiny lesser gems that are often clustered round the major diamond, adding luster and glory to the whole jewel, are by the inspired Word made to stand out as some who walked worthy of the vocation to which God called them, and who thus have called the world to behold the radiant grandeur of the love of God and of Christ for man.

Equally have Christians been called of God and of Christ for the world-wide works of God. Equally should they walk worthy of the vocation on which they presume to enter. And Paul *beseeches* the Ephesians and Christians everywhere to show themselves worthy of their high calling.

THE CHURCH OF GOD

To the Church of God, that is, the Church of God which is manifesting itself through this, The Restitution Herald, I feel to say that the only excuse for your existence as a Christian body of people is that you shall ever more diligently recognize the work to which you have been called and with devotion true and undeviating consecration walk worthy of that vocation. You were never sent by God to the lonely work of saving self. As all others, so you also, have been sent forward to the world by that word of the resurrected Savior, "GO"!

The vocations of Abram, David, Daniel, have been necessary works. God's business required them. But none of those works consummated the Father's plans. In addition to all of their labors, including the all-necessary works of Christ, the church of Jesus Christ must go forward with its work if the Father's plans are to be finished. The church is nearing the top of the hill. Abram may have been near the bottom. Unless your work shall be completed, the load continued up and over the top, the

earlier labors will not accomplish the fullness of their intent. If you have assumed the Name, and in that Name assume to be the people of the great Jehovah for this important day in the ages, then, in loyalty to Him, take on the Master's yoke and, bending forward into it, move forward with all of strength of will and power that it is yours to enjoy in Christ. Walk worthy of your calling.

Never was there a day since the morning of crucifixion that was fraught with greater responsibility to God than is the present. The age is rapidly approaching its end. Soon the last terrific battle will have been fought. For these closing days there is much Christian work that should and must be done. As members of the body of Christ let us enter the joy of achieving for and with Him, who is the Head.

LOOKING FORWARD

The year just closed by the recent General Conference is credited with greater advancement in the Master's work than has any other year since we endeavored to organize our numbers for increased helpfulness in Christian service. If we are to profit by this advancement, to the full, then the year ahead of us is filled with greater responsibility and heavier labor than has heretofore been undertaken. Three important phases of labor need the united support and aid of EVERY member:

The Bible Training Class promises to be larger. Its importance in the labors of the Church is everywhere being more fully realized. The cry for a larger scope of study, more thorough research of the Word of God, grows louder and louder. These conditions are ever enlarging the labor of this phase of our work. True, it is gladdening that these demands exist. It is most encouraging. But, it must be realized that increased physical and mental strength must be given if these increasing responsibilities are to be carried successfully forward. These must of necessity impose increased financial demands. Then—

There is the Field Work that should be kept up and greatly extended. "Come over into Macedonia and help us" is still the cry. This is one of the practical lines of endeavor that has been uppermost upon the minds of many. There are two phases of this work both of which should be energetically carried forward: One is to interest all—the isolated and the churches—in the need for Christian service; in the earnest endeavors of the General Conference of the Church; to unite all in a voluntary and hearty co-operation in such service by and through the Church. The other, and the one in which many are intently interested, is to execute a program of intensive evangelization. Both of these phases of Field Work should be prosecuted. Each one calls for more and more helpers, and more and more financial backing. The third important phase of labor that needs the united support and aid of every member is—

An extensive and well perfected Literature. For real aid in individual endeavor to become acquainted with the great wealth of information contained in God's holy Word, literature is one of the most helpful. Those denominations which have given most of time and money to the pre-

paring and distribution of literature have advanced fastest in the estimation of the people and accomplished most in their own judgment. The Church of God needs a carefully prepared Literature in the form of books, booklets and tracts, and needs to distribute this most rapidly and thoroughly. Included in this branch of our work would be the work of increasing the circulation of The Restitution Herald and of the Truth Seekers' S. S. Quarterly. Here again arises the need of more workers and more money with which to prosecute the labor.

SYSTEMATIC HELP

Like the army in action, the Church of God needs men and women on the firing line, those who shall be out in the field of action pressing back the enemy, sin, and advancing the Gospel of Christ into the midst of the dying. It needs others who shall attend to the equally necessary work of constantly bringing up the supplies; others who shall provide those supplies; in short, it needs that every member shall find his place where he can best serve in the Master's work and then enter upon that work with the greatest of faithfulness to the Master. The church is God's people engaged in God's work for this age. In that church

"There's a work for me, and a work for you,
Something for each of us now to do."

THE GREATEST EVER

If all of this increased labor is to be undertaken in addition to maintaining the labors already in hand it is no stretch of the imagination to say again that the coming year beckons for more work than ever before. We urge that all will keep in the closest possible touch with whatever program may seem best to execute and lend every possible aid thereto. Don't wait to be asked, but volunteer your aid of whatever sort it may be, AND DO IT NOW, OR AT THE EARLIEST POSSIBLE DATE.

HELPFUL ARTICLES WANTED

It has long been the Editor's wish and effort that each and every issue of the Herald should contain one or more well written articles setting forth Biblically those truths which the Church of God especially emphasizes. For this reason we again solicit one and all to send in well written articles on these various subjects, and to write often. Such articles, when on hand, will always take precedence over articles of a speculative or debative nature, and over articles that relate little to Bible teachings. Make the Herald by *your* writings a real missionary paper to the studying unbeliever and a real messenger of helpfulness and encouragement to the earnest consecrated Christian.

Also, write the Herald promptly of those church and personal happenings that are of interest to others.

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We pray for patience, and God sends tribulation; for tribulation worketh patience. Rom. 5:3-5. We pray for submission, and God sends suffering; for we learn obedience by the things which we suffer. Heb. 5:8.

THE PATH OF LIFE

By Alice B. Curtis

THERE APPEARED in a recent issue of *The Dayton Daily News* a description of an interesting little plant called the Walking Fern. Its frond is auricled or heart-shaped, tapering to an elongated, drooping point which usually strikes root upon touching the ground, forming a new plant. Thus the fern has taken a "step" in the woodland, and so it keeps walking.

In this respect it resembles mankind; for each one of us must step out into the world, and keep going. With the fern it makes no difference in what direction it goes if the soil is suitable, but with man, how and where he walks is of vital importance. One does not make an automobile trip of even fifty or a hundred miles without first consulting a road map to ascertain the best route to the place; but how very many people are treading life's difficult maze, relying solely upon themselves to choose their path right! This is a serious mistake for the Bible says, "It is not in man that walketh to direct his steps."

God, who made man knows how weak and erring he is, and with his highest good in view, He says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Psa. 32:8. And He has given us His Word to teach us the way of life. Back in Jeremiah's time God said, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. The old paths spoken of are the paths God's ancient worthies trod. The path runs back to the garden of Eden and righteous Abel walked therein.

In Gen. 5:22 it is said, "And Enoch walked with God." The biography of this good man is brief and wonderful. Volumes could not add to the luster which illuminated his life as expressed in these few words. Of the other men spoken of in this chapter it is recorded that each one lived a stated number of years "and he died," but of Enoch, who loved and walked with God, it is said, "and he was not; for God took him." In Gen. 17:1 God said to Abram, "Walk before me, and be thou perfect." That Abraham obeyed the Lord is shown in Gen. 24:40, where Abraham, in speaking to his servant, says, "The LORD, before whom I walk." These are old and exalted paths. David calls them "The paths of righteousness" in the twenty-third Psalm, and in Psa. 16:11, "The path of life." In Psalm 27:11 he prays, "Teach me thy way, O LORD, and lead me in a plain path." Why does he wish to be shown the plain path? It is because "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. There are many walking this dangerous path, trusting in sincerity and morality to save them. That such things have not the strength of filaments of cobweb to save any one can be seen from reading the account of Cornelius, a devout and praying man. Acts 10. None but the

"old paths" lead us to God, and they are not obsolete today, as we learn on reading Rom. 4:12; where it is shown that believers "walk in the steps of that faith of our father Abraham." And in Heb. 6:12, we are told to "be not slothful, but followers of them who through faith and patience inherit the promises." Gal. 3:8 says that the gospel was preached unto Abraham in these words, "In thee shall all nations be blessed," and "they which be of faith are blessed with faithful Abraham" and "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The old paths came down through the old covenant times and became our path of life under the new covenant, being bridged over, or connected by Jesus Christ. Paul says, He "hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man . . . For through him we both have access to one Spirit unto the Father."

It always has been and always will be essential, that those who walk the good path have faith in and love for God, that they may render obedience and service to Him. It is to this class that great and precious promises are made.

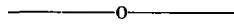
But what of the transgressor, who like Israel of old says, "we will not walk therein"? His way is hard for "there is no peace, saith the Lord, unto the wicked." Peter speaks of a class of people who "walk after the flesh in lust of uncleanness and despise government." He says they are presumptuous and selfwilled and shall utterly perish in their corruption, for they have forsaken the right way and love the wages of unrighteousness. Micah 7:3 speaks of those "who do evil with both hands," and Isaiah pronounces a woe upon such as "draw iniquity with cords of vanity, and sin as it were with a cart rope." He says that "their root shall be as rottenness, and their blossom shall go up as dust." Isa. 5:18-24.

If half we hear and read of today is true, we have people in our midst who are near enough like the ones described here to be their lineal descendants. We are told in Heb. 12:13 to "make straight paths for your feet, lest that which is lame be turned out of the way."

Men can be lame or weak in judgment as well as physically, and so Paul warns us that no man put a stumbling block or an occasion to fall in his brother's way. Your stumbling block and mine would not be food offered to idols as it was in Paul's time, but it might be that we waste precious time at the card table that should be devoted to God's work, or we may be living luxuriously while the work of spreading the gospel is hampered for lack of means. Such things are not only stumbling blocks to others but they keep us from making the growth

a true Christian should attain, and may cause us to lose the prize of eternal life and mislead a brother or sister.

We are living in the last days, and a Christian has no time to spend in idleness or the pursuit of questionable pleasures. It is our duty to warn the sinner to flee from the wrath to come, for that the doom of the impenitent is sure and terrible is clearly seen by plain and numerous texts of Scripture. Now is the time for each one to find the path that leads to God and eternal life. If we walk worthy of the vocation wherewith we are called now, we shall all walk with Him in white in the New Jerusalem.



THE TWENTY-SEVENTH PSALM

By Sydney E. Magaw

“WAIT ON THE LORD.”—PSALM 27:14.

THE TWENTY-SEVENTH PSALM, a writing of David, is filled with encouragement for one in sorrow. When friendship has failed and man is alone with his God then it is, indeed, that one grows strong in the Lord. “The LORD is my light and my salvation; whom shall I fear?” was the expression of David. The weaknesses of man made the God of heaven the One, and One only, in which to trust.

“The Lord is my light” not merely in the sense of showing His way as the way out of darkness, but God encourages when even the way of light may temporarily seem dark. Light is inspiration and one in the light of God, even though his path may be rugged, can climb onward, for there is a goal visualized that one in darkness could never see nor understand.

“The LORD is my light and my salvation” adds still a fuller expression of truth. The light of God illumines the pathway of salvation. It is not merely to be set on the right side or the left which makes salvation or loss. The salvation of Scripture is more than just being permitted to live; it is exaltation. Christ was saved, surely, when He walked forth from the tomb, but beyond that He was caught up in the heavens to be placed with His Father “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.” David knew God as a God of salvation, and learned that obedience to Him brought a harvest of blessing.

“Whom shall I fear” were not words of pride or boasting. Instead God had worked miracles through David, teaching him His strength, and David had learned to know no fear with his Maker. The bear and the lion he had killed when only a lad; Goliath fell before him; Saul, a more subtle enemy, had been delivered into his hand. Only God had favored David thus, and in an exclamation of praise he asks, “Whom shall I fear?”

In the twenty-third Psalm David’s trust was not only that mercy and goodness should follow him all the days of his life but also, “*I will dwell in the house of the Lord*

for ever.” A similar thought occurs in the twenty-seventh Psalm, “*that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.*” There is a decided contrast of meaning in “to visit” and “to dwell.” We often visit a friend, but it soon comes to an end. Yet the hope of David was to abide or “*dwell in the house of the Lord for ever,*” “to behold the beauty of the Lord and to enquire in his temple.” There is even a beauty in scars. It was when Thomas beheld the scars of his Master that he cried, “My Lord and my God.” In them there was conclusive proof that Christ loved him.

Every Christian must be on guard against wrong, and only by close communion with God can this guard be maintained. David’s plea was, “Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me . . . Hide not thy face far from me; put not thy servant away in anger . . . leave me not, neither forsake me, O God of my salvation.” And then in faith that his God does hear him and will watch over him, he adds, “When my father and my mother forsake me, then the LORD will take me up.”

Jesus spoke of two ways, the wide and the narrow, man’s way and God’s. “Enter ye in at the strait gate, for wide is the gate and broad is the way, that leadeth to destruction”, and “strait is the gate and narrow is the way, that leadeth unto life.” David knew God’s way as the one to be desired and urged of the Father, “Teach me *thy way*, O LORD, and lead me in a *plain path* (italics mine).”

Isaiah, speaking of man’s weakness and God’s strength, wrote, “He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary; and they shall walk and not faint.” Discouragement, weakness and ruin come to the ungodly but renewed strength to those who “wait on the LORD.” David said, “*I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.”

FRIENDSHIP

By M. A. Woodward

A FRIEND writes me, “I have missed you from the Herald columns, and feared you were sick.” That was an encouraging line for me. First, I knew they were reading the Herald and second they were looking for me, which meant I was doing some little good to this friend and perhaps to others. I thought, “Dear God, are they then Thy friend? Art Thou to them the strong Anchor in sickness and old age, a Comfort when the shadows begin to fall, a Resting Place when the soon

coming storm, which Sister H. H. Kent has so well portrayed in the last Herald, will break upon the world in its awful fury?"

I have lain here in Dutton for five weeks now at the home of very dear friends, Mr. and Mrs. Aaron Leatherman, and the time has been so pleasantly spent, for every day some dear old friend or church worker from Grand Rapids has come laden with fruit or flowers or some goodies to tempt a lagging appetite. Letters from Sister Young in far away England, from Brother Williams, Brother Booth, Brother and Sister Enos Elton, from the east and west, dear encouraging words. It all reminds me of the words of one who had many friends: "People who have warm friends are healthier and happier than those who have none . . . All the wealth of the world could not buy you a friend, or pay you for the loss of one."

So, beloveds, cherish the old tried and true friends, but remember, dear ones, there are none so tried, so true, so worthy of our truest love, and strongest fidelity as our dear God and His beloved Son. Solomon says, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." How true, for this heavenly Friend loves and forgives when we prove faithless and unbelieving! Is it Satan trying to draw us away from God? Sometimes we seem to lose sight of the guiding Hand and try to walk alone, but what a failure we make of it until we find the Hand waiting for us to grasp it and walk with Him! His love never fails. He is always ready to open His arms of mercy and let our tired heads rest securely until the storm has passed and we feel we are reinstated in His love, and we feel the force of Solomon's words again, "A friend loveth at all times."

O dear hearts, do not let us try this dear Friend, but rather may we walk with Him, and talk with Him and hear Him say, "Thou art my beloved." Then we may hope to receive the reward of everlasting life.

PEACE

By Norman McLeod

BUT OF THE TIMES and the seasons brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:1-3.

One day in the fourth century B. C. a most peculiar ceremony took place in the waters of the Aegean Sea. Some Greeks representing the various city states had rowed out in their warships and with great solemnity dropped pieces of iron into the water. The ceremony was the sealing of a peace compact among the petty states of Hellas that should last until the iron should rise and float on top of the water. Thus the common desire of

mankind was expressed. And the common despair was seen in the fact that inside of the year the peace had been broken among them. Many men at many times since have attempted to bring about universal eternal peace, but to no avail. These same Greek states had a religious political agreement among them that they would not break off the other's water supply; that they would cease fighting during the various religious festivals such as the Olympic Games; and many other such sportsmanlike provisions.

In Modern Times Henry IV of the Holy Roman Empire promulgated what he called a Grand Design. The Grand Design was a plan for world peace that sounds too audacious to be considered. Henry IV thought if he could only bring all Europe again within the Holy Roman Empire that he could thus establish universal peace. But such a plan was a failure, and he proved to be one of the most warlike rulers in Europe.

Following the terrible wars of the Napoleonic period the victorious allies tried to bring in an era of peace by forming a concert of Europe in the shape of a quadruple alliance. But England would not adhere to it, and the resulting Holy Alliance between Russia, Prussia, and Austria was a tame affair.

In the late part of the nineteenth century and early twentieth century Great Britain and Germany engaged in a huge naval race which was disconcerting to other nations. As Russia was Germany's close neighbor and could not compete with her in naval programs Czar Nicholas II in conjunction with the United States called a conference at The Hague in Holland to put a limit to the naval race. But because the two principals could not agree nothing much but a codification of international law was accomplished. A second conference at The Hague called by President Roosevelt in 1907 also failed to stop the naval race. A third Hague Conference was just assembling when the world war came.

During the world war President Wilson made many efforts at peace and after the United States had come into the war he made peace the issue. This was to be a war to end war, as he put it. And so when the war was over he was able to have a new plan for world peace written into the treaty of peace in the form of the Covenant of a League of Nations. But as a newspaper man who made a typographical error called it, it was a "League of Notions". For the league was founded on a principal of state socialism that would not work. During the war an economic and military union cemented by various councils and committees had grown up to enable the allied and associated powers to beat the central powers. This union was based on a complete national control of all commerce and industry and topped by an international control. Many statesmen thought if that organization could be retained and extended to the political field that an era of international peace would be at hand. The League of Nations was founded, therefore, on that principle. But the capitalists of the world did not like such an arrangement, and as the United States is the most

secure stronghold of capitalism she became the stumbling block to league power.

The Washington Conference was called by the United States to study the problem of "Peace on the Pacific" and to stop a new naval race. But France became its "thorn in the flesh," for she refused to ratify.

Many other futile attempts at peace might be cited ending with the newest, the Kellogg-Briand Treaty to outlaw war. They have all been futile and will continue to be so till other conditions are fulfilled.

But, before turning to those conditions let us look at some other facts which have given courage to mankind. There are three periods in the history of the world that are worth noting in a study of the subject of peace.

Beginning in the year 30 B. C. the world under the rule of Rome had two hundred years of peace. It is hard for us to realize what that would mean. A good many generations of men would live and die without having seen the horrors of war. It is wonderful to think about. The Roman Peace was a great thing. Students of world affairs have longed for such a time to come again. The late Colonel Roosevelt in studying the problem of world peace had the happy thought that the reason there was so long a period of peace was that there was a single army and navy for the whole world. So he proposed such a solution. But if the armies and navies of the world were pooled there would be nothing for so expensive a "police force" to do, to say nothing of a thousand other difficulties in its way. Hugo Grotius, a dutchman who was in prison for a long time during the Thirty Years War, brought forth another idea. He said that the reason for such an era of peace was that the Roman law was in force throughout the whole world, so that if we could go back to such a condition we would restore that peace. International law was the result. And oh, what a farce it was during the late war! Nations seemed to vie to see which could break the most rules; gas warfare and illegal blockades being only two of the most talked of infringements.

Another period of peace that the world knew was from 1872 to 1914. And in Japan peace held sway for two hundred years from 1660 to 1860. Contemplating these three great eras of peace some have come to the conclusion that a single government for the world would be the greatest thing, a superstate that could coerce another. During the Roman Peace (Pax Romana) the whole world was under one government. And during the European Peace (Pax Europa) many of the small states especially of Germany, Italy and the Balkans were eliminated. And in Japan the many inter-clan wars were suppressed by the union of the whole land under a strong central government. Some of these people point to the seventh great empire of history, Great Britain, and say that we are now entering on the era of the British Peace (Pax Britannia), that so much of the earth is controlled by the British Empire that no one will dare to dispute its sway. But no nation will allow a superstate to exist and the British Peace will go the way of the others. For there are conditions which must come before peace comes to stay.

Many of the prophets starting with Moses predicted an era of eternal universal peace. In Leviticus, Moses records the promise of the Lord that He "will give peace in the land." Isaiah 66:12 says that God will "extend peace to her like a river," meaning Palestine. Zechariah 9:10 promises that there will be no more war in that land. But we see constant warfare in that land throughout history. When will this be? Psalm 37:11 says that the "meek shall inherit the earth and delight themselves in the abundance of peace". Now the meek never get anything, let alone the earth. Isaiah 32:17 says that "the work of righteousness shall be peace" and such is not the case now. In spite of the fact that the angels proclaimed peace at the birth of Christ, He said, Matt. 10:34; Luke 12:51, that He did not come to bring peace, but the sword. We know that now is not the time for such a condition for before the coming of the peace of God in the world, will come a time of war such as never was, and the United States will not escape so easily as she did before. For now is the "Pacific Era" of history and the United States is the great occidental power on the Pacific slopes. The text which is quoted at the head of this article gives the order of events. 1 Thess. 4 is speaking of the resurrection, but before that comes a great war period, and after it the "day of the Lord", "the God of Peace."

DAILY SCRIPTURE READINGS

A YEAR OF PRAYER

IT HAS BEEN DECIDED that for the present at least the Herald will continue the daily Scripture readings. This work was prompted by one of the business sessions of the Texas conference. Throughout the whole country we as Christians have certain common aims and common problems. It is urged that all readers of the Herald will set aside a certain portion of each day for a few minutes of quiet Scripture reading and then a few minutes of family prayer. It is suggested that all will as far as practical read the same Scripture. As each one reads let him recall that during the morning hours the same Scripture is somewhere being read by others; that all are seeking that help which that reading will afford. Then, as each engages in prayer, let him recall that throughout the morning hours others likewise are praying the Father. As "the effectual fervent prayer of the righteous man availeth much", let one and all unite in prayer to the Father for His guidance in the work and aims of the Church of God that it may be a great instrument in the Father's hand in doing much, very much, for the proclamation of the gospel of Christ. Pray for the usefulness of the Herald and for God's guidance of one and all who contribute thoughts of gospel truths to its columns. Pray God for the guidance of those who undertake the great duties too tremendously great for any mortal man to undertake

(Continued on page 746)

HAPPINESS, FAITH, HEALTH

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those, to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so: if not, push back upon the shelf
Of silence all your thoughts, till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them
true.—*Selected.*

WHAT MUST I DO TO BE SAVED?

By Samuel E. Haney

PAUL AND SILAS were asked, "What must I do to be saved?" Their reply was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31. This, at first glance, seems simple and easy enough. But, as a matter of fact, believing on the Lord Jesus Christ is but an entrance into the school of Christ, the first step in working out one's salvation with fear and trembling: "labour earnestly, I say, to make sure of your own salvation". Phil. 2:12, Wey. Notice how Paul and Silas follow up lesson number one with lessons number two and three, giving the jailer and his house a good start on the Way of Life through Christ, the only Way: "And they spake unto him the word of the Lord, and to all that were in his house (wish we had an account of this lesson). And he (the jailer) took them the same hour of the night, and washed *their* stripes; and were baptized, he and all his, straightway".

Some Bible students believe, and even teach, that by believing Christ is the Son of God, that He came into the world to save sinners, and that He gave Himself a ransom for all, we are saved. Just believe Jesus accomplished everything for us with the exception of our belief; the latter matter of believing being left for us to do as a finishing touch in the way of appreciation, to say the least, of Calvary's tragedy. No trouble to discern Satan's silken hand in such doctrine. Misery loves company—devils also believe, and tremble: "Thou believest That

there is One God; thou dost well; the DEMONS also believe, and tremble." James 2:19, Emph. Diag. And some hold to the erroneous idea that belief in the fundamental principles of salvation is synonymous with Isa. 42:3, A. V.; viz, "A bruised reed shall he not break, and the smoking flax shall he not quench". But the term, "smoking flax" bears no direct relation with belief. Young's definition: "Feeble; obscure"; Rotherham's version: "A wick that is fading, will not quench"; Masoretic's (Jew Bible) version: "Dimly burning wick," etc. It is quite manifest that the thought implied is, feebleness, waning of faith in the blood, vicarious death—of our Redeemer. "Bruised reed and smoking flax" convey the thought also of the backsliding (relapsing) of one who had repented, and had been made right with God: a little "smoke" indicative of a remaining spark of spiritual life.

The modern conception of the mode of salvation, when compared with Christ's and His apostles' teachings, presents a sad commentary on the truth as it is in Christ Jesus. It should seem that, as the primitive brethren traveled over the crude, narrow, stony way that leadeth to Life they graciously removed all the annoying obstacles for their successors' convenience, leaving the Way smooth and symmetrical with nature's beautiful scenery on either side, hill and dale vying in colors, and with flowery beds of ease upon which to repose. Such is the enemy's picture: an appeal to fallen man—the flesh. It was this delusion that got the Jew into serious trouble nineteen hundred years ago, as we shall presently note.

But let us get the Biblical view—facts—on the subject, and see whether there be anything besides "believing" for the Jew and Christian to do. We shall quote from several versions—Greek scholars: Matt. 3:7, 8, A. V.: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance (margin, 'answerable to amendment of life')"; Weymouth: "Therefore let your lives prove your change of heart, or mind"; Emph. Diag.: "Produce, then, Fruit worthy of REFORMATION." But this cannot be accomplished by simply believing, nor by the mere reading of God's Word.

These leaders of religious thought were facing God's wrath which culminated in the destruction of Jerusalem and the mortality of 1,250,000 souls. But had Christ offered the Jews salvation by merely believing His teachings they might have obeyed and escaped their troubles. This applies equally to spiritual Israel today. But God's wrath upon the Jews in sixty-nine is but a replica of its antitype which the whole world is facing (Dan. 12:1; Matt. 24:21, 22) a condition which no language can describe, involving all that holocaust and cataclysm mean, and some more for good measure.

I am wondering, as I write the following, whether Christendom is as faithful to New Testament teachings as were the Jews to the Old Testament teachings, and whether the average Christian grasps, appreciates and applies the words of Christ any better than did the Jews

whom He addressed: "And indeed every one who is determined to live a godly life as a follower of Christ Jesus will be persecuted." 2 Tim. 3:12, Wey. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death", Phil. 3:10, A. V.; "And die even as he died", Wey. "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Rom. 8:36. "Even as it has been written, On account of thee we are put to death the Whole DAY," etc., Emph. Diag. "That they should repent and turn to God, and do works meet for repentance," Acts 26:20; "That they must repent and turn to God, and live lives consistent with such repentance", Wey.; "That they should reform, and turn to God, performing Works worthy of REFORMATION", Emph. Diag. "Be not conformed ('do not follow the customs', Wey.) 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. "Dear friends, do not be surprised at finding that that scorching flame of persecution is raging among you to put you to the test as though some surprising thing were accidentally happening to you. On the contrary, in the degree that you share in the sufferings of the Christ, rejoice, so that at the unveiling of his glory you may also rejoice with triumphant gladness." 1 Pet. 4:12, 13, Wey. "Always, wherever we go, carrying with us in our bodies and putting to death of Jesus, so that in our bodies it may also be clearly shown that Jesus lives. For we, alive though we are, are continually surrendering ourselves to death (death of self) for the sake of Jesus, so that in this mortal nature of ours it may also be clearly shown that Jesus lives. Thus we are constantly dying (to self), while you are in full enjoyment of life (self, physical nature; old man)." 2 Cor. 4:10-12, Wey. Many Christians familiar with these scriptures are trying to "get by" by simply believing, perfunctorily.

Does not religious dereliction create an application to the following texts? "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is a fearful thing to fall into the hands of the living God.*" Heb. 10:28-31. Also Prov. 14:12, "There is a way which seemeth right unto a man, but the end thereof *are* the ways of death".

During these "perilous times" it behooves every one of us to frequently Stop! Look! Listen! And then, before starting, breathe a prayer. Dangerous as motors on the highways are, we are constantly exposed to greater jeopardy from many other quarters.

RESTITUTION

By T. A. Drinkard

"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." Acts. 3:21.

THE APOSTLE calls our attention to several important questions in this verse: (a) The coming of Jesus Christ; (b) The times of restitution. It is clearly seen that the times of restitution follow the coming of Jesus Christ. In other words, when the Master returns at the close of this age or world, the times of restitution start. Much is embraced in this work—far more than the finite mind has been able to grasp and retain. You will please notice that the apostle says that God has spoken about this restitution by the mouth of all His holy prophets since the world began. It must have been a leading and important question with those prophets. Just what does the word "restitution" mean? Benjamin Wilson says it "means the restoring of any thing to its former state." After the Father had made the earth, and created man upon it," Isa. 45:12, He "saw every thing that he had made, and, behold, it was very good." Gen. 1:31. To this time there were no thorns or thistles (Gen. 3:18) to mar the face of the earth, but after Adam sinned, for his sake God placed the curse upon the earth (Gen. 3:17), and it is still there, and will remain so until Jesus comes again.

When the work of restitution begins you will see the thorn and brier bushes give place to the fir and myrtle trees (Isa. 55:13), to "beautify the place of my (God's) sanctuary," and make it glorious. Isa. 60:13. The parched ground and thirsty land seem to spring forth into life, being supplied with plenty of water. Isa. 35:7. And, too, the ravenous disposition of the animal creation will disappear, giving place to a quiet one and they will dwell peacefully together in God's kingdom (Isa. 35:9; 11:6-9), that will extend from sea to sea, and from the river unto the ends of the earth. Psa. 72:8.

I believe that Jesus had this in mind when He said, "For the Son of man is come to seek and to save that which was lost." Luke 19:10. That which was lost! How? When? By whom? Something was lost, and Jesus expressly states that He came to save that which was lost, and here is the earth restored to her former condition—her waste places made like "Eden, and her desert like the garden of the Lord." Isa. 51:3.

Out there in the future we see a most wonderful condition, one in which there will be no sickness, sorrow, and death. It is coming just as sure as God is true and faithful in fulfilling His word. The former Edenic beauty and glory is going to be restored, the power to bring forth her increase (Psa. 67:6; Ezek. 34:27; Zech. 8:12) will be restored to the earth. It seems that the longevity of life is to be restored, and there will be no more dying during the days of infancy, which will be a wonderful

blessing to the groaning creation. Isa. 65:20; Rom. 8:22. The kingdom overturned in Ezekiel's time (Ezek. 21:25-27) will be restored (Acts 1:6) and rebuilt as in the days of old. Amos 9:11. Israel is to be restored to her land (Amos 9:15) and established therein forever.

DAILY SCRIPTURE READINGS

(Continued from page 743)

of directing the efforts of the General Conference—duties in his own strength.

Prayer will change man more than any other Christian activity. It will bring him nearer to his God and to his Savior. It will increase the earnestness of his consecration more rapidly and more completely than any thing else. With such closeness to his God and Savior he has the assurance that God and Christ will abide in him. Let us make this a year of prayer.

BE LIKE MINDED WITH CHRIST

SUNDAY, SEPTEMBER 1, COL. 2:1-16.

Outstanding Truth: Christian blessings attend those who are of one mind with Christ.

Christ was sent into the world to convey the tender blessings of the Father to those who would follow His guidance as taught and provided by Christ. That such is experienced by many is oft attested. The following is an extract from a letter received here in Virginia less than an hour ago from my mother, Mrs. M. A. Woodward. She writes:

"You will rejoice with me that my cough is about gone. Saturday evening I was here alone. I had not taken medicine for a week. Was coughing quite hard yet but I felt I must drop the medicine and let God's will be done. I went to bed, slept all night without coughing once. Wakened at 6; went to sleep and slept until 9. We got up and drove to Martin, Watson, Otsego, Kalamazoo; came home, went to bed and slept all night only waking once to cough. Feel like a new woman. Have been sitting for an hour out in the sun, and feel like shouting praises to God; for I feel sure He has healed me."

Those attending the Illinois Bible School will recall that at the afternoon session near the end of the week, all united in prayer for the above and others. Here is one response. That was a uniting in one mind in Christ for a special blessing.

NEHEMIAH'S SADNESS

MONDAY, SEPTEMBER 2, NEH. 2:1-5.

Outstanding Truth: Nehemiah prayed to the God of heaven.

Note carefully how that God was with Nehemiah as he stood before the king. See clearly that he attributed his favors to God, not to his own sagacity.

Christ has promised to be with those serving Him, even to the end of the world. See Matt. 28:19, 20.

IT PLEASSED THE KING TO SEND

TUESDAY, SEPTEMBER 3, NEH. 2:6-11.

Outstanding Truth: Following Nehemiah's prayer it pleased the king to do as Nehemiah wished.

More than by Nehemiah's diplomacy was the king's mind affected by the God of heaven. Nehemiah depended more upon God than upon his own ability.

Jesus said, John 14:23; "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." And he in whom Jesus makes His abode will surely experience the blessings of his God.

IF GOD BE FOR US, WHO CAN BE AGAINST US?

WEDNESDAY, SEPTEMBER 4, NEH. 2:12-20.

Outstanding Truth: "What God had put in my heart to do."

Nehemiah was in possession of a compass of which none other knew. Today many people would call that "a hunch". Nehemiah understood it to be the direction of his God. And he was correct.

How many times do we rob God of the honor of the blessings which He bestows upon us? May this witness a change in our lives in that respect.

FAITH WORKS

THURSDAY, SEPTEMBER 5, NEH. 4:15-23.

Outstanding Truth: Having God's help they worked with zeal.

All worked. Some laid stones; others provided supplies. He who realizes God's attending has most reason to work and to work with zest.

As the rebuilding of the city was the work of one and all of the Jews so the building of the temple of this day (1 Cor. 3:16, 17) is the work of one and all Christians. God will aid every worker in doing his part if he is at heart zealous for God and Christ.

NEHEMIAH ACCLAIMED GOD'S PROVIDENCE

FRIDAY, SEPTEMBER 6, NEH. 5:14-19.

Outstanding Truth: Nehemiah's unselfishness was rewarded by God.

He who truly serves God, unselfishly, is assured all needed temporal assistance and maintenance. Nehemiah, though he did not require of the people the legal allotment to governors, was nevertheless able to continually feed at his "table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us."

"Prove me now herewith, saith the LORD of hosts, if

(Concluded on page 751)

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NATIONAL BEREAN CONFERENCE

THE SIXTEENTH annual meeting of the National Berean Society was held at headquarters August 5, 1929. It was opened at 9 A. M. by devotional services led by Paul Hatch, of Illinois.

The treasurer's report showed receipts of \$291.81, expenditures of \$60.09, and a balance of \$231.72.

The Lesson Book Committee reported the new senior book about ready for publication. It will be on sale early in September. The new book is quite different from all former books in some features. These will be discussed in a later announcement. The new junior book is in preparation but will not be ready for a while yet.

The Senior Social Correspondence Committee reported 1109 letters written, 837 received, and 263 tracts distributed. The junior committee reported 150 letters written and 88 received. The junior work is just getting well organized, ready to put in a busy year this year.

There was no report from the Organization Committee.

The Isolated Committee reported a few letters written, but no appreciable results accomplished.

The Senior Extension Committee reported 29 letters written, none received, 20 lessons given and 10 tracts distributed. The junior committee reported 11 letters written, 2 received, and a total of 2 students enrolled in the work.

The Berean Editor reported 35 articles, reports and communications received, from 7 states. The report was incomplete, part of the records having been misplaced.

The Distributor of Literature reported 286 senior lesson books sold, 141 of the Children's Story and Study Book, and 12 of the junior No. 3 book.

State reports were read from Indiana, Illinois and Iowa. Michigan's report came too late for the conference.

Reports were received from isolated local societies at Blair, Neb., Los Angeles, Cal., Niagara Falls, N. Y., Eden Valley and St. Cloud, Minn., and Cleveland, O. Unofficial reports were also given of unaffiliated classwork at Dayton, O., Lancaster, N. Y., Sweetwater, Westbrook, Houston and Mullin, Tex., and points in Virginia and Kansas.

The afternoon program at 1:30 consisted of three papers, and discussion on each. The first was entitled, "Making the Berean Hour Effective", by Mrs. Edith

Miller, of Dixon, Ill. The other two were on "Spiritual Development", the first phase, "From the Lessons", being presented in a paper by William J. Halls, of Cleveland, Ohio. The other paper, on "Influence on the Church", by Mrs. Ada Simpson, of Grand Rapids, Mich., failed to arrive in time for the meeting, but Bro. Randall gave the substance of it orally.

It was voted to publish these papers in the Berean column.

The business session was occupied with revision of the constitution. The most important changes made are the following.

In order to clear up the misunderstanding as to what constitutes a society and what a class, a motion was passed that only one Berean society be recognized in each church or community. Thus, all the classes in any one locality are to be organized into and considered as one society. In this way all reports will be uniform in reporting the number of societies and classes.

The offices of Recording and Corresponding Secretaries were combined into one, since the work of sending out lesson books, formerly the work of the Corresponding Secretary, is now done by a separate department.

All state societies are now required to have at least three local societies before being eligible to membership in the National. This does not affect those states already affiliated, but affiliated states now having less than three societies are urged to attain this standard as soon as possible. It was felt by the conference that any state with no more than one or two local societies was not justified in maintaining a state organization.

Local societies are required to hold regular meetings and use the Berean lesson books in order to be recognized by the National.

One action of the Conference that will probably be popular was to abolish the 25c annual assessment from each member. The only financial requirement now is the regular monthly dues. But all societies will be expected to be more diligent in collecting dues than heretofore. If all members paid their dues, there would never be any need for emergency calls for donations on special occasions.

All dues, instead of being sent in quarterly, as before, are now to be sent twice a year, at stated times, on January 1 and July 1.

(To be concluded next week)



THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

EZRA'S RETURN TO JERUSALEM

ONE DIVISION of Jews had already reached Jerusalem, but there were many others remaining in Babylon. The Persian kings, who ruled all this country, were interested in the sad stories about the captive Jews, and were pleased to help them.

King Artaxerxes talked the matter over with his counselor and then sent for Ezra, a leader, a scribe, and man of deep piety. It was decided that Ezra was to make a journey to Jerusalem to see how matters stood. An edict was to be sent out like the one sent by Cyrus, promising freedom to all Jews who would go with Ezra. Moreover, the king and his counselors freely gave silver and gold for Ezra to use for the temple of God. And Ezra was also given the right to draw on the king's treasure house for money and provisions.

The messages were delivered and the treasures collected. The time was set for Ezra's journey. On the banks of the River Ahava, in Babylon, little bands of people soon began to arrive from every direction. At last a great company had gathered. There were priests, Levites, singers, porters and Nethinims, besides great Jewish families.

Ezra wanted to do exactly as God wanted him to and observe the law of the Lord perfectly. So he proclaimed a fast at the River Ahava, and for three days the people fasted and prayed for protection on the dangerous journey ahead of them.

You see, Ezra refused to allow soldiers to accompany this caravan because he "was ashamed to require a band of soldiers and horsemen to help them against the enemy by the way," after he had told the king how God would protect those who trusted Him, and who lived in accordance with His laws.

There was reason for uneasiness because the rich treasure they carried might easily tempt robbers along the way.

The journey was a trying one. They were more than three months on the way, but at last, worn and weary they reached Jerusalem. Ezra's faith in God was truly rewarded. God had brought them in safety to their beloved city. Great must have been the rejoicing when they arrived, and surely a sincere welcome was given them.

Three days were given to resting. Then Ezra had the money and treasures which he brought weighed out

into the hands of the trusty Levites. A burnt offering followed, and it was a real Thanksgiving service.—*Notes from "Building of a Nation."*

REMEMBER.

The hand of our God is upon all them for good that seek Him.

SOMETHING TO DO

1. Read Ezra 7:11 to 8:20.
2. Trace the returning journey.
3. Copy in your Prayer Booklet, Ezra's two prayers: Ezra 8:21-23; Ezra 9:5-15.

NOTE BOOK

Page 1. Draw map of Ezra's journey.

Reverse side, copy: Ezra — Jewish scribe — second leader from Babylon back to Jerusalem, about 512 B. C.

WHERE FIND

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand."

THE WORD THAT SAVED THE DAY

"One day a little girl came home from school and entered the house just in time to hear her mother say to a caller, 'Louise is the most conscientious child!'"

"The little girl had never heard that word, and did not know what it meant. When she had a chance she asked her mother about it. 'It means,' her mother said, 'doing your work without excuse and without waiting, and as well as you possibly can.'"

"Years after when the little girl had become the famous singer, Madame Louise Homer, she faced a difficult situation from which she felt like running away. Just then she remembered her mother's words about being conscientious, and she faced the hard task and completed it.

"There are a number of definitions to this word. The best one is given in the Bible itself: 'Whatever your hands find to do, do it with your might.' Make this your rule and see how it will help you over the hard places."—*Albert Rand in "Sunshine Magazine."*

—o—

If I knew the light of a smile
 Might linger the whole world through;
 And lighten some heart, with a heavier part,
 I wouldn't withhold it, would you?

With Our Sunday Schools

LESSON IX.—September 1, 1929

EZRA'S RETURN TO JERUSALEM

Ezra 7:1 to 8:36.

Devotional Reading: Psalm 63:1-8.

GOLDEN TEXT

The hand of our God is upon all them for good that seek him.—Ezra 8:22.

A STUDY OF THE SUBJECT

Topic. Prayer and Providence.

Outline. I. As Ezra prayed, so God helped. II. God more zealous than man. III. How prayer helps.

I. AS EZRA PRAYED, SO GOD HELPED. "And the king granted him all his request, according to the hand of the Lord his God upon him." Ezra 7:6.

"Ezra had prepared his heart to seek the law of the Lord", 7:10, and all of his petitioning of the king had apparently been made according to the direction of God in answer to Ezra's life of prayer and service. Nor was Ezra disappointed. In full and sufficient measure, the king provided Ezra with all necessary things for advancing the work in Jerusalem.

Having started toward the city of God with his helpful treasures, Ezra, almost at once, halted, and petitioned Jehovah "to seek of him a right way for us and for our little ones, and for all our substance", 8:21. And Jehovah "was intreated of us", v. 23. Ezra and all his company and all his substance without the aid of soldiers were guided safely to the end of their journey. The measure of God's help seemed to be determined by the fullness of Ezra's prayers.

II. GOD MORE ZEALOUS THAN MAN. God is very zealous for the prosecution of His plans. His every plan is for the betterment of man. God can bestow blessings upon man only as man will walk in the pathway of those blessings. God did not shower manna over the whole earth. Had Israel not walked in the region of the manna they could not have received that blessing of God. God's blessings of guidance and providence can be abundantly provided only in the pathway of righteousness and godliness. Man truly hungers for God's blessings, but those blessings follow only in the wake of righteousness. Man resents the necessity of such right living. He is unwilling to do his part necessary to the reception of such blessings. God is able, willing, and anxious to enrich man with His own favors.

III. HOW PRAYER HELPS. Prayer greatly changes the petitioner. There are several fundamental conditions underlying true prayer. "He that believeth on me" was one of the Savior's specified conditions for successful prayer and work. "Whosoever ye shall ask in my name", said the Savior again. "In my name" is the stated condition, John 14:12-14. "If ye abide in me" is another one of the Savior's mentioned qualifications. To labor in Christ's name, to believe on Him, to abide in Him: these are requirements for helpful prayer. But to abide in Him, to labor in His name, to believe on Him are conditions that necessitate the development of the individual more and more unto oneness with

Christ. Prayer, earnest, diligent, continuous prayer, is one of the greatest helps unto such development. True prayer prepares man's heart to seek the law of the Lord and to do it, and to teach it perhaps more than any other one thing. Such a prepared heart can receive all manner of help from God through Christ.

PRACTICAL APPLICATIONS

Personal Preparation for Leadership. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach Israel statutes and judgments." Ezra 7:10. Such must always be the order followed by the one who would engage in the service of the Lord acceptably. Ezra had first "prepared his heart to seek the law of the Lord." That is, he entertained a fervent desire to learn God's will for himself as well as for others. Then he cultivated a willingness to put into practice in his own life the things he had learned. Not until he had acquired a definite knowledge of the law of the Lord, and had himself experienced the results of putting it into practice, did he attempt to teach others. There are many who seek to know the truth, but how few there are who seek to "do it". It is the one who is "not a forgetful hearer, but a doer of the work," who is to be "blessed in his deed." Jas. 1:25.—G. E. M.

THE GOLDEN TEXT

"The hand of our God is upon all who seek him for good." Ezra 8:22, Roth.

Ezra had gathered together a band of captives, which he was leading back to Jerusalem. It was a hard and dangerous journey, but he prayed to God for protection. The journey was made in safety for the hand of their God was upon them.

We are making a journey through life, which contains many dangerous and alluring things. Will the hand of God be with us, also? "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." Psa. 27:23-24. "His hand is stretched out still" to uphold us.—V. C. T.

SENIOR AND ADULT CLASSES

Topic: King Artaxerxes' Acknowledgment of Israel's God.

King Cyrus acknowledged Israel's God as the God of heaven, and supreme, when he initiated the move to send the captive nation back to its homeland. King Darius made the same acknowledgment when he answered the call of Israel to back her up in rebuilding

her temple. King Artaxerxes used the full weight of his authority to establish Ezra, a ready scribe in the law of Moses, in the re-established nation as her teacher in the law and the religion that God had given to her.

Not one of these kings acknowledged God as Savior and King in a moral and spiritual sense. Such acknowledgment of God can come only through Jesus, the Christ. But through contact and dealings with flesh Israel, even as a captive nation, these world kings had been forced to recognize and acknowledge the power of Israel's God and to respect it. "Why should there be wrath against the realm of the king and his sons?" was Artaxerxes' question.

The blessing of justification through faith that God covenanted Himself to Abraham to give to the nations must come through the one Seed, Christ.

But God has used Israel, Abraham's flesh seed, throughout her history, in His dealings with and through her, to force other nations to recognize and acknowledge His power, even as she herself has been and is being forced, and when flesh Israel shall have become spiritual Israel under her Christ and His bride, she will be powerful to lead the nations to God, the Father and the Savior.—A. K.

INTERMEDIATE CLASS

Topic: How Prayer Helps.

When the people of Judah began to return to their homeland after living so long among the Babylonians, Ezra was filled with a great desire to go also. What sort of man was he and what was his occupation? Ezra 7:6, 10. How long did it take him to make the journey? Ezra 7:9. What was his commission? Vv. 14-20.

On their journey were they protected by a band of soldiers? How did they make the trip safely through enemy country? Ezra 8:21-23, 31. Tell how Ezra guarded the great wealth they had with them. Ezra 8:24-30. If they were intent on a mission for the Lord, is it not reasonable to presume that He would aid and protect them?

God will grant our requests just as readily to-day if we are true and faithful to Him, for if we are that we will only ask for those things that are best for us. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." If we truly desire to serve Him, we will not ask for anything for selfish purposes, and we will have such perfect confidence, that there will be no doubts.

The 7th and 8th chaps., of Ezra show how God heard His believing people in those days. Let us not forget that He is just as attentive to-day.—M. G.

DOINGS AMONG THE CHURCHES

Bro. F. L. Austin expects to be in Oregon again next Sunday, September 1. He asks a full attendance at the church on that day that an understanding may be perfected as to the work for the year ahead.

HILLISBURG CHURCH

The annual home coming at the Hillisburg Church of God will be held the first Sunday in September, 1929. There will be services all day and a basket dinner at the noon hour. Communion service will be held in the afternoon. We invite everybody to be here.

George Finney

The annual break in the work that always follows the Bible School and Conferences at Oregon will be over by Sept. 1st and the publishing of the little booklet

CHOICE TEXTS AND THOUGHTS

will take place at once. Will any others who wish to add a choice text or thought, together with name and address, to those already received please do so at once? Once the book is on the press, none others can be added.

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MAURERTOWN, VIRGINIA

The Virginia Bible school and conference are progressing nicely at this writing. No little interest is being manifested in the Bible classes.

Infantile paralysis in the vicinity has kept numbers from sending their children and young people to the gathering, as they had intended to do. But one case has been in the community. That one was fatal.

Bro. H. A. Sheets has been doing a good work among the churches in this section. It does one good to hear the quiet words of appreciation of his pastoral labors that are volunteered by different ones.

As elsewhere, the people of Virginia are hungry for the gospel of Christ which is the power of God unto salvation to every one that believeth.

REPORT

Dear readers of the Herald, brothers and sisters of the Church of God in Christ:—

Here is the fruit of the discussion and preaching of Bro. Owen Jones at Walnut Grove, Ark. Seven men and women, after hearing the gospel preached and believing the Word, came forth and demanded baptism. Bro. Jones buried them by baptism into Christ's death, to rise and walk in newness of life.

It would be only a Christian duty for all the brothers and sisters of the Church of God to write a letter to each one of these dear ones, and give them a good word of encour-

agement. It might mean very much more than we think. Following are the names of those baptized: Bro. W. O. Coverdill, Sr. W. O. Coverdill, Sr. Hazel Baker, Sr. Mary Baker, Bro. Ernest Baker, Sr. Ernest Baker, Sr. Lena Jones, all of Havana, Ark., Route 2.

My heart's desire and prayer to God is that each of these will go on to perfection and not only these, but all the loved ones in Christ.

I remain yours in Christ,
C. E. Weaver.

ILLINOIS APPOINTMENTS

On Sunday, Sept. 1st Bro. G. E. Marsh will hold his farewell services at the Dixon church. Many friends from near by will desire to attend these services and to wish Bro. and Sr. Marsh and Arlen God speed on their journey to California.

Bro. Siple will hold services at Dixon both morning and evening, September 15.

Bro. Paul Johnson will conduct services at the Plum River church September 15th in the forenoon and at the Adeline church in the evening.

Attention is called by the State Conference Board to the change in time for the regular monthly appointment at Ripley, Ill. Beginning with September the services will come on the second Sunday of each month, instead of the third as heretofore.

Bro. Siple expects to fill the next appointment at Ripley which will be on Sept. 7 and 8. Let's boost all these services.

TO THE ILLINOIS BROTHERHOOD

The report of the Illinois State Conference and Bible School which appeared in the special conference number was necessarily incomplete because of the fact that the conference was still in session. There were four more baptisms besides the five reported previously. They were: Samuel Kee, Chicago, Ill.; Harold Smith, South Bend, Ind.; Alice Gesin, Oregon, Ill.; Lyle Thayer, Rockford, Ill. These with the other five, are all young people with most of life before them and theirs is a wonderful opportunity of service for the Master. May we be truly an example unto them.

During the conference, Bro. G. E. Marsh, who has been serving as state evangelist for Illinois, accepted a call to the pastorate of the Los Angeles, Cal., church. Bro. Marsh has endeared himself to the churches of our state because of his faithful labor among them and his deeply consecrated life and we regret his removal to such a distant point. The Executive board then enlisted the services of Bro. F. E. Siple, who has been in the employ of the General Conference the past year. We are all glad to welcome back to the field Bro. Siple, who has served the Illinois Conference so acceptably for twelve years. He is taking up his residence in Dixon so as to materially build up the church there during the time he is not serving the other churches in the state.

Let us all put our shoulders to the wheel and make this year count in the Lord's service. Make this your work, watch it grow and help reap the harvest. And the Lord will add His blessing. Mary A. Gesin, Sec.

RAILSBACK-STANTIAL

Mildred Arloa Railsback was married at the home of her parents, Mr. and Mrs. E. C. Railsback of 1020 So. Burlington Ave., Los Angeles to Seth Thomas Stantial, son of Mrs. Sophia Stantial of 5742 Sixth Ave., Los Angeles at 8:00 p. m. Tuesday, August 6, in the presence of about one hundred guests. A very impressive double ring ceremony was performed by Dr. Stewart P. MacLennan of Hollywood. Two solos—"All for You" and "Sweet Mystery of Life" were rendered by Mrs. Pierson.

The decorations were of pink amaryllis, pink dahlias and ferns. The bride's dress was pink tulle over satin crepe. Her veil of tulle was held in place with an orange blossom wreath and she carried a shower bouquet of pink rose buds and lilies of the valley. The maid of honor, Miss Gertrude Johns, wore pale green organdy over satin and carried pink sweet peas. Mr. Karl Larkin, brother-in-law of the groom, served as best man.

Master Malcolm McLeod nephew of the bride was ring bearer, while his little cousin Lois Emery strowed rose petals in the path of the bride. Nieces of the bride and groom, Charlotte Rahn and Harriet Smith, stretched ribbons as the bridal party descended the stairs. The wedding march played by violin and piano was rendered by Professors Dale and Lollah Fulton of Santa Monica. The service was beautiful throughout.

Immediately after the ceremony, congratulations were received by wire from the bride's sister and husband, Mr. and Mrs. Howard H. Moore of Corning, Cal., who were celebrating their fifth wedding anniversary on the same date.

The bride has been a teacher in the Los Angeles schools for the past seven years, and the groom is employed in the city offices located in Westlake Park. Soon after the wedding Mr. and Mrs. Stantial left on a motor trip to Yosemite and Mt. Lassen National parks after which they will locate in the Westlake Park district.

KANSAS-OKLAHOMA CONFERENCE

When our secretary wrote the notice of our conference, it was not definitely decided whether we would have dining room service as we have had for the last three years. I want to tell our church people not to stay at home because you are afraid you will burden the church folks here, who are many of them not in the best of health this year. One of our real estate men has kindly donated to us the use of an eight room house in the six hundred block north-B St., during conference so there we will have meals served as usual. If there are those coming who have cots they can bring and prefer to stay at the house where the meals are served, they will be at liberty to sleep there. Some beds will be provided there, also.

Now come, and as in the days of old, when the followers of the meek and lowly Jesus met and had all things common, let us meet this year in true humility and grace. Many of us have had trials, and a trying time, but the Lord chasteneth whom He loveth and scourgeth every son whom He receiveth; so if we are among those who are chastened, let us, like Job, be true to Him and He will abundantly bless us with both temporal

and spiritual things. Let us give ourselves to this annual service, which last year we set aside as God's week. We dedicated it to Him by our vote at the last conference. Come every one, and enjoy this feast of good things. Let us meet together in praise and prayer.

We are expecting to see you, and God is expecting your presence.

Lydia Chaplin, One of the Committee.

WHAT ONE MAN HAS DONE

By C. E. Randall

During my stay of two Sundays and the intervening time in Cleveland it was my pleasure to meet many of the brothers and sisters of both churches. Like elsewhere, there are some splendid workers among them. There was one that seemed to find a place in the conversation above all others. All remarked that he was such a good worker.

Being intensely interested in the work of lay members I requested to be taken to the home of the man that "has done so much." My wish was granted and a call was made on Bro. Joseph Prosek, member of the Lee Ave. church. Here is what he has done. During the last six years he has brought thirty people into church membership. No wonder people talk about him. Bro. Prosek is a Bohemian by birth and follows the plumbing trade for a living. He works side by side with all classes and nationalities of people. It is while earning his bread by the "sweat of his brow" that he has so successfully witnessed for his Master.

After questioning him at some length as to his ways of winning people to Christ and the truth, I got this information. "In the first place," said he, "you must win their confidence. Your first teaching is by your life. You must live your teaching. After you have won their confidence, then drop a little truth now and then, just enough to arouse their interest or curiosity. Whatever you say or do must be said and done in love. Don't teach dogma or instruct in a dogmatic way. Never argue with a prospect. Be affirmative and start from a common ground. Be always willing to put yourself out in order to help your prospect." He continued, "I don't try to teach luke warm Christians. I can do more with the infidel and agnostic."

This in brief was his story. When he finds some one he can interest, he holds a class in his home or the home of his pupil. In one instance he went to a filling station and helped the attendant do his work and at times when there were no cars to be filled with gas he would instruct his seeker for truth.

We need more Proseks. What he, as a lay

member has done and is doing can be done by others. Cleveland does not offer any more opportunities to witness for the Master than any other city. There are possibilities of winning souls to Christ in every city, town and community, and it is our duty to win them; and we can if we will apply our hearts to the task and back our efforts up with prayer.

Just think what gains would be made if every one of our members throughout the country would each win thirty people to Christ in the next six years. If each one would get just one a year to accept Christ the world would soon know more about the Church of God. Try to beat Bro. Prosek's record. He won't feel hurt if you beat him—he is a very modest man, deeply interested in life's greatest work—that of winning souls to Christ. Keep the good work up, Bro. Prosek.

OBITUARIES

Sin shot its heart-piercing fangs deep into the home of Bro. and Sr. M. Fetters of Lucerne, Indiana, when on Sunday evening, July 28, 1929, it smote with death their godly, industrious, promising son of nineteen years.

Orval M. Fetters was born in Lucerne, June 16, 1910. At the age of 11 years he was baptized in the name of Christ, and lived an exemplary life in his home and in his community. He leaves to mourn his untimely death, his father and mother, and five sisters: Ethel, Opal, Hilda, Trella and Florence; and a host of relatives and friends.

The large audience that attended the funeral and the very large floral tribute bore sympathizing evidence of the place of high esteem which Orval and his family have in the lives of the community.

Orval, while faithfully pursuing his daily work, was suddenly overcome on Monday, July 22, by cerebral hemorrhage. No special alarm was occasioned thereby, though everything was done that could be for his soon recovery. Unexpectedly death occurred the following Sunday.

The faith and hope of the home was strongly emphasized in the manner in which the mother convincingly asked, "Bro. Austin, please use for your funeral text, 'Lord, if thou hadst been here, my brother had not died.'" Faced by such faith, it was a pleasure in the midst of most painful sorrow to re-confirm the minds with the glad promises of resurrection unto God's sinless and deathless day.

To Him who is able to save we commend these and all sorrowing ones. F. L. Austin.

HERALD RECEIPTS

V. R. Stell; Mrs. Louise Henly; Mrs. Allan Thompson; Mrs. C. L. McCallister; Philip Curtis; Almeda Wertz; G. C. Holland; G. A. Boyer; Alma Hall; Mrs. Ella Skeels; Mrs. Henry Fox; H. F. Adams; Mrs. Olaf Lewis; Mrs. Almeda Glotfelty; Mrs. Grace Turner; Harry E. Turner; Lincoln Gaspar; Mrs. Edward L. Elliott; Clarence Carpenter.

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.

DAILY SCRIPTURE READINGS

(Concluded from page 746)

I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.* Mal. 3:10.

THIS WORK WAS WROUGHT OF OUR GOD

SATURDAY, SEPTEMBER 7, NEH. 6:15 TO 7:4.

Outstanding Truth: Nehemiah's outstanding trust in God was a witness unto all of God's hand in the work.

Others were as industrious, were as zealous in their cause, but Nehemiah's zeal was to serve God in God's work. His was not to serve self, or to gain personal advantage as though he were some great one.

It is not the amount of labor, nor the type of labor that counts so much; it is the commitment of one's self unto God in the doing of His work—doing it as unto Him—that calls forth the Father's blessing and His watch-care.

Will daily Scripture readers write the Herald the striking and helpful thoughts gathered in these daily readings? We wish to publish them here under the caption, Thoughts by Daily Scripture Readers.

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FUTURE INDIGNATION

By C. W. Dean

LET NO MAN deceive you with empty words; for because of these things cometh the wrath of God upon the sons of disobedience.—Eph. 5:6. The equivalent of the Original (Greek) in English reads as follows, "Let no one be seducing you with empty words, for because of these things God's indignation is coming upon the sons of Stubbornness."

At the presence of the Lord and the beginning of the Lord's day, the dead in Christ will rise first, and the living who are surviving (members of the Celestial class) will be snatched away together with them for meeting the Lord in the air.—1 Thess. 4:15-17.

With this event the present administration ends, and the day of the Lord with all its terrors comes to be on. Great scenes begin to transpire, both in heaven and on earth. In heaven the dais of Christ is set in front of which all of Christ's body stand for adjudication and requiting. Michael and his angels mobilize to battle against the great red dragon and his angels, to oust them from their place in heaven. On earth God's Jewish clock (the times and eras) will run again and the final seven (seventieth seven) decreed on Israel (delayed until God completed the secret administration pertaining to the celestial realms) will run its course.

As pointed out in the Herald, page 598, June 18th issue, we briefly quote again the Seventy Sevens of Daniel 9:24. In the twentieth year of Astyages (Artaxerxes) Darius the Median, the Ahasuerus of the book of Esther, Astyages issued the commandment to Nehemiah to restore and to build Jerusalem, and Nehemiah paid his first visit to Jerusalem. Neh. 2:9. With this commandment in the twentieth year of Astyages' reign, 454 B. C., the seven sevens of Dan. 9:25 began, and ended with the dedication of the temple in 405 B. C. Ezra 6:15.

The sixty-two sevens began in 405 B. C. and ended in 29 A. D. when Prince Messiah rode into Jerusalem on the colt, the foal of the ass, as their King. Luke 19:32-44; Zech. 9:9. In the following week Messiah was cut off, for the prophecy stated that after sixty-two sevens shall Messiah be cut off. Dan. 9:26. This leaves the entire one

seven (the seventieth seven) yet future, for the Messiah was cut off between the sixty-ninth and seventieth seven. (The difference between 33 A. D. and 29 A. D. arises by following Usher's Chronology; hence the term, four years before birth).

The seventieth seven "delayed until God completes the secret administration pertaining to the celestial realm" will run its course. The Scriptures set it forth by such appellation as the one seven, the future indignation, the latter half being the time of great affliction, as quoted from Daniel 9:27. And he shall empower a covenant with many for one seven, and for half of the seven he shall cause the sacrifice and the oblation to cease, and on the wing shall be desolation detestations, even until the conclusion decided shall be poured forth on the desolator.

This reveals that "one seven" of years is required to complete the "seventy sevens" decreed upon Israel and their holy city. It is yet future. Its beginning will be signalized by the making of a treaty or covenant by a personage described as the coming governor or desolator. This covenant he will violate in the middle of the one seven. After three and one half years he will cause the ancient sacrifice and gift offerings to cease, then he inaugurates the great affliction on the people of Israel.

The Desolator

We find him designated in the Hebrew Scriptures as the Assyrian, Isaiah 10:5-6; son of the Dawn, Isa. 14:12; the Little Horn, Dan. 7:8; the King of Strong Countenance, Dan. 8:23, the Coming Prince, Dan. 9:26; the Wilful King, Dan. 11:36. In the Greek Scriptures he is designated as the Man of Lawlessness, 2 Thes. 2:3; the Son of Destruction, 2 Thes. 2:4; the Lawless One, 2 Thes. 2:8; the Beast, of Rev. 13:2. Our Lord Christ, made prophetic allusion to him when speaking to the sons of Israel concerning His own ministry among them, saying, "I have come in my Father's name and ye receive me not; another shall come in his own name, him ye will receive." John 5:53.

He will be the "superman" posing as the great human-
(Continued on page 757)



EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.—Prov 29:25.

THE WAILING WALL

THE RENEWAL of trouble for the Jews who have re-gathered at Jerusalem has awakened anew the Press of the world. There is that something in the Jewish people that attracts attention from all sides. In 1917 it was the marvelous manner in which Gen. Allenby's troops marched into the City of Jerusalem without the firing of a gun, but with the written permission of the then ruling head of the city. Today it is the atrocities that are at this writing being perpetrated upon the Jews of the Holy City and of the Holy Land.

Upon Temple Hill of that city which God chose, 1 Kings 14:36, "to put his name there", the Mosque of Omar has stood for centuries. The position of this hill is in the center of the east side of the city. To the southwest of this hill, and of this Mohammedan dome, and extending eastward along the south side of the hill, is the Jewish Quarter of the city. Between this Temple Hill, and the Jewish Quarter westward is the Jewish Place of Weeping. Here, for centuries, resident and pilgrim Jews have assembled at frequent intervals—some one or another being there probably most of the time—weeping over the destruction of Jerusalem and the dispersion of Israel.

The increase of the Jewish population since Palestine was placed under the mandate of England at the close of the World War, together with the ever increasing privileges and opportunities extended unto the Jew as a race, have enraged the followers of the Koran to such a degree that their religious prejudices are hardly controllable longer. For months the tension has been drawing tighter and tighter. Recently the indignities thrust upon the Jewish people have become all but unbearable. And now the whole world is startled by the military turn of affairs in the Holy Land.

BONE TO HIS BONE

Ezek. 37.

It seems entirely out of place for man at this time to try to assign this particular calamity of the Jews at Jerusalem as fulfilling some particular prophecy. Rather, it seems to be but one of the straws showing which way the wind blows.

The people of Israel are undoubtedly in error if they contemplate that the present favors shown them under the terms resulting from the great war indicate that the

times of their sorrow are ended. Again, it seems to be a fact beyond question that bone to bone of Israel has been coming with increasing rapidity and over larger areas. Awakenings have been progressing for more than a quarter of a century. Today, as never before since Israel's captivity, the Jews the world over, *as Jews*, are declaring themselves in behalf of their brethren in sorrow, AND THE WORLD IS MAKING NO POLITICAL OBJECTION TO THEIR CRY! The Mohammedan, and the Mohammedan only, (Only? He numbers a quarter of earth's population in his column,) is raising his cry of oppression to the reawakening of the Jew and to his re-entering into the Holy City and the Holy Land.

THE WHOLE HOUSE OF ISRAEL

"These bones are the whole house of Israel" was God's own explanation to Ezekiel in Ezek. 37:11. "I will . . . bring you into the land of Israel." Not only the Jews, but the lost ten tribes of Israel also, must be included in this "whole house of Israel".

In view of the fact that many students of prophecy and history have become convinced that the Anglo-Saxon people in whom the lost ten tribes are found, it is curiously interesting to notice that the present outbreak against the Jews is by the Mohammedan people who are themselves, in so doing, opposing England whose subjects most of them are and who is the head of the Anglo-Saxon race, more than they are opposing any other national power.

Again, granting that England, an Anglo-Saxon, is, in part, of the lost ten tribes, then we see her mandatory protection over the Jews awakening concurrently with the Jews for the reestablishment of God's people in their promised land. At the same time, we note that in her effort to advance the interests of the Jews, she is opposing the interests of the bulk of her entire population.

He who assents to this analysis concerning "the whole house of Israel" must again be impressed with the oft-repeated statement that "God works in mysterious ways His wonders to perform". Is it not just such marvels that exalt our heavenly Father in the lives of true believers and that seal the accuracy of His marvelous Word?

Somewhere beneath the starlit arch of heaven, the descendants of God's chosen race wander over the hills and vales of earth. And, inasmuch as the Jews are definitely seen to be awakening and returning from their longtime dispersion, so also, must the true believer in God's Word expect somewhere to discover the lost sister-tribes being aroused from their even longer absence from home. Nor would it be too much to expect that the sorrows of the returning Jew would be accompanied by

sorrows in reawakened Israel.

The triangular dilemma in which the Jew, the Mohammedan and England find themselves enclosed is worthy of the careful observations of all who are looking to the soon introduction of "the day of the Lord".

THE COMING KINGDOM

By Rufus A. Curtis

GOD'S KINGDOM *will be a universal kingdom.* It is written of the King, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him." Psa. 72:8, 11.

It will be a kingdom of peace. Isaiah writes, "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.

It will be a kingdom of gladness, joy and prosperity. The Psalmist tells us, "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God even our own God, shall bless us." Psa. 67:4-6.

It will be a kingdom in which all ferocity implanted by Satan in the animals will be done away. Isaiah shows us, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." In those days if you want to keep a tiger in your back yard as a pet for your baby, there will be nothing to fear, for the Lord declares that throughout the whole of His holy mountain, that is, throughout His world-wide kingdom, "they shall not hurt nor destroy." Isa. 11:9.

It will be a kingdom in which the curse shall be removed from the earth, and as a result the world will become like Eden again. For God declares, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly." Isa. 35:1, 2. "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." Isa. 41:18, 19. "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." Isa. 51:3. "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." Micah 4:4.

It will be a kingdom in which the Lord shall remove sickness from His people. Isaiah tells us, "And no inhabitant shall say I am sick." Isa. 33:24, Leeser.

It will be a kingdom in which men shall know the Lord. For it is written, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

Who will inherit this kingdom? David tells us in the 37th Psalm that those that wait upon the Lord "shall inherit the earth; and shall delight themselves in the abundance of peace . . . For such as be blessed of him shall inherit the earth; they that be cursed of him shall be cut off . . . Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land." It was to His disciples that our Lord said, "Blessed are ye poor, for yours is the kingdom of God," and He confirmed the words of David, saying, "Blessed are the meek; for they shall inherit the earth."

To the servant to whom He entrusted a pound, saying, "Occupy till I come," who has traded until his pound has gained ten pounds, He will say, "Thou hast been faithful in a very little, have thou authority over ten cities." To another whose pound has gained five pounds, "Be thou also over five cities." But to the idle servant, even that which he had will be taken from him. The same with those to whom were entrusted the various talents. To the profitable servant He will 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." Concerning the wicked and slothful servant the word will go forth, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30.—*Selected from the writings of Stanley H. Frodsham, in "Things Which Must Shortly Come To Pass."*

SOME THINGS PRAYER CAN DO

NO PRAYERLESS life can either be comfortable or great. No man is equal to the crises of life who does not pray. Prayer puts our life into God's hands to be shaped and guided and protected. Prayer puts God with His infinite attributes into connection with us that we may use them in our heaven-assigned tasks.

Christ could not live His human life without prayer; and no one can tell the outcome of power attributable to those nights. The perfection of His human life came out of them. Prayer brought Him the baptism of the Holy Ghost. Prayer brought Him His transfiguration upon the mount. Prayer carried Him through Gethsemane. Of Gethsemane it is written: "Being in an agony, he prayed; and an angel came and strengthened him." Christ knew the power of prayer, and so when He found His disciples troubled in heart He told them to pray, and He set before **them in farewell address the power of prayer—Selected.**

THE WAY HE CHOSE

God make me strong to choose the rugged path
 Against the way of fleshly ease;
 For in God's service many ways there be
 For all to choose—but some who fail to see
 Know not the crown of gloried faithfulness
 Is unto those whose opened eyes confess
 The "spit-path" of the lowly Nazarene
 To be their portion now—stretching between
 God's present call and future rich reward,
 God make me strong to see—
 And, sighting by His polar star of loss,
 Follow with joy the marking of His cross.

God make me strong to shun the pleasing way
 That gratifies the fleshly will:
 Seeking for plaudits from the hand of man,
 And human sanction to self's cherished plan.
 O blessed road of self-pronouncing love,
 Dead to all impulse save God's thought and move,
 Called to a ministry of suffering complete
 That other lives may smell His savor sweet,
 And know His matchless grace.
 God make me strong to shun
 Earth's tinsel flowers that perish and decay,
 Choosing whole-heartedly the Blood-stained way.

God make me strong to now refuse the crown—
 Its weight would only fetter me
 From running swiftly in the race divine;
 A stripping full, complete, the portion mine;
 And even if the rending sore brings pain,
 And blood-drops follow aching feet, again
 He speaks, "They who have lost shall find
 Their lives in fruitfulness of heart and mind—
 Bread-corn must still be bruised to satisfy."
 God make me strong to choose
 The cross; and when my armor is laid down
 Receive from Him the all-enduring crown.
 —Alice Reynolds Flower.

TWO FRIENDSHIPS

SHOW ME a person who has the friendship of the world
 and I will show you a person who has not the friend-
 ship of the Lord.

"Marvel not, my brethren, if the world hate you."
 1 John 3:13.

"Ye are my friends, if ye do whatsoever I command
 you".—Jesus.

"No man can serve two masters: for either he will hate
 the one, and love the other; or else he will hold to the one,
 and despise the other. Ye cannot serve God and mam-
 mon": the god of riches; worldliness personified—Jesus.

—S. E. Haney

CHRIST OR BARABBAS

By R. H. Judd

UNDER THE HEADING "PROMOTIONS" an extremely
 interesting bit of copy occurs in "China's Millions"
 (North American edition)—the organ of the China In-
 land Mission—for July 1929, as follows,—

"Five members and three associates were trans-
 ferred by the Divine Commander Himself from the
 church militant to the church triumphant,—

Members	Years	Associates	Years
Mrs. Graham Brown	42	Mr. August Karlsson	37
Mr. John Meikle	40	Miss M. Vorkoeper	7
Miss E. S. Twizell	27	Mr. R. E. Blomdahl	6
Miss C. E. Chaffee	9		
Miss M. Uster	7		

"Of these Mr. R. E. Blomdahl of the Swedish
 Mission was murdered by bandits while itinerating
 in North Shansi."

If it is true that the above members and associates of the
 China Inland Mission were "promoted" and "transferred
 by the Divine Commander Himself from the church
 militant to the church triumphant", then the methods by
 which such transferences were made must undoubtedly
 reflect on the character of the Commander to His honor
 or to His discredit. The means used in the only case of
 which details are given, were a band of Chinese outlaws
 who by foul means took the life of the missionary, and
 through them the "promotion" of the noble warrior was
 accomplished.

It is not the first time in the history of the church that
 a "robber has been given the honor that was due to
 JESUS CHRIST, our Lord and Master, for the multitude
 cried out for Barabbas in the days of His flesh. Now,
 instead of JESUS CHRIST—who alone is "the resurrec-
 tion and the LIFE"—who alone, according to Scripture,
 is the means of approach to the Father, a robber and
 murderer is the chosen instrument to satisfy the demands of
 those who refuse to accept (as did the Sanhedrin of old)
 the words of Moses and the Prophets, or even the Son of
 GOD concerning the gift of ETERNAL LIFE.

NOTE THE CONTRAST

"FOR THE LORD HIMSELF SHALL DESCEND
 FROM HEAVEN WITH A SHOUT, WITH THE
 VOICE OF THE ARCHANGEL, AND WITH THE
 TRUMP OF GOD: 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.

FUTURE INDIGNATION

(Continued from front page)

itarian; the friend of men; and the special friend of the Jewish people, many of whom he will persuade that he is come to usher in the golden age as spoken of by their prophets. They will hail him as their Messiah and He will intoxicate men with the strong delusions of his success. When he receives the death blow of the sword, and is resurrected, he will have lost none of these powers, but will be in addition, the embodiment of all kinds of wickedness and blasphemy.

The Beast

The wild beast of Rev. 13:1, 2 is a composite of the four beasts of Daniel 7 where the

1st beast, "like a lion", had	1 head, 0 horns; the
2nd beast, "like a bear", had	1 head, 0 horns; the
3rd beast, "like a leopard", had	4 heads, 0 horns; the
4th beast, a nondescript, had	1 head, 10 horns.

The wild Beast, Rev. 13:1-2, had 7 heads, 10 horns. Here we have the same wild beasts seen by Daniel after the nondescript has devoured the other three.

The Scriptures tell us that, He shall declare a declaration to set aside the Supreme, and shall wear out the saints of the supremacies, and he shall mean to alter times and the law. And they are granted into his hands for a season and (two) seasons, and the distribution of a season, Dan. 7:25. And being broken, and four stand up under it, four kingdoms shall stand up for the nation, yet not with his vigor, and in the latter times (time) of their kingdom, as the trespass comes to an end, a king of strong presence and understanding problems shall stand up. And his vigor is staunch, yet not by his vigor, and marvelously he shall ruin and prosper and do, and he shall ruin the strong and holy people, and by intelligence he will cause deceit to prosper in his hand, he shall magnify "Himself" in his heart, and by peace shall ruin many, and against the Chief of chiefs shall he stand, and at the limit of his hand he shall be broken. Dan. 8:22-25. And the King does as is acceptable to himself, and shall exalt himself, and magnify himself over every deity, and against the Deity of deities is he speaking marvelously, and he shall prosper till the menace is concluded, for that which is decided shall be done. Dan. 11:36.

The man of lawlessness, the son of destruction, who is opposing and elevating himself above everything termed a God, so that he is seated in the temple of God, demonstrating that he himself is God, whose presence is in accord with the operation of Satan, with all power and signs and false miracles, and with every seduction of injustice among those who are being destroyed because they receive not the truth (love of truth), for their salvation. 2 Thes. 2:3-12. This prophecy of the Scriptures is still future. There has never yet appeared on this earth a person who answers to the description given in the foregoing Scriptures,

His Unveiling

After the rapture of the church which is the body of Christ to the meeting in the air, that which is restraining will be out of the midst, and the lawless one will be exposed, or unveiled, 2 Thes. 2:6-8. And now ye are aware that which is restraining to the end that he may be revealed (unveiled) in his own season, for the mystery (secret phase) of lawlessness already in operation is only till that which is restraining at present, may be taken out of the midst. And then the lawless one will be revealed, or unveiled. In the disguise of the white horse rider, Rev. 6:1-2, he will come promising peace and prosperity and empower a covenant with many for one seven. He will not only be received by the Israelites but the Gentile nations—the sons of stubbornness—will hail him as their leader and king, for he will be the eighth and the last head of world dominion, to whom authority will be given over every tribe and people and language and nation. Rev. 13:7. Then will be realized the League of Nations, headed up by the Man of Lawlessness, the king who does what is acceptable to himself exalting himself and magnifying himself over every deity, and to whom is given authority to do as he wills forty-two months, or three and a half years. Rev. 13:5; Dan. 7:25.

It is not possible that mere man, "without energizing aid from another source", could ever attain such power and influence. And neither are we left to conjecture as to where he gets it. Paul says his presence is in accord with the operation of Satan with all power, and signs and false miracles. 2 Thes. 2:9; while John tells us that the dragon gives the beast its power and its throne and great authority. Rev. 13:2. It is little known among the saints of God that Satan is not in the hell of orthodox theology today, but in heaven. This usually comes as a shock to most nominal church members because they have taken for granted that their teaching on the subject must be Scriptural. However, the truth as God has been pleased to reveal it in the Scriptures concerning Satan, is radically different to what is taught in Christendom.

SHOOTING STARS

SHOOTING STARS: The words are a misnomer; for the objects described as falling or shooting stars are small bodies or particles of matter, falling out of the void of space, which ignite when they strike the atmospheric blanket enveloping the earth. A few may be seen almost any dark night and the number entering the earth's atmosphere every twenty-four hours has been estimated by Professor Newton at 15,000,000 or more. It is believed the average weight of a shooting star when it hits the earth's atmosphere is not more than a few grains. These, however, are not to be confused with the large meteoric bodies which reach the earth's surface. Scientists believe the star dust becomes visible at from seventy-five to a hundred miles from the earth. The most brilliant shower of falling stars of which there is a record, occurred November 13, 1833.—S. E. Haney.

A SPIRIT IMAGE

By T. A. Drinkard

BRO. DRINKARD, what is a spirit image? I heard a minister say recently that Gen. 2:7 meant that God created man in His Spirit image and likeness and I hardly understand it."

The question of man's nature from the standpoint of human reasoning still remains a mystery which baffles those trying to explain just how it is, or rather, the way it should be. One will argue it this way and the other some different way. They seem unsettled on the question, and do you wonder? Only a few nights ago the writer heard a speaker say that those going into that eternal tormenting hell would have immortal bodies. He figured that if the wicked lived here eternally they would have to be immortal, seeing that immortality means eternal life. Rom. 2:7.

The question of spirit image does not enter into the text. The statement, "Let us make man in our own image", Gen. 1:26, reveals to us God's plan. The man did not exist at this time. Verse 27 reveals to us that God did make or create man in His image, and Gen. 2:7, tells us just what the elements consisted of which entered into the man made in the image of God. The created image was a man image not a spirit image. Such a phrase, and others like it, are only the visible signs of human philosophy given to color the waters of divine truth. What is a spirit image? Possibly a spiritualistic myth created in the workshop of human expositors to deceive those searching after the true teachings of God. Why assume such untenable positions when there has never lived one who was able to explain such phrases? Then why make them? Do they explain the difficulty? If they are unexplainable by those making them, how may the lay membership gain knowledge by studying them?

SAFE FOR THE FOX

A MINISTER who paid more attention to the pleasures of life than to his sermons, was taken to task for his worldliness by his Quaker friend. The rebuke he received was tactful. "Friend" said the Quaker, "I understand thee is clever at fox-catching." "I have few equals and no superiors at that sport," the minister replied complacently. "Nevertheless, friend," said the Quaker, "if I were a fox, I would hide where thee would never find me." "Where would you hide?" asked the minister with a frown. "Friend," said the Quaker, "I would hide in thy study."

The more the Christian student is filled with the Spirit of God the more industrious he will be in his work of preparation. Such a student has his heart in his work. He conquers indolence. He seeks by constant study of the Word to be a workman who needeth not to be ashamed. High standards of Christian education and zeal in the pursuit of a knowledge of the Bible are worthy of the highest commendation.—From "The Bible Today."

CORRESPONDENCE: COMMENTS AND QUERIES

DEAR EDITOR:

To my mind no truer words were ever written than those of Bro. Biggs in July 23rd issue of the Herald. Might I offer a few comments and questions? "So also is the resurrection of the dead." What "dead"? Since in baptism is sown NOT the body that shall be but bare grain, may not "dead" here refer to that which is "buried with him by baptism into death" which is raised renewed life, incorrupt, with honor and power? Why should the dead bodies of saints be regarded as "corrupt, dishonourable and weak" since he that hath died is free from sin? For our bodies of flesh did NOT die. Rom. 6:2; Gal. 2:20; Col. 3:3, any more than did Adam's when he disobeyed. *Death by sin*, Rom. 5:12, overtook him in the day that he was alienated from the life of God, and he and his posterity were thenceforth "reckoned" as dead to him but **ALIVE UNTO SIN**. Now if **WE HAVE** crucified the flesh together with its passion and lust, why do we yet cling to it?

According to my understanding Israel after the flesh were all "reckoned" as dead, all having *sinned*; none could be justified under the law. But a remnant were faithful in believing that God would send a Savior from sin which the law gave power unto death. 1 Cor. 15:56. "As concerning the flesh" Christ came of Israel but was "determined to be the Son of God with power according to the Spirit of holiness, by the resurrection of the dead." Rom. 9:5; 1:1-5. (The spirit of holiness begotten unto God of His people.) *This*, then, was the Firstfruit of faith, Gal. 3:22 to end, the Firstfruit of the dead, the Seed promised Abraham which is Christ. **ALL THE FAITHFUL**, of which Abraham is father, are **ONE** in this Seed, for of Him is it not written, "Also I will make him *my* firstborn, higher than the kings of the earth"? Psa. 89:27. See Col. 1:15, 18. There is a spiritual re-rising referred to concerning our Lord as well as a literal. Compare Acts 26:23; 1 Cor. 15:20; Col. 1:18; Rev. 1:5, looking for a spiritual meaning. 1 Cor. 2:13. For He was not born the third day, but rose again in fulfillment of prophecy, having been announced as God's Son by the Spirit at baptism. It is through our faith in the working of God who raised Him from the dead, that we are made alive at baptism, **ONE** having died for all. If He indeed be "first of many brethren" where are the **MANY**? Have not others been made alive as Paul explains in Eph. 2:1, 5, 6 and Col. 2:13? Compare with John 5:24; Rom. 6:4, 5; Col. 3:1, 3. Surely all this evidence, and much more that might be adduced, should not be termed "incomplete portions." Surely we **ARE** "raised together with him" else our faith is **VAIN** and we are yet in our sins. Those in whom His Spirit is not **MANIFEST** are none of His, neither can they be manifested in the **GLORY** of His righteousness. They know not the **POWER** of His resurrection because the Spirit of Him that raised up Jesus dwelleth not in them. They "attain" to **nothing**, are not profited; hence we read, "Except a man be born

from above he cannot enter the kingdom of God," because the natural man receiveth not the things of the Spirit of God. To him such is foolishness, and he cannot know them; for him spiritual ministration is impossible. But Peter in his second epistle tells us how all who fulfill the necessary conditions may have an entrance richly supplied them. 2 Pet. 1:1-12. To me this means NOW while it is called *today* for the dead know not anything, and we who are alive know that we must die and return to dust. It is the LIFE that may be eternal, not the body of flesh. Was it necessary for Jesus to be born again from above? Were *any* so born before Him? Mary was mother of Jesus, flesh. Is not the Jerusalem which is above also His mother as well as ours? Let us seek the truth with an open mind, for it is the *truth* that makes us free.

Submitted in Christian love, Mrs. S. A. Horn.

In the above "correspondence" the writer has asked several questions deserving careful thought. The reader should answer them with Bible in hand. They are queries, not affirmations.—*Ed.*

WHAT'S WRONG HERE?

By Glenn M. Birkey

IN THE SWEAT of thy face shalt thou eat bread, Till thou return to Heaven: for out of it wast thou taken: for of Heaven thou art, and unto Heaven shalt thou return. Compare Gen. 3:19.

If a man go to Heaven will he live again? All the days of my appointed time will I wait till my chance come. See Job 14:14.

Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in Heaven whither thou goest. Compare Eccl. 9:10.

And many of them that have gone to Heaven shall awake, some to everlasting life, and some to shame and everlasting contempt. Read Dan. 12:2.

Marvel not at this, for the hour is coming in the which all that are in Heaven shall hear his voice, and shall come forth; they that have done good unto the resurrection life: and they that have done evil, unto the resurrection of damnation. See John 5:28, 29.

Then they also which have gone to heaven with Christ have perished. Compare 1 Cor. 15:18.

Let him know, that he which converteth a sinner from the error of his way shall save a soul from eternal torment and shall hide a multitude of sins. See James 5:20.

Our friend Lazarus has gone to heaven but I go that I may bring him back from heaven. Read John 11:11.

And he kneeled down and cried with a loud voice, saying, Lord, Lay not this sin to their charge. And when he had said this he went to Heaven. Compare Acts 7:60.

If the popular view is true, then the misquotations of the above scriptures convey the correct idea.

But there is much wrong with the verses of scripture

as changed, for the Word of God is true.

Shall we believe the tradition of men? Let us rather rely upon the sure Word of God which standeth forever.

SCHOOL BEGINS. LET'S ALL GET BUSY

FEELING that there is a place in the Bible studies of Herald readers for a consideration of some of the commonly unnoticed things of the Bible, and that there is more or less of real value to be derived by taking notice of them, we are perfecting a plan to present a few quaint facts each week for the attention of young and old.

We are purposely arranging thoughts under this heading so that they will excite research, and permit of answers. If interest in the same warrants, they will be continued indefinitely.

As a means of discerning the amount of interest taken in studying items under this caption, and as a means of increasing the interest, we are asking that those studying out the answers will mail the same to the Queries Editor, Restitution-Herald, Oregon, Illinois.

Correct answers, together with the names of all those sending in correct answers, will be published two weeks after the publication of the queries.

This week we begin with—

QUERIES I

Relating to First Things

1. What was the first command of God?
2. What were the first words spoken to man?
3. When was the first Sabbath instituted and by whom observed?
4. What is the name of the first place mentioned?
5. Who was the first gardener?
6. On what occasion did man first exercise his power of speech?
7. Who was the first human transgressor?
8. What was the first recorded prophecy?
9. Who made the first clothing for man?
10. Who was the first exile in Bible times?

SCRIPTURAL ENIGMA

Five hundred begins it; five hundred ends it;
 And five in the middle is seen;
 The first of all letters, the first of all numbers,
 Have taken their stations between;
 And if you correctly this medley can spell,
 The name of an ancient king then it will tell.

When sending in answers, please: give the number of the set of Queries; number the answer to correspond with the number of the question; and cite the Scripture. Thus:

QUERIES I

1. Let there be light. Gen. 1:3.
 2. Be fruitful and multiply, etc. Gen. 1:28.
- Now get your Bibles and go at it!

THE COMING KING

O North, with all thy vales of green!
 O South, with all thy palms!
 From peopled towns and fields between
 Uplift the voice of psalms.
 Raise, ancient East, the anthem high
 And let the youthful West reply.

Lo! in the clouds of heaven appears
 God's well-beloved Son,
 He brings a train of brighter years,
 His kingdom is begun.
 He comes, a guilty world to bless
 With mercy, peace, and righteousness.

Oh, Father, haste the promised hour
 When at His feet shall lie
 All rule, authority and power
 Beneath the ample sky,
 When He shall reign from pole to pole
 The Lord of every human soul.

When all shall heed the words He said
 Amid their daily cares,
 And, by the loving life He led,
 Shall strive to pattern theirs;
 And He who conquered death shall win
 The mightier conquest over sin.

—William Cullen Bryant.

STUDENTS IN THE SCHOOL OF CHRIST

By Samuel E. Haney

"These were more noble ('nobler disposition') than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few." Acts 17:11, 12.

HERE IS no better criterion for us than that exemplified by the Bereans. Had this rule been in vogue to our day there would be less isms, and hairsplitting contention over the Lord's and His apostles' teachings. We are naturally (too much "old man"), and too often spiritually, prone to follow the crowd. To differ with our fellow man, especially with our brethren, is not pleasant, but to make progress in our Christian warfare it is at times necessary. But if this is done in the spirit of the Lord-love: a desire to build up rather than to tear down our brother's spirituality, both would be benefited. A dear brother remarked, "I would believe thus and so were I sure that I were the only one on the earth holding such

views." And yet, the brother had a way of doing this without the least friction.

We ought to be Bereans—searching the Scriptures daily with an unprejudiced mind and heart, checking up every spirit with the Word of God. But many of us in discussing certain scriptures are too pugnacious and tenacious: would rather fight than yield our cherished opinions. We dig into Hebrew and Greek, of which we know comparatively little, to convince our opponent he is wrong. I think the Berean brethren were void of this vindictive spirit. They simply desired to know whether Paul and Silas were teaching according to prophecies, which we know they were. Their minds were a unit; they wanted the whole truth. But there are Christians who veer from, and some who even ignore certain scriptures for convenience sake. They remind us of the man in the dock: The judge, "Calm yourself Patrick, I'll see that you get justice." Pat, "Your honor, it's justice I'm afraid of."

The Bereans, to their credit, were naturally incredulous. Now, a credulous person, as most people are, is void of a stable mind. His anchorage of the soul is never steadfast; it entereth not within the vail. Heb. 6:19. Like a ship weathering a storm, either the anchor slips or the cable breaks. James 1:8, Emph. Diag. describes such a one thus, "A man of two souls, unstable in all his ways." These Bereans, however, were not of the gullible type of humans. Likely they had been overfed on gullibility and were making sure of a solid foundation upon which to construct their faith. They did two things, e. g., received the Word, and searched the Scriptures, suggestive of making mortar either with lime and sand or cement and sand, properly proportioned. No untempered mortar for them, Ezek. 13:10-15. They likely were more or less familiar with prophecy; and now Paul and Silas come along introducing a new, strange doctrine; hence their incredulity. God had said, "Come now, and let us reason together", which was the Bereans' thought. For God had planned paramountly to deal with us individually, which is realized in the final analysis of every mature Christian's experience. But we are expected to help build up one another in the most holy faith. David says in Psa. 121:1, 2, "I will lift up mine eyes unto the hills, from whence cometh my help." The hills were merely suggestive of the source of David's help; for he continues, "My help cometh from the LORD, which made heaven and earth"—the hills.

Now, there is but one means through and by which this essential and effectual help comes, e. g., the Holy Spirit. Let us have Jesus explain (John 14:16, 17, 26; 16:13), "And I will pray the Father, and he shall give you another Comforter ('helper', Emph. Diag.), 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 ('Helper'), *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. Howbeit when he, the Spirit of truth, is

come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come."

How little is known of this Comforter! And how impractical it is to the mass of Christians! It would be well to recall the once miserable state of Jerusalem by reason of her sin. "Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction; for the enemy hath magnified *himself*." Lam. 1:9. Is there not an indubitable mark of similitude to this in Christendom; more to the point, in churchanity in our day?—No Comforter!

If the Bereans were not guided by the Holy Spirit it is all the more to their integrity; for it takes them, without the aid of the New Testament and Bible helps, to teach us, at this end of the Christian era, "that we (credulous ones) 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". Eph. 4:14.

"But", says one, "I have so many things to consider that I haven't time to be a Berean". The Bereans too may have been a busy people in worldly things until Paul and Silas diverted their mental activities along spiritual lines. Then they took time by dispensing with Babylon's frivolities. The situation is the same today; if we cooperate with God by supplying the inclination, ambition and determination God will furnish opportunities, ways and means.

To be a "Berean" means to be in the school of Christ, giving daily attention to our lessons. It is for this reason the Lord says, "Come out from among them, and be ye separate (particularly mentally), and I will receive you"—in my school. And as the result of this transfer, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

The very nature of things spiritual, mental and physical, makes necessary the reversion of all man's activities. Jesus sacrificed His Spirit, soul and body that fallen man's trinity being—spirit, soul and body—might be rescued interminably, which can be accomplished only by man's cooperation with God's tutorage through and by His Spirit. Such a procedure alone can convince man that God requires His sons and daughters to know themselves, to control themselves and to sacrifice themselves.

The enemy would have the aspiring pupil—not knowing the rules of the school—to believe he cannot *afford* to attend such a school, the *tuition* being too great; not aware that instead of tuition fee, it is a reciprocal compensation: the pupil's part is to study, while the Lord's part is to supply the Holy Comforter, Helper.

Well may the question arise, Is it really necessary for me to attend the school of Christ in order to "escape" the greatest time of trouble that ever was? Others may differ with the writer when he says, Yes. Some may also dissent with the addendum: To be out of this school means deficiency of faith and obedience, which goes far in ex-

plaining the cause of so many in the church spiritually, mentally and physically weak and sickly.

Jesus said, John 10:10, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."—When? Now! The writer has practical evidence that this "more abundant life" concerns spirit, soul and body.

The blacksmith cannot weld two pieces of cold iron into one. First he must heat them and when they are red hot, he unites them in one piece. It is only as we are heated by the Spirit that we can be made one, in service and in work for God.

AN INTERESTING CONTRAST

THE EIGHT BEAUITUDES of Matt. 5:3-12 are best understood and interpreted by the eight contrasts, or "Woes of Matt. 23:13-33. The comparison shows that 5:10-12 form *one* (the eighth) Beatitude, having one subject (persecution) corresponding with the eighth "Woe" of 23:29-33.

They may be thus set out:

- | | |
|---|--|
| <p>"The Beautitudes"—5:3-12</p> <ol style="list-style-type: none"> 1. The kingdom opened to the poor, v. 3. 2. Comfort for the mourners, v. 4. 3. The meek inheriting the earth, v. 5. 4. True righteousness sought by true desire, v. 6. 5. The merciful obtaining of mercy, v. 7. 6. Purity within, and the vision of God hereafter, v. 8. 7. Peacemakers, the sons of God, v. 9. 8. The persecuted, vs. 10-12. | <p>"The Woes"—23:13-33.</p> <ol style="list-style-type: none"> 1. The kingdom shut, v. 13. 2. Mourners distressed, v. 14. 3. Fanatics compassing the earth, v. 15. 4. False righteousness sought by casuistry, vs. 16-22. 5. Mercy "omitted" and "left undone", vs. 23, 24. 6. Purity without, uncleanness within. "Blindness", vs. 25, 26. 7. Hypocrites, the lawless, vs. 27, 28. 8. The persecutors, vs. 29-33. |
|---|--|

Beside these eight contrasts there is an internal correspondence of the principal thoughts, suggested by the combined series, and forming the Scriptures given in the note on Matt. 5:3, 4.

It may be further noted that these Beautitudes rest on special passages in the Psalms: Mat. 5:3 on Ps. 40:17; 5:4 on Psa. 119:136; 5:5 on Psa. 37:11; 5:6 on Ps. 42:1, 2; 5:7 on Ps. 41:1; 5:8 on Ps. 24:4 and 73:1; 5:9 on Ps. 133:1; 5:10 on Ps. 37; 39; 40.—Adapted from *Companion Bible*.

DAILY SCRIPTURE READINGS

LET US HABITUATE ourselves to follow our daily reading of the Scripture with an earnest prayer to God for His guidance in all thought and word and deed.

Study often the prayer which our Savior taught His disciples.

GOD'S LAW TO MOSES LEADS TO CHRIST

Sunday, September 8—Gal. 3:10-29.

Outstanding Truth: God's great blessing of justification is received only by faith in Christ.

As God's word of command from the lips of Moses, when obeyed, led Israel through all the difficulties of their migration to His promised land, so God's word through Christ, when heeded, will lead unto and into that righteousness which is the gift of God, those of real faith. Righteousness, justification, assures one of life.

GOD'S LAW WAS ISRAEL'S AUTHORITY

Monday, September 9—Deut. 31:9-13.

Outstanding Truth: To rightly appear before the Lord one must be conversant with the words of His instruction.

After reading God's law every seventh year on the occasion of the atonement, Israel was then to prove herself in that she was to *comply* with its teachings:

Her people were to make gratuitous release, Deut 15: 18; and

They were to rest from all labor throughout the year.

Both of these requirements greatly tested their ability to rely upon God to provide for them in every need.

Faith was tested and strengthened.

GOD'S LAW WRITTEN BY JOSHUA

Tuesday, September 10—Josh. 8:30-35.

Outstanding Truth: Joshua, by specific obedience to God's law attested God as the Giver of Israel's victories.

The events of this lesson occurred following the victories to Israel as they entered the land of promise. Joshua immediately recognized God's hand in bestowing the land promised. To him God was the Giver of every good and perfect gift.

REVERENCE FOR GOD'S LAW

Wednesday, September 11—Neh. 8:1-8.

Outstanding Truth: Seventy years of bondage awakened new appreciation and reverence for God's word.

In the National as in the individual life, calamity or fitting chastisement always awakens a new sense of dependence upon God and a new reverence for His Word. Well may it remain constantly in mind that "all these things . . . are written for our admonition, upon whom the ends of the world are come". 1 Cor. 10:11.

THERE IS GREAT JOY IN THE WORD OF GOD

Thursday, September 12—Neh. 8:9-12.

Outstanding Truth: "Thy statutes have been my songs in the house of my pilgrimage." Psa. 119:54.

This touching incident where those who once as children enjoyed the services of God were now assembled

after seventy years of captivity, together with those born to them in captivity, in a grand holiday of gladness because of the new freedom that was theirs in the word of God, should ever warn us of the great loss to man when His Word is omitted from life.

JESUS CAME TO SPEAK GOD'S WORD

Friday, September 13—Lu. 4:16-21.

Outstanding Truth: Whether in the garden of temptation, or in the Synagogue, or at His daily tasks: the Savior always turned to God's Word.

One of the outstanding evidences of the unquestioned truth of God's words is that many of them were spoken centuries before the facts stated were due to come to pass. Whether His Word has been given in Law, or in Promise, or in startling Prophecy, time always demonstrates its faultless accuracy.

THE HOME IS A REAL HOME ONLY WHEN GOD'S WORD PREVAILS

Saturday, September 14—Deut. 6:1-9.

Outstanding Truth: "The fear of the Lord is the beginning of wisdom."

Love for God is the only known incentive to render true heart-service unto God. The only way to create and develop love for God is by learning of Him through His Word. Therefore,—

Every home owes to its children and to its adults opportunity and assistance to study and understand God through His own Word.

SOMEBODY

Somebody made a monthly pledge,
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer.
Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing each check on schedule day.
Was that somebody you?

Somebody let the year slip by
Heedless of payments piling high.
Somebody said, "No more delay;
Quickly I'll settle that debt today."
Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value, mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that somebody you?

—Selected.

National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

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621 S. Fellows Street
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Miss Sybil Guthrie, Treas.
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14317 Darley Ave.,
Cleveland, Ohio

Berean Relief Committee, Mrs. Orphia Sanford, 725 N. Parkside Ave., Chicago, Illinois

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

"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT". ECCL. 9:10.

CONCLUSION OF NATIONAL BEREAN REPORT

FIVE STANDING COMMITTEES were abolished, the Literary, Tract, Program, Organization and Isolated Committees, The Lesson Book Committee was enlarged in scope to cover tracts and all permanent literature, and its name changed to Publishing Committee. The Distributor of Literature is now called the Sales Committee. The new name signifies the enlarged scope of its work, which is not only to act as distributor, but to stimulate greater sale of Berean literature wherever possible.

Thus the work formerly done by the Tract Committee has been taken over by the Publishing and Sales Committees. The Berean Editor now does the work of the Literary Committee. The Program Committee work is done principally by the Board, while the isolated work is handled by the Social Correspondence Committees.

The Organization Committee was dropped, not because there is no further need for organization, but because past results have shown that organization cannot properly be done by correspondence. It will be handled in future by personal organizers rather than by a committee.

It will thus be seen that the discontinuance of these committees does not mean that their work has been dropped, but only the reorganization of our departments of work to accommodate them to changed conditions.

The Extension Committees have been changed in name to Home Study Committees, which is a name more descriptive of their real work.

The new revised constitutions have been printed and may now be obtained from the Sales Committee by addressing The National Berean Society, Oregon, Ill. Every society is urged to get some in order to familiarize themselves with the new regulations of the National organization.

Officers and committees for the coming year are: President, M. W. Lyon, 14317 Darley Ave., Cleveland, Ohio; 1st Vice President, C. E. Randall, 3413 Jefferson Ave., S. E., Grand Rapids, Mich.; 2nd Vice President, Leland Hanson, Franklin Grove, Ill.; Secretary, Arlen Marsh, 325 N. Galena Ave., Dixon, Ill.; Treasurer, Miss Sybil Guthrie, Mullin, Texas; Publishing Committee, F. E. Siple, R. H. Judd, Mrs. Verna Thayer; Sales Committee, Mrs. Mabel Andrew, Oregon, Ill.; Editor, Miss Dorothy Lyon, 215 N. First St., Rockford, Ill.; Social Correspond-

ence Committee, Senior, Miss Lottie Young, 1924 46th Ave., S. W., Seattle, Wash., Junior, Miss Dorothy Magaw, 1646 Shurburne Ave., St. Paul, Minn.; Home Study Committee, Senior, Mrs. Edith Miller, 314 W. Chamberlain St., Dixon, Ill., Junior, Mrs. Lillian Railton, Fonthill, Ontario; Relief Committee, Mrs. Orpha Sanford, 725 N. Parkside Ave., Chicago, Ill. M. W. Lyon, retiring secretary.

The class at Rockford, Illinois was made glad by the attendance of Bro. and Sr. G. E. Marsh and Arlen at their regular meeting last Friday night, Aug. 30th. Bro. Marsh spoke to us during the regular lesson period, after which we enjoyed a social hour.

We were reluctant to bid these dear ones goodbye as they leave for California, their new home, but we united in wishing them a safe journey and praying that the blessing of God may attend these faithful Bereans in their new work.

Three weeks ago we promised to continue in the next issue the thoughts expressed by different young folks as being outstandingly impressed upon their minds at the gathering at Oregon. Last week, however, we gave place to the report of the National Berean meeting, and so we continue the expressions of the different ones in this number.

The thought uppermost in my mind as conference is nearing the close, is that of the wonderful inspiration obtained, not only from the sermons, but from the Bible classes and the associations as well. Oh, if we could all attend the conference each year, how much more we would accomplish and how much better Bereans we would be!

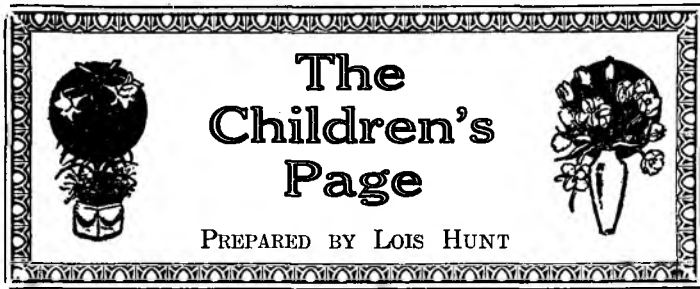
—Eunice Pearson, Ohio.

"Be ye therefore followers of God, as dear children."

—Grace Laning, Illinois.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Samuel Hoke, Ohio.

We join with Sam in that prayer, and we believe it is a good one to close with this week. Next week we hope to have room for the rest of these gems of thought.



NEHEMIAH REBUILDING THE WALL OF JERUSALEM

NEHEMIAH was cupbearer to the Babylonian King, Artaxerxes. He was grieved over the desolate condition of his fatherland and the home city, Jerusalem. He took to fasting and praying for his poor kinsmen in Judah. It came to him that the right thing to do would be to ask help from the king. But he was too wise to rush into the presence of a king without being invited.

Three months passed before the opportunity came. Then one day the Persian king noticed that his cupbearer looked sad, and he asked the cause. To be sure, Nehemiah very quickly told the king about the sorrowful condition of his people and country.

The king's heart and sympathy were aroused by Nehemiah's sad tale, and he, too, promised to help Nehemiah's people. He was to go back and help rebuild Jerusalem. Letters of introduction to kings and officers along the way were given to the young man. A strong body-guard accompanied him and a number of other Jews who wanted to go back home. It is said they traveled rapidly and reached the Jewish ruins in a month.

How discouraged Nehemiah must have been when he saw the ruins and decay! What a difficult work he realized was ahead of him! Three days the cupbearer spent talking over the situation with his fellow men.

Quietly, one night he procured a mule and rode around the walls of the city. He tells us himself how he started out by the valley-gate, and rode as far as the king's pool. At that point he found the path blocked with loose dirt and stones, so that not even a mule could cross. Then he walked ahead on foot until he knew the actual condition and need of repairs for the city's protection.

Very soon he called together the chief men, and laid the matter before them. He said, "Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, let us build up the wall of Jerusalem, that we be no more a reproach."

"Let us rise up and build," the men said. However, there were two evil-minded men, Sanballat and Tobiah, who tried to stop the building and laughed at the idea with scorn. They said, "What is this thing that ye do? Will ye rebel against the king?"

But Nehemiah paid little attention to their taunts. He boldly replied, "The God of heaven, He will prosper us; therefore we his servants will rise and build; but

ye have no portion nor right, nor memorial in Jerusalem."

Then the people, led by Nehemiah, plunged into the work of repairing the walls. Not a day must be lost. In what seemed to be great haste he kept a cool head. He planned his work and thoroughly organized all his helpers. And the work started. Then Sanballat, Tobiah, the Arabians, the Ammonites, and Ashdodites formed a plot to attack the workers. They thought that would end the wall-building.

Again Nehemiah organized his forces. He would show their enemies how men could fight and build at the same time. He was so brave about it that the people gained courage and rallied to his support.

Where the walls were lowest there he placed men armed with swords, spears and bows and behind each warrior were his wife and children. He armed his workmen—they worked with one hand and held a weapon in the other. Some had their swords girded to their sides.

A trumpeter, too, was placed on duty near Nehemiah, and all understood that if the enemy was sighted the trumpeter would sound the alarm, and all should rush to Nehemiah's side. In some places, half the men worked while half stood on guard, and then they exchanged places.

And thus the work proceeded. There was work for each and every one, and all worked early and late. Nehemiah worked steadily with them. Fifty-two days later the wall was completed, and the doors and gates hung. Was it not a wonderful work? Many traps were laid by Sanballat to catch Nehemiah, but he was too wise to be caught, and too busy to bother about them.

The rededication of the walls was a festive occasion. Nehemiah brought all the people to the valley-gate, which was the point farthest from the temple. Then he divided them into two companies to march along the walls in opposite directions. The meeting place in this joyful march was in front of the temple, and there the songs of thanksgiving were united, with accompanying sound of cymbals, harps and trumpets. "Then they offered great sacrifices that day, and rejoiced; and the women also, and the children rejoiced so that the joy of Jerusalem was heard even far off."—Notes from "*The Building of a Nation.*"

REMEMBER

There is some kind of "work" for each one of us.
We must work together.
God will help us.

NOTE BOOK

Page 1. Copy—Nehemiah, cupbearer to King Artaxerxes of Babylon, rebuilt the walls of Jerusalem. Planned carefully. Sanballat and Tobias, enemies.
Page 2. Paste or draw a picture as illustration.

SOMETHING TO DO

1. Read Nehemiah 4:7-15.
2. Read Nehemiah 3.
3. Find maps and pictures showing the walls around Jerusalem.
4. Build a similar wall.

With Our Sunday Schools

LESSON XI.—September 15, 1929

TEACHING THE LAW OF GOD

Nehemiah 8:1-18.

Devotional Reading: Psalm 119:97-104.

GOLDEN TEXT

The entrance of thy words giveth light.—Psa. 119:130.

A STUDY OF THE SUBJECT

Topic. The Call for Trained Teachers.

Outline. I. Rightly dividing the word of truth. II. Preaching the gospel to all the world. III. He that desireth the office of a bishop desireth a good work.

It was God's way to call the Levites and priests out from all others that they should become teachers of His Word and doers of His ordinances. Deut. 31:9-12; 33:10; 17:11, and others show distinctly that God appointed these people for teachers. He directed them to instruct. Matt. 28:19-29 and others show that Jesus directed teachers to go forth to teach.

I. RIGHTLY DIVIDING THE WORD OF TRUTH. God's Word has been revealed to man progressively through the ages. It has been revealed through prophets or spokesmen each of whom have been assigned for particular purposes unto particular people. Somewhat similarly as the laws of a nation grow in volume with time, so has God's Word to mankind grown with the centuries. The exhortation to Timothy, 2 Tim. 2:15, to rightly divide the word of truth is very important.

One of the labors of any and every teacher is first to thoroughly know his subject matter. By so doing he may more nearly rightly divide the information. It is probably true that the division of Christianity into many denominations has been brought about by teachers who have erred in their application of the Bible teachings to proper peoples, times, and ends.

Trained teachers should be free from undue influences from congregation or public that in deep and close prayer and devotion they may come to a proper understanding of God's Word that will enable them to rightly divide its valued instructions.

II. PREACHING THE GOSPEL TO ALL THE WORLD. It is unquestioned that Christ directed that His word of the gospel should be taught in all the world throughout the Christian dispensation. Herein lies a service assigned by Christ to every Christian. That all cannot engage directly in teaching is clear. Nevertheless the church can unite, some in doing one thing, some another, as did the Israelites in rebuilding the wall. As the teaching is a service of the church it is clear that the church as a whole should unite in carrying the labors of such service.

III. HE THAT DESIRETH THE OFFICE OF A BISHOP DESIRETH A GOOD WORK. 1 Tim. 3:1. One of the Christian duties of a bishop, or elder, as the word is elsewhere translated, is that he shall be, v. 2, "apt to teach". For such work Timothy was sent forth by Paul. 1 Tim. 4:13. Titus also was directed, 2:1, to speak sound doctrine. Not only did the Savior point out particular ones to teach the gospel of salvation, but those whom He thus appointed

charged still others with like duties. Paul also honors those who would desire to become proficient in such work when he says that he who desires the office of a bishop desires a good work.

Is it too much to suggest that every Christian young man and young woman who is earnest in the desire to serve the Master should first of all carefully consider his or her ability in Christ to qualify for the great service of teaching the law and the gospel of God? There is probably no other profession in life that is more important or more productive of success toward God than the occupation of carrying the gospel to all creatures.

Every local church body would do well to have definite aims in its services. It should not only aim to serve its surrounding community by preaching the gospel and to serve its own number by way of edification and uplift, but it would do well to encourage and aid some of its number to qualify for this high service unto the Lord. There are few churches which do not find at one time or another those who would be exceptionally strong servants in the matter of teaching God's Word to others.

While it is too true that qualification for teaching the gospel cannot be wholly acquired by studying in the school of man, yet it is also true that in this day of specialization he who would become a teacher of God's Word would do well, in addition to learning of that Word, to acquire all possible of those learnings which can be gathered from the class room of mankind.

Let young and old remember that a man who desireth the office of a bishop desireth a good work.

PRACTICAL APPLICATIONS

Understanding. "He that hath ears to hear, let him hear." Luke 8:8. The reading of the law by Nehemiah was for "both men and women, and all that could hear with understanding." Verses 2 and 3. Faith is the outgrowth of understanding, of definite knowledge of the things pertaining to God and His relation to man. Without such an intelligent faith it "is impossible to please him." Heb. 11:6. The gospel is designed for those of "understanding hearts." It appeals to the intelligent and to the thoughtful.

Attentiveness. "They received the word with all readiness of mind." Acts 17:10. It is only when we listen attentively, and consider thoughtfully what we hear, that we are able to discern between truth and error, and to derive full benefit from the speaker's words.

Teaching. "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." V. 8. The teacher must have a clear understanding of the truth before he can instruct others.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Under Law.

When man is ignorant of the laws that govern the manifestations of the forces of nature—electricity, gravity etc.—he is "under" those laws, for through his ignorance he interferes with their workings and meets with the inevitable results of broken law. These results put the fear in his heart that make him a slave to those laws. In a religious way he personifies them as gods and seeks to appease their anger. But when man knows the laws of nature, understands the beauty and wonder of their workings, and the service they render when he works in accordance with them, he is no longer a slave, but a master, and the laws are his friends.

God has laws to govern man's activities. As long as man knows only the letter of those laws, has no realization of the whys and wherefores of the beauty and wonder of their workings, and of the service they render his welfare, he inevitably transgresses them, brings upon himself the results of broken laws and becomes their slave, seeking to appease the anger of their Author. He is "under law."

But Jesus (and Jesus alone) reveals the whys and wherefores back of God's laws for man, shows the beauty and wonder in their workings, and demonstrates the service they render to man's development into God's image and likeness as man works in accordance with them, and He gives power to work thus. The people of Israel, in understanding the law through Ezra had a faint foretaste of what it means to be free from the law through Christ. It gave them a portion of God's joy in His works and their activities. But through Jesus comes the full joy of the Lord, for through Him comes God's understanding in full.—A. K.

THE GOLDEN TEXT

**"The opening of thy words sheddeth light,
Giving understanding to the simple."
Psa. 119:130, Roth.**

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed", is one way of opening the words that we may obtain light and understanding. We cannot do the things that Jesus has asked us to do, if we do not have an understanding of His desires. The more understanding we have, the more we grow in His grace and love. Christ said, "The words that I speak unto you, they are spirit, and they are life." "Thy word is a lamp unto my feet, and a light unto my path." Psa. 119:105. "How sweet are thy words"; they are words of cheer, comfort in time of sorrow, they fit our every need. Let us get a full benefit from such valuable words.—V. C. T.

DOINGS AMONG THE CHURCHES

DOINGS AROUND N. B. I. HEAD-QUARTERS

Following a careful analysis in the early summer of the work of our Print Shop, at which time it was recognized by both himself and the Office that there was little encouragement to expect to increase the line of printing for which he is especially qualified, Bro. Wm. C. McGraw tendered his resignation. Having secured other work, he discontinued his labors with us in the middle of August.

Bro. McGraw is a printer of ability. It was with a great deal of reluctance that we realized the fact that it was only for the best interests of all concerned that he engage in some position where he would have opportunity to advance more rapidly along the lines of his chosen occupation. We bid him God-speed, and commend him and his family to the brotherhood wherever he may reside.

To fill the vacancy occasioned by the resignation of Bro. McGraw, Bro. Paul C. Johnson began work in the Herald Print Shop on Aug. 28. Bro. Johnson has been in the shop most of the time since 1920. For a long time he had ambitions to devote his life to pulpit work. But after having given the biggest part of two years to pastoral and other pulpit labors he has expressed his conviction that he can serve his Master most efficiently through the publishing plant. Therefore, for the present he will again superintend the publishing of THE RESTITUTION HERALD, the TRUTH SEEKERS' S. S. QUARTERLY, and the other output of our Plant.

Bro. Johnson needs no introduction to our people. His true worth and Christian loyalty are fully recognized by his acquaintances everywhere. While your Office urged him over a year ago to devote himself to pulpit labors, yet, now that he feels that he is more adapted to the publishing field, we commend him to God for His guidance in service and effectiveness.

Miss Leila Mae Siple, who has been our stenographer, office editor, etc. for some time past, has perfected plans for studying vocal music in Chicago for the coming season. The office is therefore without her assistance longer.

By painstaking practice under competent instructors, Sr. Siple has developed a proficiency in vocal music that is greatly appreciated by many. Her aim is to advance all possible in this line. The N. B. I. bids her God speed, and prays that through her musical talent she will be able to do much in the service of her Lord.

The Secretary returned to the office on August 28 after a two weeks' labor at Maurertown, Virginia during the Virginia conference. With all of the above changes in the office, and with the necessity of obtaining new help to keep the N. B. I. books, and new help in the Greenhouse, he feels that he must necessarily reorganize the work practically from the ground up. He prays for the patience of the brethren, one and all, until he shall have cleared away a portion of the great increase of labor thus necessitated.

The Bible Training Class will again take up its course on Monday, September 30.

Announcement will be found on page 768. In gathering new office force, effort is being made to secure ability to teach some of the subjects in the Bible Training course.

Owing to the steady increase of interest in this course, it has been deemed advisable by the Board that we should build toward a definite outline that would cover a term of years to complete. Accordingly, as announced on page 768 a start has been made in that direction. As there outlined, the course of study will require eleven hours of recitation per week and twenty hours of study. As many more hours of study as desired may profitably be added by every aspiring student.

MAKE THEM WELCOME

The Los Angeles church will begin to get acquainted with Bro. Marsh and family on Sunday, September 15, if all goes as planned. No official announcement has been received from that church, but if the usual program for such occasions is carried out there will be an all-day meeting—morning and afternoon services in the church at 264 W. 42nd St., with picnic lunch at Exposition Park.

We urge all of the brethren in that vicinity to be present and help give Bro. Marsh a hearty welcome as he and his family enter into the work of proclaiming the gospel of salvation to them and their neighbors. In the Marsh family there are three diligent workers in the Master's vineyard.

Paul C. Johnson.

A PLEASANT VISIT

After spending a little over a week with the Grand Rapids brethren we feel much better acquainted with them. Bro. Randall left his car for our use which made it possible to meet the various ones in their homes. The work there looks very encouraging.

Thanks is due to the Heavenly Father for this opportunity and to the people for helping to make the visit so pleasant. May the richest blessing of the Father rest upon His people. Paul C. Johnson.

CLEVELAND

Sr. Allrich has been in the hospital for nearly two months with a broken hip. She is getting along nicely and expects to come home the last of the week.

Bro. and Sr. Hawkins are leaving the first of September for Los Angeles. The church there will have a couple of extra workers while they are in the city.

Bro. and Sr. Lindstrom are bringing another "little Swede" to Sunday School and church. The census taker has his name as Ralph Franklin. Congratulations.

HERALD RECEIPTS

Hattie A. Gearhart; Mrs. Roscoe Dunbar; Mrs. Cora Cole; Dorothy Hancock; Philip McRae; T. D. Clemons; Mrs. Lucy Robinson; E. M. Loveland; Claus Storjoham; Ernest S. Logan; Mrs. Mary A. Williams; Mrs. E. C. Gates; George Groves; Heber Puterbaugh; Mrs. Wm. McWilliams; George Johnston; Mrs. T. G. Updike; Mrs. Fred Maphis; Mrs. C. V. Dunlap; Mrs. H. A. Updike.

Word has been received that Sr. Adaline Weaver died very suddenly recently while visiting at her daughter's home in Champaign. No details are as yet known to the office concerning the death of this faithful sister.

Bro. Marsh and family leave today overland for their new field of labor at Los Angeles, Calif. The Herald bids them God speed on their journey and in their labors.

Sr. Azalea Winfrey has returned to Oregon, Ill., to resume her duties in the High School after spending her vacation with her parents at Bosworth, Mo.

Brothers J. Arthur Johnson and Arlen Marsh and Sr. Genniel Carpenter, of Illinois, were present at the Iowa Conference on the last Sunday of its gathering. Good attendance was reported.

Jesse Lee and Ethel May Humphreys of Bear, Ark., were the glad recipients of a nine pound son—Jesse Ishmael Harry—fourth grandson of Bro. and Sr. R. A. Humphreys.

Because of there being no issue of the Herald on Aug. 20th, we are omitting the senior lessons on S. S. page this week and the children's next week.

DIXON, ILLINOIS

On Thursday evening, Aug. 29, a large number of members and friends of the Dixon congregation gathered together at the church and tendered a farewell to their Pastor, Bro. G. E. Marsh and his wife and son. The gathering was opened with a song service and a prayer by the Pastor, after which Bro. Duvall expressed for the congregation their sincere appreciation of Bro. Marsh's earnest labor of love among them and their deep regret at his departure. To this Bro. Marsh responded, with words of commendation and exhortation to the flock which he so regretfully leaves.

Sr. Lillah Wagner followed with words of appreciation for the wonderful assistance rendered the choir and the Bereans by Sr. Marsh and Arlen. Seldom do we find a family 100 percent laborers for the Master such as Bro. Marsh and his family are. Dixon's loss will be Los Angeles' gain. Then followed a social hour in the basement of the church, where ice cream and cake were served.

We trust Bro. Marsh and family will enjoy the journey to California and pray God's richest blessing upon them in their new home.

Bro. John Ford of the Dixon, Ill., church who is now past 84 years of age, has been seriously sick, but is now able to be up and around.

MINNESOTA

Minnesota fall conference will be held at the Bergen church, commencing Oct. 3rd and holding over the 6th. Anybody wishing to attend write Donald Berry, Lester Prairie, Minn.

September 14, 15 Brother Magaw will be at Clear, Wis. September 21, 22 at Mora, Minn. September 26-29 at St. Cloud. He will hold meetings at these places before the fall conference. The churches at these places please help to make the meetings a success.

Mrs. Thos. M. Savage, Sec'y.

TEXAS

Just closed the meeting at Westbrook and we all feel that much good has been accomplished. Especially our hearts were made to rejoice when Webster Smith made the good confession and was baptized in the all-saving Name.

Our meeting at Polova near Sweetwater will begin next Friday night. Everything points to a good meeting.

We were delighted with our trip to Ohio. Glad to meet you, brethren of Brush Creek Church. We were also glad to meet the brethren who came over from Springfield to attend the meeting.

And O, how glad we were to be at Oregon and meet so many of like precious faith! Hope to meet you again next year, D. V.

Any one wishing a few days' meeting in Texas this fall may address me at Sweetwater, Texas, Box 485. E. O. Stewart.

INDIANA QUARTERLY CONFERENCE

Plymouth, September 13-15

The Plymouth brethren are planning for your attendance at this meeting and it is hoped that a good representation of the state workers will be on hand to give and receive of the spiritual blessings and benefits that may attend. Brothers Long, Drabentott and Anderson will be on hand to minister the Word. An informal business session will be held Saturday at four o'clock for the purpose of discussing the work in general and if possible to plan more efficient work for our Lord and Master.

Sermons each morning, afternoon and evening. A social service also will be on the program. If the weather permits a basket dinner will be spread at the park on Sunday.

Come! Boost. And let's have a good meeting. F. A. Stilson, Pres.

REPORT FOR AUGUST

Sermons: Maurertown, Va., 4; Dana, N. C., 7; Guthrie Grove, S. C., 10; Welcome, S. C., 1; Blush, Mo., 11; St. Louis, Mo., 1.

Baptisms: Dana, N. C., 5; Blush, Mo., 10. There were nine converts at Guthrie Grove, S. C., to be baptized by local pastor.

In all these meetings we had large congregations and good interest. In N. C. and S. C., only about one half of the crowd could get into the house for service.

J. H. Anderson.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination.

THE LAYMAN COMPANY

730 Rush St., Chicago.

THE RESTITUTION HERALD

Published by

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

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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.

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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.

THAT BEAUTIFUL LIGHT

By Harry E. Turner

As God saw it so many ages ago that beautiful light was man perfected. "God then said, Let there be light; and light came. And God gazed upon that beautiful light." Ferrar Fenton, Gen. 1:4.

What was this beautiful light that God saw in the beginning? I long to see as He saw, and it seems to me that it must be His crowning creation as shown to us in the garden in Eden.

What do we see? Light! Yes! A beautiful light, a beautiful little spot as a star in the distance which, as we come closer, becomes bright as the sun in all its fullness. This light in the first creative day is not the same light that is found in the fourth creative day.

The light that came to God as He saw the earth in its unorganized condition was the earth made beautiful, full of life in all its forms, the height of life, man perfected. The plan was drawn, then the work of creating, and now, the perfecting.

The garden in its beauty, all planted by God, how perfect, and then the man. The garden alone, no matter how beautiful, how gorgeous, means nothing unless there is life to enjoy it. So God placed a man in this garden to care for it, and then brought him all the birds and

animals to name. As they came with their mates Adam must have realized their completeness, their happiness, and his incompleteness and loneliness.

It seemed as if nothing could fill that one place, the place of one's mate; the beauty of the two, the love, the companionship, the comfort. Oh, the very longing of the man! Realized must have been that beautiful light that God gazed upon so long ago, perfect companionship of the two, man and woman in perfect surroundings, the earth made beautiful. The man as the head, the woman as the body, in union, perfect love binding them together. The very essence of that love made them one with the Father.

As I see the little ray of light in its fullness, every man will have his mate, his body, and every woman, her head, in perfect love; and Christ the Head of every man, in God as the Head of all in all: Love Complete.

Were it not for the fact that the Lord exacts severe restrictions on those who are to inhabit His kingdom, there would not be much improvement on His children's future abode. But He says, "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." Ezek. 34:26.—S. E. Haney.

THE BIBLE TRAINING CLASS

THE BIBLE TRAINING CLASS OF OREGON,
ILLINOIS, WILL COMMENCE ON
MONDAY, SEPTEMBER 30, 1929

The growing interest in this Bible Study course demands that more time shall be given to it, that a definite course shall be outlined, and that definite results shall be expected of the students.

COURSE OF STUDY

(Subject to necessary revision)

FIRST SEMESTER: SEPTEMBER 30, 1929 TO JANUARY 17, 1930

(Holiday Vacation, Dec. 20 to Jan. 6)

Old Testament—Genesis to Ruth—14 hours per week.

Ancient History—6 hours per week.

Current History—3 hours per week.

English—6 hours per week.

Public Speaking—2 hours per week.

SECOND SEMESTER: JANUARY 20, 1930 TO APRIL 25, 1930

New Testament—Matthew to Acts—14 hours per week.

Church History—6 hours per week.

Current History—3 hours per week.

English—6 hours per week.

Public Speaking—2 hours per week.

This Course of Study is outlined to comply with the necessity of nearly all to work half time. Those who wish to devote full time to study will be able to do so, profitably.

Each student is expected to provide all necessary text books and such reference books as he can afford.

Every registered student is expected to conduct himself, or herself, during all the time he or she is registered as a student, acceptably to the management.

As yet, no Tuition Fee is charged. Therefore certain little duties will be assigned each member of the class.

Room and board costs \$7.00 per week and up.

A limited amount of part-time work can be found at 25 to 30 cents per hour.

REGISTER EARLY

CORRESPONDENCE INVITED

THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, SEPTEMBER 10, 1929

NUMBER 49

ANSWERED PRAYERS

THE TRIUMPH OF THE SUFFERER

THE CRUCIFIXION PSALM:—22

MY GOD, MY GOD, why hast thou left me? why hast thou gone so far away, neither helping nor hearing me, despite the loud cries that all the day and night I ceaselessly send up to thee? Yet it cannot be that thou hast forgotten; for thou art the Holy One who art throned upon the praises of thy grateful people, and never in the days gone by did our fathers trust thee in vain. Never didst thou put their faith to shame; thou didst save them when they cried to thee. But it is not so with me. Like a worm I am trodden under foot, reproached and despised by one and all. All who see me mock me with their gaping mouths and wagging heads. They taunt me for my confidence in thee. "Let him roll his care upon Jehovah," they say, "let him deliver him, since he is pleased with him."

O my God, hast thou not been the providence of all my life? It was thou that didst bring me out of the womb, and assure me of life on the bosom of my mother. On thy care I was cast, as soon as I was born, and from that day to this, thou hast been my God. Be not far from me, for trouble is nigh, and there is no one to help me.

Mine enemies have surrounded me like mighty bulls of Bashan. They come at me with their gaping jaws like ravening, roaring lions; the caitiffs gather about me like wild and hungry dogs. By reason of their clamor and cruelty, my body is utterly wasted away. The strength and sap of my life are gone; my throat is dried up; my tongue cleaves to my palate; they are bringing me down to the grave. My hands and feet they have pierced. I can count all my bones; while, as for mine enemies, they feast their cruel eyes upon me. Like robbers, they strip me bare and divide my garments among them, casting lots for that which they cannot divide.

But, O my God, I entreat thee to be near to me. O my strength, hasten to my help, and save me from the power of these dogs. Save me from the mouth of the lions; save me from the horns of the *(Concluded on page 773)*

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Psa. 145:18.

MORNING THOUGHTS

AS I SIT at my desk at 6:50 this Saturday morning, my first act is to turn to Daily Scripture Readings for the day, and peruse and meditate once again upon some of the beautiful words of God's Book. And then, to pause in prayer, petitioning the Father's guidance for the day and for all the work of the National Bible Institution in the interests of the brotherhood everywhere. As I read, I am thinking of many others throughout the land who are reading the same lines at the same time. Here are some of the thoughts that are impressed upon my mind:

These are the commandments of the Lord. They are the wisdom of God revealed to Israel for her good. These commandments were given to Israel "that ye may increase mightily." What unspeakable good the Father was laboring to accomplish for that nation! "Increase mightily", such is God's wish for His followers.

"To give thee . . . houses full of all good things, which thou filledst not", etc., etc. Think of it! Houses full which they did not have to fill, things provided and arranged for by God! This same truth is today awaiting the Christian. Lives full of good things, things which the individual is unable to supply!

"When thou shalt have eaten and be full; then beware lest thou forget the Lord." What a warning! But oh, how many, many people neglect it! How many Christians, when their lives have been filled to overflowing of the blessings of the day, absorbed in themselves, forget the Giver, neglect to serve Him with even a similar proportion of strength or means as those which were theirs formerly.

What are some of the thoughts that occur to you?

TO THE UNKNOWN GOD

HOW LOUDLY this caption calls to the listening ear of him who sits in meditation and research. Is it possible that today also God is unknown to His people? The Athenian people had inscriptions to every known god. They, in their idolatrous superstitions presumed that every calamity, whether individual or public, was the result of the wrath of some deity upon them. Lest in their ignorance they should overlook some deity and thus incur his

greater wrath they raised an inscription that might appease him.

But if that God, whom the Apostle Paul declared unto the Athenians, Acts 17:22, is unknown by the people of this day, it is from another standpoint. How many of us as individuals by personal experience know the God which we worship? How many of us know the leading, the guiding of His hand? How many of us know personally by experience the individual blessings, the individual assistance, the daily presence and uplift of our Father? How many of us know God in our service unto Him, know Him as the result of service, as we would know a fellow man through long continued service unto him? The title really screeches its statement out to the Christian world of today.

This fact is more emphasized upon my mind from hearing recently of one of our sisters of the Church of God living in Lincoln, Nebr., who a few months back carried some of her long standing difficulties to her God. She was thus induced to do because of a new light which she had received concerning Him. Her attendance upon Scriptural study and upon services of worship had brought to her this new understanding. At once she took her difficulties to her Father in prayer. Today she stands out as one who claims to know her God by experience, know Him by actual results from Him, by blessings never before expected.

The unknown God may be known by every one who will go to Him in His appointed way.

YE ARE THE LIGHT OF THE WORLD

MATT. 5:14.

JESUS WAS addressing His disciples in the mountain. No one presumes to think that He told them that they in their own physical mortal standing were in any sense the light of the world. The way in which they should be understood to be the light was that the light of God shown in and through them to others.

When Israel was traveling through the bed of the Red Sea, the light of God's Shekinah glory stood above them and thus illuminated their pathway in front, although it blinded the pathway of the following Egyptians. In the darkness of the night the Egyptians knew by the light that stood over Israel where Israel could be found. It was God's light. Israel was responsible for that light

being present at that place. It was because they were God's chosen people. They were following at this time God's commandments. Following God's word, God's light accompanied them.

That same Shekinah glory of day and light by night stood over the tabernacle which they pitched in the wilderness. Thus the nations from distant mountain tops and from horizons in every direction, as they saw the Shekinah cloud or the Shekinah light were able to know that God's chosen people, Israel, was present. Where Israel was, there God was in their midst. His light radiated from and through them unto others round and about.

Is it not something like this to which our Savior referred when He said, "Ye are the light of the world"? Also, is it not altogether proper for us to recognize the church today as being the light of the world in this our present day? Granting such an application, then is it not true again that the church should endeavor to so conduct

itself, to so live out the life of Christ, to so emulate His teachings, that the radiance of her life, of her conduct, shall shine out unto all the world near and far?

Does God have any other agency or body of people through whom to reveal Himself in the days of the new covenant? Israel revealed God as He dealt with them through the covenant given through Moses, but is not the church of the living God the body through whom the new covenant in Christ Jesus must be made manifest by its daily conduct, its daily life, by its daily contact with God and God's blessings returning upon it?

The world is as much today in need of God as ever it was. It needs to see Him through God's own appointed agencies. It needs to recognize God's blessing. It needs to know the goodness, the power, the greatness of God.

May you and I as members of that church endeavor to at all times radiate God's own true light, undeflected, undimmed by our personal conduct.

"BE YE ALSO HOLY"

By Grace M. Marsh

Note: The following terse article, by Sr. Grace M. Marsh, was written by special request. It was first given orally in the adult class at Illinois Bible School this year, during a discussion of the responsibilities of Christians in striving to become like the God whose name they bear. It so appealed to the class that several requested that Sr. Marsh put her statement in writing for publication. So here it is. We commend it to the prayerful consideration of every reader of the Herald.

PSYCHOLOGISTS inform us that impressions made upon the mind in youth are never entirely erased from memory. They may lie dormant for years, only to claim our attention at an unexpected moment. The most consecrated, earnest Christians will admit that the effect of many a good deed or impressive sermon has been spoiled for them by the unbidden recurrence to the mind of an unkind act, an irreverent jest, or an obscene remark. Oh, the pity of it that we cannot entirely control the vagaries of thought!

It devolves upon the Christian parent as a duty and a privilege to so order his conduct that the minds of his children will become accustomed to clean conversation and Christian virtues. Remember that Jesus' own words were, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven . . . But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Parents, Paul the Apostle meant you and me when he said, "Have no fellowship with the unfruitful works of darkness, . . . for it is a shame even to speak of those things which are done of them in secret." The impure

or irreverent words which pass our lips in an unguarded moment may scar a brain for life. The parent who makes Jesus a welcome Friend in the home will impart to his child happy memories and a joy in Christian service.

How will your child remember you?

ANSWERED PRAYER

By Abbie C. Morrow Brown

MUCH THAT PERPLEXES us in our Christian experience is but the answer to our prayers.

We pray for patience, and God sends tribulation; for tribulation worketh patience. Rom. 5:3-5.

We pray for submission, and God sends suffering; for we learn obedience by the things which we suffer. Heb. 5:8.

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. Phil. 2:4; Matt. 27:42; 1 John 3:16.

We pray for victory, and the things of the world swoop down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith. 1 John 5:4.

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal. 2 Cor. 12:7.

We pray for union with Jesus, and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us; and calls on us to walk "alone". Isa. 51:2; 63:3.

We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked. Love beareth all things, believeth, hopeth, and endureth; love never faileth. 1 Cor. 13:4-8.

IT IS DONE

By Florence A. Houdelette

Elisha, sought out by the Syrian king,
 Pressed by hosts which encompassed the city,
 Sought not by his own power salvation to gain;
 He feared not; but knew that the Lord would restrain
 The hosts which encompassed the city.

My master, my master, ah! how shall we do?
 How flee from the hosts which surround us?
 Then clamly He answered: Fear not, thou shalt see
 The hosts of God's army, far greater they be
 Than those of the enemy round us.

Open, I pray Thee, his eyes, O Lord!
 Thy succor reveal to his vision!
 The mountains were seen to his clarified gaze,
 Filled with horses and chariots of fire. In amaze
 He saw them with glorified vision.

When fear, hydra-headed, obscures our clear view
 And seems on all sides to surround us,
 Lord, open our eyes, we pray Thee, to see
 The love of our Father far greater can be;
 The arms everlasting are round us!

My master, my Master, ah! how shall we do?
 How conquer the problems we're given?
 Fear not—it is done; we have only to know
 His work it is finished; affirm it is so,
 And give thanks to our Father in heaven.

THE BLOOD

By C. W. Dean

THE FIRST literal recording of blood of the man is found in Gen. 4:10, which marks the first conflict between the seed of the woman and the seed of the serpent. Gen. 3:15; Gen. 4:25; 1 John 3:12. The first symbolic blood sacrifice is recorded in Gen. 3:21, which portrays the ransom sacrifice of Christ. God would not accept the aprons of fig leaves, Gen. 3:7, but Jehovah made for Adam and his wife coats of skins, and clothed them. Fallen nature, Ezekiel 16:6; John 1:13, required a covering.

God created man in His own image and after His likeness, Gen. 1:27, and the plural "our" is used in Gen. 1:26, which shows God was speaking to His creative agent, Logos. God is not flesh and blood, Matt. 16:17, and flesh and blood cannot inherit the kingdom of God. 1 Cor. 15:50.

God said it was not good for man to be alone, so He made an helpmeet for him. Gen. 2:18. Then Jehovah God gave Adam a review of the blood plane of the beast, allowed Adam to give them their names. Among them

was found no suitable helpmeet for Adam, which refutes and condemns the theory of evolution. After the review of the beastly plane, Jehovah God caused a deep sleep to come upon the man. And He took a rib from man and closed up the flesh instead, marking the place formerly occupied by the rib. From the rib which Jehovah God had taken from the man, made He a woman and brought her unto the man. Gen. 2:21, 22. "And Adam said, This is now bone of my bones, flesh of my flesh: she shall be called Woman, because she was taken out of Man." Gen. 2:23.

Now recorded in the 24th verse is an admonition to that sacred union between man and wife that some fail to heed. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Some men take their wives home for father and mother to support. Likewise some wives take their husbands home for father and mother to support, and friction arises which causes many divorces and separations.

The man and his wife were naked and were not ashamed. They were living in a perfect home, "garden in Eden", and were to dress it and keep it, and have life in abundance, providing they did not eat of the tree of knowledge of good and evil. Adam was warned of the possibilities of losing both a perfect home as well as his life, and warned that "in the day thou eatest of the fruit thereof, dying thou shalt die."

"Thou shalt surely die" was passed upon the posterity of Adam, Rom. 5:12, which is in harmony with the correct translation of 1 Cor. 15:22: "For as in Adam all are dying, even so in Christ shall all be made alive." Otherwise no flesh could be saved this side of death and the grave. Mark 13:20 and the prophecy of 1 Cor. 15:51 and 1 Thess 4:17 are to have their fulfillment.

"When the woman saw that the tree was good for food, and a delight to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of both were opened, and they knew that they were naked." Gen. 3:6, 7.

Here we are brought face to face with the change in the twinkling of an eye. That very day they were changed from living souls, their plane of creation, to dying souls, beastly plane of blood, which made their offspring children of the blood plane. Heb. 2:14. The prophecy of Rom. 5:12 came into effect.

"Since then the children are sharers in flesh and blood. He (Christ) also himself in like manner partook of the same that through death He might bring to naught him that had power over death, that is, the devil; and might deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14.

Thus we can see that the Adamic posterity is subject to the bondage of death as the children and sharers in flesh and blood. Flesh and blood cannot inherit the kingdom of God, and flesh and blood is corruption which cannot inherit incorruption. But all shall not sleep, all shall be changed, 1 Cor. 15:50-53, and some flesh saved, Mark 13:20, and that by a sprinkling of blood, Heb. 12:24,

our Savior Jesus Christ after the thousand years' reign through the merits of the ransom sacrifice of Christ Jesus, the Mediator.

The blood of Christ was the purchase price. We have redemption through the merits of His precious blood, and the forgiveness of sins by the riches of His grace. Eph. 1:7. It is the blood that is the life of the Adamic flesh on the fallen plane, and the blood is the atonement by reason of the life. Lev. 17:11.

Christ poured out His blood upon the cross, and was raised flesh and bones. Luke 24:39. The whole house of Israel, placed in their promised land, is flesh and bones. Ezek. 37:1-14. Christ is to reign over that kingdom of which there will be no end. Luke 1:33. They shall be like Him for they shall see Him as He is. 1 John 3:2. Flesh and blood cannot inherit that kingdom, and corruption cannot enter into it. Rev. 21:27.

We conclude then that the word, "blood", of Acts 17:26 does not belong there, as it is not in the original, that God did make of one every nation of men to dwell on all the face of the earth, appointed their seasons, set the bounds of their habitation.

ANSWERED PRAYERS

(Concluded from front page)

unicorns.

Thou hast heard my prayer, and I will gratefully declare thy name among my brethren assembled for worship. All ye that worship Jehovah, ye children of Israel, praise him with me and glorify and fear him. For he did not turn away in contempt from my misery, but he heard and answered my cry for help. It is the victory wrought by him that inspires my song of praise in the great assembly, and I shall pay my vows in the presence of all who worship him. The downtrodden shall be blessed with abundance. As they love Jehovah, so shall they have reason to praise him, and to lift up their hearts in everlasting joy.

The very brethren, one and all even to the ends of the earth, will be moved by Jehovah's marvellous grace to Israel, to remember him and turn to him and bow in homage before him; for he is their rightful Lord. To him alone shall every knee be bowed—all the poor of the earth, and all who are ready to die, and all who are of despondent spirit. All Israel shall serve him, and the story of the Lord's great victory shall be told to the coming generation, and to generations yet unborn.

—Rendered in paraphrase by John Edgar McFadyen

It is interesting at this time to recall to mind the following—The First Crusade continued from 1096 to 1099. The Crusades were wars waged by the Christian nations of Europe to drive the Saracens from Jerusalem and recover possession of the Holy Land.—S. E. Haney.

IN MY FATHER'S HOUSE

By J. T. Auld

"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

THE HOUSE Jesus is speaking of here is the one John saw in vision that will come from heaven at the end of the 1,000 years reign and the little season. Christ with His bride subdues and puts all things under His feet. We are admonished to look for that city whose builder and maker is God. Heb. 11:9, 10. "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. "But ye are come (by faith and hope) unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22. "For here we have no continuing city, but we seek one to come." Heb. 13:14.

The reader will please notice the apostle Paul was looking for the city to come, not that he expected to go to heaven for it. Now let us hear and believe brother John that leaned on Jesus' breast, that Jesus loved so dearly. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God." Rev. 3:12.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Rev. 21:2, 16. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Some of our dear brethren believe, and teach John's vision of the holy city is figurative language. If the city is, as some affirm, the literal bride of the Lamb of God, let us see if it makes absurdities by using the word, "bride," instead of "city," "tabernacle," "gates" and "throne" in the foregoing verses and in vv. 10-23. I am confident that the above named city (some call bride) will be a real literal city as any city on earth. Do we believe the saints go to heaven, where God the Father is to escort the holy city down to earth?

In Rev. 21:2 John said he saw the holy city, New Jerusalem (not the holy bride) coming from God out of heaven. This city no doubt is the place Jesus had in mind when He addressed His disciples thus: "In my Father's house are many mansions: if *it were* not so I would have told you. I go to prepare a place for you." John 14:2. We know what will happen at the coming of the great God and

our Savior Jesus Christ after the thousand years' reign of Christ and the little season is over. The executive judgment then appears, the great metropolitan city of God's kingdom, the mother of all immortalized saints in Christ during this new covenant age.

Ezekiel's city will be the metropolis of the saved ones of the nations before and after this age, Gal. 4:25; for the saved of the nations of earth are earthly after Christ rebuilds the throne of His father David. And the new city from above is the place Christ and the Father will dwell together with His bride during the eternal age, and reign forever and forever. Rev. 22:5. No one shall be allowed to enter into this city that comes from above, "but they which are written in the Lamb's book of life." Rev. 21:27.

The book of remembrance in the Old Testament and the book spoken of in Rev. 20:12 I do not understand to be the Lamb's book of life. The Lamb's book of life has the names of His bride enrolled in it and these, together with Christ, have the preeminence in all things, God, of course, always excepted. Paul definitely declares that the holy city, New Jerusalem, in a sense is the mother, of all true Christians, all of the body of Christ. Gal. 4:26. Therefore prove all things, and hold fast that which is good.

GOD'S UNERRING HAND

By Samuel E. Haney

WERE IT POSSIBLE to see the earth and all that is upon it from some remote viewpoint what a bewildering sight it would be; revolving on its axis at a thousand miles an hour, boring through space around the sun at the tremendous pace of eighteen and a half miles per second! By a careful adjustment of our telescopes we should notice automobiles in all lands that would appear like chariots with flaming torches, raging in the streets, jostling one against another in the broad ways, running like the lightning. Nahum 2: 3, 4. Other objects, as birds flying hither and thither would be noticed. Isa. 31:5. Innumerable collisions like miniature shooting stars would startle us. Then looking off into surrounding space, we would notice other planets moving with great rapidity, causing us to shudder as we contemplated what collision here should mean! But our fear would quickly turn to joy as we considered the fact that our heavenly Father's unerring hand is guiding them eternally.

But Daniel was enlightened about these wild, hazardous movements on the earth, their significance and duration. The prophetic explanation is: "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. 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. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased."

Reader, I trust you appreciate the above analogy; and how that ignorance, or an intelligent disregard of these facts, places you in an incalculable jeopardy.

WHAT ROME SAYS OF ST. PETER, AND WHAT THE BIBLE SAYS

STUDENTS OF HISTORY, and especially students of the Bible, know very well that, in the overruling providence of God, false systems of religion, and religious impostors, are often made to write their own death warrants, and to adopt names and symbols of their own destruction. The Church of Rome in her choice of St. Peter as her Bishop is a colossal illustration of the same, as we shall see when we turn to Holy Scripture.

I.—Rome says Peter was Bishop of Rome for twenty-five years, viz., A. D. 41 to 66. Scripture informs us that

In A. D. 44 Peter was imprisoned in Jerusalem—Acts 12.

In A. D. 52 was at the Council in Jerusalem—Acts 15.

In A. D. 53 Joined Paul at Antioch—Gal. 2.

In A. D. 58 or 60 St. Paul wrote the Epistle to the Romans, sending greetings to twenty-seven people, not mentioning Peter. How came he to overlook the Bishop?

In A. D. 61 Paul was conveyed a prisoner to Rome. Certain brethren met him. Peter not named. The Epistles to the Ephesians, Philippians, Colossians and Philemon were all written from Rome, messages in them from many associated with Paul—not one from Peter.

In St. Paul's last letter from Rome (2 Tim. 4:16) Paul says: "No man stood with me." Either Peter— if he was in Rome—enjoyed immunity, or he forsook Paul.

In 2 Tim. 4:11 Paul says, just before his martyrdom: "Only Luke is with me." So that Paul had written to Rome, been in Rome, and wrote from Rome without even once mentioning Peter—a most astonishing set of facts, if what the Church of Rome tells us is true; viz., that not only was Peter in Rome during those years—but was the principal man in the religious movements of those days.

II.—Rome claims to be built upon St. Peter. Scripture tells us Peter said Christ was the Foundation (Acts 4:11; 1 Pet. 2:4, 5). In Matt. 16 Christ speaks of Peter as a small piece of stone, or rock; and in the same chapter calls him "Satan." What a foundation to build a church upon! See what a rolling stone he proved when he denied his Lord (Matt. 26:72). If the Roman Catholic Church is satisfied with this foundation, the Holy Catholic Church is not, but claims to be built upon the confession which Peter made as to the Sonship of Christ, that is a great foundation rock (Matt. 16:18).

III.—Peter was a married man (Mark 1:30; 1 Cor. 9;

5). History knows only too well the supposed celibacy of the Romish clergy. Much evil might have been prevented if the various states had enacted that this vow should be physically kept, as well as religiously.

IV.—Peter never had, or claimed, supremacy (Matt. 17:1; 26:37; Mark 5:37; Gal. 2:6, 9; 1 Pet. 5:3). Peter disclaimed personal power or holiness (Acts 3:12, 13); refused to be worshiped (Acts 10:26). Peter rebuked religion practiced for money (Acts 8:20). James, not Peter, was the one who spoke *ex cathedra* (Acts 15:19). Christ forbade all preeminence (Matt. 20:26 1 Cor. 1:12, and 3:22).

V.—Rome fears the people reading the Scripture. Peter glorifies Scripture (2 Pet. 1:19), and exhorts to its diligent study, so that its readers may be warned against “damnable heresies” (2 Pet. 2:1).

Here, then, in this brief summary of what Holy Scripture teaches, so clean contrary to what the Church of Rome teaches, and in her fateful selection of Peter as her Bishop, we find a proof of the well-known proverb: “Whom the gods intend to destroy, they first of all make mad.” Many are asking today, “Will Rome conquer England?” No. She will not do that. Psalm 121 secures us against that crowning disaster, but in her effort to do so, the last before her utter destruction, she will cause our people bitterly to regret the encouragement of her agents in both church and state.

Rome is the “Wild Olive” grafted into the true Israel stock (Rom. 11:17), and by the blasphemous boasting of her hierarchy has plainly identified herself with the figure used. By her God-dishonouring claims she has shut the door on her own repentance, as a religious system, though individuals may escape her rapidly approaching doom (Rev. 18:4, and 19:2), when at last Jehovah arises to make inquisition for blood (Psalm 9:12). Let the British people remember that our past history records national disaster whenever we have encouraged this counterfeit of Christianity, and deadly foe of Divine truth.

—Selected from *Words of Life*.

HEAVEN IS NO PLACE FOR A MELON THIEF. HE PAYS NOW ALL'S WELL

CONSCIENCE is a persistent thing. Mrs. Joseph G. Glascock of Veedersburg, Indiana has received a dollar from a person living in Illinois in payment for half a watermelon stolen from her father's farm sixty years ago. Accompanying the dollar was a letter which stated that the writer, then 13 years old, and a companion, aged 18, now dead, stole the melon out of the patch of Henry Cade, father of Mrs. Glascock.

“I am on my way to heaven now,” the writer continued, “and on my way ran up against that melon. It got so large I could not get over it. Forgive and forget

is the prayer of your humble servant”.

Mrs. F. W. Cawby of North Judson, Indiana, who signs herself, “Daily Scripture Reader”, vouches for the truth of the above narration. She is personally acquainted with Mrs. Glascock, having formerly lived near her.

The clipping, which was sent her from a Los Angeles paper and was also run in other dailies, is sent us to emphasize the all importance of yielding to that full repentance that one's sting of guilt demands. Sixty years is a long time for a poor finite mind to be tortured with a guilty conscience. Better far to have confessed the wrong—which was a far greater injury to “the writer” than to the one from whom the melon was taken—and to have profited by the lesson than to have continued it by refusing to confess.

As to being on the “way to heaven now”, well, death has interrupted the journey till Jesus shall come and resurrect. He is the only One who can escort others to the air, and that not till He shall return. See 1 Thess. 4:13-18; Luke 14:14; Col. 3:1-4.—*Ed.*

THE RESIDUE

By T. A. Drinkard

SIMEON hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things.” Acts 15:14-17.

The expression, “residue of men”, is given in the Diaglott as, “the remainder of men,” may I say, those untaught at the time Jesus returns. It is plainly stated that after a people has been taken out of the Gentiles the return of the Master will take place, and then the kingdom will be set up for a purpose. “Might seek after the Lord,” seems to say that opportunity to be saved continues even after the kingdom is established, especially for the residue or remainder of men. Where are they found? Living? Possibly some will be in the death state who have never heard of the Savior. John 6:45; Isa. 29:24.

Something was *hid* in past ages. Col. 1:26, 27. Why hid? Does our salvation depend upon that which was hid? Is it necessary to have “Christ in you” to insure the hope of glory when He comes? How could those of past ages come to understand these things if they were hid?

(a). When Christ comes, the tabernacle or kingdom is established. 2 Tim. 4:1. (b). When the kingdom comes, the residue seek after the Lord. Acts 15:14-17. (c). But Christ judges when He comes. 1 Cor. 4:5; 2 Tim. 4:1. (d). Hence the seeking and worshiping is in the *day* of judgment. Rev. 14:6, 7.

LIFE'S LITTLE DAY

I loved the Morn—along her pathway strewn
 Dewdrop and fragrant blossom, but the chill
 Of somber mists was giv'n me, not my will.
 I said, "I'll rest me when the radiant noon
 Floods the wide stillness with his glories." Soon
 Black tempests filled the sky with dread and still
 The weary path winds ever up the hill.
 'Tis well!—perchance for me His richest boon.
 For, full of bitterness, my heart grew stern
 So dull my ears and holden were mine eyes,
 The voice divine that gently chided me,
 I heard not 'mid the storm nor could discern
 That by my side there walked in that strange guise
 Of toil and pain, a Man of Galilee.

The Man, thorn-crowned, who trod the way of pain,
 Sore smitten for my sin. Should I not go
 With Him such little space? Ah, but to know
 Such fellowship is kingly. Not in vain
 He leads me in the shadow where I fain
 Would touch His hand. I clasped it and the glow
 Of a new life enswathed my soul and lo!
 The things I counted loss were priceless gain.
 Where shadows deepen and the way grows dim
 And earth's wan lights are shifting faint and far,
 Still may His hand my trembling soul lead on,
 Up the dark steeps, beyond the valley's rim,
 Beyond the sunset—beyond the twilight star
 Till joy shall wake me and the night be gone.

—R. L. Day

THE DAY OF THE GREAT TRIBULATION DRAWS NEAR

By F. L. Austin

THE GREAT TRIBULATION to which our Master referred in Matt. 24:21 is distinctly stated by him as being at the time of the "abomination of desolation spoken of by Daniel the prophet". vv. 15, 16. It is when such abomination of desolation shall be seen, that those living are warned to flee from the tribulation that shall immediately follow.

Daniel locates the abomination of tribulation as being in the last half of the seventieth week. Rather, this is Gabriel's location of it, as he instructs Daniel. See Dan. 9:27. But Gabriel also says, v. 24, that the entire seventy weeks are "determined" upon Daniel's people and upon Daniel's Holy City. These seventy weeks were not for the Israelitish people in foreign lands, but rather for the Israelitish people in their own Holy City, Jerusalem. Certain things were to be accomplished for that people of that city during those seventy weeks; namely, "to finish the transgression, and to make an end of sin, 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."

These six definite accomplishments were to be in behalf of Daniel's people and Daniel's city. Finish the transgression? That can never be accomplished until Christ the Messiah, their King, shall come in and accomplish it. Bring in everlasting righteousness? That, too, must await the coming of Christ to be consummated. Therefore, the whole seventy weeks must be understood as to lead us down to the coming of Christ. This also must have been the way that our Savior understood the abomination of desolation, for He says in Matt. 24:29, "Immediately after the tribulation of those days shall the sun be darkened . . . and then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory."

So we must understand that the great tribulation referred to by Christ is the great tribulation that immediately precedes and leads up to His second advent to Jerusalem.

Before that tribulation can come upon Daniel's people and Daniel's city, the people must be gathered back to the city. For long centuries they have been absent. Their punishment by God has been intense. Under the Balfour Agreement, the Jewish people are beginning to return back to Jerusalem. Daniel's people are beginning to re-establish themselves in and around Daniel's city. The time is only now beginning to shapen when we can expect that Daniel's people and Daniel's city are, together, in position to have meted out upon them the time of great tribulation. Therefore the greater interest to every Bible student who is watching current events. As he sees the difficulties under which Daniel's returning people are laboring and notices some of the difficulties placed upon them by others, he can begin to see how the city and the people are making preparation that will permit of this great day of trouble and indignation.

But all these things only point to the fact that the church of the living God, in distinction from Daniel's people in Daniel's Holy City, are to be a separate people and that they must look for different things than for the time of great tribulation. Indeed, Paul said in 1 Thess. 5 that though "sudden destruction cometh upon them", that is, the world, nevertheless "God hath not appointed us (the brethren) to wrath."

Let us, brethren, in all faithfulness endeavor to "be accounted worthy to escape all these things" that "as a snare shall come on all them that dwell on the face of the whole earth." Luke 21:36, 35.

The only way to escape these things will be to stand before the Son of man, that is, be caught away to meet Him in the air.

It is worth knowing that every five weeks or so an edition of the Scriptures is printed in some new language,

SCHOOL TEACHER

QUERIES 2—FIRST THINGS

1. What was the text of our Savior's first sermon?
2. What place first rejected Christ?
3. To whom did Jesus first appear after His resurrection?
4. What was the first miracle performed by Christ?
5. Where did Jesus perform His first miracle?
6. Who delivered the first gospel sermon?
7. What was the first instance of the execution of divine justice in the Christian church?
8. Who was the first man struck dead for lying?
9. Who first suffered martyrdom?
10. Who was the first negro convert to Christianity?

A CHRISTIAN VIRTUE

1. The great apostle of the Gentile race?
2. The first man who in death found a place?
3. A youthful Christian in God's law well read?
4. The Lord's peculiar people by Him led?
5. One who his birthright for a trifle sold?
6. An Israelite, indeed—one of Christ's fold?
7. The promised land with milk and honey blest?
8. A younger son by God beloved best?
The *initial* letters take and you will find,
One virtue of the lowly Christian mind.

MAXIMS FOR BUSINESS MEN

The Bible's successful men say:

Solomon: Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.—Prov. 22:29.

Paul: Not slothful in business; fervent in spirit; serving the Lord.—Rom. 12:11.

David: A good man . . . will guide his affairs with discretion.—Psa. 112:5.

Paul: No man go beyond and defraud his brother in any matter.—1 Thess. 4:6.

The Author of Ecclesiastes: Whatsoever thy hand findeth to do, do it with thy might, for there is no work . . . in the grave whither thou goest.—Ecc. 9:10.

Paul: Do your own business, and . . . work with your own hands.—1 Thess. 4:11.

David: The king's business required haste.—1 Sam. 21:8.—*Business in the Bible.*

It is worth knowing that the salary of the King of England is \$2,350,000 a year, counting all allowances; and also the fact that the Lord left no record of pecuniary compensation for the subordinate kings of His kingdom. Nevertheless, Paul put up a "good fight" for this royal, kingly crown which he considered invaluable, and set a pace for us to follow. 2 Tim. 4:7, 8.—*S. E. Haney.*

TRYING TO PLEASE

By Lydia Railsback

JUST RECENTLY a great contest has been held, a contest in which forty-nine boys tried for a position offered by Mr. Edison. Each boy no doubt put his very life into the work and did everything he could to win the coveted prize and please Mr. Edison. Each of these boys must have had great courage to try for such a position. Each of these boys knew that only one boy could win, and when the winner's name was announced, great shouts of applause went up from all the rest. Sometimes it takes as much courage to be a good loser, as it does to be a winner, and these boys all seemed to rejoice with the one who won.

In this sort of work and struggle only one could win, but there is another prize offered, and no matter how many competitors there may be, each one has a chance to win. It all depends on the one who covets the prize, as to how well he follows the rules and as to how much he tries to please the One who has the prize to bestow.

It took great courage on the part of the boys who tried for the Edison prize, and it will take an equal amount, if not more, to win in the latter prize offered. The Father has offered eternal life to all those who do His will and please Him. This is so much greater than the Edison prize that there is no comparison between them, and the beauty of it is, that all who meet the requirements may win.

Who will be the winners? God alone knows. That depends on how great the effort and how well pleasing one is in the sight of God. Christ said, "He that endureth to the end shall be saved". Paul says, Heb. 12:1, 2, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

If we do this, we will no doubt be well pleasing to God and His dear Son and gain the coveted prize—eternal life.

"The Old Testament is summed up in the word 'Christ'; the New Testament in the word 'Jesus'; and the summary of the whole Bible is that Jesus is the Christ."

MALICE

- is one of the works of the flesh;
- closes the door to many opportunities;
- increases frowns and decreases smiles;
- has started many church divisions;
- separates an individual from Christ;
- has placed many on the list of murderers;
- is to be avoided at all times.—*C. E. Randall.*

DAILY SCRIPTURE READINGS

THE BONDS OF TRUE WORSHIP

Sunday, September 15, John 4:19-24

WHATEVER else worship may be considered to be, all must agree that true worship establishes the worshiper deeper and deeper into the life of God. Jesus would have His followers to remember that it is not the place in which one worships, nor the position assumed in worshipping, but rather that it shall be in the heart of sincerity, of true consecration to Almighty God. He who expects to be accepted by the Father must "worship the Father in spirit and in truth."

FAILURE OF INSINCERE WORSHIP

Monday, September 16, Mal. 1:6-14.

Though Israel claimed God as their Father, even as their Master, yet they honored Him not as Father or as Master. This great insincerity upon their part is laid by the Father upon the shoulders of the priests. They it were who despised God's name. In irony God asks if they will now pray and beseech God for His graciousness.

What lessons the Christian can learn from this instructive section from the prophecy of Malachi! This, too, with other things has been written for our learning upon whom the end of the world is come. Sincerity before God should be sought by every worshiper.

WARNING TO RELIGIOUS BELIEVERS

Tuesday, September 17, Mal. 2:1-9.

How important it is that the people as a whole and the leaders alike should realize that God will not excuse falsity before Him! While He places a double burden of judgment upon the priest who leads astray other worshipers, yet as the Savior later taught, both shall fall together into the ditch. Truly, "the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

Undoubtedly a similar position of responsibility is carried by the evangelist, the pastor, the teacher, the leader in general of the church of today. Much benefit will accrue to all if each will endeavor to discern and correct any such error in present day worship.

GOD'S FORGIVENESS CLEANSSES

Wednesday, September 18, Mal. 3:1-6.

Since the day of Adam's first transgression, God appears never to have ceased to send first one messenger then another unto the people to warn them and to turn them from the terrible results of sin. Malachi here warns both priests and people of God's anxiety in that He would send His messenger to prepare the people that they should be in readiness for God's Refiner and Purifier. This One to be sent, His Son, would not only purify and refine all those who yield unto Him, but He would be a swift witness against sorcerers, the adulterers, the false swearers and the oppressors. The God who changes not still breathes His words of helpfulness to the Christian of this day.

THE BLESSING OF SERVING GOD WITH THE BEST

Thursday, September 19, Mal. 3:7-12.

The priests of God had been educating Israel to offer to God the blind, the lame, the sick, the spotted, but God comes back to them with the inferred assertion that they have robbed Him. Both in their tithes and in their offerings they had robbed Him. He would now have them to serve Him with their best, to give unto Him their tithe which always was of the first ingathering. He would have them to regard Him first and foremost, and then for them to regard His resultant blessing upon them and to see whether or not they were not better prospered in every particular than they had been while giving to God the culls and the gleanings of their handiwork.

Truly, if one is to love God with all his heart, he will give unto God the first, the best, the choicest of life's strength, of life's ability, of life's thought.

THE END OF THE UNREPENTANT

Friday, September 20, Mal. 4:1-6

There comes an end to everything finite. There comes an end to dispensations of wickedness, an end to the day of God's grace in spite of wickedness. The priest and the people are here warned of that end. Those who exalt self above their Maker, who would abase their Maker by rendering to Him of the inferior service and ability and devotion of life: all such will come to their end as would stubble in the oven. God did not create the world to be the abode of wickedness; He does not propose that wickedness, unbelief and rebellion toward God shall continue indefinitely. Righteousness and righteousness only is appropriate for the unspeakably great life of God's creation and for the beautiful fullness of the earth for its environment.

The day of righteousness is sure to dawn. No wicked shall be allowed to deface its beauty, to ring discord into its songs of gladness or to cast a shadow across the light radiating from the Sun of righteousness.

THE GRANDEURS OF SINCERE WORSHIP

Saturday, September 21, Isa. 2:1-4.

There comes a day o'er all the earth when one people will in true sincerity bid another people to the mountain of the Lord; when they will seek to learn of His ways; when they will long to walk in His paths; when the Lord shall be treasured by the people. The grandeurs of that day unto man are beautifully foretold in the section suggested for today's reading. No longer will war, commotion, destruction affront the sincere worshiper of God. No longer will sorrow, disease, death o'ertake the creature of God's hand. Sincerity before God, true, consecrated living before Him will be rewarded by the surpassing greatness of God's gifts of blessings.

O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.—Psa. 31:23, 24.

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"BEHOLD, I COME QUICKLY: HOLD THAT FAST WHICH THOU HAST, THAT NO MAN TAKE THY CROWN"—REV. 3:11.

WE HAVE the pleasure of reporting this week some new organizations in the south-west. This comes as good news, indeed, for Texas has a splendid group of young people and their cooperation is much needed in the Berean work.

The Texas State Berean Society has been organized upon one or two previous occasions, but lack of sufficient understanding of and newness to the work were severe handicaps. This year they make a fresh start with a brand new organization, and we are taking this opportunity to request Bereans everywhere to encourage them by your help, wherever it may be called for, and by your earnest prayers for the advancement of this work in Texas. It is God's work. How much He needs loyal workers!

We welcome the Texas Bereans to our membership. We wish to work side by side with you in this field of service. Will you let us hear often through this page of your problems, as well as your progress. By united prayer we will seek the direction of God's hand and by earnest effort we will work out His will.

TEXAS REORGANIZATION

At the annual meeting of the Texas Conference at Goldthwaite, Texas, we were encouraged by Sr. F. L. Austin of Chicago, Illinois to reorganize a Berean society.

A temporary chairman was appointed and the election of officers was held, resulting as follows: President, Dorothy Hancock, Rising Star; Vice-president, Opal Robbins, Riviera; Second Vice-president, Jesse M. Robbins, Raymondville; Recording Sec'y, Adiel Wilson, Corpus Christi; Corresponding Sec'y, Mirla Guthrie, Mullin; Treasurer, Mr. W. H. Hall, Sweetwater. Committee Heads: Tract, Holly Guthrie, Mullin; Program, Ruth Moses, 2116 Gentry St., Houston; Literary, Sybil Guthrie, Mullin; Organization, Winnie Brown, 7026 Ave. E., Houston; Extension, Fay Adams, Colorado.

Immediately after the election of officers a meeting of the executive board was called and under the direction of Sr. Austin, the national constitution was altered to comply with the needs of the state organization, and ideas of work were discussed.

The following day a meeting of all Bereans and those

who wished to become Bereans was called. The national constitution with its revisions was read and adopted. This Constitution is to be used as a working basis until one can be written especially for the state.

Most of us Texans are new on the job but we hope soon to have a strong organization, although we are few and far apart.

We ask for the prayers of all Bereans and workers in the Church of God.—Dorothy Hancock, President.

HOUSTON, TEXAS

We have just received a report of the organization of a fine class at Houston. They held their first meeting recently and registered forty members to begin with. How's that for a start?

May God's blessing strengthen and enlarge them, both in numbers and in faith, and build of them a splendid tower of truth upon this excellent foundation.

RIVIERA, TEXAS

Our Berean class met yesterday with about twenty-five present. We had a nice lesson.

I read in the Herald of the General Conference work. Certainly wish we might have been there. May the work grow and spread abroad, is my sincere hope and prayer. —Opal Robbins

We have also an indirect rumor of an organization that may take place in Mullin, Texas before long.

We know there are many faithful workers in Mullin and we are just waiting now for a splendid report from there.

THIS IS TO YOU

Is this your Restitution Herald you are reading, or does it belong to your neighbor?

Most Bereans are subscribers to the Herald, but if you are not you are missing a source of close contact with fellow-Bereans and intimate acquaintance with the Berean work and the effort of the church as a whole.

Now that so many new Berean organizations are being perfected, why don't you suggest to the new members that they keep in touch with other societies over the country through The Restitution Herald?

This is where we all meet and talk things over.



TEACHING THE LAW OF GOD

AFTER MUCH WORK the walls of the city, Jerusalem, were rebuilt and the gates set up; the people then rested for a week. Nehemiah gave his brother and another good man charge over the city. The next thing was to plan for the true worship of God. The people had been away from their homes and church so long that they did not know how to serve God.

All the people met in the street before the water gate and asked Ezra the Scribe to read to them the Book of the Lord, so that they might learn His will. When Ezra opened the Book all the people stood to show their respect for God's Word.

When Ezra blessed the Lord all the people said, "Amen, Amen," and lifting up their hands, they bowed their faces to the ground and worshiped the Lord. Then Ezra and his helpers read and explained to them the Word of the Lord. When the people heard the Word of the Law, which they had so often disobeyed they all wept.

Then Nehemiah, Ezra and the priests comforted them and said, "This day is holy unto the Lord your God; mourn not, nor weep." They told them to be full of joy and to make it a feast day, sharing their good things with those who had nothing. As long as they loved and studied God's Word, they were good and happy.

—Selected from *Little Learner*.

REMEMBER

We must study and respect God's Holy Word.

WHERE FIND

"For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

SOMETHING TO DO

Read the Daily Readings or some part of God's Word every day.

NOTE BOOK

Page 1. Paste a picture of the Bible. Write, "I will not forget thy word."—Psa. 119:16.

Reverse Side. Copy this verse—

"God's own Word I will obey,
Love and cherish every day:
Search it oft His will to know,
Always try my love to show,"

THINKING OF OTHERS

"Nobody cares for me," said Isabella, with a pout on her pretty face. "The girls used to come to my house to play. Now they go right past to Marna Reeds. She hasn't nearly so many or nice dolls or dishes as I have. But they like her better. I wonder why."

"Let's visit her," said big sister Mabel. "Maybe we'll find out."

"I like to visit her," said Isabella. "I always have a good time. I'll take three peaches, one for each of us."

Isabella put the smallest peach under her coat. "That will be for Marna. It isn't so large or red, but she won't notice the difference," thought Isabella.

Marna welcomed them with a smile. "Oh, girls, I'm so glad you came. I just finished cutting out these paper dolls for Jane Smith. She's sick, and I made them for her to color their dresses with her paints. What shall we play?"

When Isabella took off her coat, out rolled the peaches. "I brought over some peaches," she said.

"How beautiful they are," exclaimed Marna, picking them up. "You take this large one, Mable. That's a pretty one, Isabella," and she took the smallest for herself.

"Let's play hunt the thimble," said Marna. "Who wants to be it?"

"Oh, I do," exclaimed Isabella.

"All right," said Marna. "Mable and I will hunt."

And so it was as long as the girls stayed. Marna had them do just what they liked.

On the way home Mable said, "I see why the girls like Marna. She doesn't think of herself at all. She thinks of what will please and make her playmates happy."

"I guess that's it," said Isabella. "I'm going to try her way."

TWO BAD THINGS

"I am a weed. It is fun to grow
Beside a flower. It is fed, you know,
And it's cultivated. If I'm not pulled out,
I steal its food, and grow tall and stout.

"I'm a bad habit; I can grow
Stronger each day that you let me go.
All the good resolutions you may make
I can surely, swiftly break.

"Look for the weed beside the flower!
Break that habit's evil power!
Do not wait till it grows so strong
You must hurt the good to kill the wrong."

—Florence Richardson in "Sunshine Magazet."

With Our Sunday Schools

LESSON XII.—September 22, 1929

MALACHI FORETELLS A NEW DAY

Malachi 1:1 to 4:6.

Devotional Reading: Isaiah 11:1-10.

GOLDEN TEXT

Behold, I will send my messenger, and he shall prepare the way before me.—Mal. 3:1.

A STUDY OF THE SUBJECT

Topic.—Preparing the Way of the Lord.

Outline.—I. Israel's rejection of God. II. God's rejection of Israel. III. God's love for Israel.

In the face of the adverse conditions in Malachi's day, Jehovah revealed that a messenger would yet remove the obstacles preparatory to the arrival of Israel's Messiah in their midst. This preparation was not to take place in their day. Indeed it is still future. Cf. Mal. 4:6, 7.

I. ISRAEL'S REJECTION OF GOD.

All along, Israel's cravings to be "like all the nations", 1 Sam. 8:5, had led her to turn from the righteousness in God and His ways unto the ways of selfish greed, lust and shame. In word of mouth she had claimed God. In deed and action she had persistently rejected Him.

II. GOD'S REJECTION OF ISRAEL.

"Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you." 2 Chron. 24:20. God definitely reveals that man's transgression of His commandments hinders man's prosperity. He forsakes the transgressor in that he leaves him to his own unsuccessful ways. He thus forsook Israel. Israel, being left to her own ways, her own strength, her own blindness, has demonstrated to all the world the great depths of privation to which one can sink.

Is not the same true when referred to the Christian people? In proportion as the Christian faithfully complies with God's wishes, in that proportion has God prospered the Christian in matters pertaining to God. Conversely, in proportion as the Christian has rejected God and turned to his own ideas of service and of Christian growth, in that proportion has God rejected the Christian—left him to his own devices and resulting failure.

III. GOD'S LOVE FOR ISRAEL. The history of Israel before God reveals a divine love that is based not upon the conduct of Israel but upon God. All Israel's defrauding of God has never lessened God's love for her.

How painful for the God of love to righteously chasten Israel as He was compelled to do! That love is further manifested by His bringing to Israel the Babe who is to be her glory. He shall yet turn away ungodliness from Jacob. Rom. 11:26.

PRACTICAL APPLICATIONS

Preparing the Way of the Lord. Every follower of the Lord Jesus Christ is an Elijah or a John the Baptist, a forerunner of Christ, whose duty it is to "prepare the way of the Lord." Some have thought that to do this we must convert the world before

the Savior comes; others, that the nations must be reformed politically along certain lines suggested in the teaching of Jesus. But according to the Scriptures the real work of "preparing the way of the Lord" today consists in this: First, to "go . . . into all the world, and preach the gospel to every creature," (Mark 16:15), that men and women may be induced to believe, repent, and be baptized, that they may be saved when the Lord comes; second, to cultivate within the bride thus chosen those graces of spirit and of life that will make her ready, that "He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

—G. E. M.

THE GOLDEN TEXT

"Behold me! sending my messenger, who will prepare a way before me." Mal. 3:1, Rth.

John the Baptist was the messenger who came to prepare the way for Christ. His duty was to prepare the way by removing certain obstacles. Christ came and also, prepared a way for us. "I am come that ye may have life and have it more abundantly" were His words for us. To the Gentiles His coming meant this, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Eph. 2:12.

He came and prepared the way for us, as a Mediator between God and man.—V. C. T.

SENIOR AND ADULT CLASSES

Topic: Failure.

Malachi figures in Israel's history almost a century and half after her return from captivity. During these years the temple had been rebuilt, the walls erected, the law taught diligently, and the Hebrew system of worship reestablished. At each advance into restored national life, the people had responded loyally and joyfully to their leaders. No doubt many thought that at last the people of God had been cured of their stubborn rebellion and that the nation was on a firm foundation.

But after 130 years of restored national life, Malachi comes with a burning message against the priests who had polluted worship and religious service, and against the people who had polluted the home relationships, the foundation of all the relationships of life, and had robbed God of His tithes. Religious, political and social activities were full of corruption.

Surely God, at this time, cast off His chosen people and admitted His failure to finish His self-imposed task of blessing and making them a righteous nation, and a blessing to all nations! Surely Christendom is right in this!

But no! Malachi holds forth the inevitable hope—a remnant in whom God's purpose shall be fulfilled, and to whom the "sun of righteousness shall arise with healing in his beams." The reason this hope is inevitable is—"For I, Jehovah, change not; therefore ye, O Sons of Jacob, are not consumed." Mal. 3:6.—A. K.

INTERMEDIATE CLASS

Topic: Our Part in Bringing in a Better Day.

The past five lessons we have studied have shown how the exiled Jews were permitted through God's guidance to leave the land of their captivity and to return to their homeland; how they rebuilt the wall about Jerusalem to keep out the surrounding enemy; how they reconstructed their homes and how they reestablished the temple worship.

All of this is but a glimpse on a minute scale of what will be accomplished for God's people, the Jews, when the time of their punishment is ended. Many texts of prophecy point to the time when they will once more dwell in their own land never to be removed. In that day Jesus will be King over all the earth, and all nations shall serve and obey Him.

To-day God is picking out those who will assist His Son in this wonderful work of bringing blessing to all people of the earth through His chosen nation, the Jews. Those who to-day hear the call of the gospel and accept it, and serve their Lord and Master faithfully through life will be among that number to share in this great work.

All the results of sin and even death itself will be removed in that day. An eternal life, amid perfect surroundings! Is it not worth our every effort to be worthy of that? Let us all strive to be among the accepted ones when Jesus calls.—M. G.

JUNIOR CLASS

One particular sin is pointed out in v. 8 of our lesson. They had failed to bring their tithes and offerings to God. Read the tenth verse for a great lesson on tithing and the blessings to be received by one who tithes.

After trying to correct the wicked ways of the people Malachi comforted them with these words, "And they shall be mine, saith the Lord of hosts, in that day (some future time) when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

DOINGS AMONG THE CHURCHES

Bro. and Sr. Edwin Renner of Chicago visited Bro. Renner's mother, Sr. Mary Renner, Sunday, Sept. 8 at Golden Rule Home.

Sr. Jackson of the Golden Rule Home is spending a week of her vacation in the east. Cleveland, Niagara Falls, and Fonthill, Ont. are points she expects to visit.

Sr. Leta Osborne, formerly of Culver, Ind., is teaching school in the vicinity of Oregon, Ill., and lends her assistance in S. S. and church services over the week-end.

Bro. Ernest Gesin, son of Bro. and Sr. Chas. Gesin, of Oregon, Illinois, left September 5 for Tucson, Arizona where he will take up the study of law at the state university.

The new Berean outlines for study are now ready to be mailed. Address all orders for these to National Berean Society, Oregon, Ill. Price, 25¢ each; 5 to 25 copies, 22¢ each; 25 or more copies 20¢ each.

Bro. and Sr. F. E. Siple and daughters, Marjorie and Marcell returned Sunday evening from an extended trip including the Nebraska Conference, the Arkansas-Oklahoma conference and an appointment at Ripley, Ill.

Attention is called to the change of address of Sr. Orpha Sanford from 725 N. Parkside to 5424 Race Ave. Chicago, Ill. Sanford in her Berean Relief work, please All those who are corresponding with Sr. onford in her Berean Relief work, please notice this change of address.

Srs. Leota Hanson and Ida Vogel of St. Louis, Mo., are enjoying a trip to Niagara Falls and attended services at the church there last Sunday morning. They expect to visit the Cleveland church on their return trip.

Bro. Ferd Winfrey of Bosworth, Mo., motored to Oregon, Ill., Sunday, September 1, bringing his sister, Azalia to continue her work as instructor in music in the Oregon high school. Ferd returned home on the 7th. Come again, Ferd.

Bro. F. A. Stilson and family, Everett, Arthur and Eva, are moving this week to Plymouth, Ind. They will be greatly missed both in the N. B. I. and local church work. These good people have endeared themselves to the hearts of all acquaintances during their three years' work at Oregon.

Bro. Arnold Scaline and Sr. Rosa Fish surprised their many friends in Iowa and Illinois recently by making a call at Waterloo where they added Bro. Chas. Howe to the party and then journeyed on to the Little Brown Church to be joined in wed-lock. We all pray God's blessing upon them. May they continue in diligent service unto Him who has called them to salvation.

On Sunday morning, September 1, accompanied by Bro. Frederick Claussen, Sr. Merle Hatten and Sr. Mary Jackson of Golden Rule Home, Bro. Sidney Jackson of Waterloo, Iowa and Miss Jaunita Ragan of Mt. Vernon, Illinois, drove to Dixon, Illinois and were there united in marriage by Bro. G. E. Marsh.

Many of the readers of the Herald are acquainted with the groom, who resided in Oregon, Illinois for a year, assisting in the print shop and attending Training Class. The bride has been spending her vacation at the home of her sister, Mrs. Lyman Thompson of Oregon.

The Herald joins in wishing them a long life of happiness and trusts that the new home thus established may bring honor to our heavenly Father.

The happy couple are spending their honeymoon at Niagara Falls, and will be at home in Waterloo, Iowa, after September 15.

GRAND RAPIDS, MICHIGAN

The present time seems to be the peak of our vacation season. Last weekend Bro. and Sr. Skeels and son, Rex and wife vacationed at Niagara Falls and Toronto, Can. Bro. and Sr. Slocum were at Lake Geneva, Wis. and Bro. and Sr. Simpson were also visiting points of interest in the same state. Bro. and Sr. Brough and family and Bro. and Sr.

WANTED

At once, for Golden Rule Greenhouse, capable, all round man, to grow potted plants and cut flowers (except roses) and to do funeral work. Must practice Christian ideals and be clean of habit. He will have one regular helper and extra help as needed. Write, wire or call

F. L. Austin, Exec. Sec'y.
Oregon, Illinois

Clyde Thomas and family were at different points in the northern part of Michigan. This week-end will find Bro. and Sr. Townsend and Bro. and Sr. Slocum in the northern part of the Upper Peninsula. Most of our folks have had a vacation and are filled with a lot of new energy and surely this strength will be used in furthering the Lord's work here.

Bro. and Sr. Rhoades and family are having a little cloudy weather as far as sickness is concerned. Bro. Rhoades is sniffing around with hayfever. The two boys have had their tonsils removed and the girl had an abscess on one of her hands. Sr. Rhoades isn't sick but somewhat embarrassed over losing her teeth. We trust sunshiny days are ahead.

We are glad to see our streets torn up and storm sewer being laid. We hope this work will be completed before the fall rains start. We don't expect to be bothered with water in the basement after the drains are completed.

Plans are being perfected for a contest among our Berean classes. In order to have a peppy work, pep must be put into it. Every phase of our church work should show signs of new life. The spirit of God is what makes a work really active, but sometimes folks have to be stirred up in order to give the spirit a chance to work.

Milan Hall, one of our boys that was baptized last winter, has been developing patience with a scourge of boils. Some folks say they make a person healthier, but it is an awfully painful way of getting healthy.

Rev. Holland of the Bible Faith Mission was in the city and spoke to our church folks one evening the past week. He is touring the churches in the interest of the B. F. M.

INDIANA QUARTERLY CONFERENCE Plymouth, September 13-15

Meetings begin Friday evening and continue over Sunday.
Basket dinner Sunday. F. A. Stilson.

ILLINOIS APPOINTMENTS

Bro. Paul C. Johnson will hold services at the Plum River church, Sunday a. m., September 15 and at the Adeline church in the evening of the same day.

Bro. F. E. Siple expects to speak at the Salem church, near Marshall, on Saturday evening, Sept. 21 and Sunday morning and evening September 22.

A full attendance of those living near by is desired at all these services.

CHURCH OF THE GOLDEN RULE CLEVELAND, OHIO

While Bro. M. W. Lyon has been attending conferences in the West this past month we have had Bros. Jas. A. Patrick and C. E. Randall with us.

Bro. Patrick was here in June and we were again glad to hear his interesting discourses and also to meet his family.

It was our first acquaintance with Bro. Randall and we can say he presented two real live messages, which were enjoyed by all.

Vacations are over and we hope to have Bro. Lyon with us Sept. 1st to start with renewed vigor another year's work for the Master. Effie K. Jones, Clerk.

HOLBROOK, NEBRASKA

The annual conference of the Church of God in southwestern Nebraska convened at Holbrook, Aug. 17 to 25 inclusive. We were glad to report that the attendance was the largest in the history of our gatherings.

Bro. E. E. Giesler of the local church at Blair and Bro. F. E. Siple, of Oregon, Ill., conducted the various services each day. Bible classes were held from 9:30 to 10:30, with sermons at 11 a. m. at 2:30 p. m. and at 8 in the evening.

Brethren were present from the states of Illinois, Kansas, and Oregon, besides the various places in Nebraska. Among the goodly number of young people in attendance, were three who took class training at Oregon last year, namely Richard and Lucile Le Crone and Harvey Krogh. All enjoyed the sermon on Sunday a. m. by Bro. Le Crone.

We are glad that the brethren are making it possible to provide a training class for those who will carry on the work of proclaiming the gospel; and we are agreed that it is one of the most important branches of our work.

Bro. Arthur Hornaday preached for us on Wednesday a. m. Bro. Hornaday has been a Bible student for many years and at present conducts the Bible study every Sunday evening for our local congregation.

At the business meeting held Friday p. m. the following officers were elected for the en-

suing year: President, A. B. Wilson; Vice-president, Arthur Hornaday; Treasurer, Warren Story; Cor. Sec., Mrs. Elma Wilson; Rec. Sec. Mrs. Eva Phelps.

Ater the business session Sr. May Moore talked to us about the work of the Bereans and urged all to assist in the organization of a Berean society.

Bro. Siple, by request, gave us an interesting account of the General Conference and of the work of the N. B. I.

We trust that all present were strengthened and encouraged by our meeting together and that our efforts may redound to the glory of God. Mrs. Eva Phelps, Sec'y.

Eld. H. H. Holland, of Bristol, Maine, pastor of the Advent Christian church of that place and manager of the Bible Faith Mission, spoke at the Oregon church Sunday morning in the interests of the Mission.

VIRGINIA

The fourth Virginia Bible School is now a matter of history, a history we will be glad to review during the coming year.

Infantile paralysis and other sickness kept the attendance much lower than we had anticipated. But when we compare our enrollment with that of other years, we have reason to rejoice. In 1927 we had an enrollment of forty-six; last year we had fifty names in the register; this year we enrolled eighty-six.

Bro. Austin came to us with his usual supply of timely and uplifting Bible lessons and sermons. In addition to this he conducted a devotional service each evening that was a wonderful benefit to all. We feel that his efforts in this line helped to make this Bible school a greater developer of spirituality than any we have had thus far. We feel so indebted to Bro. Austin for his fine lessons and spiritual uplift that we bid him God speed in his further journey of service.

At the business meeting on Friday, August 24, it was voted that each church be requested to revise its record of members and to send its corrected list to the secretary. The Conference voted to continue its request for the Sunday School to send one collection each month to the Training Class at Oregon. (Note—The Maurertown Sunday School sent the collection of each fourth Sunday during the past year and contributed fifty dollars to the class.)

It was suggested that the Conference become "Shepherd" to the isolated members, doing what it can to strengthen them and keep them interested until Christ comes. It was also suggested that the conference solicit ministerial material. The conference also empowered the Conference Board to send a delegate to the next General Conference.

Before adjourning, the Conference voted to retain its present officers. These are Bro. H. M. McInturff; Toms Brook, Pres.; Bro. S. E. Boyer, Pelton, Vice-president; Harry A. Sheets, Maurertown, Sec.; and W. E. Boyer, Woodstock, Treasurer.

Harry A. Sheets, Sec.

BAPTISMS

On Monday, August 26, we journeyed to the beautiful Shenandoah River and there assisted Malcolm and Harold Andrews to put on Christ by baptism. These two young boys, who made their confession during Bible School, are the twin sons of Bro. and Sr. J. H. Andrews of our Maurertown congregation, and though young, are fine Bible students and very devoted to their God.

They come from a home in which the Bible is read, songs sung, and prayers offered each day. This daily practice has developed a beautiful home life filled with devotion to God and each other. It would be strange indeed if two from such a home would not

want to be baptized. The writer understands that these two boys have a desire to work in the pulpit when they shall have received the proper training. This is the most noble work in the world. May God ever keep this desire in their hearts, and may we do our part in encouraging them.

Our prayer for them is: May they live clean lives filled with faithful service and deep consecration. May they be guided by loving parents to shun even the appearance of evil until the victory is won and eternal life made sure. May God prosper them in their desire to be ministers of His Word.

Harry A. Sheets, Pastor

PETER OVERHOLSER

Peter Overholser, son of Christian and Rebecca Overholser, was born Feb. 23, 1833 and died June 15, 1929, aged 96 years, 3 months and 22 days. On December 13, 1866, he was united in marriage with Mrs. Sarah J. Finch, who preceded him in death three years ago. He is survived by one daughter, Mrs. Belle Hartman, one son, A. E. Overholser and one step-son, L. M. Finch; three grandsons, Paul, Howard and J. Homer Overholser, and one sister, Mrs. Sarah Baker.

He united with the Church of God of the Abrahamic faith, Oct. 20, 1891. He was a veteran of the Civil War. He was a kind, loving father and patient sufferer during his recent five months of illness. His favorite passage of scripture was—"The Lord is my shepherd, I shall not want."

"Art thou coming soon, dear Jesus?
Art thou coming soon, my King?
Wilt thou hasten thy returning
To my heart true joy to bring?"

As a thirsty hart is panting
For the crystal brook at noon,
Thus I pine for Thee, my Savior
Loved one, art thou coming soon?"

The above, written by the daughter, Sr. Hartman, tells in brief, the history of a good man who reached the ripe age of more than 96 years, and died in the triumph of a living faith: for Bro. Overholser was to the end of a long life, a man of faith; and with all a man of most cheerful, kind and patient disposition. I called at his home to see him but a few weeks before his death, and it was encouraging to find a man who, although confined to his couch for a long time, caused by severe burns and decrepitude, greeted me with his accustomed smile and assurance that he was feeling alright and still enjoying life with its many blessings. No complaints nothing but thanks to God and his daughter and step-son for their kindness to him.

He fell asleep in the full assurance that the Lord was his Shepherd, and would care for him. L. E. Conner.

(This is the second time that Bro. Conner has mailed this obituary to the Herald. The first one did not reach this office so far as any one in the office can recall.—Ed.)

ADALINE SMITH WEAVER

Adaline Smith, daughter of John and Louisa Smith, was born April 7, 1856. On April 6, 1879 she was united in marriage with Lewis Weaver, to which union 6 children were born, viz., Mrs. Jennie Forester, Mrs. Belle Foster; John, Grover, Jesse and Allen, all of whom are living and were present at the funeral services.

She was baptized into Christ April 13, 1903, since which time and until the time of her death, which occurred August 11, 1929, she was one of the most faithful members of the church of God it has been our good fortune intimately to know.

She leaves surviving, as members of her

immediate family, two daughters and four sons, above mentioned; thirteen grandchildren and one great-grand-child, with other more distant relatives to mourn the loss of one whose place with them can never be filled in this life.

Sr. Weaver was one of the pioneers and dependable pillars of the Restitution Church near Casey, Ill., in whose home every minister of the Church of God who has visited and preached in Restitution Church building during the last twenty-five years has been a welcomed guest. Her industrious and kindly hands have ministered to others as few others have been able to do, and I do not recall a time when services have been held in that church when Sr. Weaver was not present, doing her part and giving all possible encouragement unless prevented by serious illness in her home.

She was loved and revered by those who knew her, and a vacancy in the church and home has been left that will long be keenly felt. But she sleeps well, for she lived righteously, and a crown of righteousness awaits her at the resurrection of the just.

L. E. Conner

HERALD RECEIPTS

Mrs. George Graves; Ethel Critchfield; Mrs. Lawrence Bridegam; Mrs. Mae Mick; A. Seitz; Mrs. L. C. Anthon; L. C. Anthon, Jr.; W. R. Anthon; Mrs. Elizabeth Frier; Sydney E. Magaw; E. A. Titus; Mrs. Daisy Harshman.

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THE RESTITUTION HERALD

VOLUME 18

OREGON, ILLINOIS, SEPTEMBER 17, 1929

NUMBER 50

THE MESSIAH IS COMING

THE JOY OF ALL THE EARTH

NATIONS SHALL SERVE HIM

The tidings sweet are rolling, rolling out from near and far,
As light flows out in gladness from yon bright morning star.
He is coming, and the mountains of Judah ring again,
Jerusalem awakens and shouts her glad Amen.

He is coming; wastes of Horeb awaken and rejoice,
Hills of Moab, cliffs of Edom, lift your long silent voice.
He is coming, sea of Sodom, to heal thy leprous blind,
To give back the myrtle, the olive and the vine.

He is coming, blighted Carmel, to restore thine olive bowers,
He is coming, faded Sharon, to give thee back thy flowers.
Sons of Gentile-trodden Judah, awake, behold He comes;
Landless and kingless exiles, reseek your long lost homes.

Back to your ancient cities which your fathers loved so well,
In these now crumbled cities let their children's children dwell;
Drink the last drop of wormwood from your nation's bitter cup—
The bitterest, but the latest—make haste and drink it up.

For He—thy true Messiah—thine own anointed King,
He comes in endless glory, and endless joy to bring.
Yes He, thy King is coming to heal thy woes and wrongs,
To give thee joy for mourning, to turn thy sighs to songs.

—*Jewish Chronicle*

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.—Psa. 31:3.

SOME CURRENT HAPPENINGS

TELEGRAPHIC NEWS of last week reports that one Rabbi, Simon Glazer, President of the Central Council of Rabbis of greater New York, has spent four weeks in Soviet Russia investigating the conditions of Jews living under the Bolshevik regime. *The Chicago Herald and Examiner* reports that he is convinced that "slowly, but surely, the life is being snuffed out of more than three million Russian Jews by the iron rule and diabolical ingenuity of Bolshevism".

He is said to have informed the associated press correspondent that not more than ten percent of the number of Jews once in Russia are now attached to Judaism there. The astonishing statement is given that among these who have survived the troubles of the last ten years, death and insanity are considered messengers of mercy.

The press states that Rabbi Glazer interviewed several of the thirty-one Rabbis who last December signed a proclamation to the Jewish world announcing that religion was guaranteed freedom in Russia, and that they had no need of outside help. "They told me," Rabbi Glazer said, "they were all forced to sign at the point of a pistol, or under the threat of having their families scattered".

The above statements reveal a little, perhaps, of some of the underhanded ways in which many of the propaganda reports are carried on. These methods, and these results, if correctly reported, are inhuman, to say the least. The Bible student, however, looks at these conditions as another evidence of the authenticity of God's Word, which announces the terrible straits into which Judah's rebelliousness from God would lead her. Read Hosea 2.

ABOUT JERUSALEM

The English airships still zoom back and forth over the Holy Land. The uprisings of two weeks ago have been largely quieted. Editors who are keeping tab on these events are some of them convinced that the great Mohammedan population of the world is gradually and rapidly coming to an understanding among themselves by which they will unite to oppose the regathering of the Jews in Jerusalem and the promised land. Should such a decision be reached, the English empire will be greatly affected. This, in turn, can but have serious results upon other nations of the world.

TO WAGE PEACE BY CHEMICALS

Frances P. Garvin of New York City after announcing that war has been made impossible by chemistry and airships asks the question:

"Can the development of American chemistry do anything for the peace of the world? I believe that modern chemistry, plus aeronautics, has made war impossible.

"If the politicians would give to research in chemistry, in the other sciences and in medicine, a fraction of the huge cost of navies and armies, the world would see discoveries of the greatest moment."

More and more is man crying for peace. The destructive ravages of war are weighing heavier upon the minds and hearts of humanity. Would that the leaders in science and in politics who deery war so bitterly, and who declare it to be so uncivilized and so unchristian, would remain true to their convictions even in the days of military activities!

These scientific and political cries and labors for peace turn the mind of the Christian student instinctively to 1 Thess 5:3:

"When they shall say peace and safety, then sudden destruction cometh upon them."

SUNDAY SCHOOL RALLY DAY

Sunday, October 13

ELSEWHERE in this issue will be found a statement relative to inquiries instituted by Coroner Bundesen, of Chicago. In it are found evidences of the fruitage of public activities of our day.

Pleasures of all kinds are commercialized for profit in every conceivable way. The great bulk of this commercial pleasure is for the purpose of appealing to the young people of this generation. Many of these young people are now young parents. They are approaching, some of them, middle life. They are carrying the responsibilities of municipal and national welfare. The lack of religious thought and religious life in the present generation is being more and more effectually announced.

God early taught His people, Israel, that they should look well after their children. Read Deut. 6 again. God exhorted them to teach His Word to their children in every way possible. His Word was to be the word that would lead them into nobleness of manhood and womanhood, into richness of inheritance in the land, into health and pros-

perity and strength. The child today needs an armor, a godly armor, to protect him from the wiles of evil more than he ever before needed such. It is plainly evident that if the church does not put forth this armor, equip the child, and train him in its use, the child has little opportunity of defending himself against the inroads of unprincipled commercialists who would sell the nation's childhood for the wee bit of filthy lucre with which to enrich themselves.

An army of God-fearing men and women of all Christian denominations has announced Sunday, Oct., 13, as Rally Day; for which day, and on which day, they wish to put forth every known Christian effort to enlist the interest and pleasure of our young in the service of our Lord and Savior. As one who is looking to the service of God, I exhort the people of the Church of God everywhere, and the people of its Sunday Schools to arouse themselves as never before, and to make Sunday, Oct. 13, a day of Christian labor in the interest of the children throughout the land.

Nothing will accomplish more than personal interest in house to house visitation, interesting parents and children in the Sunday School. Let us begin now, at once,

and develop interest as rapidly as possible, making Sunday, Oct. 13, a climax day. Let us pray earnestly; let us work earnestly; let us serve God in serving our childhood!

APPRECIATION

WE WISH to thank the different ones who have written their appreciation of the Daily Scripture Readings from week to week. As this continues further, letters from time to time will be deeply appreciated, also letters from others. A mention of some of the points gleaned from the daily readings would be of advantage to other readers. As I read the lesson this morning from Deut 6, among other things, I was impressed with the thought that if Israel would hear and obey God's word, v. 3, she should be increased mightily in the land. Another thought was that God emphasized Himself to be Israel's one and only God. Then again, in v. 7, He enjoined them to teach diligently their children, teach them while in the home, teach them while walking on the road, teach them when resting, teach them when working.

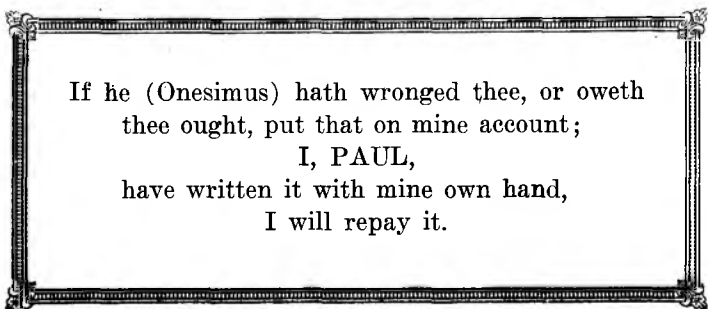
ANOTHER QUIZ

QUERIES 3—FIRST THINGS

1. Where did Paul preach his first sermon?
2. Who was the first recorded Gentile convert?
3. Where have we an account of the first missionary meeting?
4. Where do we read of the first Christian letter of recommendation?
5. When did Paul first style himself an apostle?
6. Give the name of the first woman who got a written recommendation to the churches from Paul.
7. Whom did Paul first give directions about a "holy kiss?"
8. Give the place where "charity" (love) is first mentioned in the New Testament.
9. Of whom is Christ said to be the firstfruits?
10. Of whom is it promised that they shall rise first?

An I. O. U.

Philemon 18,19.
Rome, A. D. 63



A FEW BUILDINGS OF THE BIBLE

- A foolish building, Gen. 11:3-9.
- A pitch-covered building, Gen. 6:14-16.
- A priceless building, 1 Kings 6; 2 Chron. 3:4.
- A portable building, Num. 10:17; 9:15-23.
- A perishable building, Matt. 7:26-27.
- A permanent building, Luke 6:47-48; 1 Cor. 3:12-14.
- A precious building, 1 Pet. 2:5, 6.
- A promised building, John 14:1, 3.

ANSWERS TO QUERIES I.

1. Let there be light, Gen. 1:3.
2. Be fruitful and multiply, etc., Gen. 1:28.
3. After the creation. By God and man, Ex. 31:17; Gen. 2:2, 3.
4. Eden, Gen. 2:8.
5. Adam, Gen. 2:15.
6. On giving names to animal creation, Gen. 2:19.
7. The woman Eve, 1 Tim. 1:14; Gen. 3:1.
8. The coming of Christ, Gen. 3:15.
9. God, Gen. 3:21.
10. Adam, Gen. 3:24.

SCRIPTURE ENIGMA

Answer: DAVID.

ILLINOIS LEADS

Correct answers were received from Edna Anderson Beck, Ill., Jessie Wilson, Ill.

Answers mostly correct were received from Mary J. Burnett, Ill., Mrs. R. C. Drew, Ill., Mrs. George Reighard, Ohio, Hazel Titus, So. Dak., Jessie Ford, Ill.

Good for you! Try again!

A CHALLENGE ANSWERED

By Nancy B. Robison

IN THE RESTITUTION HERALD of April 23, J. T. Auld challenges any man to prove that, previous to Christ and the apostles, any were promised immortality. I had hoped Bros. Austin, Anderson, Siple, Judd, or some other of our able writers would answer this. If it was answered, I failed to see it. Believing it can be answered, I submit the following.

The article is under the caption, "What Must We Do to Become Sons of God, and Receive the Spirit of Life." The writer states, "We hear, believe, repent, confess, are dipped into Christ, then we are the Christ body." The Apostle tells us, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Abraham believed God and it was counted unto him for righteousness. Paul tells us that the gospel of Christ is the power of God unto salvation to every one that believes, to the Jew first, and also to the Greek. This same apostle tells us that the gospel was preached to Abraham, saying, "In thee shall all nationes be blessed." So then, they which be of *faith* are blest with faithful Abraham. Gal. 3:26. says, "For ye are all the children of God by faith in Christ Jesus." They which be of *faith* are children of Abraham.

Here, we have children of God, and children of Abraham by *faith*, the terms used, interchangeably. We are children of Abraham by faith, and we are children of God by faith in Christ Jesus. Gal. 3:7, 27. In Rom. 8:14, 17, we find these words, "As many as are led by the Spirit of God, they are the sons of God, and if children, then heirs; heirs of God, and joint heirs with Christ." Faith was reckoned to Abraham for righteousness. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them *also*. The circumcision, made without hands in putting off the sins of the flesh, is the seal of our faith, as the circumcision made with hands was the seal of their faith.

Now for the proof that immortality was insured to them. What does Paul say of Abraham's hope? "He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform and therefore it was imputed to him for righteousness." Please notice Paul's comparison of *their faith and ours*. "Now it was not written for his sake alone, . . . 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. 4:20-24.

"He that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received

him in a figure." Heb. 11:17-19. All the ancient worthies who offered sacrifice by *faith*, that sacrifice pointed to the great Sacrifice, and by this means called upon the Name of the Lord. When Abram returned from Egypt, "He went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first:" notice, "and there Abram called on the NAME of the Lord." Gen. 13:3-5.

Isaiah says, "We are thine; they were not called by thy name. Thy name was not called upon them." (Margin) Peter speaks of the prophets "searching what manner of time the Spirit of Christ was in them, did signify when it testified of the sufferings of Christ and the glory that should follow."

When the great Teacher took Peter, James and John to the mountain to show them a view of the King in His glory, there appeared Moses and Elias. Why were they shown the vision? Because Peter did not grasp the resurrection. There were Moses and Elias. They, like the Psalmist, could say, "I shall be satisfied when I wake in thy likeness."

The objector says, "You have not proved it." Turn with me to Exod. 3:2-6. "The angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed." Moses turned aside to see the great sight, why the bush was not burned. Notice, "When the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, *Here am I*. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The real message from the bush follows. "Moreover, he (Jehovah) said, I am the God of Abraham, the God of Isaac, and the God of Jacob."

What significance is there in this statement? It is true he was to deliver them from Egyptian bondage. Come with me to the thirteenth verse. Moses like others felt his weakness, and said, "Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say what is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, 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." Then He directed him to gather the children of Israel, and ask that they might go three days' journey into the wilderness that they might offer sacrifices. This, like all sacrifices offered by *faith*, pointed to the great Sacrifice.

Now for the proof that the ancient worthies will be immortal. Paul tells us that they followed that Spiritual Rock, and that Rock was Christ. Now we come to the forceful argument from the great Teacher, as the real proof that the ancient worthies will be immortal.

The Sadducees came to Him with what they thought

was proof against the resurrection. Jesus said unto them, "Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." Mark 12:24-26.

Luke words it, "And Jesus answered and said unto them, The children of this world marry and are given in marriage; but they who are 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."

If we fail to see the gist of the Master's argument, we fail to know who will be immortal. Whom does the great Teacher include at the burning bush? Evidently those whose faith reached forward to the blood-sealed covenants. "Jesus Christ was the minister of the circumcision for the truth of God, to confirm the promises made to the fathers." Rom. 15:8. We have shown that all those worthy of *that world and the resurrection* "are equal with the angels, neither can they die any more."

Glorious consummation! May it soon come! Submitted in love of the truth.

OUR PLACE OF SAFETY

By Mrs. H. H. Kent

AND THE LORD shewed him a tree". Exod. 15:25. That is what God wants all of us to see—the tree or cross of Calvary. Dear reader, have you had a good look at that tree? If you have, it has changed your life and you have awakened to realize that He wore the crown of thorns for you. Did you tarry long enough as you looked at the cruel cross so that you felt the agony that He endured for you? Did it occur to you what it cost God to make this sacrifice of His only Son? Could anyone ever measure God's love for an undeserving world when we stop to consider that Christ was treated worse than the poorest servant?

If you have had a good look at the cross, the world will mean nothing to you. Only that our temporal needs may be taken care of, do we care for the things of this world. The nearer we get to the cross, the greater is the distance between the world and us. Should we again mingle freely with the world, seeking help and enjoyment from it, Satan steals our affections away from God and little by little we see ourselves taking a stand with those who think they know Him and believe they serve Him, but who by their deeds deny Him.

For those who are making their calling and election sure according to 2 Pet. 1:10 there is no time for boasting, for conditions coming on the earth show that our days are numbered and it is high time to apply our hearts to wisdom. We have been shown a picture of ourselves through the Bible and of the end of all mankind, as well as, "the pit from which he has digged us." We realize

our need of Him and our inability to stand in our own strength. And we are not of those who would withdraw from God into perdition, but of those who would go on to the saving of our souls. So we learn from experience that the Christian life is a constant growth, a life which needs utter dependence upon God to sustain it.

The atmosphere of this present world is blighting to Christian growth and possibly none of us fully see or realize the dangers we are surrounded by in this present evil day. It is only through a constant abiding faith that any of us are enabled to take our stand for Christ and righteousness. As we faithfully abide beneath the shadow of the cross, the Captain of our salvation leads us safely through the storms of life, and only by faithfully trusting Him, will we be able to stand till He comes. Rom. 11:20. Satan is so wise, so cunning, and he has made all His ways so attractive that many times his doctrines are so close to the truth that no one but the blood-washed saint can detect it. But Satan hates the Blood of Calvary's tree which is the only stamp of God's approval.

Seeing all these things and knowing that God has promised to show the things that are about to come to pass to His children, Matt. 24:33; 1 Thess. 5:4; Rev. 1:1, may God help us to look up and away from the doctrines and commandments of men, for we have surely reached the twilight of the white race for those who are not "in Christ". The night is far spent, the day is at hand, and a morning without clouds is in store for those who have been faithful. The prophecies are being wonderfully fulfilled and we should study our Bible more and more as we see the things that are coming on the earth.

Even ungodly and worldly men see that we are about to face a great crisis, but they cannot offer, nor have they found a satisfactory solution to any of earth's problems. Yet it seems from what we read of the giant mergers and combines that are being formed that they are making abundant preparations for their material needs even though their neighbor may be wondering just where the next meal is coming from. But all their schemes and plans will fail for there is no remedy outside of Christ. When the wrath of God falls (Rom. 1:18) there will be no way of escape for those who have rejected God's only way of escape and place of safety, for God's long suffering will then be over. John 3:36; Psa. 2:9-11; Rev. 6:12-16; Isa. 2:17-22.

But God in His mercy has devised a plan in which He will take care of the righteous, those who have learned to know Christ through His Word and have turned to Him, away from self, as a way of escape. God's children love and praise Him because of His wonderful works to the children of men. It is wholly through the love and grace of God that any of us will be saved.

Let us turn to Him with a heart overflowing with love, knowing that He who has promised is faithful. "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."—Psa. 27:5.

ONE REASON FOR RALLY DAY OBSERVANCE. SUNDAY, OCTOBER 13

By F. L. Austin

CORONER GETS LIVE SUBJECT; FINDS WHAT PARENTS THINK ABOUT

CORONER BUNDESEN of Chicago sent a representative into the loop on September 11 to ask ten mothers and ten fathers, selected at random what thoughts occupied their minds at the moment, says the *Chicago Herald Examiner*.

Here are their thoughts:

The Mothers:

- "I'm busy buying school outfits for my children."
- "I am looking for a job, because my children in school do not come home for lunch, and I can work and get home in time to get dinner."
- "I'm looking for a cheap radio."
- "I am hunting for a new apartment."
- "I am shopping, then going to a movie."
- "I am trying to pick a winner at the race track."
- "I am trying to figure out a way to finance a home in the suburbs."
- "I am just hunting bargains and bumming around."
- "I am looking for a good bridge book."
- "I'm going to one movie, then to another. I'm just crazy about them."

The Fathers:

- "I'm wondering whether Studebaker stock is going up."
- "I'm figuring how to get off work and see a ball game."
- "I'm wondering how I'll get the dough for clothes for the kids."
- "How can I dope a sure winner at the race track?"
- "I'm trying to decide whether to buy a Ford or a Chevrolet."
- "When will the Cubs cinch the pennant?"
- "Where can I find a job?"
- "How can I raise the payments for the house?"
- "How can I get tickets for the world's series games?"
- "I'm wondering who can beat Sammy Mandell, the lightweight champion."

Dr. Bundesen's experiment was made with a view to ascertaining how much thought parents give to making home life attractive for their children. He holds that better home conditions will tend to diminish crime.

"It would be interesting to hear from persons who represent the better influences," he said. "Perhaps this might lead to an active campaign for the enrichment of home life."

How can the Word of God prevail in the minds of the young when so few regard the interest of the child?

As Christians let us double our Rally Day activities. Let us interest ourselves in the childhood of our respective sections. Let us interest ourselves in the parents. It is for God that we are working. God has no other human messengers to send than those who are pledged to His Son.

Bro. Geisler of Blair, Neb., is having The Herald print a bundle of novel, attractive and forceful hand bills for distribution in his locality.

Let's work!

THE MEASURE OF A MAN

Not—How did he die? But—How did he live?
 Not—What did he gain? But—What did he give?
 These are the units to measure the worth
 Of a man, as a man, regardless of birth.
 Not—What was his station? But—Had he a heart?
 Was he ever ready with word of good cheer,
 To bring back a smile, to banish a tear?
 Not—What did the sketch in the newspaper say?
 But—How many were sorry when he passed away.
 —Selected.

PRAYER

By Frances Crosby Hamlet

Pray for no easier life. Oh, pray to be
 One who shall carry burdens valiantly.
 Ask not for added strength, but rather take
 That which you have, the most thereof to make.
 Seek not to see all that the future holds;
 Gratefully take each day as it unfolds.
 Pray not to-morrow bring the good you crave.
 Here lies to-day. Just for to-day, be brave.

INFORMATION WANTED

CAN ANY READER of the "Herald" explain Matt. 11:14; 17:12; Mark 9:12, concerning Elijah.

Also explain the words, "and they knew him not". How could they know him to be Elijah? Does the statement "the spirit and power of Elijah" sufficiently explain? Was this statement communicated to the people in any way? Luke 1:17.

Also explain, "And they have done unto him whosoever they listed", "even as it is written of him". Where is it "written"? Does the remark indicate other Scriptures to which Christ makes reference and to which the scribes ought to have given heed?

Further: What is the significance of the Revised Version deleting the word "again" in Matt. 17:9, and adding it in Mark 9:9? Yours—"One willing to subscribe for a sanely conducted Bible Investigator, monthly."

WE ARE HIS DWELLING PLACE

"What? know ye not that your body is the temple ('or, a sanctuary', R. V.) of the Holy Ghost ('Spirit', R. V.) which is in you, which ye have of ('from', R. V.) God, and ye are not your own?" 1 Cor. 6:19.

By Samuel E. Haney

PROBABLY THERE IS no phase of man's redemption which causes so much antagonism among theologians and Bible students as the relative phase of the body. This can, in part, be understood by the two extreme views maintained by different schools, e. g., the one spiritualizing everything in heaven and on earth, the other materializing everything. These facts were brought home to me by my father's and mother's respective religious persuasions: Catholicism and Quakerism. But fortunately the Bible contains a happy medium, and blessed is he who loosens up sufficiently to see and enjoy it.

All of God's works are luminous. But the antithesis of this is clearly manifest in our enemy's attacks:—Light—Darkness—Harmony—Confusion. Listen to the plea: "Teach us what we shall say unto him; for we cannot order our speech by reason of darkness. Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?"—Job 37:19; 38:1, 2. Jesus said, "As long as I am in the world, I am the light of the world". And as long as Satan is in the world (John 14:30) he is the "darkness" of the world.

In considering a few texts on this subject may we, with open hearts and minds, be humble enough to be led by the Holy Spirit and the plain Scriptural statements.

The words of our text were addressed to "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, both their's and our's." Jesus in His great prayer (John 17:19) refers to this class thus: "And for their sakes I sanctify myself, that they also might be sanctified through the truth". The location where sanctification takes place is in the body, sanctuary, temple, the work being super-induced through the truth, and the influence of the Holy Spirit. Superfluous to say that the unregenerate person is more or less influenced by "the prince of the power of the air, the spirit that now worketh in the children of disobedience."

What effect has the indwelling Spirit of God on the body? Paul answers, Rom. 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" ("shall give life also to your mortal bodies", R. V.—"will also make your mortal bodies live", Moffatt.). Eph. 2:6: "And raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus" ("together with Christ

raised us', Moffatt). This was potentially the case, time being no factor with God. Paul shows (Rom. 8:1, 2) how that the body is involved by being "free from the law of sin and death"—sin being the cause of all man's afflictions and sickness. He further refers to the "redemption of our bodies." Rom. 8:23. David amplifies Psa. 103: "Who forgiveth all thine iniquities; who healeth all thy diseases; . . . who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's". Read Exod. 15:26.

Are there visible divine and human bodies in heaven? The general conception is, that heaven is composed exclusively of spirits that have not flesh and bones as we have. But what says the Word? Of God it is written: "They heard the voice of the Lord God walking in the garden in the cool of the day". Gen. 3:8. "And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen", Exod. 33:23. "Whose (God's) voice then shook the earth", etc. Heb. 12:26. "Ye have neither heard his (God's) voice at any time, nor seen his shape". John 5:37. Of Jesus after His resurrection, made immortal: "They supposed that they had seen a spirit. . . . And he said, . . . Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. . . . And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them", Luke 24:37-43. "While they beheld, he was taken up; and a cloud received him out of their sight, . . . Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven". Acts 1:9-11. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God". Stephen. Of Enoch: "And Enoch walked with God; and he was not, for God took him". Gen. 5:24. Though nearly 6,000 years have past, Enoch's body in heaven has seen no corruption, nor ever will. In the year 896 B. C., 2825 years ago, God took another man, Elijah, with his human body and human nature, up into heaven without seeing death. These men, like those to be "caught up . . . to meet the Lord in the air", were protected from the elements by the same Divine power, but innate—2 Pet. 1:4, as were Shadrach, Meshach and Abed-nego while in the "midst of a burning fire furnace. Jesus had control of the elements while
(Continued on page 793)

THE IMPORTANCE OF WORDS

By F. L. Austin

WORDS ARE the automobiles of literature. They are loaded with thoughts. The thoughts are delivered. Sometimes we have two or more words which carry the same thought. These words are called synonyms. For instance, the word "honest" and the word "sincere" carry practically the same thought.

Sometimes the same word may, on different trips, carry various meanings: sometimes even opposite meanings. Such words are called homonyms. For instance the word "bid" is used to convey the thought of pray or petition. It also is used to convey the thought of command. These are opposite thoughts conveyed by the same word. This word is also used to convey the thought of offering a price for an article on sale. The word "let" means, to permit. It also means, to hinder. Here again, the same little English word carries sometimes two distinctly opposite thoughts. In 2 Thess. 2:3, "Let no man deceive you", it has the meaning, "Permit no man to deceive you", but in the 7th verse it is used with the opposite meaning: "He who now letteth *will let*"; that is, "He who now hindereth will hinder."

In the study of the Bible it is important that the student shall endeavor to learn all possible about the words. If the words convey a wrong thought to the reader simply because he does not understand the meaning of the words, then he is the loser.

Other languages have homonyms in their speech as well as does the English. The Hebrew is full of them. I cite a few illustrations. The word "naked" in Gen. 2:25 is translated from the Hebrew word *arum*. In the very next sentence, 3:1, it is translated into the English word "subtil". These two English words here used are from the same Hebrew word. That word is a homonym in Hebrew. It requires the two English words to express or convey the two different thoughts carried by the one Hebrew word.

The word "leave", in Gen. 2:24 is properly rendered. The Hebrew word from which this word "leave" is translated is a homonym. Another meaning of it is, "to help or restore"; that is, to fortify, to strengthen. The same word occurs in Neh. 3:8: "They fortified Jerusalem". The translators have given the readers the opportunity to take the other meaning, for they have placed in the margin the word "left". The text might then read, "They left Jerusalem." Here the translators have endeavored to give the reader opportunity to exercise his own judgment as to which meaning this homonym is to carry in this text. This same Hebrew word is the occasion of greater study in Exod. 23:5, where the text reads, "Wouldest thou fear to help him, thou shalt surely help with him". Because another meaning of this Hebrew word is "leave", therefore the translators have placed in the margin the word "leave", the same as in Gen. 2:24. But if it has that meaning in Exod. 23:5, then the whole sentence must

needs be changed. It is evident to all that the word as used in the text is the correct word, for the context warrants such meaning.

A similar English homonym occurs in 1 Thess. 4:15: the living ones "shall not prevent . . ." Our common usage of the word "prevent" means, "to hinder", but another usage, especially in earlier times, is "to go before; to go ahead of". This latter is evidently the meaning of the word in this place. Accordingly the Diaglott rendering of this clause is, "That we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep."

The above is sufficient to indicate something of the importance of the study of words.

THE PRAYER OF FAITH

By M. A. Woodward

WHAT IS PRAYER? It is an honest, sincere desire or request. There has been much said within the last year concerning prayer, our need of it personally, its benefits to the real Christian, its drawing power to the merciful and patient Father. Also there have been many anxious requests for the church to enter more earnestly into the sacred portals of prayer that they might feel and be benefited by the power of our wonder-working God in their own lives.

Have we used prayer for that purpose, or are we selfish in our prayers asking favors of Him to satisfy some personal, selfish desire? How careful we must be that we do not ask amiss to consume it upon our lusts! We spend much time telling God how very good He is, how wonderful, how powerful, how wise. We need not do that. He knows all about His power. All we have to do is to realize it, and as He has asked us to do, use His mighty help. Ask Him to give us courage to look into our lives to see if there be any wickedness there, strength to acknowledge it, and forgiveness for the dear Christ's sake.

"God does not covet our praise, and we cannot inform the infinite Mind in any way, but to understand Him demands our absolute consecration of thought, energy and desire". Are we grateful to this loving Father for past and present blessings? Let us express it in our actions as well as our words. Then we are ready to receive much more from His hands. We will not go around whining, grumbling or fretting because we have not perhaps received all we asked for. He may be withholding the very thing we most desire because it would not be for our good. Just a little ahead we, too, will see and know how wise He was in withholding it from us.

O to fully realize what the beloved John meant when he said; "God is love; and he that dwelleth in love dwelleth in God and God in him." Without this love our Christian life is perfectly barren. We cannot conceal from God the hopelessness of a barren life. Simply asking that we love God will never make us love Him, but the longing

to be better and holier expressed in daily watchfulness and striving to assimilate more of the divine character, will mold and fashion us anew until we awaken in His likeness.

The prayer of faith revives and stimulates a desire for a fuller Christian life. If we could but realize what a loss we have sustained in one day's neglect of earnest prayer of faith, we would never fail to have our daily talks with the ever-present Father. We sometimes ask God for strength to perform our many cares and necessary work, and then go far beyond our strength, which God does not ask us to do. The result is tired nature rebels, and we are laid aside for weeks perhaps, unable to do or even think of the many duties awaiting us. We have committed sin, and now we have to come to the Sin-bearer and confess our sin, then lie for weeks to gain back that which we have abused. He is teaching us useful lessons. We have no right to abuse the strength God has given us. He will provide another way if we patiently wait.

Some one has given us this soul-longing prayer: "My God and Father, who knoweth both my abilities and my limitations, I pray that Thou wilt make me both eager and humble, beyond all my striving. Give me simple trust in Thee, who art able to over-rule all my failures. Make me diligent without anxiety or discouragement."

Timothy says, "Take heed to thyself." "If we would be used and useful we must keep ourselves fit. We may overestimate ourselves. God may not expect so much of us as we may think. We become impatient of results." We think we should be sower and reaper too. Perhaps that is not in God's plan. Let us be careful, pray earnestly for wisdom, judgment, love and patience. Then He who knoweth the thoughts and intents of the heart will have compassion on our strivings even though they may be in weakness.

Let us pray: "O God, above all things teach me humility, that in all my human weakness I do not vainly strive to fight my battles alone or bear my burdens in my own strength. O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then in thy great mercy, grant us a safe lodging, a holy rest and peace at last, through Jesus Christ our Lord."—*J. H. Newman.*

What a wonderful Father we have, one who is touched with the feeling of each of our infirmities, who listens to all great or small, and is so willing to answer. O beloveds, may we honor so sweet and patient a Helper and use Him for all our needs.

—o—

THERE is room in God's sympathy for all our sorrows. God's power is given only for God's purposes. There is no faith without the cooperation of the heart and head. If men do all for the glory of God He will do all for the good of man. It makes much difference whether a man has great desires or whether he desires greatness. The lights of the world ought to be the leaders of men. The world must judge the kingdom of heaven by its citizens.

WE ARE HIS DWELLING PLACE

(Continued from page 791)

yet human. Matt. 8:26:27. But He is now immortal; and, "all power is given unto me in heaven and in earth". Matt. 28:18.

The blessings which are being enjoyed by our spirits, souls and bodies, as the result of the indwelling of the Holy Spirit, compared with the blessings "laid up" for us until we are "changed", made like Him, is like comparing the light of a candle with the light of the noon-day sun. Our minds cannot grasp what it means to be "like him" and "with him".

The following given in the *New York Tribune* may suffice as an inkling of what it all means: "A little street boy was taken up out of a cellar by the Fresh Air Fund and sent to a farmer's house in Westchester. He had a great, big room all to himself, and when he was shown into it at night and a little candle placed on the table, it was a perfect world of bewilderment to him, and he thought he was in heaven. Finally, he got tired and sleepy and looked at the snowy, white bed. Why, he had never been in a bed in his life! So he slowly crept up to it, and after a while he just laid his little cheek against the soft pillow. He could not believe it was for him, there was some mistake. He began to feel so guilty after a while. The idea that he should lie down on a white, snowy bed like that—it was presumption or intrusion. But he just went far enough to let his head poke into heaven for a moment, and then he got down on the floor under the bed and said: 'This is the place for me', curled himself up and was soon fast asleep. Early in the morning the landlady came in and saw him, and she said, 'Oh, dear me, what does the boy mean?' And she picked him up and put him on the bed, and tried to explain that the bed was for him, but she had the hardest time to make him understand and to induce him to get under the nice, warm blankets." How many of God's dear children there are who are sleeping under the bed instead of resting in the bosom of His love. We are so slow to believe all that He has for us and to take what is ours. Oh, some day, when whiter than snow and higher than the angels, and when all the magnificence of the ages is at our feet, how ashamed we will be to think how hard it was for us to take a little crumb from our Father's table! God is looking for princely hearts, who, like Abraham, are willing to believe that He is the God that He says He is.

A couple of lines that are uppermost in my heart:—

"How Thou canst think so well of us, and be the God Thou art,

Is darkness to my intellect, but sunshine to my heart."

We cannot quite understand it, but it is so. Get it into your heart if you do not quite get it into your intellect, and be strong in faith, giving glory to God. He has let that trouble come to you, beloved, just for an opportunity to get you out of it, that it may be a stepping-stone to Himself.

DAILY SCRIPTURE READINGS

GOD'S HELP IN ONE'S DAILY LIFE

Sunday, September 22—Acts 14:8-28.

Outstanding Truth: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:9.

The smiting of Saul with blindness on the way to Damascus, Acts 9:3-9, was one of God's ways of helping Saul. After the blindness, came Saul's change of heart. After the change of heart, came God's blessing.

The stoning of Paul in Lystra was different. Here was a test of Paul's faith, that is true, but there was a larger work wrought. Here Paul stood as a sacrifice. In that sacrifice, God showed His help. Witness the scene, when outside the wall, lying as dead, he arose, and the next day he was again preaching. In this work, Paul revealed to the unbelieving people about him the mighty help of God in one's personal life. Even their vicious stones were not able to stop Paul, God's disciple.

GOD'S GLORY BRIGHTENS AS HIS PEOPLE RETURN TO HIM

Monday, September 23—Ezek. 11:14-25

Perhaps no place in the affairs of man is the ever watchful eye of our Father so forcibly demonstrated as in His watchcare over Israel during her long captivity. Through Ezekiel, He assures them that though they are sent "far from the Lord" yet they will be gathered from the people and again placed in the land of Israel. At that time they will have one heart and a new spirit; they will walk in God's statutes; they will keep His ordinances; "and they shall be my people and I will be their God". It was at the accomplishment of all this that Ezekiel, in vision, saw "the cherubims lift up their wings", "and the glory of the Lord went up from the midst of the city". How mightily God aids!

A PRAYER OF CONTRITION

Tuesday, September 24—Dan. 9:1-10

After having been nearly seventy years a captive, approaching ninety years of age, Daniel poured forth in behalf of his people, Israel, this beautiful prayer of confession and sorrow. Though occupying the highest seat in the kingdom, next to the king, Daniel deigned not to exalt himself in his own esteem. With contrite heart, he confessed the sins of his people and implored the Father's mercy. God sent Gabriel to aid Daniel.

DARE TO HAVE COURAGE TO LIVE OUT YOUR FAITH

Wednesday, September 25—Josh. 1:1-9.

The word of God came to Joshua to lead this multitude of three millions or more across the seasonal flood waters of Jordan in to the land promised forty years previously. Joshua's faith was tested. In the face of seeming impossibility, he marched the priests to the edge of the flood waters, and, carrying the ark, they stepped in fearlessly.

At once the waters receded; they piled up northward to the city of Adam; and the bed of the stream became dry land. After the nation had marched across, the priests, who had stood quietly in the midst of the river bed, gathered stones therefrom with which to build a lasting monument on the western bank of the river, and, last of all, marched from its center to the waiting people beyond. Old Jordan renewed her mighty flow down to the sea of death.

How visibly the hand of God aided the man of faith and the people of obedience! Who, with this outstanding testimony from the Father, can hesitate to obey Him? Let us have courage to fight the fight of faith, and lay hold on eternal life.

JOY FOLLOWED SORROW

Thursday, September 26—Jer. 29:10-14

Afore ever God delivered Israel to Babylon in punishment for her great and continuous rebellion, He told Jeremiah that at the end of seventy years He would re-gather them. To witness how fully this promise was kept, let us read and reread the books of Ezra and Nehemiah. Remember that these books are the history of the return of Israel, the rebuilding of the walls, and the rebuilding of God's temple.

The God who could foresee His recall of Israel from her bondage of punishment has foreseen, likewise, the recalling of man from the bondage of death, the recalling of earth from the bondage of the curse. These latter are as certain of fulfillment as was the prophecy through Jeremiah.

GOD EVER DWELLS IN THE MIDST OF HIS FAITHFUL PEOPLE

Friday, September 27—Ezra 6:13-18

No sooner did Israel return from her captivity in Babylon and Medo-Persia, than the temple, God's abiding place in the midst of His people, was rebuilt. Indeed, Judah's return would not be a return worth mentioning except God had been in her midst.

So today, he who returns from sin to the living God must have God in his midst if he is to benefit much. Accordingly, Paul teaches, 1 Cor. 3, that the Christian is the temple of God. God dwells within. It is this that makes the return of value. It is in this way that God renders personal aid.

THE SUPREMACY OF GOD

Saturday, September 28—Psa. 19:7-14

This whole chapter is one united thought. Just as the heavens in their immense greatness and marvelous action declare the glory of God to man, so does the law or Word of God declare through its marvelous accuracy God in all His workings. What unspeakable testimony of God do the heavens witness! The minute precision of movement of the heavenly bodies is wonderful. Again, the marvelous accuracy of God's Word in fulfillment is equally wonderful.

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"REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE, I PRESS TOWARD THE MARK FOR THE PRIZE . . ."—PHIL 3:13-14.

ARE YOU becoming impatient, folks, because the contributions you have sent in have failed so far to appear? We ask you to wait a little longer, for just at this time of the year there is so much to report that copy is on hand for several weeks ahead.

We take this opportunity to thank all who are helping in this splendid manner toward accomplishing the real purpose of the Page. Keep up your cooperation, Bereans! The results will appear in due time.

And now we are giving brief reports of Illinois work with plans for the present year. Some wonderful fields of opportunity are opening up for us, and we are urging every Berean in the state of Illinois to take careful notice of these reports, and to then get behind your leaders and conscientiously push, with all your might, this year. There are many more places to be filled than there are workers to fill them. There is an important place for *you!*

ILLINOIS STATE BEREAN MEETING

Conference is over and the Illinois Bereans feel that they have had the best meeting they have ever enjoyed.

Delegates were present from many of the local societies, and both verbal and written reports showed excellent progress over the state as a whole. In some localities great advancement has been made, while other points need strength and encouragement very much.

The officers elected for the year are: president, Elmer Goekler, Marshall; first vice-president, Margaret Lyon, Chicago; second vice-president, Grace Laning, Mt. Sterling; secretary, Edna Wood, Marshall; treasurer, Esta Starbuck, Rockford.

Some of our old committees were done away with and one new one was created. The chairmen of these committees as they now stand are as follows: Harry Goekler, Marshall, Isolated; Ednah Cooper, Ripley, Junior Research; Ethel Austin, Chicago, Literary; Dorothy Lyon, Rockford, Sunshine. Sr. Anna Drew, of Dixon, remains our official advisor, as before.

The custom of observing October as self-denial month was continued this year, and as October is now very near at hand we call to your attention the need of preparing yourself to make it a month of real sacrifice and abundant blessing.

Plans are being made for better work than ever before, but it is impossible for the leaders to do a great deal unless they are backed by every member. Bereans, let us all get together and push this work and make this year the best yet. Remember, "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."

Are we all ready for work? All right, let's go!
—Edna H. Wood, Secretary.

LOOK, ILLINOIS BEREANS!

You have read the secretary's report of the state meeting. Please give us your cooperation. We ask you to remember especially that October is self-denial month once more.

You will notice in the foregoing report that a new committee has been created and named the Sunshine Committee. Its name explains its nature very well. The work of this committee is to search out all who are in need of sunshine in Illinois, and to send a ray of cheer when and where it is most needed. It is to send letters of cheer and small tokens of sunshine to the sick, to send letters of welcome to the new members, and to search out new names for our various state activities.

Please make yourself a committee of one to send to Sr. Dorothy Lyon, address at head of page, the names of any in real need of the ministrations of this committee.

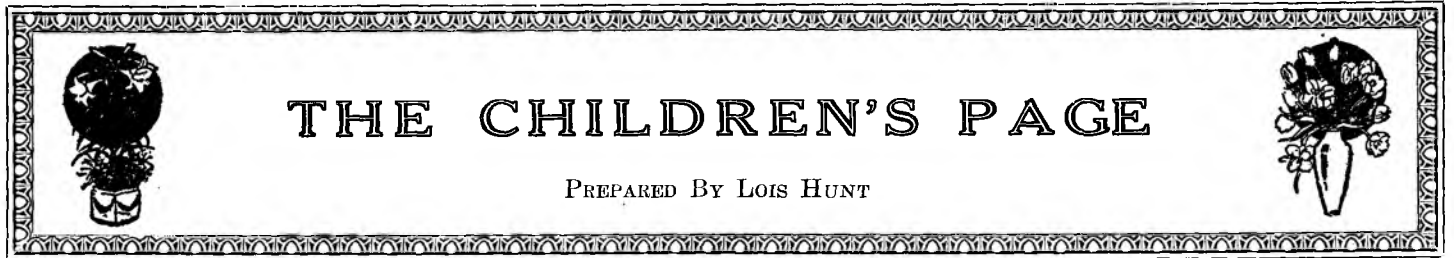
—Elmer Goekler, President.

QUERIES

Under the heading, "School Begins. Let's All Get Busy" in the September 3 Herald, page 759, was begun a very interesting sort of little contest. If you haven't read it already suppose you get out this number of the paper and look up this column and send in your answers at once.

One of our wide-awake Bereans has suggested that classes enter the contest as a group, working out the answers for class each week along with the regular lesson, and sending in your answers as a class. Don't you like the plan?

Let's take these questions and search the Scriptures for the answers.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

MALACHI FORETELLS A NEW DAY

MALACHI WAS ONE of the teachers whom God sent to teach the people to turn away from their sins. He told them about the coming of Jesus. They were looking for a Savior who would come as a great King in *this* world. Malachi told them that they were wrong. Jesus would save them, but not in the way they expected.

He told them that Jesus would sit as a Refiner who takes the dross out of the gold. He meant that He would take the sin out of our hearts and make us good and pure like gold.

The Lord had love and pity for His people, although they were not always good. He told Malachi to give them this message, "Return unto me, and I will return unto you."

The Lord asked, "Will a man rob God?"

They were robbing God by thinking only of themselves and giving nothing to help others.

"Bring ye all the tithes"—the tenth part of what they had, into the storehouse, that there might be a share for those in need. The Lord urged them to try to do the right, and see if He would not richly bless them. He promised to open the windows of heaven and pour out a blessing such that there should not be room enough to receive it.

He said all nations would call them blessed and they should have a delightful land.

—Selected from *Little Learner*.

REMEMBER

Jesus is coming back again and we must be ready when He does appear.

WHERE FIND

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

SOMETHING TO DO

1. Read over all the last twelve stories.
2. Learn Mal. 3:10.

NOTEBOOK

- Page 1. Copy Mal. 3:10.
Page 2. Paste pictures to show God's mercy to His children.

"Do you know what it is to be true blue?
To do your best whatever you do,

To labor bravely and never shirk
To hold up your head, and sing while
you work?
And that will mean you are true blue
If you do your best in whatever you do."

—Ethna Hayner Flower

HELPS IN YOUR STUDY

These tables of equivalents will make plain many Bible texts. As authorities are not agreed on all of them they must only be accepted as approximately correct.

LIQUID MEASURE: Log, 1 pint; 4 Logs=Cab, 2 quarts; 3 Cabs=Hin, 6 quarts; 6 Hims=Bath, 9 gallons; 10 Baths=Homer or Cor, 86 gallons.

DRY MEASURE: Log, .96 pints; 4 Logs=Cab, 3.84 pints; 1.8 Cabs=Omer, 6.91 pints; 3.33 Omers=Seah, 2 gallons, 7 pints; 3 Seahs=Ephah, 8 gallons, 5 pints; 10 Ephahs=Homer or Cor, 86 gallons, 3 pints.

MEASURES OF LENGTH (Talmudic): 1 Digit=Finger-breadth, .91 inches; 4 Digits=Palm, 3.64 inches; 3 Palms=Span, 10.91 inches; 2 Spans=Cubit, 1 foot, 9.82 inches.

MEASURES OF LENGTH (Land—English): Foot, 11.65 inches; 1½ Feet=1 Cubit, nearly 18 inches; 3.33 Cubits=1 Pace, 4 feet, 10.25 inches; 1000 Paces=Mile, 4854 feet; A Sabbath Day's Journey, 4854 feet.

MONEY (Old Testament): Shekel (silver), \$.646; 15 Shekels (silver)=Shekel (gold), \$.969; 3,000 Shekels (silver)=Talent (silver), \$1,940.00; 3,000 Shekels (gold)=Talent (gold), \$29,085.00.

MONEY (New Testament): Mite (copper), 1/8 of a cent; 2 Mites=Farthing (copper), 1/4 of a cent; Drachma (silver), \$.16; Didrachma (Tribute money) \$.3233; 2 Didrachma=Shekel, \$.646; 1,500 Shekels=Talent, \$970.00.

These tables are taken from the helps to be found in all Oxford Teacher's Bibles.

TEN COMMANDMENTS

1. See that thou have no gods but me;
2. Before no idol bow thy knee;
3. Take not the name of God in vain;
4. Nor dare the Sabbath day profane;
5. Give both thy parents honor due;
6. Take heed that thou no murder do;
7. Shun words and deeds and thoughts unclean;
8. Steal not; though thou art poor and mean;
9. Don't make a wilful lie; nor love it.
10. What is thy neighbor's do not covet.

—Reprinted by Mrs. Abram A. Weigert

With Our Sunday Schools

LESSON XIII.—September 29, 1929

REVIEW: SIGNIFICANCE OF THE EXILE AND THE RESTORATION

Isaiah 61:1-9.

Devotional Reading: Isaiah 61:1-9.

GOLDEN TEXT

The mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—Psa. 103:17.

General Topic for Review. God's providence in chastening and restoration.

General Summary. After Israel had experienced God's providence for nearly 800 years, her heart was still clinging to idolatry in disobedience to God's earnest pleadings. Foreseeing positive overthrow resulting from the withdrawal of His hand of blessing, God appointed certain men of strong faith to shepherd His people while in captivity and during their regathering. Through it all, the omniscience and omnipotence of a God of love over His people is strikingly revealed. That same unbounded wisdom and unmeasured power awaits at the threshold of God to be showered, like the morning dew, upon whomsoever will honor Him in faith.

Lesson 1. Ezek. 3:4-11; 24:15-18.

Topic: A Prophet Pastor.

Summary: The ten tribes of Israel were in captivity in Assyria. The hearts of the people were undoubtedly bitter against God. God called Ezekiel and sent him to be a watchful shepherd unto them. He was carefully instructed to speak all of the words of the Lord to them "whether they will hear, or whether they will forbear". For this labor, God made Ezekiel's forehead "harder than flint". Ezek. 3:9.

Lesson 2. Ezek. 33:7-16.

Topic: Individual Accountability to God.

Summary. Ezekiel was told to teach the people how that in God's future time the individual would not be rewarded as one of a nation, but that each would be rewarded according to his own performance. "The soul that sinneth, it shall die"—because of his own sin.

Lesson 3. Ezek. 47:1-9.

Topic: The Cure for the World's Ills.

Summary: Ezekiel was given a vision of Israel regathered in the restored land. God's Servant will then be the accepted and gracious Leader. The vision portrays the beauty of righteousness in contrast to their then present day of evil. God's hand of providence over them during their waywardness, captivity and restoration is vividly seen.

Lesson 4. Dan. 1:1-4, 19, 20; 2:17-24.

Topic: Character and Career of Daniel.

Summary: Daniel's constant communion with God, his constant devotion in service to God revealed a character which steadily grew more and more God-like. His career brought him in youth before him whom God had declared king over all at that time. Daniel's constant service to God, even in non-conforming to his captor's wishes, revealed God's ever present providence before which Babylon's powers always bowed. Contrary to all human reasoning, Daniel was exalted ahead of all others before the king.

Lesson 5. Dan. 5:17-28.

Topic: Reveling and Ruin.

Summary: As though he would impudently

ignore God, Belshazzar brought forth the captured vessels of God's temple and engaged them in the setting of a great banquet for riotous reveling; this in the face of the besieging army of the Medes. His city fell to the invader; his nation was completely overthrown; and the power over nations was transferred to the Medes. This riotous reveling and complete overthrow can easily be recognized to be a result of haughtily ignoring Jehovah. God was able to set up a kingdom in Nebuchadnezzar to overthrow it in Belshazzar, and through it all to exercise His providence over Daniel and Daniel's people.

Lesson 6. Dan. 6:10, 11, 16-23.

Topic: The Courage of Faith.

Summary: In faith toward God, Daniel dared to ignore the decree of the king to pray to none other than the king himself. The king had decreed that any who disobeyed should be committed to the den of lions. Daniel's faith was rewarded by protection in that God "shut the lions' mouths". Herein is God's providence over the individual exemplified to be equal to His providence over the nation. Daniel's faith in God motivated him to work for God. His faith was shown by his works.

Lesson 7. Ezra 1:1-6; Psa. 126:1-6.

Topic: Historic Significance of the Return.

Summary: The return of Judah revealed God's watchful eye over that people. During their captivity, through God's providence, one of their daughters, Esther, had become queen of Persia. Her influence, together with that of her uncle, Mordecai, and that of other influential Jews, had been felt by the growing youth of the royal house. One such youth, Cyrus, came to the throne of Israel's 70 years of captivity drew to a close. This Cyrus granted Ezra, the priest, privilege to rebuild God's temple in Jerusalem. The whole reveals again God's hand in providing leaders for the restoration.

Lesson 8. Ezra 3:10-13; 6:14-16; Psa. 84:1-4.

Topic: Builders of God's House.

Summary: Returned Jews from their long captivity laid the foundations of the new temple at Jerusalem in the second year of their returning. For perhaps 18 years the work went forward to completion. Timbers, stone, gold, silver, all materials were all but miraculously furnished to this captive-impo- verished people, and strength was provided the workers to complete the labors in the face of much opposition. One wiser and stronger than man must have directed.

Lesson 9. Ezra 7:6-10; 8:21-23, 31, 32.

Topic: Prayer and Providence.

Summary: Years after the first company had returned, and after the walls of the city had been rebuilt, Ezra led a second and larger company to their homeland. In the beginning

of the journey, at Ahava, Ezra proclaimed a fast, and petitioned almighty God to preserve them in the way, and to guide them out of the hands of their enemies. Ashamed to ask for soldier protection he intrusted himself and his all to the keeping of Jehovah.

Lesson 10. Neh. 4:6, 15-21.

Topic: Cooperation in Religious Work.

Summary: Though out of sequence as to time and subject, this lesson reveals the strength of those who cooperate with each other in a great undertaking. Not only did they cooperate with each other, but they united in cooperating with God. The principle is equally applicable to Christian labors.

Lesson 11. Neh. 8:1-3, 5, 6, 8-12.

Topic: The Call for Trained Teachers.

Summary: Having rebuilt the city and the temple, the people were gathered together upon the eastern hillside in front of the city gate while they themselves were renewed in the teachings of the law of God. Without teachers for God's work, the world would soon become wholly impoverished of the bread of heaven.

Lesson 12. Mal. 3:1-12.

Topic: Preparing the Way of the Lord.

Summary: Following her restoration, Judah again rejected God. Malachi points to the day, yet future, when His Son, their Messiah, will yet enter upon a prepared way, and restore the promised land, and the faithful individuals of Judah in permanency. God has thus provided. His query to Israel was, "Who shall be able to stand?" God has provided the way. Who will accept of His provision?

PRACTICAL APPLICATIONS

God's Faithfulness. In all this remarkable history of the exile and restoration of the Jews, there is one great outstanding fact, strengthening, faith-building, inspiring! It is found stated with the vigor of simplicity in Rom. 11:2: "God hath not cast away his people which he foreknew." Throughout the long period of their punishment God has faithfully kept His covenant with Jacob: "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28:15. For seventy years they were to remain in bondage in Babylon. In exactly seventy years they were permitted to return! God did not forget them even in their sin. He will not forget us! It is not "vain to serve God" (Mal. 3:14); for "he is faithful that promised" Heb. 10:23. The assurance of Paul applies to young and old alike. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58.—G. E. M.

DOINGS AMONG THE CHURCHES

All those interested please take notice that Bro. F. E. Siple's new address is 415 E. Chamberlain St., Dixon, Ill.

Sr. Orpha Sanford, who is chairman of the Berean Relief Com., has moved to 5424 Race Ave., Chicago, Ill. All correspondents please notice this change of address.

Bro. Paul Hatch, after spending a couple of weeks in Indiana, speaking for the brethren at Hillisburg and visiting his mother at Michigantown, has returned to Oregon, Ill.

We are very much encouraged to report a check of \$12.30 received from a brother at Attica, Kansas, to be used for the Bible Training Class; also one for \$32.60 from the Niagara Falls Church for the same purpose. May God bless you all, brethren, in these efforts for the Master.

Services were held last Sunday at the Dixon church, being the first Sunday of the new schedule by which they are to have regular church work the first and third Sundays of each month. Bro. Siple and family have located there so as to do pastoral work among them, and the prayers of all are asked for the success of the work in Dixon. Mid week services are held each Wednesday night at 7:30.

Those within driving distance who are not members of another congregation are urged to keep the first and third Sundays in mind and meet with the Dixon church.

A FAREWELL

The Oregon church and friends tendered a farewell to some of its departing members at the home of Bro. and Sr. F. A. Stilson on Monday evening, Sept. 9. Bro. and Sr. Stilson and family, Bro. and Sr. Wm. McGraw and family and Bro. and Sr. F. E. Siple and family are moving to other places of work and Christian service, the Stilsons to Plymouth, Ind., the McGraws to Rockford, Ill., and the Siples to Dixon, Ill. Naturally the Oregon church will feel these changes very materially. All of these have been of especial assistance in our S. S., our choir and our church services in general. But what is our loss, is another's gain. So while we bade them a very regretful farewell, we also bid them God speed in their new homes and in their labors for the the Master. May His blessing follow them for their faithfulness in His service.

GRAND RAPIDS, MICHIGAN

Once again the church was made to rejoice when another of our young ladies obeyed the Lord in baptism. It is encouraging to the body to witness the results of their labors. Our new member is Anna Brago, 224 Himes St., S. E., Rt. 11, Grand Rapids.

Mrs. Moore, one of the converts during Bro. Patrick's ministry here, underwent an operation which was followed by other complications. She is on the mend at this writing and we trust that she will soon be restored to health and strength.

TEXAS

The meeting at Palava closed Sunday night. Our hearts were made to rejoice Sunday when three came forward, made the good confession, and were baptized. They are: Erma Hall, Velma Bugg and Mabel Leeper.

We commend these three sisters to the brotherhood, and pray that they may be guided by the watchcare of the heavenly Father.

We will hold a meeting at Ada near Gatesville the last week in October, D. V., thence south to Houston and Riviera if arrangements can be made.

E. O. Stewart, Box 485 Sweetwater, Texas

CHICAGO CHURCH

Until further notice the Chicago church will hold its services in a room on the second floor of Waller Hall, 5700 Chicago Ave., corner of Waller Ave. Entrance is on Waller.

Those traveling the Lake St., elevated lines should get off at Menard Ave., 5800, and walk four short blocks north and one block east. Those using the Lake St. surface lines, alight at Waller Ave. and walk north four blocks. South side people remain on train to Chicago Ave., then take surface line west to door. This last requires two fares. On North and South surface lines transfer to Chicago Ave.

Will those interested please keep these directions.

Bro. Paul C. Johnson will speak for the Chicago church next Sunday, September 22nd, at the usual hour, 10:30 a. m.

NIAGARA FALLS, NEW YORK

Bro. Rennard is slowly improving from the mishap in which he suffered a broken and cracked hip. He was still in the hospital on September 3, but hoped to be able to go home in a few days. Six weeks is a long time to lie in bed and especially for an active person like Bro. Rennard.

Bro. T. J. Emms has made a nice new sign for the front of the church. It has the name of the church at the top, the time of the different services, a welcome to all, and the pastor's name. Thanks to Bro. Emms.

We are glad to hear that final arrangement has been made for the entry of Dr. W. J. Lent's wife into the U. S. Their new home is about complete, so they will soon be at home after so long a time.

Mrs. Eastman of Fenwick was over to the Falls church last Sunday morning.

Vacation time and sickness have been keeping the attendance at the church services down, but we are hoping that the attendance will be on the increase from now on. Berean, Tuesday night, Bible Study and Prayer Meeting, Thursday night, and Sunday School and Preaching, Sunday morning.

Miss Elizabeth Oakley has been quite sick with a severe cold or summer flu, but is on the mend according to the last word received.

After seeing the number of tourists both at Niagara Falls and the Toronto Exhibition, it makes one think that it surely must be, "The Time of the End," spoken of by Daniel, when many would run to and fro. Judging from the different things we saw on exhibition, surely, "knowledge is increased." Also we think of Peter's exhortation: "Seeing we know these things, what manner of persons ought we to be in all holy conversation and godliness?"

We were very much pleased to have Srs. Ida Vogel and Leota Hanson of St. Louis, Mo., with us at both Niagara Falls and Fonthill churches on Sunday, Sept. 8. They are here on a vacation and sightseeing trip.

Another pleasant surprise we had was when Bro. Sydney Jackson and wife of Waterloo, Ia., also Sr. Mary Jackson, Matron of Golden

Rule Home, drove in about midnight Sat. Sept. 7. Sydney was just recently married, so they were honeymooning around and brought his mother along. They were in attendance at the evening service at Fonthill church on Sunday.

We are always glad to have any of like faith who are coming by this way, stop and attend services and get acquainted. We will try and make you feel at home. Grover Gordon.

HILLISBURG, INDIANA

The home-coming meeting on September 1 was well attended with brethren present from Roll, South Bend, Kokomo, Indianapolis, Danville and other points in the state. Bro. Anderson delivered the morning and evening sermons, and Bro. Paul Hatch, the afternoon. Bro. Hatch has been with us for two weeks, giving a few talks in evening services.

Bro. Anderson returned home from his travels with his family on Tuesday, Aug. 27, and delivered two sermons during the week before the home-coming Sunday.

Bro. Jos. Williams' visit of two weeks previously brought out good attendance in the two sermons that he delivered. It has been a good many years since Bro. Williams has been in these parts and seeing him again was like refreshing showers among his old friends.

A Bible Class was organized among the younger folks with the following officers elected: Samuel Foreman, President; Aldona Huffer, Vice Pres.; Lonnie Anderson, Secretary; Mary Eickenberry, Treasurer.

GREETINGS

I am so thankful to be able to say God has answered the prayers of His faithful saints and I am able to be up and to do a little each day. I am able to sew and write a little, by resting between times. I feel my last sickness was brought on by abusing the strength God had given me. I did not heed the warnings of nature nearly always given us, and I tried my strength too far. I never can realize I am past 80 years of age, and having been in good health nearly all my life I cannot stand as much as my ambition puts upon me. So I have to be laid aside for repairs more often than I wish. But after the long rest comes, and we awake in His wonderful likeness, we will know no more pain, no more being laid aside for repairs. Glad day, hasten on!

M. A. Woodward

SOME PLEASANT MEETINGS

We have just returned from a very pleasant trip which included the conferences in Nebraska and Kansas and a week end meeting at Ripley, Ill. Taking the wife and two of our girls, we motored across country reaching Holbrook, Nebraska, on Saturday, Aug. 17. The conference which started there that night and continued over the 25th was well attended and proved to be a very interesting meeting. We have a splendid group of people in Nebraska and we trust that their church work may be pushed gradually forward.

From there we drove to southern Kansas, arriving at Arkansas City late Monday afternoon Aug. 26. The meeting there was in progress, having begun the previous day. It was both a pleasure and an inspiration to meet with the Kansas friends again. A very busy week was put in with the classes and sermons, and it was with genuine feelings of

regret that many of the partings were taken. Motoring back toward the East we stopped one night at Bosworth, Mo., where we had the joy of visiting some of the brethren whom we have known for many years. From there we came to Illinois, stopping for services over the following Sunday at the Ripley church where kind friends had cared for some of our children so that the wife might have a real vacation trip.

A month in length,—it was a trip long to be remembered. F. E. Siple.

ANOTHER AT RIPLEY

While at Ripley for our last appointment we were filled with gladness at the obedience of George Long to the gospel message. George is a young man of steady habits, dependable, and the kind that is of credit to a church. We feel sure that he will add strength to the local work.

Ripley church is steadily pushing forward, with one of the best congregations we have in the state. May God bless the work and workers there. F. E. Siple.

FONTHILL, ONTARIO

Bro. and Sr. Grover Gordon are nicely located in the property formerly occupied by William Matthews, and are now ready to more fully discharge their duties at the Niagara Falls and Fonthill churches.

We were glad to see Bro. Seburn out to church last Sunday night. He appears to be at about his usual health again.

It has been quite dry in this section of the country for some time past and the crops have suffered to some extent from lack of moisture, but a nice shower (Sept. 6), will freshen things up some. As a whole there is no room for complaint on the part of the farmer, for prices seem to be good on most farm products.

On Friday, August 30, Bro. and Sr. Gordon were invited out to Bro. William Platt's home to spend the evening. After our appetites were satisfied by a bountiful meal, the cabbage customers began to drive into the yard and Bro. Platts asked us to go out with him while to take care of them. So we did, but to our surprise it turned out to be several car loads of the Fonthill church people. Well, that was better than loading cabbage anyway. All enjoyed the nice musical program, after which Bro. Thomas Weldon presented the pastor and wife with a beautiful library table, a gift from the church at Fonthill with a hearty good wish from all present. The ladies came with baskets full of good things to eat. After lunch was served all joined in singing, God Be With You Till We Meet Again, and were dismissed with prayer by the pastor.

The busy season is about over, so we urge each and all to enter into the activities of the church more fully. Let us have a profitable fall and winter together, in the study of God's Word. Grover Gordon.

REPORT OF MEETING AT MCGINTY CHURCH

To the readers of the Restitution Herald, and Bros. and Srs. of the Church of God in Christ:

I have just closed a meeting, August 29 at McGinty Church, 20 miles north of Conway, Ark. We had a large crowd each night, and the best interest I ever saw. People came for miles around. I want to say we had the best order that I ever saw at any place. The song service was good and very good.

There were seven came forward for baptism, and I buried them by baptism into Christ's death to rise and walk a new life with their faith and hope set in Christ, who is our Life giver. They are: Mrs. Mary Shaw, Mrs. Opal McGinty, Mrs. Edna Combs, Miss

Nona Cox, Mrs. Mary Jane Cox, Mrs. Tilda Cox, Mr. Joe Blair. All are of Greenbrier, Ark., Route 1.

Bro. Blair is a man about 65 years of age, a man with a good influence, and many friends. Oh, good Bros and Srs., why can't we all write each of these a personal letter. It would look good to them. So may God bless each of them, and not only them, but all His dear children, is my prayer.

Yours in the one hope,
C. E. Weaver.

OUR TRIP TO ARKANSAS CITY, KAN.

Leaving Eden Valley on Thursday afternoon, August 22, my wife and children and Bro. W. F. Hoskins accompanied me to attend the Kansas-Oklahoma Conference at Arkansas City, Kansas, August 25-September 1. Going by way of Austin, Minnesota; Des Moines, Iowa; Kansas City, Missouri; and Topeka, Kansas we arrived at Arkansas City at 9:30 A. M. Sunday just in time to begin working.

Though the trip by auto was enjoyed yet the meeting with those of like precious faith was by far the greater blessing. No doubt a report of the Conference will be found elsewhere in the Herald, so suffice it to say here that we greatly appreciate the privilege given us of once more meeting in conference with the faithful groups at Arkansas City and thereabouts. The different meetings were of great help to me, and I trust to all others. It was the first time my wife had ever been in Kansas, and the same is true of Bro Hoskins. We know the many friends they have found will be remembered a life time, and will often prove a source of encouragement.

About 4:30 A. M., Monday September 2nd we left Bro. and Sr. Chaplin's home, where we were so well cared for, and coming via Lincoln, Nebraska, Souix City, Iowa, and Red Wood Falls, Minnesota we arrived home safely at about 9:30 A. M. Wednesday, September 4th. Sydney E. Magaw, Pastor.

NOTICE

The new senior Berean books are now ready for distribution. These are the best outlines for study that the Bereans have ever published. Send in your orders at once to the National Berean Society, Oregon, Ill. Price, 25¢ each; 5 to 25 copies, 22¢ each; 25 or more, 20¢ each.

EDNA K. VOSE

Edna Irene Kennedy Vose was born in Atehison County, Mo., Dec. 12, 1897 and died Aug. 30, 1929 at Brush, Colo, aged 31 years 8 months and 18 days. When she was 18 months old, her parents moved to Hamburg, Iowa, where they resided until 1908, when they moved to Panama, Neb. Four years later they moved to Burlington, Colo., where her father preceded her in death 11 years ago. Here she grew to young womanhood.

She was married in 1919 to Victor Vose and to this union were born six children, two dying in infancy. She leaves to mourn her death, her husband; five children: Leonard, Joseph, Hazel, Lucille and Carolin May; her mother, Mrs. E. E. Thompson, Brush, Colo.; two brothers, Raymond J. Kennedy, Aberdeen, Idaho; Clarence E. Kennedy, Lyons, Colo.; one sister, Mrs. G. W. French, Brush, Colo.; besides other relatives and a host of friends. She was laid to rest at Brush, Colo., with the promised assurance of her Savior of coming forth in the resurrection morn to meet her loved ones and friends in a life free from sorrow and death, never more to be parted.

Funeral services were conducted by the writer. J. E. Cowles.

ANNA C. SWANSON

Anna C. Swanson was born October 12, 1859 in Carver Co. Minnesota and died August 31, 1929, aged 69 years, 10 months and 19 days. She was united in marriage to Frank Johnson, June 3, 1881, to which union were born nine children, seven sons and two daughters. One daughter and three sons preceded her in death. Those left to mourn include the husband, four sons, Herbert F. and Charles E. of Manville, Alberta; Elsworth and Roy of Hector, Minnesota and one daughter, Myrtle Anderson of Hector; also two brothers, S. J. and C. E. Swanson, and one sister, Mrs. H. A. Olson of Minneapolis, Minnesota.

Sr. Johnson united with the Church of God in 1901 through the teaching of Lemuel Griffith. She possessed a very studious mind and was uncommonly well versed in the Scripture. She possessed a very keen intellect that served her well in her pursuit of truth and her pleasant manner served her well in presenting the plan of God to others, disarming opposition and rendering them defenseless. In Sr. Johnson's death the church has sustained a great loss and the little body at Hector, a wise counselor and teacher, the husband, a real companion, the children, a good and kind mother, the community, an exemplary citizen.

The funeral was held from the Methodist church which was filled to capacity, being conducted by the writer. The resurrection was stressed as the only hope of the dead, after which we laid her to rest in the village cemetery to await the realization of her hope which will soon be accomplished.

Almus Adams

HERALD RECEIPTS

Bernard Crofton; Mrs. A. B. Sunbury; Mrs. May Borneman; Mrs. Wm. Austin; Samuel L. Burk; C. A. Corbell; Florence S. Hanson; Mrs. A. E. Welliver; A. M. Ross; Arthur Barnett; Jim Hammond; Miss Beulah Wilson; Mrs. Calvin Hammond; S. W. Harlan; Irvin Lathrop; Mrs. R. P. Story; Mrs. J. A. Johnson; Mrs. Jessie Lewis; W. E. Story; Mrs. J. M. Lewis; Mrs. W. H. Roberts; Mrs. Allen Johnson; Mrs. J. T. Williford; Mrs. E. L. McDaniels; Mrs. Wm. Lanning; Mrs. Ora Burnett.

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THE BOOKS OF THE BIBLE

By Lyman Booth

IT IS NOT MY INTENTION, at this time, to offer any extended argument as to whether or not the Bible is the work of inspiration. I may, however, later make the attempt, but for the present I will endeavor to present a brief digest of the several books as we find them in our Bibles. Let us begin with Genesis, which is styled the first book of Moses. It is so called because it is supposed to have been written by him. The Septuagint names it Genesis, or the beginning, or original, that is, the beginning of the world. Singularly enough this statement agrees with the first words of Matthew, "The book of the generation of Jesus Christ." Moses records the creation of the heaven and the earth, likewise the making of Adam and Eve in the image of God, and the giving of the woman to the man, in which act He instituted the union of the two in marriage. Next he relates how sin entered into the world, and "death by sin."

Very shortly after the first transgression, with its sad fate following, the first promise of a Redeemer was given to the progenitors of the human family. Very shortly thereafter an object lesson illustrating the effects of their sin was given in the malicious conduct of Cain in killing his brother Abel, which was the beginning of the general prevalence of crime. We next have an exhibition of God's grace and mercy as shown in the lives of some men, such as Abel, Enoch and Noah.

While little is mentioned concerning Cain's descendants, there is given a genealogy of the descendants of Seth to Noah, also the age of each, when at the end of about sixteen hundred fifty six years after the creation of Adam, the earth was desolated by a flood of waters, and almost depopulated, none remaining alive except Noah and his wife, his three sons and their wives. While some may doubt the story of the deluge, nevertheless most nations retain some tradition or history concerning this greatest of all catastrophes.

Next in order we find the account of the re-peopling of the earth by Noah's sons and their descendants. This brief narrative gives us more light upon the origin of

nations and kindred subjects than all other records combined, though there are a few which, in part, agree with the account as given by Moses. However little or much they agree, they thereby prove the account as written by Moses to be absolutely correct beyond all doubt. The Pagan nations in their dim traditions give but a faint idea that a deluge ever occurred. Besides the account by Moses, we find through the prophets, things taking place later which fully prove its reality, and the book of Genesis to be divinely inspired.

The founding of the two greatest cities the world ever saw and their destruction, together with many incidents connected therewith, of profane history as well as sacred, prove the Mosaic narrative to be true. We note one incident, namely, the confusion of tongues, which even today interrupts national intercourse. Next we learn of the origin of the two most remarkable nations of earth, the Jews and the Ishmaelites. Beside these we gather some very important information regarding some other nations, such as the Moabites, the Ammonites, the Midianites, the Idumeans or Edomites, which were all descendants of Abraham. In this connection the most ancient war on record is mentioned, likewise the destruction of the cities of the plain, Sodom and Gomorrah, which caused the waters to be so polluted as to be called the Dead Sea, the peculiarities of which have puzzled the minds of hundreds of travelers, and which today is claiming the attention of capitalists from various nations, seeking to gain wealth from its bosom.

This wonderful book contains a great deal of historical matter concerning those ancient times which no other record affords. One thing in particular is the history of Abraham, the father of the faithful, to whom God's promise was given and who is the honored ancestor of Christ, likewise of Isaac and Jacob, "heirs with him in the same promise." A genealogy is traced from Noah's son, Shem to Abraham, Isaac and Jacob and his twelve sons until we come to the interesting story of Joseph,

(Concluded on page 810)

EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.—Psa. 40:4.

MAKING HOLY THE HOLY

THE POSITION of the priests, is foretold in Ezek. 42, especially verse 14, as they enter into the holies of the future temple of God. How do they contrast with the priests of the past! Mal. 1:6 narrates how that the holy priests desecrated the holy place and the holy name of God, but Ezekiel foretells how that those set apart for the holy priesthood will revere the holy place and Him who occupies it.

How forcefully these things strike home to the individual of the church of the living God as we read in 1 Pet. 2: 9 of the chosen generation, the "royal priesthood" of the Christian dispensation! Truly, he who really occupies a position today in the church of the living God occupies a position of holiness! Be he Jewish Christian or Gentile Christian it is his to faithfully hallow the holy name of God and to hallow the position which he occupies in Christ before the world.

Would that Christians, whom the apostles frequently called saints, realized their duty to reverence and make holy in the eyes of the world, in their own hearts the name of the Savior and the cause for which they stand!

DISCERNING THE SKIES

IT WAS THE SAVIOR speaking to the Pharisees and the Sadducees. He was chiding them because of their disrespect of the prophetic word on which they leaned and because of their disrespect of its teachings. He himself lived in their very midst. Every work which He wrought stood out on the horizon of their lives as a sundog in the heavens. They could discern the heavenly signs, but they were unable to discern Him who spake as never man spake.

Does not the word of our Savior, found in Matt. 16:3, have its application to those of us in this Christian day? The prophecies are abundant in their explanation of characteristic conditions which will prevail in the closing days of the Gentile period. They very really describe the storm almost in sequence from the time the clouds begin

to hover on the horizon until they blacken the zenith of the heavens of our day.

It is a query, if it be not almost true, that there are professed Christians who en masse are unable to discern the signs of the times of our day. \$2,500,000,000 of capitalization is perhaps not a very great figure, and yet when it describes that which on this 20th day of September is the capital of the largest bank in the world, it begins to announce something that should startle the eyes of the Christian watcher. Whence comes all this capital? Wherein is the valuation upon which to establish so much of finance? At once the mind scans back not more than a half of a quarter of a century, and one begins to realize the mighty strides of increased wealth that have been made by poor, weak, finite man.

The world's waterfalls are valued to be worth billions of money. A short time back they were merely so much beauty and majesty. Always have they been rolling forth in splendor, but man has just recently discovered them. This is but one of the numerous sources from which immense riches are today pouring forth, which have stood since earth's earliest day, but which have never heretofore been utilized by man. But these vast riches are the things to which the apostle James referred in the 5th chapter, where he spoke of things which should immediately precede and lead up to the coming of the Son of Man.

What with the regathering Jews and the rebuilding of the promised land, with the increased tendency toward federation of nations, with the swift traveling to and fro, with the mighty increase of riches, with the rapid development of pleasure and of crime, what with all these, shall one ask for more to make readable the signs of the times!

"PUT OFF . . . THE OLD MAN"

ONE DISEASE rapidly follows in the wake of another as they enter the experiences of human life. Day and night in laboratories most accurately fitted, in studios most fully equipped, scientists and medical men study, analyze and dissect for the purpose of learning the nature of and discovering the antidote for the diseases that attack the human body. Apparently no sooner than one strongly resisting disturbance comes to be known to the finite mind than another rushes in which requires increased persistence to diagnose and to counteract its ravages.

There is just one disease that affects the new man in

Christ Jesus. True, this disease is not innate; it comes from without the new man. This disease or malady is sin. It needs no diagnosis; it is understood by one and all. Christ, our Lord and Master is the one and only Physician who can remove it from the new man in Christ Jesus. He is the One who speaks authoritatively the forgiving word, who bids the sin-sick man arise and walk. He is the One who is ever able to bless and strengthen and give victory to His suffering followers.

But there is one thing He asks of you and me, and that is that we shall put off the old man; that we shall turn our backs upon him and his ways; that we shall deny him companionship and fellowship with us at heart. Nor is this any more a wrongful exaltation of the new man to cast out the old man, than it is for one of health and vigor and strength to so live as to deny, cast out, resist the disease that is always lurking around, seeking entrance into one's life, craving attention by the individual.

Let us put ourselves in the position of the Ephesians whom Paul addressed in 4:17-24; let us put off the old man with all his sin, disease, misery, and put on the new man in Christ Jesus.

IN EVERYTHING GIVE THANKS

THE OFFICE wishes to express heartiest appreciation to those who have contributed to the financial needs of the General Work. At this season of the year, when after two or three months with little return remuneratively, it is most helpful to receive contributions to fully take care of that phase of the work which must always be carried on by the freewill offerings and gifts of its friends. It is a pleasure to work and to promote the cause with all zeal and fervor when we realize that there are those in other places who are watching the needs and supplying

"WALK HUMBLLY WITH THY GOD"

STEADY-GOING everyday goodness is harder than spectacular heroism. It calls for more endurance and more character to hold to the highest standards of life in the commonplace of everyday routine than it does to nerve oneself up for a single and exceptional effort. The five-mile run is always more exhausting than the hundred-yard dash. Yet this prolonged and severer test of everyday living is the only true test, and it is the one which we must all meet. Moreover, the best way to be ready for the emergency test, when it comes, is to live through each day as it comes along, in the red-letter-day spirit. No day was common to Christ, nor will it be to those who make every day His.

Do not try to do great things, for you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your

the revenue with which to meet them.

We wish to thank you and in thanking you, we are daily thanking the Father for His blessings upon the work.

SUNDAY SCHOOL RALLY DAY

WE AGAIN CALL attention to the fact that throughout the country the various Christian denominations have, by custom, set aside a day early in October for Sunday School Rally. This year this day is Oct. 13. We urge one and all Christian workers of the Church of God to begin now and enlist the enthusiasm of self in the work of enlisting others in the activities of Sunday School and church labors.

The great American game—baseball—is of little, if any, real importance in the affairs of American life, and yet it is given such wide publicity, it is given so much high pressure advertising that practically every child and adult in the country is compelled to give some thought to this game.

Let us take example; let us give high pressure advertisement, announcing our Christian activities. Let us place these so largely before the minds of those in our community as to cause some to sit up and think upon our Christian labors who have thought little or nothing heretofore.

We verily believe the Church of God stands for the strengthening, luminous, bouyant promises of God's Word for the Christian life. Let us live our belief, our vision of truth so enthusiastically as to at least compel a little attention by both friend and foe.

Again we urge every community of the Church of God to at once awake to the largest possible activity for Rally Day, October 13. We urge the isolated, also, to make their influence felt by visiting or corresponding with their home church and Sunday School on that day.

attention, do them each day as they come for a great motive: for the glory of God, to win His smile of approval and to do good to men. It is harder to plod on in obscurity acting thus, than to stand on the high places of the field in the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act of yours goes without the swift recognition and the ultimate recompense of Christ. Even a cup of cold water given in His name shall not go unrewarded.

To fulfill faithfully your duties, to use to the utmost your gifts to bear chafing annoyances and trivial irritations, as martyrs love the pillory and the stake; to find the one noble trait in people that try to molest you; to put the kindest construction on unkind acts and words, to love with the love of God even the unthankful and the evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, and to do this always, not for the praise of man, but for the praise of God—this it is that makes a great life!—*Selected.*

THE KNEELING CAMEL

The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift thy load,
And grant repose.

Else how canst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert load.

So thou shouldst kneel at morning's dawn
That God may give thy daily care,
Assured that He no load too great
Will make thee bear.

—Anna Temple Whitney.

To gratify the flesh, in these perilous times, is as dangerous to the Christian as striking matches in a filling station. While to mortify the flesh is like applying antiseptics to an infected sore.—S. E. Haney.

THE BURDENS WE IMPOSE

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger."

THE SCRIBES AND PHARISEES have left numerous descendants. The world is full of people who are very ready to tell others what to do, where to go, what to say, but who never think of applying their advice and commands to themselves.

The true Christian, like his Master, will always practice what he preaches, and will practice it before he preaches. He will always, indeed, do more practicing than preaching, and often he will simply let his practicing do his preaching for him.

The true Christian binds no burdens on others, but finds wings for them, such wings as he himself wears—wings of prayer and praise. He lives so happy a life that it commands itself; it does not need to be bound on others, they come to him and beg for it.

In short, religion is just the opposite of Pharisaism. It is not a load, it is a lift. It is not gloom, it is glory.

—From *The Christian Herald*

MORNING THOUGHTS

By M. A. Woodward

IN READING the daily lessons yesterday and today, Mal. 2:9; 3:1-6, I was struck with horror at the very thought of questioning God! He tells Israel they have wearied Him, and they insolently ask, "Wherein have we wearied thee?" He answers, "When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" He tells them they have robbed God, and they question back, "Wherein have we robbed Thee?" He answers them, "In tithes and offerings."

No wonder He was weary! A rebellious people, prating of their goodness when God had plead with them over and over again to leave their sins and He would bless them. But they continuously refused to obey, and a curse rested upon them. But O, in His gracious love, hear Him say, "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." What love, what patient endurance!

I am asking myself the question, "Dear Lord am I wearying Thee with my shortcomings?" Are we as a people doing our best with what we have, to pay all into His storehouse that He requires, a tenth of our income or increase? Remember the dollar's worth of eggs, though a small sum, is acceptable with God when it is the best we can do. Remember what a blessing attended the widow with her two mites, for it was all she had. She trusted God for the next meal and we never have had to go as far as that. We can rob God or Christ in other ways than money. I was talking with a friend just yesterday, and she said, "What difference does it make whether we believe we are immortal or mortal? God will take care of that." I answered, "It makes this difference to me: I do not want to rob the Christ of the very thing He suffered and died for, to give us eternal life. If we have it already He need not have done that." She said, "You cannot rob Christ." I said, "We cannot, but many are trying to by teaching the immortality of the soul." The Bible tells us that we put immortality on at the resurrection. 1 Cor. 15: 53-54 says: "For this corruptible must put on incorruption and this mortal must put on immortality." We could not put it on if we already had it, could we? Why will people cling to Egyptian mythology instead of God's Word?

Let us not be so busy that we cannot talk to God each day and study His Word in these lessons. Let us "take time to be holy," and not weary Him with our lack of interest.

"The best way to resist the infection of disease is to maintain the health of the body at a high level; so the best antidote for the poison of doubt and temptation is an abundant, exuberant, spiritual life."

THE ONE EVENT

By Harry E. Turner

"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.

AS I PONDER the above words, I wonder at the depth, I wonder if I really were to realize it, would it mean much. But I am going to try.

The first realization that comes to me is the love of God and the greatness of that love in giving His only begotten Son to suffer for the sins of the world, for you and for me. This giving of His Son, the act, the one event, time points to and will always point, for eternal life depended upon it. Before, the world was dead, lost; after, the assurance of eternal life because of His death, burial and resurrection, the firstfruits. What would life mean without that assurance? What makes our faith so strong in this assurance? We have evidence, and this evidence produces faith, so the more truth, the greater our faith, and the stronger our realization. Why not search and build up the evidence beyond doubt, perfectly?

Should we be interested to know just the day this happened and the exactness of the event and details? Is there any importance attached to the time, place and customs? To one merely reading the record, there would seem none, yet on careful study one finds wonders almost unbelievable buried in words.

A plan was laid from the foundation of the world, a plan that has to do with time, nations, customs and lives. We realize that the exact time and custom of the Jewish passover are portrayed and that it pictured this event to the minutest detail, instigated 1607 years before, and that the fulfilling meant the preparation of nations, men, and the life of the one Man, Christ; and that it meant national laws and conditions, natural relationships and feelings other than personal ones, and even the elements took their part.

It seems to me an event that took the enormous amount of detail, and energy that this one has is worth our closest attention and pains to know the truth. Some will say what matter the day, yet I say this, just one hour matters, for Christ said, "Mine hour has not yet come." The day seems to be in question. Some say Wednesday, some Thursday and some Friday. It cannot be all are right, so there is just one thing to do, and that is to fix one day that we cannot question.

To begin, we take the words of Christ, "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." To me these three days and three nights mean just exactly that time. We must find a point to work from, and by the record we have the resurrection taking place, "early in the morning of the first day of the week," according to Mark; and to Luke, "at the rising of the sun"; to John, "early when it was yet dark," denoting the soon coming of light. All four gospels speak

of the same happenings, only as some read Matthew, it places them at the end of the sabbath day which would make this event twelve hours earlier, and offset the whole plan.

I would rather harmonize Matthew with the other three, and when we realize that only sabbaths were from "even unto even," (Lev. 23:32) and that the first day of the week was started in the morning instead of evening, then as Matthew says, "began to dawn toward the first day of week", it will harmonize all accounts. We then count back three days and three nights which brings us to Thursday morning early, not Friday or Wednesday and this was the very hour that Jesus was taken in the garden. What does He say, Luke 22:53, "But this is your hour, and the power of darkness", and they took Him. Timed exactly!

From that time on, He was in the heart of the Roman Empire—the earth—on His way to the grave. He was in the tomb just two days and three nights; He arose the third day which harmonizes with His statements. They took Him Thursday morning, early, yet dark, and crucified Him that day which was preparation day for the Passover supper. He was giving up the spirit at just the time the Jews were killing the lambs for the Passover feast, a custom for over sixteen centuries, a type of their very actions, yet they did not realize it. This proves the Lord's supper was not the Passover.

The death of Christ took place on the fourteenth day of April and the next day was the high sabbath, Friday, the beginning of the feast of unleavened bread, the fifteenth day. The tenth day was Saturday or week-end Sabbath, seventh day; and very early Sunday morning, the first day of the week the tomb was found empty.

The points I wish to make are seven:

1st, Thursday was the crucifixion day, also preparation day; 2nd, In the heart of the earth exactly three days and three nights; 3rd, In the tomb two days and three nights, arose the third day; 4th, Two days were sabbaths, no chance to anoint the body; 5th, Lord's supper was the night before Passover feast; 6th, Christ's death took place same time as that of the pascal lamb; 7th, It was the One Event of all time.

This event, portraying the love of the God of love for His enemies, made so by the disobedience of the first Adam, reconciled the world to God by the obedience of the second Adam, Christ. Before this we see a lost world under the death sentence, with just a promise, a promise we might say that took the powers of the universe to fulfill, yet we see that promise fulfilled to the very letter, giving us the assurance of eternal life and of a saved world, of a glorious future, a future filled with love, joy, happiness and peace when we will all be one in Christ and God, all in all.

In the new heavens and the new earth, the first and outstanding thing prophesied is the reestablishment of God's temple, that is, God's presence in the midst of the new order. As God was in the garden of Eden, so will He be in the restored earth. Only by the Father's aid can the new earth realize her promises.

GOD'S DEALINGS WITH AN OFFICER IN A CHURCH

We invite the Herald readers to ponder upon the following interesting experiences, clipped from an exchange, and to draw your own conclusions, remembering that the same God who said, "I change not," still watches over His obedient children.

HAVING BEEN chastened by the Lord and having had my eyes opened to see the marvelous truth of TITHING as set forth in the Word of God, I am now passing this testimony on, trusting that it will help others to the place where they will obey God lest they likewise suffer the same punishment that I have.

Ever since I became a Christian, nearly five years ago, I have heard sermons preached on Tithing, also heard it mentioned by others out of the pulpit; but all the time I was fighting it off for selfish reasons. This continued for at least three years, then at last I decided to lay aside one-tenth of my earnings for God, which I did each pay day, putting it in a small box which I kept at home for that purpose. Out of this I would bring out and give to the church what I had pledged each week and I kept the balance to give wherever I felt it was needed most. After a time I had accumulated a neat little sum which of course did not belong to me and should, as you will see later, have been turned over into God's storehouse. It was right here that the enemy brought in temptation like a flood and not knowing God's plan in these matters I fell for it.

At this time I was living in a fine little home in the suburbs paying a very good price for rent. I had a Ford touring car that was getting old and shabby. Spying a closed job and a later model I decided to trade my old one in and pay the difference. This was all fine, but I had no money of my own to make the deal, so the suggestion came to me "Why not take the Lord's money out of your box, you use the car a good deal in His work." So I yielded and made the trade, never for one moment realizing that I had no more right to take the tenth of my income for that purpose than I had to take and use someone else's money, for which if I did I would have been branded as a thief.

The very next week I was forced to have the car overhauled at a cost of \$52. The next week it cost me \$9. Then two tires were blown out. This cost me \$34, making a total of \$95 within a few days. From this my finance went from bad to worse and as a result I quit tithing, and found myself unable even to keep up my church pledge and was soon \$25 behind. My next move was to seek cheaper living quarters. This I did and for six or eight months I had a terrible time; and was unable even to buy clothing fit to wear. This was followed by sickness. My youngest son came down with diphtheria and later was afflicted with stomach trouble. My little girl took scarlet fever. All this meant worry, disappointment, and big doctor bills. I was then forced to sell our

living room suite at a sacrifice.

All these things had brought me to the end of myself. In my despair, a friend said to me, when discussing Tithing, and my responsibility to obey God in this matter, "Now is a good time to trust God, a good time to prove God." So I read Mal. 3:8-12: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that *there shall not be room enough to receive it.* And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before time in the field, saith the Lord of hosts."

So I decided to tithe again and take God at His word. He said I had robbed Him in tithes and offerings. He said I was cursed with a curse and I believe it, too. And He said, "Bring all the tithes into the storehouse." This I had never done before. That's where I got in bad at the beginning. I kept the tithe at home. What right did I have to distribute God's money where I thought best? My duty was to bring it to the storehouse or church where it could be distributed according to the will of God by His appointed ones. In 1 Cor. 16:2, He tells us when to bring our tithe into the storehouse. "Upon the first day of the week, let everyone of you lay by him in store as God has prospered him."

He said that He would rebuke the devourer for my sake and He wouldn't destroy the fruits of my ground. So, praise God, about five months ago I said, "Cost what it will, God comes first. I'll trust Him whatever the price may be." So I began to separate one-tenth of my wages and brought it all every Sunday into the church, God's storehouse. And I have been on the incline ever since. My bills are being paid, no worry, no sickness, getting out of debt, fixing up the home better. No more trouble with the automobile! We all have good clothes now, some money in the bank and I have that peace which passeth understanding down in my heart.

No wonder our churches suffer financially! There aren't enough storehouse tithers. My prayer is that this may be a help to you. God forbid that I should boast. Yours in His service.—*Harry E. Arthur.*

Satan dreads nothing but prayer. The Church that lost its Christ was full of good works. Activities are multiplied that meditation may be excluded, and organizations are increased that prayer may have no chance. Men may be lost in good works, as surely as in evil ways. The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.

—*S. Chadwick.*

OUR WANTS AND OUR NEEDS

IN THESE DAYS our vexations, fears and troubles can be reduced fully ninety per cent by harmonizing our wants with our actual needs. God has guaranteed to supply all our needs—(Psa. 23:1; Phil. 4:19):—"The LORD is my shepherd; I shall not want". "But my God shall supply all your need, according to his riches in glory by Christ Jesus". Therefore, "Trust in the LORD, and do good: so shalt thou dwell in the land, and verily thou shalt be fed". Psa. 37:3.—*S. E. Haney.*

THE TRIUNE SALVATION

SALVATION COMES to us in three stages: past, present and future.

1. *The Salvation of the Past.* "Christ is . . . entered . . . into heaven itself, now to appear in the presence of God for us". Heb. 9:24. Said Jesus in prophecy: "Lo, I come to do thy will, O God . . . by the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:9, 10. "Their sins and iniquities will I remember no more." Heb. 10:17. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation". John 5:24. "If one died for all, then were all dead." "He died for all." "Therefore if any man be in Christ, he is a new creature." 2 Cor. 5:14-17. "The grace of God that bringeth salvation hath appeared," and you may find it in the death of Christ. 1 Cor. 15:1-4; Titus 2:11-14. Thus, that salvation is past. You may find it in Matthew, Mark, Luke, John and the Acts of the Apostles.

2. *The Salvation of the Present.* "Wherefore he is able to save them (now) to the uttermost that come unto God by (through) him, seeing he ever liveth to make intercession for them". Heb. 7:25. "Now unto him that is able to keep you from falling . . . be glory". Jude 24, 25.

This salvation may be found in the Epistles of Paul, John, James and Peter. This is a present salvation, and can and may be enjoyed by all of God's dear people. It is present and real. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Are you discouraged? Have Paul's confidence that God will "perform" your final salvation; He will keep you "until the day of Jesus Christ." Such trust is pleasing to our Father, and saves much needless worry.

3. *The Salvation of the Future.* "God hath from the beginning chosen you to (final, eternal and future) salvation, through (by way of) sanctification of the Spirit and (your) belief in the truth. Wherefore he called you by (way of) our gospel, to the obtaining of (for the pur-

pose of obtaining) the glory of our Lord . . . Therefore, brethren, stand fast . . . Now our Lord Jesus Christ . . . hath given us everlasting consolation and good hope through grace." 2 Thess. 2:13-17. "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom (the one now in heaven) he raised from the dead, even Jesus, which delivered (past tense) us from the wrath to come." 1 Thess. 1:8-10. In 1 Thess. 4:13-18 we have a picture of the resurrection of those dead "in Christ," and of the translation of the living saints at the second coming. Those in verse 14 who "sleep in Jesus", sleep by means of Jesus. The preposition here rendered "in," *dia*, has the meaning "by means of." These saints "sleep by means of Jesus." In Phil. 3:20-21 we are told that the "Lord Jesus Christ shall change our vile body" at His own second coming, and thus we shall "be fashioned like unto his glorious body," and that is to be done by "the working (energy) whereby he is able even to subdue all things unto himself."

Again: "And grieve not the holy Spirit . . . whereby ye are sealed unto the day of redemption." Eph. 4:30. Now, that is future salvation. And thank God, it is not far future at this time!—*Selected.*

WHAT JESUS TELLS ME

What Jesus tells me I want to do.
I want to trust Him and always be true,
I want to serve Him and always do right
And have a bright crown in the land of delight.

He's coming! He's coming! before very long
And then you will hear the rejoicing and song.
Be ready! Be ready! The trumpet will sound,
And the dead will come forth from their rest in
the ground.

The living be caught to the Lord in the air
Forgetting forever their sorrow and care.
So what Jesus tells me, I want to do,
I want to trust Him and always be true.

—*Selected*

WERE THE Lord to judge the worthiness of men by the relative size of their tombstones the kingdom of God would be no improvement over the present kingdoms of "the prince of the power of the air, the spirit that now worketh in the children of disobedience." It is probable however, that in the Lord's estimation, the occupants of the unmarked graves of the potter's fields will make a more creditable showing when, "all that are in the graves shall hear his voice, and shall come forth, etc".

—*S. E. Haney.*

A DAILY MEDITATION

THE DEBT OF LOVE

Sunday, September 29, Rom. 12:1-21.

WE NO MAN any thing, but to love one another." This statement of Paul's in Rom. 13:8 sums up the entire debt of man to his Maker and to society. The inspired apostle was not merely airing his own biased thought when he gave this statement, but in this terse sentence expressed what the Father has expressed otherwise many times. The giving of one's body as a living sacrifice, holy and acceptable unto God, is the one way in which the Christian can engage to liquidate his debt of love. To use one's life, his body, his mind, his heart, his all, in serving his God and his fellow man is far more than burnt offerings and sacrifices. It brings the individual will into submission to the will and mind of God. It puts one forth in life's way with that largeness of aim and purpose that lifts him above and beyond self and makes him but one member of the many which constitute the creation of God's hand.

Let us pray.

THE CHIEF OF ALL

Monday, September 30, Mark 12:28-34.

True to the word of His Father, our Savior emphasized before the doubting and opposing questioners the word which the Father gave to Moses, Deut. 6:4, as that which is of first or chief importance to Israel at all times: love toward God. That love which prompts the individual to service and to action is the chief lesson for Israel and for all mankind to learn.

Not only did God reveal himself abundantly in His repeated blessings to those following Him faithfully, not only did He reveal Himself so clearly that enemy nations of Israel could discern His works of favor (Josh. 9:3-9), but He has revealed himself in all the majestic splendor of nature round and about every individual's life. The marvelous accuracy with which the heavenly bodies rush through space; the delicate precision with which the individual botanical families continue and produce each true to its kind; the sure and true laws of sound and color permeating all nature: these and thousands of other manifestations reveal God to the thinking mind and seeing eye. Truly, the first and chief commandment should be to love this our God with all the power and ability of life.

Let us pray.

WORK MAKES ALL THINGS VALID

Tuesday, October 1, James 2:14-17.

The beautiful little truth here mentioned by James is readily recognized by one and all when applied in other matters of life. How much benefit to the individual could he but recognize its truth in the matter of faith! How evident it is that mere idle faith is as unsatisfactory as is the idle giant of intellect. Faith is one of life's giants.

With it man can conquer. But this giant must be put to work else it is but an idle curiosity.

Love was taught by Paul in 1 Cor. 13:13 as being the greatest of all gifts, but though it is the greatest of all, the giant of Christian gifts, it, too, is useless, powerless, unless it is put to work. Like faith it, too, without works is dead, lifeless. He, who would love God with all his being, must love Him with all his might; must put that love to work; must exercise it continuously toward God.

Likewise he, who would keep the second chief commandment and love his neighbor as himself, must put that love into action. God loved the world and in order to benefit the world He set that love to work. He gave His only begotten Son. John 3:16.

Let us pray.

BE LIKE MINDED

Wednesday, October 2, Phil. 2:1-11.

He "did not meditate a Usurpation to BE like God, but divested Himself, taking a Bondman's Form, having been made in the Likeness of Men; and being in condition as a Man, he humbled himself, becoming obedient unto Death, even the Death of the Cross." So reads Phil. 2:6-8 in the Diaglott. He served His Father in serving man in his weakness. His interests were in His fellow beings. He served them not to please them with transient mirth, but to fill them with benefits and blessings productive of the deepest joys and of the truest gladness.

The apostle here exhorts that if there is any comfort in Christ, in His attitude toward His fellows, in His life of service, in the exaltation with which He was finally crowned, then His followers should be like minded, have the same love, being of one accord.

Does not the apostle here indicate that these comforts which were the Master's may in measure be ours?

Let us pray.

AFFECTION MANIFESTED BY SPIRITUAL LIFE

Thursday, October 3, Col. 3:12 to 4:1.

We like to see our loved ones clothed and adorned with that which enriches them most. Paul, speaking to the Colossian brethren, addresses them as God's elect ones, "holy and beloved". He exhorts them to "put on", that is, clothe themselves with the affections "of mercies, kindness, humbleness of mind, meekness, long suffering". and then continues by exhorting that they forbear and forgive under all conditions. What an adornment to the Christian life! What jewels of apparel! And yet these are the things which the apostle holds out as those that should be worn by every spiritual follower of Christ. Not only are they seen and known by others who are spiritual, but the unbeliever likewise can recognize and, recognizing can but understand whence they originate.

In the social world, in business engagement, in home ties, between servant and master—everywhere he who is spiritual is exhorted to adorn himself with these precious gems.

Let us pray.

WORKING FOR GOD

Friday, October 4, Neh. 4:15-23.

"If God be for us, who can be against us?" Rom. 8:31. God was for Israel. He was for Nehemiah in Nehemiah's great earnestness to build unto God. God has been for every child of Adam who has listened to the Father's Word and has, with his whole heart and soul and mind and strength, loved the Lord his God.

Working for God is the ideal of occupation. Happiness of life, contentment, joy, trust, follow in the wake of such service and for fruitage the harvest is abundant with every increase which the Father, in the greatness of His wisdom, purposes to result from loyal service in the fulfillment of His purposes.

The opposing enemies, which to the finite eye towered large, were mere pygmies in the eyes of the Father. As Nehemiah worked for God, God held the enemies in abeyance.

Work for God is the first and chief duty of action be-

fore man. Especially is this true as regards Christians. No work of man whatsoever has any rightful precedence over work for God.

Let us pray.

REJECTED SERVICE BLIGHTS THE HARVEST

Saturday, October 5, Matt. 19:16-22.

The crowning test of rendering rightful dues unto his Master was placed by the Savior upon the one who came to Him for advice. He, who had spoken as none other before the people of that day, was approached for information relative to what should be done, but when the Savior gave the final word the man turned away sorrowful. Although the Savior had not been found in error of instruction, yet the man's own finite wisdom was preferred. The result is indicated in the following verses: "How hardly shall they that trust in riches enter into the kingdom of God."

Each one's debt to his Maker, his Master, or his fellow men is measured by his ability to serve. Of him who has little, little is required. Of him who has much, much is required. One's debt to others is in proportion to his ability to aid his fellows.

In this way one also tests his faith in his God. It was in the exercise of this principle that Malachi chided the Israelites for their neglect. They were defrauding God. Would that our trust in the Father were so great and strong that we could render every requested service to Him and learn to rejoice in the abundance of the Father's returning blessings for service rendered!

Let us pray.

THY WILL BE DONE

I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land;
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take;
But looking backward, I behold afar,
Its shining wake
Illumined with God's light of love, and so
I onward go,
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow
The noise of strife,
Confuse me, till I quite forget He knows
And oversees,
And that in all details with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning, with His help to solve
Them, one by one,
And when I cannot understand, to say
"Thy will be done." —Selected

WITNESSING IN CHAINS

Come thou with us, and we will do thee good

ONE OF THE DUTIES of certain Roman soldiers in the first century was to guard as prisoner the Apostle Paul. We read that when Paul was brought to Rome, he "was suffered to dwell by himself with a soldier that kept him", Acts 28:16. We know that it was the custom for such a soldier-guard to be fastened by a chain to his prisoner. "The guard would from time to time be relieved, and so the apostle's bonds, and the story of his sufferings, and what had brought them on him, would be known throughout the whole Praetorian camp from which the soldiers came." Max I. Reich said, "The soldier that was chained to Paul—think of his privilege! Think of living with that radiant, joyous life!" Yes, it seems almost certain that some, perhaps all, of the soldiers who were thus chained to Paul must have become chained forever to Paul's Christ. But the thought comes to one, what would it mean to be chained to *me*? Suppose some one were forced to be manacled to me, in my daily life in home, or school, or office, or shop, or kitchen—would it become one of the most wonderful, radiant privileges that this one could ever know?—Unknown.

SOME MORE BRAIN TEASERS

QUERIES 4.—MORE FIRST THINGS

1. Who was the first shepherd mentioned in the Scriptures?
2. Who was the first outcast and vagabond?
3. Who built the first city? Its name?
4. What is the name of the woman mentioned first after Eve?
5. Who was the first dweller in tents?
6. Who was the first machinist in brass and iron?
7. Who was the first person who died a natural death?
8. What is the name of the first wood mentioned in the Bible?
9. Who built the first ship?
10. What is the first mountain mentioned?

A BIBLE CHARACTER

A Gentile soldier who was fruitful in good works.

The *initials* of the following prove the name:

1. Who gave largely of his substance to be counted a Roman citizen?
2. One who sought out and aided an imprisoned apostle.
3. From what city were all Jews expelled by law in the first century?
4. Where was a widow's heart turned from mourning to rejoicing?
5. A tempestuous wind to which Paul was exposed in one of his journeys.
6. A Christian church noted for its lukewarmness and self-righteous spirit.
7. In what country bordering on the Adriatic Sea did Paul preach the gospel?
8. One who assisted Paul in his missionary work.
9. Whose history is given us in these words, "She ministered to Christ of her substance"?

ANSWERS TO QUERIES 2

1. Repent, Matt. 4:17.
 2. Nazareth, Mark 6:17.
 3. To Mary Magdalene, Mark 16:9.
 4. Water turned to wine, John 2:1.
 5. At Cana of Galilee, John 2:2.
 6. Peter, Acts 2:14.
 7. The death of Ananias and Sapphira, Acts 5:5, 10.
 8. Ananias, Acts 5:5.
 9. Stephen, Acts 7:58.
 10. The Eunuch of Ethiopia, Acts 8:27, 38.
- Christian Virtue; Answer, PATIENCE.

WHO WILL BE NEXT?

Answers to queries are still coming in by mail and indicate good interest shown in this new department. Correct answers were sent in by two juniors from Warm Springs, Va., Thornton and Given W. Cleek. Good for you boys! New York, Nebraska, South Dakota and Illinois have responded. Do you like these little contests? We believe you do.—Queries Ed.

THE BOOKS OF THE BIBLE

(Concluded from front page)

which for its beauty and purity has no equal in the annals of ancient or modern literature, except in that of our Lord. The history of Joseph furnishes us with the most striking type of our Lord's mission that can be found in the sacred pages of the Bible.

Moses was very impartial in recording the imperfections and sins of the most worthy and approved characters of his time. Though they were his near kin, he shunned not to tell the truth about them, as shown in his words which state the crime of his very near kin. This account in itself bears the imprint of inspiration, which we find to be peculiar to other portions of scriptural accounts.

We find that this book contains much useful and instructive instruction concerning God, the allwise Creator, and of the fallen condition of the human family, likewise the budding hope in promise of a Savior, who is destined to destroy the adversary and all his works.

OTHERS

By C. D. Meigs

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer 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.

Let self be crucified and slain
And buried deep; and all in vain
My efforts be to rise again
Unless to live for—OTHERS.

Others, Lord, yes others,
Let this my motto be:
Help me to live for others
That I may live like Thee.

—Selected by Lois Hunt

WORRY, anger, fear, discouragement and grief are the Christian's chief deterrents. They prey upon 'the old, evil, physical life. But the closer he walks with his God, the more he will be enabled to thwart these subtle serpentine attacks. The "new creature" (2 Cor. 5:17; Gal. 6:15) is immune; it stands aloof from them.

—S. E. Haney.

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THE NEW SENIOR LESSON BOOK IS NOW READY

LESSON BOOK No. 2, Senior Series, bears the title, "Life and Immortality." We feel that an explanation of its contents should be given at this time, as classes over the country are just beginning their study of the new book.

The lesson arrangement of this book is more or less of an experiment. It is different from any Berean lesson book which has ever been published before, in that the lessons are written much as a school text book would be, with the text of the lesson first, and then the questions on the lesson in a separate section at the close. The text of the lessons, which is written in declarative style, is calculated to assist those students who are not familiar with our teachings, so that they are guided to the right conclusions. The question section at the close of each lesson will be of great help to those leaders who are unaccustomed to thinking up questions of their own.

If the text of the lesson is carefully studied, the questions will be easy to answer, for all of them are based on the lesson which they accompany. The text is intended to be studied before class, not primarily to be read in class. The questions are for class discussion, and all that are given should be fully answered in order to get full benefit from the lesson.

The subject matter of this book embraces three main subjects, covering in detail the subjects studied in outline in lessons five to ten of Book One. These subjects are the nature of God (the trinity), the nature of Christ (pre-existence) and the nature of man. It has been the endeavor of the authors to present these subjects in as convincing a way as possible, and they have diligently sought to answer every objection which is commonly presented against the doctrines which we hold as a church. We know of no other work published by our people which has attempted to gather together all the arguments on these three subjects into one volume. Therefore, it is hoped that this book, in addition to being useful as a textbook for class study, may be a valuable reference work wherever information and texts on these subjects are desired.

Life and death, soul and spirit, the Holy Spirit, hell and the lake of fire, the transfiguration, the witch of Endor, the thief on the cross, the house of many mansions, the house not made with hands, the worm that dieth not, the rich man and Lazarus; these are only a few of the difficult texts which are explained in this book.

It is realized that in a work of this kind it is impossible to present interpretations which will be in harmony with

the opinions of everyone, for the simple reason that there is so much diversity of opinion among ourselves. But great pains have been taken to obtain the consensus of opinion of our representative thinkers on each and every text, and the authors feel that the interpretations given will find favor among the large majority of the people of the Church of God. Those who may differ in viewpoint are requested to give the lessons careful consideration, as we feel that each is worthy of serious thought.

The work has been carefully edited by a committee of three, and we believe that error of text and error of doctrine have been reduced to a minimum. We urge the widest circulation for this book, not only in Berean classes throughout the country, but among individuals for private study and reference. As a reference book alone it is worth far more than its price. Used in class work it is intended to be taken up only after completion of Book One, as it is designed to follow that book. So those classes not yet through with the first book should first finish before beginning study of Book Two.

Prices are the same as last year, single copies 25¢, 5 to 25 copies, 22¢ each, over 25, 20¢ each. Orders should be sent to the National Berean Society, Oregon, Ill.

The Lesson Book Committee.

If we, as children of God, show our willingness to carry on His work, He will provide a way.—*Lucille Claypool, Ill.*

We take pleasure in giving below a little report taken from a personal letter. Such faithfulness as is revealed in this report should be an inspiration to many of us who are blessed with larger numbers in our classes. Truly, the Father is present in spirit where even two or three are gathered in His name. May His blessing continue with these faithful members.

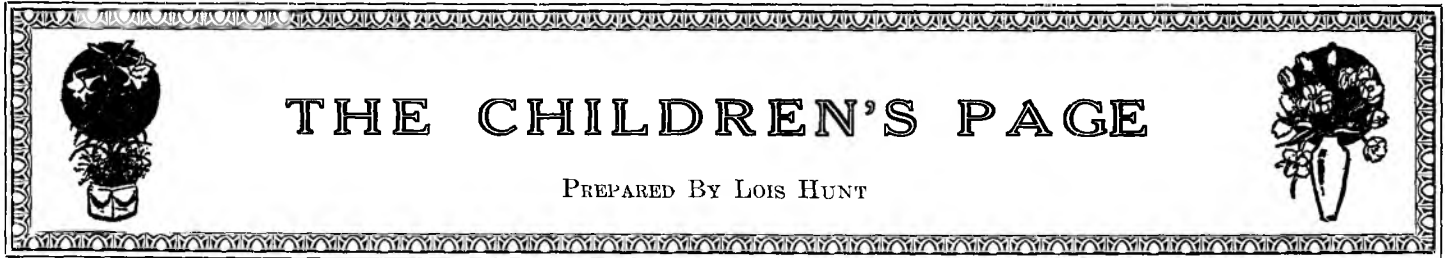
HAINES CITY, FLORIDA

I thought you might like to know that Bro. Perrine and I study the Berean lesson each Sunday from our Berean study book. We have been through the book once and are now reviewing it.

We pay our state dues into the Dixon, Illinois Berean society and send our yearly dues to the treasurer of the National Berean Society.

We also study the S. S. lessons from the Truth Seekers' Quarterly. I have sent out 208 tracts this year.

We do not know whether there is another Berean class in Florida—do you?—*Anna L. Perrine*



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

RECOGNIZING OUR DEBT TO OTHERS

WHY COULD WE not print the word "Others", and place it where we may see it often, that eventually it may be imprinted on our hearts and minds so we may be more like Jesus?

As you already know, Jesus spent all His efforts helping others, and even died for others. We are not all asked to give our lives in death for others, but we are asked to give our lives in service to others. Every day there are many little requests made for us to help with this or that or help some one in some way. Perhaps it is only an errand, perhaps a happy or friendly word, a smile, a kindly thought, or making some one feel comfortably at ease. By doing these daily kindnesses you are following the example of Jesus, and working in His service.

One day one of the scribes heard the Sadducees and Jesus talking about the resurrection. Jesus had said to the Sadducees, "Ye know not the scriptures." The scribe then asked, "Which is the first commandment of all?"

Jesus answered, "The first of all the commandments is, Hear, O Israel; 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: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none greater than these."

Then the scribe said, "Master, thou hast said the truth, for there is one God; and there is none other but he: 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 his neighbour as himself is more than all whole burnt offerings and sacrifices." And when Jesus heard how carefully the man had spoken He said, "Thou art not far from the kingdom of God."

Now the Jews had long worshiped by making sacrifices—burning oxen, sheep, doves, etc., and burning incense that did very well in the earlier days and in the time of Moses, but now Jesus is giving them a law of love. If they truly loved, they would do only good to others, and thus not need many other laws.

James said, "Faith, if it hath not works, is dead." That is, it will do no good to merely believe in God and Jesus, and not try to help the people about us who need help. Works means doing good or evil; but of course, one who really believes will do good works only. James explains this by the following example. The story would be

like this:

A poor man comes to the door. He is very hungry, and his clothing is wretched. Perhaps he is very cold. You answer his knock on your door. He says, "I am hungry and cold. Will you help me?"

You look at him and say, "Be warmed and filled." Then you shut the door. Now, would that help him any? Would he be warm and less hungry? No, indeed. We must *do* something. We must help whenever we can. How many things can you think of now to help others?

REMEMBER

If we love God we will help others.

SOMETHING TO DO

1. Learn Mark 12:30 and 31.
2. Make a wall motto with the word "Others."
3. Make two lists. 1. Of all the things you can do to help others. 2. Of all the ways you must love God.
4. Make a booklet, and paste into it pictures, showing ways of helping others.
5. Learn the Golden Rule. Learn where to find it.

NOTE BOOK

Page 1. Copy Mark 12:31.

Reverse side:—Paste pictures showing good deeds to others.

Lowell says a person, giving his last crust of bread, feeds three, "Himself, his hungering neighbor and *Me*."

WHERE FIND

"My mother and my brethren are these which hear the word of God, and do it."

THE GOLDEN RULE

Unwritten and sacred, there is one law that is recognized and practiced by all races the world over, and that law is the Golden Rule.

Here are a few interpretations:—

Persian—Do as you would be done by.

Chinese—What you would not wish done to yourself do not do unto others.

Buddhist—One should seek for others the happiness one desires for one's self.

Egyptian—He sought for others the good he desired for himself. Let him pass on.

Mohammedan—Let none of you treat his brother in a way he would himself dislike to be treated.

Hindoo—Guard and do by the things of others as they would do by their own.

Christian—All things whatsoever ye would that men should do unto you, do ye even so to them.

—Sunshine Magazet.

With Our Sunday Schools

LESSON I.—October 6, 1929

RECOGNIZING OUR DEBTS TO OTHERS

Nehemiah 4:15-23; Mark 12:28-34; Romans 15:1-7;
Philippians 2:1-8; Colossians 3:12; 4:1; James 2:14-17.

Devotional Reading: Psalm 40:5-10.

GOLDEN TEXT

Look not every man on his own things, but every man also on the things of others.—Phil. 2:4.

A STUDY OF THE SUBJECT

I. Our Debt to God. Man is the creature of God's making. He is the subject of God's provision. Everything that he is, everything that he has, everything that he hopes to be are from God.

Again, he is bought with a price. See 1 Cor. 6:19, 20; 7:23. Having been created by God, belonging to Him from that point of view, and having been purchased for God, there is no sense in which man does not owe his all to God.

He who serves man best, serves God most. One cannot truly serve God's creatures without in so doing serving God. Therefore, the greatness of the second commandment, "Thou shalt love thy neighbour as thyself."

II. Our Debt to Our Fellow Men. Cain's answer, Gen. 4:9, "Am I my brother's keeper?" undoubtedly indicated that he expected God's answer in the affirmative, God's censure upon him. Every analysis of society demonstrates how that one man is indebted to all others round about him for his prosperity. The capitalist and the cobbler are dependent upon each other. The capitalist could not make his own shoes, nor could the cobbler get along without revenue from the capitalist. Every phase of society is thus bound together. No man liveth unto himself. God has so organized society that every one is dependent upon every other one. Thus the great truth in Christ's second commandment, "Thou shalt love thy neighbour as thyself."

He who serves God best, serves man most. One can not truly serve man if he neglects service to God. Therefore, again, the imminence of the first commandment.

As faith without works is dead, James 2:17, so, also, love to one's neighbor without works unto him is also dead. Our debt to our neighbor consists not alone in love mental, but in love physical that serves, aids, leads, provides for; in love that refuses to injure in any known way, said neighbor.

III. Our Debt to Other Disciples of Christ. All Christians are "every one members one of another." Rom. 12:5. See also 1 Cor. 12:14-27. As the members of the human body are each one obligated to serve the body as a whole and thus to serve one another, so the members of the church of Christ are members one of another in service to the whole body. Here again no man liveth unto himself. Here, also, as in natural society, the stronger are duty-bound to serve the weaker. Study Rom. 15:1-7.

But just as the spiritual is advanced over the carnal and just as Christ and His helpmeet are an advance over Adam and his helpmeet, so the Christian has a correspondingly larger, higher, greater duty toward the Christian in spiritual activity than he has toward the natural man in carnal activity. The Christian's first duty is unto God. If unto God, then also unto Christ.

And if unto God and unto Christ, then again also unto all those who are in Christ.

To fulfill our obligations to another Christian is to do more than merely fellowship intellectually, more than merely to study the Scriptures together, and more than mere formal prayer. Our debt consists in actual service for the other.

As Christ's work is to go out into all the world and gather out a people for His name, so the Christian's service to fellow Christians is to cooperate with each other in accomplishing this great mission of Christ, our Lord. The upkeep of the church body, the upkeep of the church property, the carrying forward of Christian service—all this, and all else Christian, requires that each fellow Christian shall render hearty, diligent, earnest service with his fellows in this great labor of the spiritual life.

IV. Our Debt to Future Generations. Someone has said that "Each generation stands on the shoulders of the one gone before." How true this is! How true it is that the present generation starts out with the accumulation of knowledge and advancement and development that has been brought about by previous generations. God's answer to Cain was, Gen. 4:10, "The voice of thy brother's blood crieth unto me from the ground." The C. B. comments on this text that the Heb. word "blood" is in the plural, "bloods", denoting his posterity. Cf. also Matt. 23:35. That is to say, the future generations of Cain were calling back to the Father. Cain's great wrong brought sorrow and hardship upon many yet unborn.

Undoubtedly both the good and the bad results of one generation go down to the generations yet unborn; therefore, no individual of today can put forth an effort to shapen the character of the present generation without affecting not only himself and his immediate comrade, but also those that shall follow after. How great this debt is to those yet unborn!

Was it not this that our Savior accomplished so marvelously? It was not only for Himself but for all future generations that He died upon the cross and arose triumphant, and in that victory accomplished life out of death. Not only was it for future generations that our Savior wrought, but also for all past generations. Is not the same thing true with reference to the Christian? Will not his work and his achievement of today, in Christ, be realized by its fruitage upon others of past and of future generations?

Here, again, love to God imposes upon the individual a service unto God that will aid the Father in salvaging all possible of the multitude of human beings unto the Father's creative hand. Love to one's neighbor will do likewise.

Truly, no man liveth unto himself.

PRACTICAL APPLICATIONS

Paying Our Debt to God. "Every good gift and every perfect gift is from above." James 1:17. Life with all its attendant blessings comes from the Father's hand. Realizing this to be true, we fervently desire to show our gratitude in some tangible way. But we have nothing to give to God that is not already His. The Father, understanding this natural desire on the part of His children, has made our debt to Him payable to men, so that we may manifest our appreciation of the benefits He has bestowed. Speaking by inspiration, Paul directed the Corinthians as to the manner in which they should express their gratitude to God for the prosperity He had brought to them. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:2. This gift was to be conveyed to the needy brethren at Jerusalem, but would be acknowledged by the Father as an offering to Himself.—G. E. M.

SENIOR AND ADULT CLASSES

Topic: Not Far from the Kingdom.

A scribe asked Jesus, "Which is the first commandment of all?" Jesus answered, "Hear, O Israel; 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", and "Thou shalt love thy neighbour as thyself." To this answer the scribe agreed, and Jesus, seeing in his agreement a discreet (discerning) insight of the heart and essence of Israel's law system, said, "Thou art not far from the kingdom of God."

Israel prided herself on her knowledge that God's kingdom was to be a literal kingdom on earth, headed by herself, God's chosen people, centralized in Jerusalem, with all other nations as subject peoples. But note—Jesus did not consider that this knowledge brought Israel nigh to the kingdom. To Him, the conviction that God's fundamental law is that man shall love Him with his whole being and, loving Him thus, love his neighbor (whom God loves) as himself is the heart and essence of the kingdom as it was the heart and essence of the Israel's law system.

The literalness of the kingdom, its relationship to literal Israel and literal Jerusalem, its tangible, visible organization and existence may be preached and believed, and the preacher and believer still be far from the gospel of the kingdom. And the kingdom was thus preached and believed by Israel. Jesus did not set aside nor contradict Israel's preaching of and belief in the kingdom. He did, however, make Israel's message a living, a gospel message by preaching the perfect love that is to be worked out through God's kingdom, a work that Israel had failed to discern.—A. K.

DOINGS AMONG THE CHURCHES

Bro. and Sr. G. E. Marsh may be addressed at 4561 Venice Blvd., Los Angeles, Calif. Their son, Arlen, secretary of the National Berean Society, may also be addressed as above.

MINNESOTA

Elder Herbert Holland of Bridgton, Maine, manager of the Bible Faith Mission, preached at the St. Cloud church Friday evening to a good audience.

The people of the Church of God at Bergen wish to extend a welcome to all those who can attend the fall conference of the Church of God in Minnesota, Oct. 3-6 inclusive.

Donald A. Berry, Clerk.

MARSHALL, ILLINOIS

A special series of meetings is now in progress at the Salem church near Marshall, Ill. Bro Siple's regular appointment was there for the 4th Sunday. There are five Sundays in this month so he is staying for special meetings over the 29th.

GRAND RAPIDS, MICHIGAN

Sr. Hanson has been under the doctor's care for some time with a bad cold and congestion on the lungs. At this writing she is on the gain, for which we are thankful.

Florence Hanson, a sister of Wm. Hanson's has been visiting in Grand Rapids the past week. She is just like the rest. She looks and acts like a Hanson. Come again, Florence.

Bro. and Sr. Harold Simpson spent last week at Blanchard with Sr. Simpson's folks, Bro. and Sr. Sheets.

NEBRASKA

I thought some might be interested in knowing what the Willing Worker Society of the Holbrook church has been doing and as secretary, I am submitting the following report.

The annual business meeting of the Willing Worker Society of the Church of God at Holbrook, Nebr., was held in the church Wednesday, Sept. 4, 1929.

The following officers were elected for the coming year: Mrs. Warren Story, pres., Mrs. Eva Phelps, vice pres., Icel Stedman, secretary and treasurer.

There were twenty-four registered members the past year, one fourth of that number being the average attendance. The monthly dues for each member is ten cents.

When there is work to be done meetings are held each week at the homes of members or in the church basement. Twenty-six meetings are on record for the year of 1928-1929.

The work of the society has been quilting, making comforts and having bake sales. During the past year eight quilts and five comforts have been finished and sold, and two bake sales have been held.

Icel Stedman, Sec.

FIRST ANNIVERSARY AT CLEVELAND

Sept. 9 was the first anniversary of the dedication of the Church of the Golden Rule, Cleveland, O. The occasion was observed by special services on Sunday, the 8th, and by a devotional program and luncheon served by the Ladies' Sewing Society Monday night, Sept. 9. It was very appropriate that Bro.

Conner, who was pastor a year ago when we dedicated, and Sr. Conner, were present at these services. After a short talk by the pastor on the significance of our first year's work, Bro. Conner also spoke along a similar line. The choir presented some appropriate anthems, and the observance was concluded in the basement, to which all repaired for refreshments and a social gathering.

The Sunday services were also in harmony with the spirit of the season, but particularly the evening program, which was given over entirely to a baptismal service, at which two young people dedicated their lives to the Master. This marked the first baptism in the new church. It was especially fitting that it should have come upon the anniversary of the church's dedication. For it is the dedication of lives, not buildings, that constitutes the glory of our Christian service. And it is of such as these that the true and living temple unto God is built.

The two members are Roy Sitzeustock, 7702 Trenton Ave., and Mrs. Herbert Stadden, 3110 W. 97th St. Both had been considering the step for some time, and are very earnest in their desire to live faithful to their Lord and Master. May they be blessed in this endeavor, and be found worthy of the crown of life when Jesus comes.

M. W. Lyon.

A REAL RECEPTION

One of the tenderest memories of our ministerial experience is that of the reception tendered us by the Dixon church on Thursday night, Sept. 19. It was the most genuine and whole hearted reception that we have ever attended.

At 7:30 we all gathered in the auditorium of the little church so well loved, and listened to a brief and very appropriate program. The program closed by Sr. Reis giving a well worded talk of welcome on behalf of the Dixon church, which was responded to by the pastor.

All then returned to the basement where an hour was spent in pleasant social enjoyment, followed by a luncheon. This we presumed would conclude the evening, but to our surprise Bro. John Roberts, one of the elders then rose and made a very touching talk, looking back over the past years when the writer came to Dixon the first time hardly more than a boy, and leading up to the present and the hopes for the future. He then presented an envelope containing a financial gift from the church and called our attention to a table at one side which was literally groaning with baskets and packages—a shower (or cloud burst) for the kitchen and dining room. How could anyone's heart keep from rejoicing at such a whole hearted expression of the good will of these splendid people?

May God direct us in all our labors together in His cause. F. E. Siple.

LOS ANGELES, CALIFORNIA

Bro. and Sr. G. E. Marsh and son arrived in Los Angeles, Friday, September 13 to take up the work with the church here for the coming year. Like many others, the greatest wonder of their motor trip to Los Angeles was the many, many miles of desert land to be crossed before reaching the "City of the Angels." However they seem to be favorably impressed with this vicinity, particularly Pasadena and Los Angeles, what little they

have seen of them.

A few calls were made Friday and Saturday on some of the brethren who were most convenient to reach and on Sunday morning a splendid audience assembled to hear his very excellent discourse on "Prayer". After the communion service about half of the congregation gathered in Exposition Park for a picnic dinner which was followed at 2:30 by another inspiring sermon on the subject "Until."

Whether they are favorably impressed with this locality and brethren or not, we are very sure that Bro. Marsh made a very favorable impression on the brethren who heard his two discourses, and many expressions of appreciation and encouragement were heard, and the general opinion that seems to prevail is that the time is ripe for a greater work than at any time heretofore.

On September 11 a fourth son came to the home of Bro. and Sr. N. J. McLeod. Scotch names prevail in this family, so he will be known as Donald Stewart.

Sr. C. A. Nokes has been quite ill for some time with neuritis, but is improving at present.

Bro. E. E. Crundwell grows flowers as a means of recreation and he furnishes some beautiful specimens for church decoration from his garden.

The church was saddened Sunday morning on learning that Sr. O. J. Allard had died in a San Diego hospital following an operation for inward goiter. Bro. Allard is returning to Iowa for the burial.

REASON TO REJOICE

The household of faith at Arkansas City, Kansas, were made to rejoice, when Sunday, August 17th, Miss Frances Palmer of Me-Alister, Okla., came to Arkansas City to be buried with Christ in baptism.

Nearly two years ago, Mrs. Frances Palmer and Lorena Waters were students in College at Stillwater, Okla., and I believe were roommates. At least, through her teachings, Miss Palmer first heard the gospel message. She frequently came home with Sr. Lorena to Newkirk and on to Arkansas City for Bible study. So earnest was she in studying the Bible, that with Sr. Lorena's assistance she learned the truth as it is in Jesus. She was so rejoiced in her hope and belief in the promises of God, that she asked for baptism and Bro. Geo. Waters assisted her to put on Christ. She sailed for France Sept. 1, where she will finish her course in Music and French. She selected the song, "Jesus I my cross have taken, all to leave and follow Thee," which was sung as she was led into the water to be buried in His Name. Such wonderful faith and courage is remarkable, in one young and talented as Sr. Frances is. May God help her to always be faithful, and bring her home safely, when her work in France is finished.

Sr. Lorena Waters Southerd has done a good work in bringing this young sister into the fold of Christ. May she continue to do missionary work for Jesus and may others follow her good example of letting your light shine just where you are.

Lydia Chaplin.

CHICAGO, ILLINOIS

Until further notice, the Chicago Church will hold its services in Waller Hall, second floor, at 754 N. Waller Ave. The building is at the corner of Chicago Ave. and Waller Ave. (5700 west). The entrance to the hall is on Waller. Services at 10:30 A. M.

Those traveling the Lake St., elevated lines should get off at Menard Ave., 5800, and walk four short blocks north and one block east. Those using the Lake St. surface lines, alight at Waller Ave. and walk north four blocks. South side people may remain on train to Chicago Ave., then take surface line west to door. This last requires two fares. On North and South surface lines transfer to Chicago Ave.

Will those interested please keep these directions.

PATIENCE

Owing to the change of workers in the print shop which immediately followed the General Conference, the work was unavoidably delayed for some time. However, reorganization has been effected and things are moving along as usual. The Sunday School Quarterlies for Oct. 1 were mailed the latter part of last week. Choice Texts and Thoughts, which we hoped to get off the press before now, have had to take second place. This pamphlet is now on the press and will be mailed to all subscribers in the near future.

A WORK FOR ALL

"There's a work for me and a work for you" is the statement of the poet as he exhorts the Christian everywhere to give his hand to the labor. For the last few years the Church of God has been putting forth a united effort, not merely to advance its labor for the sake of the labor, but to the end that its influence may extend wider and ever wider unto those beyond its immediate circles.

In the matter of the circulation of our publications, it is literally true that there is a work for each of us now to do. First, we urge every member of the Church of God to become a subscriber to the Restitution Herald and each person in the Sunday School to become a subscriber to our Truth Seekers' Sunday School Quarterly. In addition to this it requires but a little time and effort for each subscriber to interest neighbors and friends for the purpose of securing subscriptions to these publications. If each one would do even the little he can do, there is no reason why our subscription list might not be doubled within a few months. And as each one contributed of his effort, it would be no great time until the list would be trebled.

We urge that the brotherhood everywhere will unite themselves in the following:

First: Each will see to it that he is a subscriber to the Restitution Herald at the regular rate of \$2.00 per year in advance, and directly or indirectly he is a subscriber to the Truth Seekers' Sunday School Quarterly at 65¢ per year in advance.

Second: Each will do his full part in endeavoring to increase the circulation of these periodicals among his friends and acquaintances.

With such a work the Christian will become more fully interested in all the activities of the church and second, but chiefest, the teachings of the church will go out into the world, benefiting all by whatsoever biblical truth is presented in its columns.

May we not ask each to do this little in enlargement of the work and to the honor of the Master?

REPORT OF THE KANSAS-OKLAHOMA CONFERENCE

The eighth annual conference of the Church of God was held at Arkansas City, Kansas,

Aug. 25 to Sept. 1. We had fine sermons by Bros. Magaw and Siple throughout the week. Our Bible School, conducted by Bros. Waters, Siple and Fisk, was very interesting and instructive. The attendance was not quite as large as last year, owing to sickness and various causes, yet taking everything into consideration, our conference was unusually good. A spirit of good fellowship permeated the meeting, and the Spirit of Christ was with us, and that to bless.

At the business meeting, Saturday, 2 p. m., the conference voted to do some general evangelistic work in new fields where the Macedonian call has been given. To this end one in each of these localities has been appointed to work with the conference board, and try to get evangelists into these isolated fields. We hope this can be accomplished.

New officers elected for the ensuing year are: Lawrence Chaplin, president; John Fisk, vice president; Vernon Chaplin, treasurer; Sr. Dora Morgan, secretary.

There were three young people who made the noble confession, and on the last Sunday morning of the conference, they were buried with Christ in baptism, and arose from their watery graves to walk in the new life with Christ. These young people are: Vesta Reed, Attica, Kansas; Ivan Fisk, Caldwell, Kansas; and Mrs. Faye Leeper, Winfield, Kansas. May the prayers of the church go with these young people and may they ever be true to their profession, and gain the reward of eternal life.

We were made happy by Bro. Siple bringing with him this time his wife and two of his daughters, Marjorie and Marcile, and by Bro. Magaw bringing his wife and three children, and Bro. Hoskins of Eden Valley, Minnesota. We certainly all enjoyed the visit of these dear ones in Christ and hope to meet them again.

Conference closed Sunday night with the largest attendance during the conference. Bro. Siple preached an inspiring sermon on "Christ's Second Coming," to a very attentive audience. At the business meeting it was voted that our conference should be held in Arkansas City in 1930, God willing.

The sad part of our conference is the parting with these of like precious faith, and we will be glad when we will never need to say good bye.

Dora Morgan, Secretary.

OLD GLORY, TEXAS

A meeting was held at this place from Aug. 4-11. Large crowds attended from the first, and much interest seemed to be manifested in the work carried on. While no visible results, such as additions, to the small number here, was realized, yet the seed of truth was sown which will yet bring forth fruitage and bring glory to the Master. The young people seemed to enjoy taking an active part in the song service each evening.

A very fine feature of the work was the little folks' class every evening just before the sermon. Seeds of truth sown in those tender minds and hearts will not be lost. It will come forth in future years. I suggest to my brother preachers to add this feature of work to their meetings and see the joy spring forth in the hearts of those participating. And too, it will gladden the hearts of the older ones as well, and richly repay you for the time spent in seeing them memorizing the books of the Bible, its several divisions, the several prophets given therein.

T. A. Drinkard, Clyde, Texas.

TOKIO, TEXAS

The meeting here was held Aug. 16-25. A nice congregation is found at Tokio. Bro. Bradley did much in years gone by to establish the work here as seen by some of the

material which this congregation contains. None were baptized during the meeting this year, but I do feel that more interest was manifested than last year, and that the brethren were strengthened by the truth.

It was very disappointing not seeing Bro. Wilburn Pippin, of Brownfield, Texas in his accustomed place. He has been very sick for several months. He is one of our faithful workers in this congregation. As in the previous meeting at Old Glory, the little folks' class feature was carried out, which was enjoyed by them, and the time spent in this part of the work is going to repay us far more than we had hoped.

T. A. Drinkard, Clyde, Texas.

MARY C. CROWE

Mary Florence Chambers was born near Paisley, Ontario, Canada, August 14th, 1871, and died September 3, 1929 at Chanute, Kansas. She was married in Canada, to William L. Crowe, and they moved to Nebraska. Later they moved to Iowa, and then to Kansas, locating on a farm near Rollin. The family moved to Chanute, twenty years ago, where Mr. and Mrs. Crowe had made their home. She was a member of the Church of God.

Funeral services were held at 2 o'clock, September 6, from the Tomlinson-Gibson Funeral Home, in Chanute, Kansas, in charge of Rev. J. O. Michael, pastor of the Christian Church. The body was placed in Elmwood, by the side of William Crowe, who passed on five years ago, and their daughter, Nina Viola, who died September 14th, 1918, when fourteen years of age.

Surviving Mrs. Crowe are four daughters: Mrs. Bert Eberhardt, Glasco, Kansas; Mrs. Ben F. Watkins, Arkansas City, Kansas; Miss Ruth Ann Crowe and Miss Violet Crowe, of the home address; her mother, Mrs. Mary Chambers, of Canada; four brothers, George, Will, Alfred and Walter Chambers, of Canada, with the exception of Alfred, who lives in Michigan; one sister, Mrs. Edith Hammond, of Canada, and two little granddaughters, Wanda Lee and Joyce Watkins, of Arkansas City, Kansas.

HERALD RECEIPTS

A. M. Oliver; A. J. Chaplin; Mrs. F. E. Smith; Maybelle Hanson; W. H. Klindt; Mrs. E. H. Smith; Mrs. J. Teicher; Ora Hillman; Elliot Goodwin; Mrs. Harry Thomas; R. L. Tice; Mrs. Celia Hobart; Mrs. Connie Ramsey; James Berglund; Mrs. John H. Long; Mrs. Emma Claypool.

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